Journal of Integrated Elementary Education
ISSN 2776-1657 (online) 2828-223X (printed)
Volume 5, Number 1, March 2025, Page 283-302
Website: https://journal.walisongo.ac.id/index.php/jieed

# Prophetic Character Education Through Audiovisuals for Elementary School Students

**Galuh Nashrulloh Kartika MR,[1]***
**Barsihanor,[1]**
**Siti Nurul Ain Binti Mohd Yusoff,[2]**
**Norhayati binti Haji Abdul Karim,[3]**
**Raihatul Jannah, [1]**
[1] Universitas Islam Kalimantan Muhammad Arsyad Al-Banjari Banjarmasin, Indonesia,
[2] Universiti Islam Pahang Sultan Ahmad Shah, Malaysia
[3] Universiti Islam Sultan Syarif Ali, Brunei Darussalam
*Correspondence author:
galuh.nashrulloh@uniska-bjm.ac.id
**DOI:**
https://doi.org/10.21580/jieed.v5i1.25762

**Keywords:**
Prophetic Character Education; Tadabbur Al-Qur'an; Animated Film; Riko The Series

**Publisher:**
Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Walisongo Semarang, in collaboration with the Association of Madrasah Ibtidaiyah Teacher Education Lecturers, Indonesia

Received: 28 February 2025,
Revised: 31 March 2025,
Accepted: 10 April 2025,
Published: 11 April 2025

## Abstract

This study aims to describe prophetic character education in the animated film Riko The Series episode 08 and its relevance for character education for elementary school children. This qualitative study uses content analysis to analyze the message's meaning and how to reveal the message. Technically, this research method is carried out by processing information documented in recordings, either images, sounds, writing, or other forms of recordings from the animated film Riko The Series episode 08, then analyzed based on the theory of prophetic character education and the theory of tadabbur Al-Qur'an, namely interpreting the explicit meaning with implicit understanding. The results of this study state, 1) there are two implicit meanings of the message of the Al-Qur'an surah an-Nur verse 22 that are relevant to prophetic character education for elementary school children in the animated film Riko The Series episode 08, namely the phrase falya'fu which is relevant to the forgiving character and the phrase falyashfahu which is relevant to the broad-minded character. The forgiving and broad-minded characters are in accordance with the prophetic character education theory proposed by Moh. Roqib, a humanist prophetic character, eliminates various forms of violence and hatred towards others because both of these things will damage human values. 2) there is a strong relevance between the animated film Riko The Series episode 08 and prophetic character education for elementary school children in Indonesia, as evidenced by the existence of Presidential Regulation No. 87 of 2017 concerning Strengthening Character Education implemented in Elementary Schools.

Copyright to the author. All content in this journal is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

## INTRODUCTION

In the digital era like today, technology is an unavoidable public consumption. Its use cannot be limited by age or other social status, considering that no special rules govern it. As a result, anyone of any age can easily enjoy technology that is like a toy in this country. Therefore, technology, on the one hand, has benefits, but on the other hand, it can cause harm if the object being watched has content that is not educational and less useful (Asih Mardati, 2021).

The absence of rules that limit its use negatively impacts elementary school students. This is evident from their stuttering in school lessons while being very good at operating the gadgets in their hands. Even some bad cases that occur and are experienced by elementary school children reach a not insignificant number, such as cases of fights, hate speech, bullying, harassment, and so on, which start from the use of social media through gadgets in their hands (Asih Mardati, 2021).

According to official data submitted by KPAI (Indonesian Child Protection Commission), the trend of cases in the special child protection cluster in 2024 is dominated by six highest cases, namely first, child victims of sexual crimes reaching 265 cases (12.9); second, child victims of physical and/or psychological violence 240 cases (11.7%); third, child victims of pornography and cybercrime totaling 41 cases (2%); fourth, children facing the law as perpetrators totaling 29 cases (1.4%); fifth, child victims of mistreatment and neglect reaching 27 cases (1.3%); and sixth, other special child protection cases totaling 25 cases (1.2%) (Data Perlindungan Anak 2024, 2024).

In addition to the environment and education, entertainment is considered the most influential source on elementary school children's character and social behavior. (Galuh Nashrulloh Kartika MR, 2025)This means that if the entertainment is good, the influence on the child is also good. If it is bad, then the influence on the child is also bad. For example, a child is very likely to get a hard and rough character from watching action films on television, the internet, and other visual media (Wati, 2017).

The situation above is a fact that occurs during our lives and is closely related to character education, which is often campaigned but neglected in its implementation. In education, character is one of the important things to pay attention to. This is because the character is the capital that forms a good person. If the context is education for elementary school children, then being indifferent to character education is the same as agreeing to the bad behavior that occurs in these children. The instillation of character values that should be done as early as possible fails to be conveyed because it does not have an effective method to divert the attention of children who are used to consuming shows on their sophisticated and smart gadgets. Finally, children become victims who are unintentionally affected by weak communication (Novi Kurnia, 2019).

Therefore, efforts to re-grow prophetic character education, in addition to being necessary, must also be implemented through collaborative approaches between the language of heaven and the language of earth. Doesn't the Qur'an call itself a guide for anyone as it says:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

The month of Ramadan is when Al was revealed (beginning). The Quran is a guide for humans and explanations regarding that guidance and the distinction (between what is right and what is wrong).

The verse above states that the Quran has a position as a guide for all mankind without any age limit, which means that even younger children or early childhood have the right and potential to receive guidance from an early age. This guidance must also be attempted with media that children and adolescents can easily access. This is because instilling values using media appropriate for the child's growth period can be considered a solution to various cases experienced by children. One effective way is to use audio-visual media, namely film screenings. (Gandana, 2019). Among the film genres that children like is animation; in the Indonesian context, there are several animated films in circulation, including Nussa Rara, Omar Hana, Adit Sopo Jarwo, Upin and Ipin, Syamil Dodo, Ali and Sumaya, and so on.

