

Moral Analysis in The Animated Films of Adit Sopo Jarwo as Educational Shows

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Abstract

The authors intend to analyze and describe the moral and educational values contained in the Adit and Sopo Jarwo animation series in this journal. The sort of research used in this research is descriptive-qualitative research. The dialogue and character attitudes from the animated film Adit sopo Jarwo serve as the data for this analysis in the episode of Tahu Sumedang Bikin Jarwo Meradang (Sumedang Tofu Inflames Jarwo), Gerobak Ilang Kang Ujang Bimbang (The cart has been lost, and Kang Ujang is indecisive), Jarwo Curang Adit Menang (Jarwo Cheating, Adit Wins), Ojek Payung Bikin Bingung (Ojek Payung makes confused). This research makes use of a specific type of documentation, specifically videos found on the video-sharing website Youtube.com. Then consider the Adit Sopo Jarwo movie's ethical principles. Then, the data holding moral values should be recorded and described. The Miles and Huberman model is employed in this study. In data analysis, there are three main activities: data reduction, data display, and verification. Summarizing data entails picking out the most important aspects, focusing on those aspects that are most relevant, eliminating irrelevant details, and so on. A display of data means gathering information in a way that facilitates comprehension, action, and inference. In verification, researchers then draw conclusions from the data they have reduced, described, interpreted, and analyzed, or verify the data. With this investigation, broad conclusions can be formed. This film involves moral values such as eating manners, patience and honesty manners, consistent manners when working, responsible manners, helping etiquette, and forgiveness. In addition, there are traditional Indonesian games in the animation, with the goal of not being forgotten by traditional Indonesian games. As a result, the animated series Adit and Sopo Jarwo is highly recommended for children to watch because it can help them develop positive moral and religious values.

Keyword: moral, animated film, educational show, adit sopo jarwo

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Introduction

We are currently living in the information globalization era. In this era, information is widely available despite of where it comes from or how it is distributed. Regardless of time and place, information can be generated from any source and distributed to anyone (Nurhadi, 2006). Because of the globalization of information, information is always available and crosses all age, socioeconomic, and geographic boundaries. People can communicate with one another even if they are not in the same time or space. According to Thomson (2015), the spread of technical media isolates social contacts from their physical locations by expanding spacetime. Previously, access to information was restricted to specific groups. Today's information is uncensored, making it widely available.

Because of the advancement of renewable technology, we now have a wide range of information technology options, including computers, gadgets or smartphones, cable TV, the internet, and many others (Hamzah, 2015). As a result, we depend on information and communication technology products. Surprisingly, the Association of Indonesian Internet Service Providers (APJII) reported that the number of internet users in Indonesia increased by 34.9%, or 82 million, in 2015, placing the country in eighth place globally.(Astuti, 2017) Indeed, Indonesia climbed to the sixth spot in 2019, with 73.7% of the country's population using the

internet, up from 64.8% in 2018. According to Central Statistics Agency (BPS) data, Indonesia's population in 2019 was 266,911,900 people, with 196.7 million of them being internet users. (Ramli, 2020)

The causes of the increase in violent acts among children are television programs and online games that depict acts of violence and intimidation — or acts of intimidation that are then replicated by children in violent games, violent movies, and violent news depictions. Bullying affects young people who watch television, particularly movies, which frequently depict scenes of bullying against other people, particularly those deemed weak by the bullies. (Andwika, 2017). Television can have both positive and negative effects on children, despite indications of violence and its consequences. demonstrates how television influences a variety of early childhood developmental factors, particularly for children aged 3 to 4.

As a child's social, emotional, and cognitive development progresses to the point where they can use their imagination and reason, they also find it easier to relate to others through language and communication. Furthermore, a study reveals that young people who regularly tune in to football league shows on television are more likely to be bold, cooperative, and self-directed. (Cendra, 2014)

Studies on television and its effects frequently show that television has a negative impact on viewers. However, there is some evidence pointing to the positive effects of films, particularly animated films aimed at children. In short, watching television has the potential to promote positive social interactions, reduce hostility, and inspire viewers to be more understanding and kind to others. However, studies comparing exposure to prosocial material in social interactions to exposure to violent content are far less common. There are frequently very few television programs aimed at children's audiences. The bias of television toward adults is one reason to be concerned about what might happen to children. It's unusual to find a show that both adults and children enjoy, but "Adit Sopo Jarwo" meets the criteria. The program rating of 2.9 put "Adit Sopo Jarwo" on the list of the top 10 television shows on September 29, 2017. (Aryan, 2017). 'Adit Sopo Jarwo's' simple, breezy plot is likely to win over viewers.

