

Effectiveness of Nussa and Rarra Animation in Fostering Character Education among Elementary Students in North Sangatta

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ABSTRACT

Character education is a crucial foundation that must be developed from an early age, especially during elementary school. In addition to parental guidance, educational media such as the Nussa and Rarra animated films can serve as an engaging and effective tool to instil moral values in children. This study aims to analyse the effectiveness of the Nussa and Rarra films in fostering character education among elementary school students in North Sangatta Village, and describe the outcomes of such character education efforts. This research uses a qualitative approach with elementary students, parents, and community members in North Sangatta Village as participants. Informants were selected using purposive sampling based on specific criteria. Data were collected through observation, interviews, and documentation, and analysed using interactive analysis techniques. The findings reveal that the Nussa and Rarra animations effectively instill character values by presenting relatable and exemplary behaviour in daily life. Children demonstrated improvements in both cognitive (knowledge) and affective (attitude) domains, and parents reported using the films as modern alternatives to teach ethical values. The study concludes that animated media can be an effective, accessible, and engaging means of character education for young learners. This research contributes to the development of media-based moral education strategies that can be integrated into both formal and informal learning settings.

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Introduction

The currents of modernization and globalization, accelerated by the omnipresence of digital technology, have created a borderless media ecosystem. In Indonesia, online media platforms such as YouTube, Instagram, and TikTok no longer serve merely as communication tools but have become significant cultural battlefields. Through these platforms, the younger generation is constantly exposed to a variety of foreign cultural content and ideologies that often espouse values of individualism, materialism, and social norms that differ fundamentally from the collectivist culture of the East. Consequently, this phenomenon presents a serious challenge to the preservation of the nation's cultural identity and morality (Wijaya & Pratiwi, 2023).

This concern becomes very relevant in the context of Islamic values held by the majority of Indonesian society, especially related to the concept of *akhlakul karimah* (noble morals). Noble morals are not merely social etiquette, but rather fundamental pillars that support the spiritual and social structure of an individual, as emphasized in the prophetic message of the Prophet Muhammad SAW: "Indeed I was sent only to perfect noble morals." In the face of this value disruption, the need for media content that functions as a fortress and a counter-hegemony becomes increasingly urgent. (Kartika & Yuliana, 2024).

Alarmingly, many young people in Indonesia are unaware of the underlying impacts, and thus they unconsciously adopt foreign cultural values in their daily lives, as we can observe today (Nasution & Alim, 2024). While spreading culture across nations is legitimate, the issue in Eastern countries like Indonesia lies in the lack of awareness among the younger generation regarding their own culture—which contains valuable moral and ethical teachings.

Education in Indonesia should place greater emphasis on moral and ethical aspects, as character is strengthened through one's spiritual values. This is supported by Siradj, who states that today's educational practices are declining due to their overemphasis on cognitive intelligence alone. In order to curb and balance the influx of foreign culture into Indonesia, several stakeholders have taken initiatives to preserve local cultural values such as good morals (*akhlak*). This has led to the emergence of educational YouTube content that aligns with Indonesia's cultural and moral values. One such example is the animated series *Nussa and Rarra*.

Responding to these challenges, various initiatives have emerged from stakeholders, including content creators and production houses, to present counter-media that is not only entertaining but also educational (edutainment). One of the most prominent popular culture products in this effort is the animated series "Nussa and Rarra". Produced by The Little Giants and 4 Stripe Production since 2018, this animation strategically uses a narrative format that is close to the world of children—the story of the

siblings Nussa and Rarra—to convey messages of noble morals in the context of everyday life (Ahmad & Suryani, 2023). Its massive popularity, both on YouTube with millions of subscribers and through broadcasts on national television stations, indicates that "Nussa and Rarra" has great potential to function as an effective alternative media in children's character education in Indonesia's digital era.

Generally, the animation tells the story of a sibling duo—Nussa, the older brother, and Rarra, his 5-year-old sister. The show depicts their daily lives in a way that is not only entertaining and charming but also rich with messages that promote *akhlaq al-karimah* (noble character), moral teachings, and value reinforcement. These messages are embedded in every episode through reflections of everyday life, character dialogue, and moral advice that embody virtuous behavior. Furthermore, the show's delivery is simple and accessible, making it understandable for audiences of all ages, especially children.