Among the animated films that each episode also inserts religious messages and is very suitable for Indonesian children, especially elementary school children, is the film Riko The Series. This film is a series that is broadcast through a YouTube channel with a channel named "Riko The Series," produced by Garis Sepuluh. The series this channel broadcasts is not always in the form of a film but sometimes shows moral messages and recitations of the Al-Quran. What is unique is that this film often brings up cases or incidents that children commonly experience and then contextualizes them with verses of the Al-Quran. However, it is only limited to contemplation and does not touch on deep interpretation.

There are several advantages to this animated film: First, in terms of quantity, the YouTube channel that provides this film has a fairly large number of subscribers, namely 3.16 billion. (Rico The Series, n.d.) Second, the film with the theme It is better to forgive that the author studied has been watched over 3 million times. (Lebih Baik Memaafkan, n.d.) Third, the recommendation from Ustadz Adi Hidayat is shown on Arie Untung's vlog. (Cerita Untungs, n.d.) Fourth, for the two seasons that have been completed, production by Garis Sepuluh Corporation has been successfully broadcast and watched 300 million times (Satriadi, 2022). Fifth, as acknowledged by the film producer, this animated film is also in demand by fans from abroad, such as those from America and Malaysia (Rismoyo, n.d.). Sixth and most important, this film is very educational, especially for early childhood (Wardhani, 2021). Another reason why the author chose the Riko The Series film in this study is that in addition to containing prophetic character education values such as easily forgiving other

people's mistakes and being open-minded, this film also contains quotations from the holy verses of the Qur'an where previously a conflict scenario appeared in the child's daily life so that the study of the tadabbur of the Qur'an was easy to understand.

In previous research, the author found the work of Nur Annisa Tri Handayani and Hanifah Aulia Mahfiroh, who also discussed the animated film Riko The Series. According to its title, the first discusses the elements of da'wah, which are analyzed through Roland Barthes' theory. The study results stated a combination of three elements of da'wah, including aspects of faith, sharia, and morals at once (Handayani, 2022). The second is a description of the moral values in the film Riko The Series and their relevance to the character of social care among elementary school children. The analysis results are that the moral values in the episode include helping each other, loving each other, and caring for others (Mahfiroh, 2021). It can be seen that the previous studies have focused on a combination of three elements of da'wah, which fall into the category of positive invitation (da'wah) and are still in accordance with Islamic teachings. In contrast, another study focused on moral values relevant to social care's character values. However, this study does not discuss both of them but focuses on the theory of prophetic character education through audiovisual.

The animated film has been discussed through the Roland Barthes theory, focusing on combining three elements of da'wah and through the theory of social caring character education. However, those researches did not involve the strategy of hermeneutic analysis and tadabbur al-Quran. The uniqueness of this study is in the approach of the theory of prophetic character education with tadabbur al-Quran for elementary students.

In addition to utilizing various theories in carrying out this research, the author also strengthens analysis by acquiring the other several previous studies that are relevant to the research, namely, first, a study conducted by Foottriani Azziz, Suntoko, Wienike Dinar Pratiwi entitled "Speech Act Analysis in the Film Riko The Series (Pragmatic Study) through Text, Co-text, and Context." This study uses a qualitative descriptive approach by referring to Hymes' theory, which includes S.P.E.A.K.I.N.G, namely Setting, Participants, Ends, and Act Sequences. This study discusses speech acts, while the research conducted by the author is on prophetic character education of forgiveness and openness (Foottriani Azziz, 2021).

Second, a study conducted by Widya Yuniar Angraini (2017) entitled "Character Education Values in the Upin and Ipin Cartoon Series and Their Relevance to Character Education." The purpose of this study is to describe the character values in the Upin cartoon series. The library research study uses literary or documentary data collection techniques, while the author uses content analysis techniques. Although both discuss character values in a film and their relevance to

character education, there are differences, namely in the subject and object of the film being studied. The author examines the film Riko The Series with an Indonesian cultural background, while Widya's research object is the film Upin and Ipin with a Malaysian cultural background. In addition, the researcher is more specific and focuses on prophetic character education of forgiveness and openness with the basis of tadabbur Al-Qur'an (Angraini, 2017).

Third, research was conducted by Mustika Murni (2018) entitled "Character Values in the UP Animated Film and Their Relevance to the Development of Elementary School/MI Children." This research is library research using a structural approach. The results of this study are the character values contained in the UP animated film that are relevant to the social development of elementary school/MI children are creative values, friendly/communicative values, social care values, curiosity values, honesty values, hard work values, values of appreciating achievement, and responsibility values. In addition to the different research objects, namely between the animated film UP and the animated film Riko The Series, another difference lies in its relevance. In this case, the author highlights the values of prophetic character education of forgiveness and openness in the animated film “Rico the Series” for elementary school students (Murni, 2018).

Fourth, research was conducted by Zuan Ashifana (2019) entitled "Analysis of Character Education Values in the Animated Film "Bilal: A New Breed Of Hero." The results of this study indicate that there are character values in the animated film "Bilal: A New Breed of Hero," namely honesty values, religious values, hard work values, curiosity values, friendly values, peace-loving values, social care values, love of peace, responsibility values, dare to take risks and patience values. The character values found also have relevance to the values of Islamic education contained in the Qur'an and Hadith. The similarity between Zuan Ashifana's research and the research conducted by the researcher is that they both examine character values in a film. The difference lies in the object of research and its relevance (Ashifana, 2019).

The uniqueness of this article among the studies above is that the research conducted by the author lies in the use of terms and analysis. In terms, the author uses the theory of prophetic character education, namely forgiving and broad-minded, in accordance with the author's observations of the film and also based on the contemplation of the verses of the Qur'an quoted by the film's director. In the analysis, the author uses a content analysis approach with hermeneutic analysis as an understanding of the verses of the Qur'an contemplated by the filmmaker. After an in-depth review, no research has discussed the theory of prophetic character education, specifically in the animated film Rico The Series.