"Adit Sopo Jarwo" is a simple story for children to understand. Adit, Dennis, Mitha, Devi, and young Adelya are just a few of the animated characters in this film, each of whom has a story background depicting the characters of Indonesian society. The goal of the "Adit Sopo Jarwo" production is to demonstrate moral and character development through the actions of the characters. Every episode that is broadcast emphasizes the values of friendship, teamwork, self-adaptation, and honesty.

Because it combines visuals and sound, animation has an advantage over other media types. Several factors, such as the level of viewer engagement, contributed to the lack of effect of Adit Sopo Jarwo's presentation. Viewing habits over a given time period can be interpreted as a measure of commitment. (Frisnawati, 2014) Perception of being watched is brought on by sensory stimulation, as Jauhari (2006) pointed out. Experiences with emotional intelligence, physical strength, and focused attention shape the initial sensory input. By combining these factors, the participant will feel as though they are watching a film or TV show. The audio and visual effects of television programs are two of the medium's greatest strengths. What makes television so captivating is that it uses moving images, which can leave a lasting impression on viewers' minds through their combination with words, music, sound effects, and visuals.

It is believed that the amount of time children spend watching movies has an effect on them. Depending on how much time they spend watching a particular movie, each child will be affected differently. Furthermore, children's interest and enjoyment in Adit Sopo Jarwo's animated films has a significant impact on the lives of young people, which is another contribution to society. Exposure, attention, and understanding are the primary effects of television as a form of mass communication; secondary effects include changes in cognitive level (changes in knowledge and skills), attitudes, and behavior. The presence of the Adit Sopo

Jarwo's Film is intended to be a show that is appropriate for children in order to discard the negative aspects of the display that are not appropriate for children.

Moral education and religious values can also be taught through the animated media series Adit and Sopo Jarwo, because the habits that children observe influence their nature and character. As a result, the animated series Adit and Sopo Jarwo can be used as a substitute for establishing moral and religious values in children. Adit, Jarwo, and Sopo are the three main characters in the Adit and Sopo Jarwo series. The plot of this animated series is that Jarwo and his men, Bang Sopo, are always acting up, whether they are working or trying to prank Adit, which is when Bang Jarwo and Bang Sopo are always given advice or lectures by Bang Haji. That is where one of the values that children can adopt is both religious and moral values.

Adit Sopo Jarwo's animation was chosen because it has an interesting concept and is worth studying. The cartoon teaches children moral principles and sends a positive moral message. This animation depicts the lives of Indonesians in a multi-tribal environment, but mutual respect and admiration are still visible in the language they use every day. Adit Sopo Jarwo's cartoons become a public spectacle, and children, in particular, benefit from the moral values embodied in the characters' words. These cartoons teach children lessons or messages that can be instilled in them from a young age, such as being polite to peers and adults. His innocent and naive nature was the catalyst for him developing the mindset to maintain expressions in speech when communicating with others. According to Surah al-Ahzab, verse 21, mankind is here on Earth to develop his or her moral character. Following the teachings of this verse, Muslims should always do what is right and avoid doing anything that is forbidden by Allah. (Yusuf, Putri, Alamin, Jalwis, & Ardinal, 2022)

Method

The sort of research used in this research is descriptive-qualitative research. Descriptive-qualitative research is a research method that tries to provide a natural description of a particular object or symptom whose presentation is in the form of words or sentences that explain certain phenomena and not in the form of numbers from measurements. (Masyhud, 2016). The dialogue and character attitudes from the animated film Adit sopo Jarwo serve as the data for this analysis in the episode of Tahu Sumedang Bikin Jarwo Meradang (Sumedang Tofu Inflames Jarwo), Gerobak Ilang Kang Ujang Bimbang (The cart has been lost, and Kang Ujang is indecisive), Jarwo Curang Adit Menang (Jarwo Cheating, Adit Wins), Ojek Payung Bikin Bingung (Ojek Payung makes confused). This research makes use of a specific type of documentation, specifically videos found on the video-sharing website Youtube.com. Then consider the Adit Sopo Jarwo movie's ethical principles. Then, the data holding moral values should be recorded and described. The Miles and Huberman model is employed in this study. In data analysis, there are three main activities: data reduction, data display, and verification.

a. Data Reduction

Summarizing data entails picking out the most important aspects, focusing on those aspects that are most relevant, eliminating irrelevant details, and so on. Researchers should be able to see more clearly and have an easier time analyzing data if this is implemented. The purpose of the data reduction in this investigation is to focus on the most crucial information, which is presented in the form of dialogue sentences. There is moral value information at stake here.