In response to the popularity and social significance of "Nussa and Rarra," numerous studies have been conducted. Existing academic studies have largely focused on content analysis (Fitriani & Hamzah, 2025). Using approaches such as semiotics or discourse analysis, these studies have successfully dissected and mapped the Islamic educational values, moral messages, and positive character traits inherently contained within each episode. The general conclusion is unanimous: the series is indeed brimming with noble morals (Sulistyo & Dewi, 2025).

Several studies have been conducted to analyse the content and moral messages contained in the "Nussa and Rarra" series. These studies generally conclude that the series is rich in Islamic educational values and positive characters. However, previous studies have focused more on content analysis (what values are there) in the Nussa and Rarra film, but not many have evaluated its effectiveness in shaping children's character empirically and qualitatively in a specific local context. There is a knowledge gap regarding the extent to which the moral messages in the show are truly internalized and manifested in children's daily behaviour, as well as what factors (such as the role of parents and the environment) influence this process. Therefore, this study attempts to fill this gap by examining the effectiveness of instilling moral values through the "Nussa and Rarra" film in children in North Sangatta Village.

Methods

This study uses a qualitative research design with a field research approach. This approach was chosen to gain a deep and holistic understanding of the phenomenon of the effectiveness of instilling moral values in the context of a natural social environment. The data used in this study are qualitative, which are divided into primary data and secondary data, to build a comprehensive understanding of the problems studied.

This research was conducted in Sangatta Utara Village located in Sangatta Utara District, Kutai Timur Regency, East Kalimantan Province. Research participants (informants) were selected by purposive sampling involving 10 family units as the main informants, consisting of 10 elementary school-aged children who routinely watch the Nussa and Rarra animated series, and 10 parents of each child with a total of 20 core informants.

Researchers used several data collection techniques, namely participant observation to directly observe the behavior, interactions, and application of moral values from the "Nussa and Rarra" show in children's daily lives; semi-structured interviews conducted with various informants to explore their understanding and experiences related to the moral messages in the film; and documentation in the form of collecting photos of activities, field notes, and reviews of relevant literature, journals, and books as supporting secondary data.

This study used the Miles and Huberman model for data analysis, which involves three key steps: data reduction, data display, and data verification or conclusion drawing. These steps were carried out systematically to interpret the findings and ensure that the data accurately represent the research context.

Result and Discussion

1. Role of Parents

Based on field data, in Sangatta Utara Village there are 4,418 children aged 0–4 years and 6,121 children aged 5–9 years. This number reflects the high population of early childhood (AUD) in the village, so moral education at this stage is very crucial. The early age or golden age phase is the golden period of child development, where around 50% of adult intelligence is formed at the age of 4 years. Therefore, instilling moral values from an early age is an important foundation in the formation of children's character which will determine their behaviour in the future.

Parents in North Sangatta realize the importance of their role as primary educators in this process. The approach used is generally through direct role modeling, both verbally and non-verbally. As explained by Mrs. Rahmah, parents must be good role models in behaving and communicating with their children. When children make mistakes, parents do not immediately scold them, but instead invite their children to discuss so that they can understand and reflect on their mistakes. This affective approach supports John Dewey's theory of character education, which emphasizes the importance of meaningful learning experiences from an early age.

In addition, Mrs. Rezky Nur Hikmah emphasized the importance of habituation through daily routines at home. She said that early childhood children tend to imitate, so positive parental behaviour such as maintaining manners when eating, speaking politely,

and consistently carrying out worship are effective means for character education. Consistency and active involvement of parents in children's daily lives create a strong foundation in the process of internalizing morals.

2. Environmental Influence

In addition to the direct role of parents, the social environment and media also have a significant influence in the formation of moral values in early childhood. In this context, the animated film *Nussa and Rarra* is one of the educational media that is widely used by parents in North Sangatta Village. Parents such as Mr. Imam Sya'ban and Mrs. Siti Maimunah admit that this film has a strong appeal because it presents relatable Muslim children's characters and presents religious values in a light and enjoyable way.

Different from general entertainment media that lacks value content, *Nussa and Rarra* are designed with attention to the developmental needs of early childhood. Research by Wahyuni et al. (2023) in *the Journal of Islamic Education Communication* shows that children find it easier to understand and internalize moral messages when delivered through attractive and repetitive visual media. Content packaged in the form of songs, simple dialogues, and everyday scenes makes values such as table manners, politeness, and daily prayers easy for children to remember and imitate.