Based on several considerations above, the author focuses this research on prophetic character education through audiovisuals for elementary school students, regarding the values of prophetic character education in the animated film Riko The

Series Episode 08 with tadabbur Al-Qur'an and its relevance to the character education of elementary school students.

## METHODS

This research model is content analysis, which is a systematic technique for analyzing the meaning of messages and how to reveal messages (Darmiyati Zuchdi, 2019). Content analysis is a research method based on information documented in recordings, whether images, sound, writing, or other forms of recordings (Prastowo, 2011). In this study is the animated film Riko The Series. In its implementation, all dialogues, body movements, and written messages in the recording of the film Riko The Series episode 08 are documented by the author by downloading the animated film Riko the series, observing the suitability of dialogue with body movements, coding, and processing. Furthermore, this model is also implemented in three steps, namely editing, organizing, and finding data results, as explained in the analysis procedure. The data in the animated film Riko The Series were obtained, collected, or processed in the following manner:

1. Editing

   At this stage, all collected data are re-examined, especially in terms of completeness, clarity of meaning, and harmony with each other, each in the primary and secondary data groups. In this case, the researcher explains the primary data source, namely the character values in the animated film Riko The Series, and secondary data related to character values and character education. The researcher searched for primary data and observed the animated film Riko The Series. The first step is to play the animated film Riko The Series, which is used as the object of research. The second step is to observe and record the suitability of the verses studied with the events and scenes in the film. Furthermore, the researcher observes the scenes in the animated film Riko The Series, which will be analyzed, especially in character education aspects. The last step is to watch the film repeatedly until valid data is found from all events related to character education. Then, the suitability of the verses used by the director will be analyzed from the viewpoint of the scholars. In searching for secondary data, the researcher looks for literature related to character education. The books that are then used are those that contain character values in the world of education.

2. Organizing.

   At this stage, data is compiled, and at the same time, the library data is obtained, namely content related to character values in the animated film Riko The Series and books that are relevant to character education. The researcher starts with the first step, namely, processing the film scenes that will be analyzed in the form of interpretation per scene. The researcher transfers the form of action, dialogue,

and events in the animated film Riko The Series into a transcript script. Furthermore, the researcher looks for theories of character education in the selected books and also digs up information about scholars' interpretations of the verses the filmmaker interpreted.

3. Discovery of Data Results.

   Discovery of data results, namely the researcher conducts further analysis of the results of data grouping with character dialogues, incidents, and events contained in the animated film Riko The Series that are related to values and character education (Prawito, 2007)**.** The researcher completes the data of the animated film Riko The Series by providing information on the interpretation of tafsir scholars related to the Qur'an, Surah an-Nur verse 22, which the filmmakers connect with the events that occur. Then, the researcher analyzes the relationship between the scenes in the film and the theory of prophetic character education, especially the forgiving and open-minded characters.

In this study, the data analysis technique used is the content analysis technique, which is any technique used to conclude efforts to find message characteristics. It is carried out objectively and systematically (Moeloeng, 2014). The author collects data on the animated film Riko The Series and makes it literature that is related to character education. The data in this study are in the form of words and actions in the animated film Riko The Series. Furthermore, the author conducted an analysis of the character value messages in the animated film Riko The Series in accordance with the concept of tadabbur Al-Qur'an in Surah an-Nur verse 22, which was then linked to relevant library materials from books, theses, research journals, and research reports with a hermeneutical analysis approach, namely: expressing, explaining, translating and interpreting texts that produce the disclosure of meaning that is related to character education.

## RESULTS

### 1. Character Education

Education is a process, namely the process of educating students, accompanying and providing direction for student development (pedagogues), the process of opening students' horizons so that students are able to explore the potential that exists within students (educare), the process of providing education to students so that students grow in an educated atmosphere with programs at school, both physically and mentally (opvoeden), the process of educating morals, forming attitudes and behavior, and training students' intellectual intelligence (educate) (MR, 2024).

Frye (2002) in Galuh Nashrulloh (2024) defines character education as a national movement that creates schools as a place for the growth and development of ethical, responsible, and caring young generations by setting examples and

teaching good character through emphasizing universal values that we all share. Victor Battistich understands character as referring to attitudes, behaviors, motivations, and skills. This is more than just avoiding involvement in socially undesirable behavior. In behaving, the character directs the desire to do good and empathize with the welfare of other individuals. Character is also inseparable from intellectual quality, critical thinking habits, and balance of control so that automatically, there is a rejection of bad things (Battistich, 2017).

Character education in Islam states that religious values such as morals, manners, and role models are the central and ideal motivation in character formation (Glory Islamic, 2024). Morals are an expression of obedience, honesty, and responsibility in the process of implementing Islamic law and creed in life. At the same time, manners lead to goodness, which is reflected through attitudes, actions, and behavior. The Prophet Muhammad SAW is a role model with a prophetic character who is a source of inspiration for character education throughout the universe and without distinguishing age. Humans who were born in the eras after he tried hard in the form of education to emulate the goodness and nobility of the Prophet Muhammad SAW in his moral and intellectual life (Samsul Bahri, Father's Role And Character Education: A Reflective Analysis Of The Qur'anic Stories , 2024).

The principles of character education in Islam provide a unique and different touch than character education in the West. This uniqueness can be seen in the emphasis on religious principles (guidance of revelation and explanation of the sunnah) as a turning point in deciding rules and laws as moral standards and truth, as well as rejection of moral authority as the goal of education and understanding rewards in the afterlife as the initial motivation to carry out an action (MR, 2024). The concept of education in Islam creates a whole person through the sharpness of reason and sensitivity of the heart, spiritual and physical strength, morals, and skills. Because Islamic education teaches humans to have a better life and prepares them to face society with all its goodness and obstacles. Yusuf Qardhawi in Galuh Nashrulloh states that the concepts that have been taught by the Qur'an, for example spiritual internalization or tauhid (QS. al-Ikhlash: 1-4), empowering emotional values or tadzhibu al-akhlaqi (QS. al-Hujurat: 2), intellectual reasoning (QS. al-'Alaq: 1-5), and socialization (QS. Fushilat: 33). (MR, 2024) The Qur'an provides a real solution to develop spiritual, emotional, and intellectual awareness that not only moves at the theoretical level but is not applied to social realities in the community environment through exemplary examples of prophetic characters.