b. Display of data

A display of data means gathering information in a way that facilitates comprehension, action, and inference. There are three phases to the presentation of data in this investigation: categorization, coding, and finally description and interpretation. Data is classified by clustering phrases, sentences, and even entire conversations between characters in the Adit Sopo Jarwo animation film that are thought to contain ethical principles. The process of assigning codes to

data in order to facilitate its classification into predetermined categories is known as data coding. After data has been coded, it is entered into the data collection table. Once the information has been coded according to the values in the Adit Sopo Jarwo animation, the next step is data description. While moral values in sentences or dialogue and character attitudes from the Adit Sopo Jarwo animated film are used to interpret data that needs additional information, description, or interpretation.

c. Verification

Researchers then draw conclusions from the data they have reduced, described, interpreted, and analyzed, or verify the data. With this investigation, broad conclusions can be formed.

Results and Discussion

Based on the results of the study of Adit and Sopo Jarwo's animated film, seven religious and moral values were identified: eating manners, patience manners, honesty manners, consistent manners when working, responsible manners, helping etiquette, and forgiveness etiquette.

Table 1.
Adit and Sopo Jarwo's Animated Series

No	Episode	Moral Values
1.	<i>Tahu Sumedang Bikin Jarwo Meradang</i> (Sumedang Tofu Inflames Jarwo)	eating manners, patience and honesty manners forgiveness etiquette.
2.	<i>Gerobak Ilang Kang Ujang Bimbang</i> (The cart has been lost, and Kang Ujang is indecisive)	consistent manners when working
3.	<i>Jarwo Curang Adit Menang</i> Jarwo Cheating, Adit Wins	responsible manners
4.	<i>Ojek Payung Bikin Bingung</i> Ojek Payung makes confused	helping etiquette

Eating Manners

On the episode *Tahu Sumedang Bikin Jarwo Meradang* (Sumedang Tofu Inflames Jarwo), good eating habits are sitting. In the early scene, Bang Jarwo wants to eat the only Sumedang tofu, near a pile of paint cans. Then there is Adit, who is rushing because he is worried about his mother, who is rocking. Because the bike was going fast, Adit accidentally hit a can near Bang Jarwo, startling him and causing the tofu he wanted to eat to fall, and he didn't eat it. The value that can be taken from that scene is that in Islam, one of the etiquettes of eating properly is sitting because eating and drinking while standing is not in accordance with Rasulullah SAW's teachings. Drinking while standing is one of the things that is forbidden. The Prophet ordered people who drank while standing to vomit their drink. The hadith was narrated by Abu Hurairah ra and is taken from the book Science Hadiths by Abdul Gratitude al-Azizi. "Don't drink while standing," Rasulullah SAW said. "If you forget, he should vomit." (Bukhari narrates)

You are expected to maintain the etiquette of eating and drinking as a Muslim, which means that you should eat and drink while seated. According to research in the field of medicine, the process of sitting allows for superior absorption of nutrients into the body compared to the process of standing during consumption of food and drink.

In addition to good manners, it demonstrates a great deal of wisdom. Stomach acid will be forced up into the esophagus when a person is standing while they eat and drink, which will irritate the cells that line the esophagus. Therefore, the meaning of the scene that depicts Adit rushing to pedal his bicycle so as not to worry his mother and accidentally knocking over a can and causing Bang Jarwo to be shocked has the meaning that eating while standing is not good for one's health, is considered impolite in Islam, and is considered a heinous act.

Patience and honesty Manners

In the climactic scene of Tahu Sumedang, when Pak Haji Udin steps in to mediate a fight between Adit and Bang Jarwo's side, Jarwo loses his temper and chases after Adit; all because of the tofu, that Jarwo had dropped and intended to eat then gets his hands on Adit's tofu, leading to a chase between Adit and Jarwo. At last, Jarwo approached them and intended to arrest Denis, but Pak Haji Udin arrived and acted as a mediator, listening patiently and kindly to the accounts of both parties. Pak Haji Udin's tolerance ultimately led to peace and reconciliation.

Honesty is an admirable trait that includes being truthful, not being dishonest, and not being inconsistent in one's words and deeds. Sincere Muslims earn the respect of those around them. Sincerity is emphasized in the Islamic teachings of the Quran and the Hadith. If you want to fulfill the promise that Allah made to you, you must always tell the truth, even if the person you are talking to is a relative of yours. Therefore, remember that this is what He has told you to do. (QS. Al-An'am: 152). Here is the hadith that Abdullah recounted about how critical it is to be truthful in all interactions. Be truthful at all times; integrity is the path to paradise. If a person is truthful at all times and makes the conscious decision to stay so, Allah will recognize him as such. (HR Bukhari).