However, the effectiveness of this media is highly dependent on the context of the guidance. Without parental supervision and direction, the meaning of the values conveyed in the film may not be fully understood by children. In addition, this study also shows several methodological limitations: the data is subjective because it is based on parental perceptions, so it is prone to bias. Generalization is also a challenge because the study was conducted within a specific cultural area. Therefore, further studies are needed with a quantitative approach that can measure the impact of media such as *Nussa and Rarra* more objectively and compare them with school-based character learning programs or other parenting methods from various socio-cultural contexts.

3. Media Exposure

The *Nussa and Rarra* films are one of the alternative media chosen by parents in North Sangatta Village to instil moral values in their children. This media was chosen not only because of its popularity, but also because of its consistency in conveying Islamic teachings through a child-friendly approach. As explained by Mr. Imam Sya'ban, this film teaches basic aspects of religion such as the pillars of Islam, table manners, and simple ethics in everyday life. This view is also agreed by Mrs. Rahmah, who believes that the content in *Nussa and Rarra* is not only visually and musically attractive, but also has high educational value that is easy for children to memorize and apply.

Nussa and Rarra's main advantage over other media lies in their ability to combine attractive visuals, educational music, and value reinforcement through narrative

repetition that is appropriate for early childhood cognitive development. Research by Yusnidar and Rachmawati (2023) in *the Journal of Psychology and Islamic Education* states that children aged 4–7 years tend to more easily understand and internalize moral messages through animations that contain elements of character identification and symbolic repetition. In other words, children not only watch but also form emotional relationships with characters like Nussa and Rarra, which then become models of behavior in real life.

Several informants also acknowledged the ongoing positive effects. Siti Maimunah, for example, explained that although children don't immediately practice all the values they watch, the ability to remember (memory) and repeat viewings help them gradually form habits. This aligns with Albert Bandura's social learning theory, which states that children learn through observing and imitating role models they consider credible and appealing. Here, Nussa and Rarra act as virtual role models, reinforcing noble moral values such as good manners, prayer, and respect for parents.

However, despite its significant effectiveness, several limitations should be noted. First, the success of internalizing values is greatly influenced by the intensity of parental guidance. If children watch without guidance, the meaning of these values may not be fully understood or even misinterpreted. Second, there is potential bias in parents' perceptions as informants, who may tend to evaluate popular media positively without critically evaluating its long-term impact. Third, this study is still limited to a local context and does not include quantitative instruments to systematically measure changes in children's behavior.

Several other studies, such as the research by Alifia and Kartika (2022) in the *Indonesian Journal of Early Childhood Educational Research*, compared the effectiveness of Nussa and Rarra with Western animated media like Peppa Pig or Cocomelon, and found that local media with religious content tended to be more effective in the context of Indonesian Muslim families because they were more culturally and value appropriate.

Thus, although the Nussa and Rarra films have proven to be potential educational media, their use must be accompanied by supervision, guidance, and active communication between parents and children. Further studies are also needed to examine their long-term impact and across different socio-cultural contexts, to determine the extent to which these media can be generalized as tools for developing Islamic character in early childhood.

4. The Process of Instilling *Akhlakul Karimah* in Early Childhood

4.1. Parenting Style

Childhood, particularly in the early years (ages 0–6), is a crucial stage known as the "golden age" as it serves as the primary foundation for a child's cognitive, socio-emotional,

spiritual, and moral development. During this phase, brain plasticity is exceptionally high, enabling children to intensively absorb values from their immediate environment, most notably the family. In his psychosocial theory, Erik Erikson emphasizes that early experiences, including interactions with parents, influence the formation of basic trust, autonomy, and initiative, which become the foundation for morality in subsequent developmental stages

Findings in Sangatta Utara show that local parenting patterns heavily rely on the approaches of modelling and habituation to instill the values of *akhlakul karimah*. Practices such as offering greetings, praying before meals, kissing the parents' hands as a sign of respect, and using polite language are performed routinely and consistently. This aligns with Albert Bandura's Social Learning Theory, which posits that children learn through observation and imitation of figures they deem significant—in this case, parents as the primary role models. The internalization of these values occurs not merely through verbal directives, but more powerfully because children directly witness these behaviours being applied in real-life contexts.

Nevertheless, this approach possesses several limitations that were not explored in-depth within this study. First, the majority of the data was gathered through interviews with parents, which may be influenced by social desirability bias—the tendency to present oneself as an ideal parent. Under these circumstances, it is possible that the actual on-the-ground practices are not fully reflected in the narratives provided.