## 2. Prophetic Character Education

Prophetic, which means prophetic or related to the prophet, comes from Greek, namely prophets. The word prophetic refers to two missions; someone who receives revelation and is ordered to convey it to his people is called an apostle,

while someone who receives revelation but is not ordered to convey it to his people is called a prophet (Roqib, 2011).

As mentioned in the Qur'an, the Prophet is an ideal human being, both physically and mentally (Samsul Bahri, Father's Role And Character Education: A Reflective Analysis Of The Qur'anic Stories , 2024). A healthy body with optimal function and a strong, clean, intelligent mind. The Prophet's soul and temperament are perfect as a human being with superior character. A prophet is a chosen human being who is ready to receive the prophetic message. Meanwhile, prophetic means everything related to someone who is chosen with the potential for prophethood (Adz-Dzakiey, 2007). This prophetic character can be internalized in humans after going through a process of self-education until they emerge as noble individuals. These noble personalities are: 1) honest, honest in intentions, wills, and actions. 2) Trustworthiness in actions and words, in-laws and decisions. 3) Communicative, conveying the teachings of truth. 4) Intelligent, both emotionally, spiritually, kinesthetically and magnetically. In practice, the prophetic nature in humans is guided by conscience and truth, Amanah, by maintaining professionalism and commitment; tabligh, by mastering communication skills; and fathanah, by being wise and prudent in solving problems.

Islam is an eternal religion. Therefore, according to Moh, it demands change and adjustment so that humans are closer to their God. Roqib, education with prophetic ideals has three pillars built on prophetic values: transcendence, humanization, and liberation (Roqib, 2011). From these three pillars, the author highlights the pillars of humanist prophetic character reflected in the animated film Riko The Series episode 08 through forgiving characters and broad-minded characters.

Moh Roqib stated that a humanist prophetic character is one that humanizes humans and eliminates materialism, dependency, violence, and hatred from humans. The process of restoring human identity and dignity as noble and civilized beings. The positive commitment that continues to form a prophetic character has a strong transcendental dimension and is humanist (Roqib, 2011). It can be concluded that prophetic character education requires a process of transferring knowledge and values that aims to get closer to God and nature while understanding them to continuously and continuously build an ideal social community. Prophetic character education factually presents prophetic values in the current context.

### 3. Prophetic Character Education in the Animated Film Riko The Series Episode 08 Contemplated Through the Qur'an

There are two characters in Surah An-Nur verse 22, shown in episode 08; the first is a forgiving character, and the second is a broad-minded character.

a) The forgiving character taken from the word وَلْيَعْفُوْا in the verse used by the film-making team in concluding the events that occurred. In terms of language, it means

"let them forgive." It is then associated with the character of the main character in the film, Riko, who is determined as a child with a forgiving character. This forgiving character is associated with a peace-loving character.

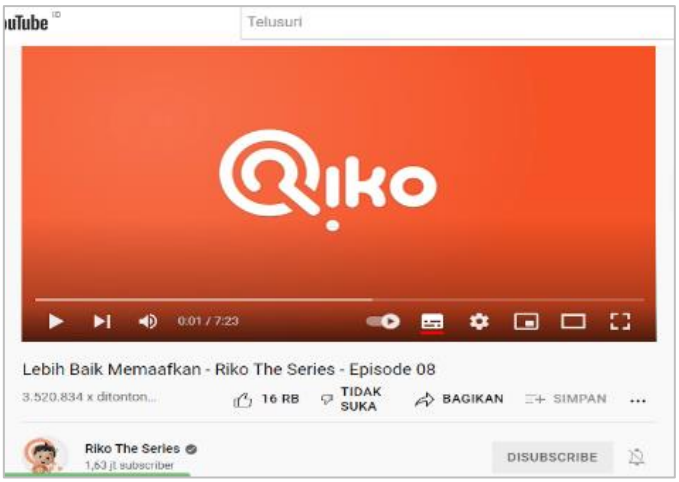



**Figure 1.** Image of Riko The Series Episode 08 Youtube Channel




**Figure 2.** Scene Image When Qiio Asks If Arya Apologizes

b) Broad-minded

The second character is broad-minded, taken from the wording of the verse وَلْيَصْفَحُوْا, which means "let them be broad-minded." Yashfahu is interpreted as an attitude of forgiveness accompanied by not criticizing others' mistakes. This character is inherent in the main character, Riko, as a child who was hurt by his friend while playing, but Riko forgave him even before his friend (Arya) apologized to him. In fact, Riko had the opportunity to retaliate against Arya's bad behavior by reporting it to his parents, but he did not do it. This is the open-minded attitude that is exemplified in the film. The forgiving and open-minded characters are two prophetic humanist characters according to the indicators conveyed by Moh. Roqib, namely maintaining brotherhood among fellow human beings, even though they have different social statuses or traditions, and eliminating hatred towards others.

## 4. Relevance of Character Education in the Film Riko The Series Episode 08 with Character Education for Elementary School Students

The author analyzes the relevance of each scene in the animated film Riko The Series episode 08 with 18 characters in government regulations through Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, article 3, which reads: "Strengthening Character Education is carried out by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, respect for achievement, communicative, love of peace, love of reading, care for the environment, care for society, and responsibility" (Lembaran Negara Republik Indonesia No. 195, 2017).