Forgiveness Etiquette

After a commotion between Adit and Denis's side, Pak Haji Udin came to mediate, and then Pak Haji Udin won the situation and made Adit and Jarwo forgive each other because both parties had done something mutually wrong, and when they forgave each other, Jarwo received sumedang tofu from Adel, Adit's sister, instead of the sumedang tofu that fell because of his brother's actions. Therefore, the lesson we can learn from this scene is not to prioritize our egos simply because we are proud to forgive other people's mistakes; naturally, forgiving each other will provide us with more guidance and benefits.

Rasulullah SAW is always forgiving of those who injure and despise him. This generosity has earned him the respect of both enemies and friends. In one of the hadiths narrated by Aisyah RA, the tolerant and forgiving disposition of Rasulullah SAW is described. The hadith has the following meaning: "The Prophet Muhammad was the most morally upright individual: he was never impolite, never committed abomination, never shouted in the marketplace, and never returned evil for evil." Instead, he was reconciliatory and forgiving." – HR Ibn Hibban.

In addition to the aforementioned hadith, Allah SWT says in Surah Asy Shura verse 40. For the purpose of justice, the person who does a wrongdoing deserves to be punished by having the same wrongdoing committed against them. But whoever, out of love, forgives the person who has mistreated him - if he is able to - and repairs his relationship with him will be rewarded by Allah. This is a condition that must be met for the forgiveness to be considered genuine. He is the only one who is aware of the full scope of that award. Those who violate human rights by disobeying the laws of Allah will not receive pity from Allah, which much is certain.

The lesson we can learn from this is that forgiving one another has many positive outcomes for all parties involved, including our own peace of mind and ability to pursue our goals in life without fear of reprisal from others. It doesn't matter to Allah who apologizes first when two people decide to forgive each other, for the simple reason that many of the issues we face stem from people's refusal to apologize because they insist on being right when they are in fact wrong. In fact, we should get out of the habit of waiting to be asked to apologize before doing so, regardless of whether we are right or wrong.

Consistent Manners when Working

Consistent Manners when Working on the episode *Gerobak Ilang Kang Ujang Bimbang* (The cart has been lost, and Kang Ujang is indecisive), specifically examining the opening scene in which the time was already 12.00 and the midday call to prayer sounded as Kang Ujang, a meatball vendor, left his cart and went to the mosque to fulfill his Muslim obligations. Momentarily, Kang

Ujang had already arrived at the mosque. Bang Jarwo observed that Kang Ujang's cart was empty; no one there immediately took it with the intention of turning it into a business by reselling it in order to assist Kang Ujang and, of course, increases his profit. When Bang Jarwo and Bang Sopo were traveling, they were stopped by beautiful women who wanted to buy meatballs. Bang Jarwo served them immediately, but when they tried to pay, they all went into debt, and Bang Jarwo agreed because they were attracted to his brand. The meatballs were completely sold out, but Bang Jarwo did not receive any payment because everyone was in debt. And upon his return from the mosque, Kang Ujang was shocked to discover that his cart was missing.

Kang Ujang eventually met his cart, which was brought by Bang Jarwo and Bang Sopo. Bang Jarwo and Bang Sopo explained that they brought their carts to help Kang Ujang increase his sales, but in the end, Kang Ujang became angry because those who bought the meatballs did not pay and owed Bang Jarwo.

We can derive moral value from this incident by emphasizing the importance of consistency and honesty in our work. This incident illustrates that if we sell and are easily tempted, we will not get anything, and we will, of course, go bankrupt. As a result, being firm in our sales will assist us in avoiding the incident in that episode. We must be serious and disciplined at work because our aspirations for success will be shattered in an instant if we are tempted by lust and only think about lust when we see beautiful women.

Responsible Manners

The episode's Jarwo cheating, Adit won, at the opening scene, which shows Adit and his friends playing football in the field and meeting Bang Jarwo who was having lunch, then Adit accidentally kicked the ball and hit Bang Jarwo's head who was eating, then Bang Jarwo was furious, and Adit's friends ran away because they were afraid of Bang Jarwo.

Denis : " Come on Dit, runaway "

Adit : "No, Denis. We have to be responsible"

Adit demonstrates his responsibility for his actions.