Second, the study did not explore the diversity of parental backgrounds. Factors such as educational level, employment status, religious understanding, and digital literacy can influence the extent to which parents are able to implement a parenting style based on moral values (*akhlak*). Parents with broader access to information and a strong religious foundation tend to be more systematic in educating their children. Conversely, parents with time or educational constraints may rely on media or schools as a substitute for the function of moral guidance, which can reduce the consistency of value-based parenting.

Thirdly, this study did not address how the interaction between parents and digital media currently shapes parenting styles. In the digital era, many parents combine traditional approaches with the aid of media, such as educational videos. Some studies, like one by Rasyidah & Lestari (2022) in the *Journal Pendidikan Anak Usia Dini*, indicate that parents who provide active guidance while their children watch Islamic content (such as *Nussa dan Rarra*) are more successful in reinforcing the child's understanding of the values presented. Therefore, it is crucial to examine how the integration of conventional parenting approaches and technological support impacts the internalization of moral values.

Finally, it must be underscored that the success of parenting in instilling *akhlakul karimah* is not determined solely by the intensity of instruction, but also by the quality of the emotional relationship between the child and parents. In this context, a warm and responsive attachment serves as the most effective medium for instilling values, as children who feel accepted and valued are consequently more receptive to moral guidance.

4.2. Environment

Family Environment

The family is the primary agent of socialization, shaping the foundation of a child's personality and morality. In this context, the family environment serves not only as a place of residence but also as a space for ongoing values education. In North Sangatta Village, parents actively create religious routines within the household, such as eating with the right hand, reciting prayers before bed, and showing respect to parents and elders. These activities are not merely rituals, but strategies for internalizing values through habituation and direct experience.

Research by Hasbullah (2021) in the *Journal of Early Childhood Education* shows that religious routines within the family have a significant influence on the moral formation of early childhood. This finding is reinforced by a study by Latifah & Maulida (2023) in the *Journal of Golden Age*, which showed that children who grow up in families that consistently implement religious values tend to exhibit prosocial behaviours, such as empathy, responsibility, and concern for others.

However, the relatively homogenous cultural context in North Sangatta (dominantly Islamic and with uniform social norms) poses a limitation in generalizing the results. Not all families share the same approach to religious practice, especially in more pluralistic urban societies. Therefore, further studies are needed that compare the effectiveness of the family environment in shaping moral character in children in communities with more diverse religious and cultural backgrounds.

Furthermore, it is important to consider structural factors such as the quality of relationships between family members, economic conditions, and parental workload. A study by Alamsyah et al. (2022) found that families with strong emotional attachments and open communication are more effective in instilling moral values than families where religious routines are merely formalized.

Peer Environment

The peer environment, or children's interactions with peers, is the second most important setting for character formation after the family. Early childhood children have a strong tendency to imitate the behaviour of their peers. Field findings indicate that children in North Sangatta actively engage in positive activities such as studying the Quran

at the TPQ (Islamic Religious Education Center), greeting their parents before playing, and being mindful of their language in social settings. These social interactions serve as a moral training ground where children learn social rules and empathy.

This aligns with Lev Vygotsky's Zone of Proximal Development (ZPD) theory, which states that children's development is more optimal when they receive support from a conducive social environment. In this regard, peer groups serve as important facilitators in expanding children's social and moral capacities.

However, peer environments are highly contextual and dynamic. This research has not yet addressed the role of peer groups in digital spaces, such as interactions in online games, WhatsApp groups, or social media, which are now increasingly accessed even by young children. A study by Oktaviani & Putri (2023) in the Indonesian Journal of Early Childhood Education showed that children exposed to digital interactions without adult supervision tend to imitate negative behaviors from peer content or comments online.

Therefore, it is important for parents and teachers to not only monitor children's physical interactions but also provide digital literacy that equips children with the ability to select content and behavior that aligns with the moral values being taught. Collaboration between families, schools, and communities is needed to create play and learning environments that support the instilling of noble morals, both in person and in the digital space.

4.3. Media Exposure

In the digital era, visual media such as YouTube has become a dominant medium for early childhood learning, including character education. In North Sangatta Village, the animated series *Nussa and Rarra* is a favourite show frequently accessed by children. Observations show that children not only watch but also imitate the characters' language and behavior—for example, greeting after playing ball—indicating the indirect internalization of values.

The effectiveness of *Nussa and Rarra* in instilling moral values can be explained by several factors. First, the relevant cultural context makes the show easily accessible to Indonesian children. The characters in the series use everyday language, dress according to local norms, and interact in situations close to the audience's daily lives. This aligns with the findings of Fitria et al. (2023) in the *Journal of Early Childhood Character Education*, which emphasized that cultural proximity between children and animated characters accelerates children's moral and affective identification with the messages conveyed.