The initial scene is from the first minute to the 0.55 minute. After seeing Riko in pain, Qiio, the smart robot, immediately reacts to assist. This scene is very good as a lesson for elementary school children, namely the formation of socially caring characters. According to Nursalam et al., the measure of social care is the pleasure of helping others so that each student does not give space to other students who like to harass every effort to help others (Nursalam, 2020). The implementation is if a student witnesses a friend experiencing a disaster or accident while playing, he must immediately help. In the second scene, namely, from minute 0.56 to minute 1.18, Riko's honest attitude, who was injured due to being pushed by his friend Arya, is part of the attitude that elementary school children must have. Children who try to cover up what happened to them, at first glance, are good but often have bad consequences because it indicates dishonesty (Azizah, 2022). Riko's attitude of understanding Arya's mistakes is like an opening door to the forgiving character. The forgiving character itself, if referred to by the 18 characters, is a derivative of the values of the characters of tolerance and love of peace; this is evident when Riko ends with the words "I am okay" as a sign that Riko does not want to continue the events that have occurred into a prolonged conflict (Lembaran Negara Republik Indonesia No. 195, 2017).

In the third scene, from minute 1.20 to 2.16, a positive character is exemplified by Riko and Qiio, namely Riko's attitude of understanding Arya's delay in apologizing is part of a child's open-minded attitude towards his friend's mistake. Likewise, when Riko expressed his gratitude for Qiio's help in treating his wound, it showed a character of appreciating achievement, namely a friend's help to him. Because gratitude, as mentioned by Yoli Hemdi, is an appreciation for someone's good deeds (Hemdi, 2019).

Another positive character is when Riko receives praise from Qiio for his brilliant idea; Riko shows a humble character by diverting the praise to his mother. Humble means not being arrogant and not being proud. (Kamus KBBI) According to Sapiyah, this humble character is very good to apply in education, especially in the

learning process at school, because it is a virtue that is considered the basis of moral life. The earlier it is introduced, the faster the students will absorb this goodness. (Sapiyah, 2021) On the other hand, when Qiio praises Riko's greatness, it indicates the character of a child who can appreciate his friend's achievements, which can be used as a guideline for socializing for a child.




**Figure 3.** Picture of three characters from the animated film Riko the Series in order from left: Rico, Qiio, and Kak Wulan

The author will analyze three characters in the animated film Riko The Series Episode 08 in the next scene. First, the main character is Riko. In this scene, Riko again shows his open-mindedness when Kak Wulan asks Riko to report Arya's behavior to his father, namely understanding Arya's actions that it was unintentional. The open-mindedness exemplified by Riko is very good for elementary school children to imitate so that conflicts among children can be minimized. According to Imam Ghazali, open-mindedness itself, as Ai Mega Maulida Rahayu quoted, is the weakening of angry emotions because of submission to reason. (Rahayu, 2017) In addition to being open-minded, Riko's attitude of forgiving and praying is derived from a peaceful and religious character. This attitude of forgiving and praying should be a good example for elementary school children.

The second main character is Qiio, the smart robot. In this scene, Qiio has a socially caring and honest character. The socially caring character is shown when Qiio helps Riko fix the position of his helmet protector, which is installed upside down. The honest character is shown when he tries to confirm to Kak Wulan about Riko's reluctance to report Arya's mistake to his father.

The third main character, exemplified by Kak Wulan, has a religious character. This can be seen from when Kak Wulan entered the room by saying hello first. Religious character is an attitude and behavior that is obedient in carrying out the teachings of the religion that is believed. In Islam, it is taught to always say hello when meeting other people. The habit of saying hello at school is an effort to instill a religious character in students. (MR, 2024)In addition, Kak Wulan also has a

responsible character, which is shown by insisting on reporting Arya's actions. She also reasoned that the punishment was a consequence of Arya's wrong actions, which he had to accept so that he would not repeat his actions.

There are two characters played by Kak Wulan and Arya who can be role models for elementary school children.

1) The character played by Kak Wulan has an attitude of respecting the opinions of others. This attitude is derived from the character of tolerance, which, according to Nuryadin, is respecting differences of opinion and refraining from negating the intended thing. (Nuryadin, 2024) In addition, Kak Wulan appreciates Riko's choice to forgive and pray for Arya, who was at fault. Kak Wulan still appreciates Riko's choice and even praises him. The attitude of giving appreciation is in the form of praise, according to Moh. Roqib is an attitude and action that encourages him to produce something useful and appreciate and acknowledge the success of others. (Roqib, 2011)This is applied to elementary school children by instilling a sense of recognition of the intelligence of other students and appreciating the sincerity of other students who are trying to become outstanding students. (Nursalam, 2020)
2) The character played by Arya. As a child who is depicted as having bad behavior, Arya also has a good side, namely honesty, love of peace, and respect. Arya is honest by admitting his mistake, namely pushing Riko while playing ball. The honest attitude of admitting mistakes, as mentioned by Aas Siti Solichah, actually has the potential to open the door to forgiveness from the wronged party. Honestly, admitting mistakes is also a derivative of a responsible character, namely being willing to bear all the consequences of his actions. (Solichah, 2020)

Next is peace-loving. Arya's attitude of apologizing to Riko for his mistake is that of a peace-loving character, which, according to Nuryadin, is a behavior that creates a calm atmosphere and minimizes conflict. (Nuryadin, 2024) This is very much in accordance with character building for elementary school children, where when they have a disagreement, there is always a party that apologizes to whoever made the mistake.

Then, Arya's attitude is that he is grateful for Riko's generosity in understanding his mistake and not reporting it to his parents. This is a character of appreciating the achievements of others, in this case, Riko, because he is considered successful in restraining himself from reporting Arya's mistake. As a result, Arya became aware of his mistake and promised not to repeat it. This incident is very good as a guideline for elementary school children. (Umi Kulsum, 2024), that often, the attitude of forgiveness is the root of solving problems.