Then Bang Jarwo held a football tournament between the Adit team, consisting of Adit and Denis, and Sopo, with Jarwo serving as an unjust and dishonest referee. Sopo won the game in the end, and Adit had to buy him meatballs at Kang Ujang. But here, because Adit was cheated and dared to take responsibility, he got lucky, as it was Kang Ujang's birthday on that day. So Adit and Denis also received complimentary meatballs, and Bang Jarwo was punished for cheating when he was ordered to wash the dishes.

All of Allah's followers are expected to act justly in all circumstances. They are commanded by Allah to continually aim for excellence and to give that goal precedence over all others. If they want to build the bonds of love within their families, Allah instructs them to provide for their relatives in whichever way they can. Allah forbids them to do anything that goes against Sharia law or common reason. This includes the worst kinds of offenses. Doing harm to others is forbidden by Allah. God has given you these rules and regulations to help you in every area of your life, and He wants you to always keep in mind the blessings He has bestowed upon you and to obey His commandments. (Surah An-Nahl verse 90)

The moral lesson we can learn from this incident is that we must not run away from our mistakes or sins; we must have the courage to accept responsibility and, of course, act honestly and fairly; and if we are treated unfairly, we must be patient because Allah will repay the deed.

Helping Etiquette

The Helping Etiquette in episode's Ojek Payung makes confusion, particularly in the opening scene. When Bang Sopo and Bang Jarwo observed mothers giving umbrellas and cash to their children, Bang Sopo and Bang Jarwo recognized a lucrative business opportunity. In the end, Bang

Sopo and Bang Jarwo started umbrella motorcycle taxis, but the weather was hot and it didn't rain. As a result, Bang Jarwo and Bang Sopo's business was slow, as they combined umbrella taxis and motorcycle taxis. open. Because of Adit's generosity, he also assisted the mother and lent umbrellas to the women, but Jarwo demanded payment because he believed Adit had caused his customer to leave.

The following is the 36th Arbain Hadith about helping. It was narrated from Abu Hurairah Radhiyallahu 'Anhu, by Rasulullah Shallallahu 'Alaihi wa Sallam that he said, "Whoever relieves the great difficulties of a Muslim in the world, Allah will relieve his great difficulties on the Day of Judgment." And whoever makes things easier for those in difficulty, Allah Subhanahu wa Ta'ala will make things easier for him on the Day of Resurrection. Whoever makes life easier for someone in difficulty, Allah will make his life easier in this world and the next. Whoever covers the disgrace of a Muslim, Allah Subhanahu wa Ta'ala will cover his disgrace in this world and the next, and Allah Subhanahu wa Ta'ala assists a servant while the servant assists his brother. Whoever follows a path to seek knowledge, Allah will make the path to paradise easy for him. And it is not permissible for a people to gather in one house between Allah's houses (mosques), recite the Qur'an there, and discuss these verses with one another, unless Allah's mercy fills their gathering and angels accompany them. Allah Subhanahu wa Ta'ala will praise them in the presence of His angels. And whoever is left behind due to his actions cannot catch up to his ancestors." (HR. Muslim)

This hadith is consistent with the hadith of Ibn 'Umar from the Prophet Muhammad sallallahu 'alayhi wa sallam in which he said: Muslim, from the Prophet Muhammad sallallahu 'Alaihi wa Sallam that he said: "A Muslim is a Muslim's brother; do not wrong him." Whoever fulfil the needs of a brother, Allah will fulfill his needs as well. If he removes a Muslim's obstacles, Allah will remove his obstacles on the Day of Judgment. "And whoever covers a Muslim's disgrace, Allah will cover his own disgrace on the Day of Judgment." (Narrated by Bukhari number 2262)

The moral lesson we can learn from this incident is that we must sincerely assist those in need, as the Islamic faith encourages mitigating or assisting the work of others. As a result, as good Muslims, we must aid and support the activities of others without expecting anything in return, and we must do so with sincerity.

Conclusion

The conclusion that can be drawn from Adit and Sopo Jarwo is that it is one of the animated series that is enjoyed by children in general due to the humorous behavior of Bang Jarwo and Bang Sopo. There are also many moral values and religious values in each comedy, so that parents can also use it as a means of instilling good morals in children. From the animated series Adit and Sopo Jarwo, we learned a great deal about the series' moral and religious values, namely eating etiquette, patience and honesty manners, consistent manners when working, responsible manners, helping etiquette, and forgiveness. In the meantime, this series also includes Indonesian culture and a variety of traditional games that are useful in preserving it. Therefore, this animated series is highly recommended for children to watch.

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