Second, *Nussa and Rarra* package moral messages through pedagogical approaches appropriate to the cognitive developmental stage of early childhood, such as narrative repetition, the use of songs, and simple yet engaging visualizations. This is reinforced by Yusnidar & Rachmawati (2023) in the *Journal of Psychology and Islamic*

Education, who demonstrated that this form of delivery supports indirect and enjoyable moral learning, especially when combined with explanations or reinforcement from parents.

The superiority of Nussa and Rarra becomes even more prominent when compared to foreign media such as Cocomelon or Peppa Pig, which, despite their popularity, tend to present general and secular moral values. In contrast, Nussa and Rarra offer content based on Islamic values, such as table manners, daily prayers, politeness towards parents, and the spirit of sharing. However, it is worth noting that other programs, such as Omar and Hana, also offer similar values, even in multilingual formats that expand their reach to a global audience. Unfortunately, this study has not conducted a systematic comparison between the effectiveness of Nussa and Rarra and Omar and Hana in the Indonesian context, so claims of superiority remain assumptive and contextual.

Furthermore, despite children's high enthusiasm for Nussa and Rarra, its effectiveness depends heavily on parental involvement. Without guidance, children may simply accept the shows as visual entertainment, without understanding the underlying moral messages. This aligns with a study by Putri & Hidayat (2022), which stated that parental mediation plays a crucial role in determining whether educational content meaningfully influences children's behaviour.

Another important limitation is the lack of long-term evaluation. There is insufficient evidence to determine whether the values children watch persist in their actual behaviour after viewing frequency decreases. Furthermore, most data was obtained through observations and interviews, which are susceptible to perceptual and affective biases from informants. These findings are also limited by the homogenous cultural context and specific geographic location, so their generalizability to urban areas or multicultural societies needs to be tested through cross-regional and quantitative studies. Thus, while Nussa and Rarra have great potential as a medium for instilling noble moral values in early childhood, its effectiveness still requires the support of a comprehensive educational strategy, active parental involvement, and the development of more measurable empirical evaluations.

5. Supporting Factors in Instilling *Akhlakul Karimah* Values in Early Childhood

5.1. Internal Factors

Internal factors are a crucial component influencing the extent to which moral values are internalized by early childhood. These factors encompass cognitive aspects (knowledge and understanding) and affective aspects (children's attitudes, feelings, and interest in certain values). Based on field observations, children in North Sangatta Village demonstrate a fairly good basic religious understanding and behaviour that reflects moral

values, such as good manners, the habit of greeting, and reciting prayers before meals. One trigger is the consumption of Islamic educational media such as Nussa and Rarra, which visually and musically stimulate children's affective and motor skills through repetition of scenes, songs, and simple moral dialogues.

The effectiveness of Nussa and Rarra content in shaping these internal aspects can be explained through the cognitive-affective theory approach to character education, which states that effective moral learning must involve both domains. A study by Rahmah et al. (2022) in the *Journal of Early Childhood Education* showed that children who regularly watch educational religious broadcasts experience improved scores in affective aspects, such as social awareness and moral awareness. Shows packaged in the form of animation and songs strengthen memory and trigger children's emotional involvement in the values taught.

However, the findings of this study are still descriptive in nature and are not yet supported by psychometric instruments that can measure the level of internalization quantitatively and standardized. Furthermore, there is no longitudinal approach capable of observing the extent to which the values associated with the Nussa and Rarra show persist over the long term. Such research is crucial to answer the question: are the effects of the show merely momentary (surface-level imitation) or are they truly ingrained in the development of children's character?

Furthermore, most of the data obtained comes from interviews with parents and indirect observations, which opens up the possibility of interpretive bias. Parents may tend to evaluate their children positively because they want to create a positive impression or because they are limited in objectively assessing their children's internal processes. Meanwhile, not all children have the same cognitive and affective capacity to understand the moral values displayed, which is influenced by age, level of language development, and parenting background.

Compared to similar media like Omar and Hana, which present similar content in a multilingual and more interactive format, Nussa and Rarra have the advantage of being close to the local context and cultural symbols familiar to Indonesian children. However, a study by Nasution & Sari (2023) in the *International Journal of Early Childhood Islamic Education* revealed that although Omar and Hana is more global in nature, its impact on information retention is higher due to its use of dynamic animation and a more repetitive storyline. This suggests the need for a comparative evaluation of the effectiveness of these programs in shaping children's cognitive and affective domains as a whole.