## DISCUSSION

### 1. Prophetic Character Education of Forgiveness and Open-Heartedness Through Tadabbur Al-Qur'an in the Film Riko The Series Episode 08

As previously mentioned, in the film Riko The Series episode 08 there is a character education message that comes from the interpretation of the Al-Qur'an, Surah an-Nur verse 22. This is emphasized by the appearance of the verse at the end of this episode. The verse in question is the word of God which reads:

وَلَا يَأْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْٓا اُولِى الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ۗ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

Basically, the verse above has a reason for its revelation (asbab nuzul), namely the incident of reprimand for the attitude of the most senior friend of the Prophet, Abu Bakar Ash-Shiddiq. In the tafsir al-Mishbah, it is stated that this verse was revealed because Abu Bakr swore that he would no longer give his wealth to Misthah, who was the son of his aunt. Misthah is said to be a poor man from the Muhajirin group and part of the people who took part in the Battle of Badr. The reason for the oath was because of Abu Bakar's disappointment when he found out that Misthah was also involved in the false news (haditsul ifki) concerning 'Aisyah, who was none other than Abu Bakar's daughter and the wife of the Prophet. In the al-Azhar interpretation, Buya Hamka mentioned that as a human being, Abu Bakar was very offended because he found out that among the people involved in slandering his daughter were people whose lives he had helped because of their poverty. Moreover, said Buya Hamka, he was part of the family itself and should have helped his family and not added to the slander against his family. Because of that feeling of being offended, he swore that he would no longer provide for their shopping. He even wanted to stop the assistance he had given forever. Then, this verse came to reprimand Abu Bakar.

In the last part of this verse, there is a profound message and educational values, especially for leaders on a small or large scale. Buya Hamka said that the attitude of an easily offended leader is dangerous for his leadership. The feeling of love for the party he leads can turn into hatred, and that is very detrimental. The last part of this verse is what then made Abu Bakar realize his mistake. So, with full awareness and consciousness, Abu Bakar corrected all his bad promises and oaths so that he returned to doing good as before. Abu Bakar's consistent attitude actually became the basis for the awareness and consciousness of Misthah and his family in the future.

In the end, Abu Bakar was able to suppress his vengeful attitude. In this case, Buya Hamka gave his comment if revenge controls oneself so that it covers the opportunity to improve oneself, then the vengeful attitude is much worse because the sins of the wrong person can be cured by repentance, while the sins of the

vengeful, there is no forgiveness as long as in his heart there is still a feeling of revenge.

Of course, the verse above has no direct relationship to the events experienced by Riko and his friends in the animated film. However, the keyword for the film-making team in choosing this verse is the wording "let them forgive and be generous." This sentence is the reference for the film-making team to include and connect the events that occur in the film with the wording of the chosen verse, as stated at the end of the film.

Buya Hamka, in his Al-Azhar interpretation, states that there is nothing that can be done better for a believer except to forgive. Reaching out to the guilty and erasing (erasing) old mistakes from memory. According to Buya Hamka, this attitude makes a big impression, especially for one's own soul.

According to Imam Ghazali, Allah's 'afw/forgiveness is of higher value than His maghfirah. The word 'afw means to erase, pull out to the roots, and destroy, while maghfirah is taken from the word closed. According to Quraish Shihab, something that is closed essentially still exists; it is just not visible, while what is erased, lost, or if there is anything left, at most only traces of it.

The decision of the film-making team to connect verses with events in this film is part of the theory of tadabbur of the Qur'an, as explained by Abas Asyafah. The theory does not only interpret verses according to the events that underlie the revelation of the verses but also has an implied meaning that can be used as a guideline even though it is in a different time and place; in other words, interpreting it is not limited to the opinions of scholars in their tafsir books. That is the meaning of the Qur'an, which is considered to always be able to adapt to every time and place, namely: صالح لكل زمان ومكان. In addition, because the concept in tadabbur also means that the verses of the Qur'an can be understood and interpreted by anyone, including, in this case, a film director as well as the audience also has the right to understand the Qur'an understanding as long as it does not deviate. This is confirmed by the verse about tadabbur, which was addressed to hypocritical and non-Muslim groups, as in surah an-Nisa verse 82, which reads:

God bless you, may Allah bless him and give him peace and blessings كَثِيْرًا. Then, do they not internalize (deeply study) the Qur'an? If it were not from Allah, they would surely find many contradictory things in it.

The verse above alludes to the behavior of the disbelievers and hypocrites because they do not understand the apostleship of Muhammad and do not want to understand the Qur'an, which explains the apostleship of the Prophet Muhammad. They do not want to pay attention to the information from the Quran, even though the information is very much arranged in a beautiful way, the rules of its guidance are precise, and the secrets it reveals are true. According to Quraish Shihab, the command to contemplate here applies to anyone. It covers everything related to the

Qur'an, both its wording and content, its guidance and miracles. This command is an advice to observe every legal provision it establishes, the stories it presents, the advice it conveys, and so on, which are revealed in various places everywhere. Please observe and compare one another; there must be no contradiction, and each one supports and interprets the other.

There are two characters that are discussed when connected to the an-Nur verse 22 chosen by the film-making team in this episode; the first is a forgiving character, and the second is a broad-minded character. The author will explain both of them one by one first and then analyze them based on the theory of character education and law-strengthening character education.

**2. Relevance of Forgiving and Broad-Hearted Characters to Profetic Character Education for Elementary School Students**

The core scene that is connected is when there is a dialogue and a small debate between Riko and Qiio, as well as Kak Wulan, that Riko should report Arya's actions to his parents. However, Riko remains adamant about not reporting and instead forgives Arya's rude actions. The reason Riko forgives is because by forgiving, it is hoped that there will be a change in Arya's behavior from bad to good. Then, with a full heart, Riko invites Qiio and Kak Wulan to pray that Arya will change into a good child. Here, it is clear that Riko was engineered by the film-making team as a child who has a forgiving and broad-minded character, which is then connected to the verse of the Al-Qur'an, Surah an-Nur verse 22.

The choice of the film-making team to present children's characters like this when used as a spectacle contains good character education values and will foster early awareness in children; if they make a mistake, they must apologize, and if in the opposite position, they must be broad-minded in giving forgiveness. That is because humans living on this earth must maintain harmony and love peace.

Abdullah Nashih Ulwan, in the book Tarbiyatul Awlad fil Islam, argues that character education (at-tarbiyah al-khuluqiyah) is a series of character principles that must be internalized in children so that they become habits from an early age to adulthood (baligh). So based on this theory, animated films with character value instillation content, such as Riko The Series, are very much needed by parents or teachers to educate their children or students. This is needed because of the application of the method mentioned by Nashih Ulwan, namely role models, advice, attention, punishment, and habituation; all five of these things are accommodated in one episode of the animated film Riko The Series Episode 08. Meanwhile, the material for instilling character education, according to him, includes the character of monotheism, the character's commendable behavior (morals), the character a healthy and strong body, the character's thinking, the character forming a clean heart can also be found in each episode.

Other character education figures, such as Thomas Lickona, state that character education is a deliberate effort to help someone so that he can understand, pay attention to, and carry out core ethical values. So, based on this theory, designing shows that children are interested in content that combines elements of entertainment and character education values is something that is needed in today's era. Furthermore, Lickona stated that the development process involves knowledge (moral knowing), feelings (moral feeling), and actions (moral action) while also providing a strong foundation for building coherent and comprehensive character education; this is also very relevant to efforts to implement it through educational shows such as the animated film Riko The Series. In accordance with Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education in article 3, it is stated that PPK is implemented by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, independent creativity, democracy, curiosity, national spirit, love of the homeland, respect for achievement, communicative, love of peace, love of reading, care for the environment, care for society, and responsibility. So, based on the analysis of Riko's attitude above, according to the theory of character education and Government Law, it is one of the characteristics of peace-loving. He proved it by forgiving Arya's mistake with an open heart. It does not only apply to Riko, but the attitude taken by Arya, who then apologized and promised not to play rough again, is also part of the character of peace-loving. The description of the attitude of peace-loving, as mentioned in the theoretical references in this study, includes peace of mind, comfort, happiness, peace of mind, togetherness, harmony, good cooperation, no war, no riots, safe, peaceful, calm, non-hostile and harmonious conditions. So, the attitudes taken by Riko and Arya reflect the attitude toward choosing a non-hostile and harmonious condition.

## CONCLUSION

The prophetic humanist character is reflected in the animated film Riko The Series episode 08 through the forgiving and broad-minded characters. First, the prophetic forgiving character is represented by the word *falya'fu,* and second, the prophetic broad-minded character is represented by the word *falyashfahu*. The forgiving and broad-minded characters are in accordance with the prophetic character education theory proposed by Moh. Roqib, the prophetic humanist character, eliminates various forms of violence and hatred towards others because both things will damage human values.

There is a strong relevance between the animated film Riko The Series episode 08 and prophetic character education for elementary school children in Indonesia through tolerant and peace-loving characters, as evidenced by the existence of Presidential Regulation No. 87 of 2017 concerning Strengthening Character

Education, Article 3, namely, "Strengthening Character Education, is carried out by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, respect for achievement, communicative, love of peace, love of reading, care for the environment, care for society, and responsibility.

## REFERENCES


Adz-Dzakiey, H. B. (2007). *Prophetic Psychology: Psikologi Kenabian, Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri.* Yogyakarta: Pustaka Al-Furqan.

Angraini, W. Y. (2017). Nilai-Nilai Pendidikan Karakter Pada Serial Kartun Upin dan Ipin Serta Relevansinya dengan Pendidikan Karakter. Ponorogo, Jawa Timur.

Ashifana, Z. (2019). Analisis Nilai-nilai Pendidikan Karakter dalam Film Animasi Bilal: A New Breed Of Hero.", Universitas Islam Negeri Maulana Malik Ibrahim, 2019. Malang, Jawa Timut.

Asih Mardati, e. a. (2021). *Peran Guru dalam Membentuk Karakter Siswa (Antologi Esai Mahasiswa Pendidikan Guru Sekolah Dasar).* Yogyakarta: UAD Press.

Azizah, e. a. (2022). *Buku Panduan Model Pembelajaran Nobangan.* Depok: Guepedia.

Battistich, V. (2017). *Character Education, Prevention, and Positive Youth Development.* St. Louis: University of Missouri.

*Cerita Untungs*. (n.d.). Retrieved February 03, 2025, from youtube.com: https://www.youtube.com/watch?v=Vi3iRZZBmjs

Darmiyati Zuchdi, W. A. (2019). *Analisis Konten, Etnografi & Grounded Theory, dan Hermeneutika Dalam Penelitian.* Jakarta: Bumi Aksara.

*Data Perlindungan Anak 2024*. (2024). Retrieved Januari 22, 2025, from Website kpai.go.id: https://bankdata.kpai.go.id/tabulasi-data/data-perlindungan-anak-2024

Defitrika, F., & Mahmudah , N. F. (2021). DEVELOPMENT OF LIFE SKILLS EDUCATION AS CHARACTER BUILDING. *International Journal of Educational Management and Innovation*, 116.

Foottriani Azziz, S. W. (2021). Analisis Tindak Tutur pada Film Riko The Series (Kajian Pragmatik) melalui Teks, Ko-teks, dan Konteks. *Edukatif: Jurnal Ilmu Pendidikan*, 3350-3360.

Frye, M. A. (2002). *Character Education: Informational Handbook and Guide for Support and Implementation of the Student Citizen Act of 2001.* North California: Public School of North California.

Galuh Nashrulloh Kartika MR, Y. Z. (2025). *Pendidikan Karakter di Era Generasi Z.* Karawang: CV Saba Jaya Publisher.

Gandana, G. (2019). *Literasi ICT & Media Pendidikan dalam Perspektif Pendidikan.* Tasik Malaya: Ksatria Siliwangi.

Glory Islamic, S. M. (2024). Character Education Through Philosophical Values In Traditional Islamic Boarding Schools. *Kasetsart Journal of Social Sciences 45*, 31–42. doi:https://doi.org/10.34044/j.kjss.2024.45.1.04

Handayani, N. A. (2022). Pesan Dakwah Dalam Film Animasi Riko The Series: Analisis Semiotika Roland Barthes. Riau, Sumatra Utara.