Overall, although a child's internal factors are crucial for successfully instilling moral values, an approach relying solely on visual observation and parental narratives is insufficient to draw valid and measurable conclusions. Future studies should integrate measuring tools for children's moral and affective development and long-term

observation so that the impact of media like Nussa and Rarra on children's character development can be scientifically and comprehensively assessed.

5.2. External Factors

In addition to the internal factors explained previously, the success of instilling moral values in early childhood is also greatly influenced by external factors. These factors include parental background, the formal educational environment (PAUD/TK), and the social community surrounding the child's residence. These three aspects do not stand alone but interact, forming a moral learning ecosystem for children.

One field finding indicates that parents' occupational background plays a role in determining the form of involvement in parenting. Parents who work full-time tend to rely on early childhood education institutions, such as PAUD, to support the socialization process and value learning. Conversely, parents who work from home or are stay-at-home mothers have more time to accompany and provide direct guidance to their children, especially regarding the instilling of religious and moral values. This finding aligns with a study by Hasanah & Wahyuni (2022) in the Indonesian Journal of Early Childhood Education, which showed that the intensity of parental involvement in children's daily activities is positively correlated with the level of understanding of socio-religious values in children aged 4-6.

However, it should be noted that this study did not quantitatively measure how variations in parental background (education, economic status, and culture) impact the effectiveness of moral instillation. Furthermore, there is potential for bias in the data, as much of the information is derived from subjective perceptions of parents who may overestimate the quality of their parenting or may not fully recognize the influence of the external environment on their children.

The school environment is also a crucial element in shaping children's morality. Children attending early childhood education (PAUD) have the opportunity to interact with peers in a more formal structure, with a curriculum that typically includes character education. In this context, teachers act as substitutes for parents in guiding children's behaviour. A study by Oktaviani & Lestari (2021) in the Golden Age Journal states that PAUD teachers who actively use values-based thematic learning methods are able to significantly increase children's prosocial behaviour.

However, interaction at school is generally limited by time and teacher supervision capacity. Therefore, the role of digital media such as Nussa and Rarra is crucial as a complement to moral learning outside of school hours. These shows can bridge the gap between the values taught at school and at home through engaging and consistent visualization. Compared with media like Cocomelon or Baby Shark, which emphasize cognitive or motor aspects, Nussa and Rarra focus more on spiritual and social values,

consistent with the Indonesian cultural context. This is reinforced by the findings of Fitria et al. (2023), who emphasized that media based on religious values is more effective when supported by a supportive social context, such as a religious home and school environment.

Meanwhile, the play environment and peers also significantly influence children's behaviour. Children who play more frequently outside of school hours with peers of diverse ages have greater opportunities for social learning, but are also vulnerable to negative influences if unsupervised. Research by Hartanto & Putri (2023) in the *Journal of Early Childhood Studies* highlights that children who lack digital guidance from their parents are more susceptible to negative content on YouTube, including imitating offensive language or impulsive behaviour from age-inappropriate videos. This serves as a warning that technology access without digital literacy and environmental controls can diminish the benefits of educational shows like Nussa and Rarra.

Conclusion

Based on the research results, it can be concluded that instilling moral values through the Nussa and Rarra animated media in early childhood in North Sangatta Village has proven effective. This is reflected in the parenting patterns of parents who model good behaviour in daily life and create a positive environment for children's growth and development. Furthermore, the Nussa and Rarra series serves as an engaging and high-quality learning medium to convey moral values. The use of these shows has been shown to help stimulate children's physical and motor development through educational visual and audio stimulation. Furthermore, the use of this media has a positive impact on improving children's cognitive (knowledge) and affective (attitude) aspects, as well as encouraging more focused social behaviour. Thus, Nussa and Rarra provides a relevant and enjoyable modern alternative for parents to introduce Islamic and moral values to children from an early age.

However, this study was limited to a single location with a homogeneous cultural background and a descriptive qualitative approach. The data were subjective and did not include a long-term evaluation of the impact of broadcasts on children's behaviour, so the results cannot be broadly generalized. Therefore, parents and teachers are advised to be more active in assisting children when accessing digital media to better understand moral values. Future researchers should use mixed methods, reach more diverse regions, and compare the effectiveness of other similar media to strengthen the findings.

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