Hemdi, Y. (2019). *4 Kata Ajaib: Terima Kasih .* Jakarta: Bhuana Ilmu Populer.

*Ini Pentingnya Menonton Film Sesuai Rating Usia*. (2024). Retrieved Desember 28, 2024, from Website Hellosehat.com: https://hellosehat.com/parenting/anak-6-sampai-9-tahun/perkembangan-anak/menonton-film-berdasarkan-umur-anak/

Kamus KBBI. (n.d.). Retrieved December 12, 2024, from https://kbbi.kemdikbud.go.id/entri/rendah%20hati

Lembaran Negara Republik Indonesia No. 195. (2017). Retrieved from https://peraturan.go.id/common/dokumen/ln/2017/ps87-2017.pdf

Mahfiroh, H. A. (2021). Nilai Moral Dalam Serial Animasi Rico The Series Dalam Episode Lebih Baik Memaafkan dan Relevansinya terhadap Karakter Peduli Sosial Anak Sekolah Dasar. Ponorogo, Jawa Timur.

Marini, A., Maksum, A., MS, Z., Satibi, O., Yarmi, G., & Wahyudi, A. (2019). Model of Character Building for Elementary School Students. *International Journal of Control and Automation*, 12, (4), 1.

Moeloeng, L. J. (2014). *Metodologi Penelitian Kualitatif.* Bandung: PT Remaja Rosdakarya.

MR, G. N. (2024). *Pendidikan Karakter Pada Sekolah Dasar Islam Terpadu.* Karawang: CV Sabajaya Publisher.

Murni, M. (2018). Nilai-nilai Karakter dalam Film Animasi UP dan Relevansinya dengan Perkembangan Anak Usia SD/MI. Banjarmasin, Kalimantan Selatan.

Novi Kurnia, e. a. (2019). *Literasi Digital Keluarga Teori dan Praktik Pendampingan Orangtua terhadap Anak dalam Berinternet.* Yogyakarta: Gadjah Mada University Press.

Nursalam, e. a. (2020). *Model Pendidikan Karakter.* Banten: AA Rizky.

Nuryadin, S. G. (2024). Humanistic-Based Learning Management: Harmonizing Multiculturalism in Building An Inclusive Learning Environment, *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 159-173. doi:http://doi.org/10.33650/al-tanzim.v8i1.7067

Prastowo, A. (2011). *Memahami Metode-Metode Penelitian .* YogyakartaAr-Ruzz Media.

Prawito. (2007). *Penelitian Komunikasi Kualitatif.* Yogyakarta: LKIS.

Rahayu, A. M. (2017). *Smart Niru Nabi.* Yogyakarta: Mahabbah.

*Rico The Series*. (n.d.). Retrieved February 03, 2025, from youtube.com: https://www.youtube.com/c/RikoTheSeries

*Rico The Series, Episode 08*. (n.d.). Retrieved November 08, 2024, from youtube.com: https://www.youtube.com/watch?v=_UpBw4zLVw0

Rismoyo, M. (n.d.). *Riko The Series Disukai Sampai Mancanegara, Arie Untung Ucap Syukur*. Retrieved Desember 12, 2024, from detik.com: https://hot.detik.com/movie/d-5986739/riko-the-series-disukai-sampai-mancanegara-arie-untung-ucap-syukur

Rokhman, F., Hum, M., Syaifudin, A., & Yulianti. (2014). Character Education For Golden Generation 2045 (National Character Building for Indonesian Golden Years). *Procedia - Social and Behavioral Sciences 141* (pp. 1161-1165). Elsevier.

Roqib, M. (2011). *Prophetic Education, KOntekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan.* Purwokerto: STAIN Press.

Samsul Bahri, Y. T. (2024). Father's Role And Character Education: A Reflective Analysis Of The Qur'anic Stories. *Jurnal Ilmiah Islam Futura* , 102-128. doi:10.22373/jiif.v24i1.13785

Samsul Bahri, Y. T. (2024). Father's Role And Character Education: A Reflective Analysis Of The Qur'anic Stories. *Jurnal Ilmiah Islam Futura*, 102-128. doi:10.22373/jiif.v24i1.13785

Sapiyah. (2021). *Konsep Karakter Rendah Hati Perspektif Hadis Nabi.* Depok: Guepedia.

Satriadi, R. (2022, Maret 16). *Keren, Riko The Series Karya Anak Bangsa Disukai di Amerika*. Retrieved November 08, 2024, from berita satu.com: https://www.beritasatu.com/hiburan/903423/keren-riko-the-series-karya-anak-bangsa-disukai-di-amerika

Solichah, A. S. (2020). *Pendidikan Karakter Anak Pra Akil Balig Berbasis Al-Qur'an.* Pekalongan: Nasya Expanding Management.

Umi Kulsum, e. a. (2024, September). Character-Based Digital Curriculum and Learning: A Case Study in Madrasah Ibtidaiyah and Elementary Schools. *Journal of Integrated Elementary Education*, 274-288. doi: https://doi.org/10.21580/jieed.v4i2.23024,

Wardhani, A. K. (2021, April 5). *Dinilai Mendidik, Animasi Riko The Series Dipuji, Jelang Ramadan Emak-emak Minta Versi Puasa*. Retrieved from Tribunnews.com: https://www.tribunnews.com/seleb/2021/04/05/dinilai-mendidik-animasi-riko-the-series-dipuji-jelang-ramadan-emak-emak-minta-versi-puasa

Wati, N. S. (2017). *Awas! Terlalu Sering Nonton Film Sadis Tumbuhkan Sifat Psikopatik Pada Anak*. Retrieved December 26, 2024, from Ozone.id: https://uzone.id/nonton-film-sadis-tumbuhkan-sifat-psikopatik-pada-anak