

Muslim Character Values in Cartoon *Sulukiyyat Al-Muslim Al-Shaghir* Based on Roland Barthes' Semiotic Perspective

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Abstract

This study aims to reveal the denotation and connotation levels in cartoon *Sulukiyyat al-Muslim al-Shaghir* based on Roland Barthes' semiotic perspective and to reveal the values of Muslim character in that cartoon. This article is motivated by the phenomenon of people who are less concerned or even apathetic about the surrounding environment even though they live in an Islamic majority environment. This research type is qualitative. The data are taken from the cartoon *Sulukiyyat al-Muslim al-Shaghir* produced by Caartonile on YouTube. The data are collected using the watch and note technique. The data are validated by increasing persistence and discussing them with peers and experts. The data are analyzed using descriptive analysis techniques consisting of data presentation, data analysis, and conclusion drawing. The results show that the Muslim character values in cartoon *Sulukiyyat al-Muslim al-Shaghir* based on Roland Barthes' theory at the denotation and connotation levels are moral and social values. Moral values consist of four, namely ethics of giving advice, ethics of speaking, ethics of visiting, patience, and forgiveness. In the meantime, social values consist of three, namely respecting elders, not being wasteful, and maintaining public facilities.

Keywords: Muslim character; *sulukiyyat al-muslim al-shaghir*, values

Introduction

Research on values in films is carried out intending to provide an understanding of the importance of values embedded in the psyche of each

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person. The values in the film are a reality disguised in the film¹. Everything in this world cannot be separated from the value in it. Louis O Kattsoff in Mulyani stated that value is a principle, standard, or quality that is needed². Film is one of the entertainment media that is very popular with the public, it is also used as a medium for da'wah and education. This is in accordance with research on improving the competence of *istima' wa takallum* through film media³ and Islamic films as da'wah media at UKM-F KPI film house⁴. The topic of values is still a study that is often reviewed by researchers, evidenced by the many articles that discuss it⁵. Values are an important topic to apply in everyday life. Therefore, it is important to instill values from an early age through character education. Character education is the most important foundation for creating a moral and noble generation.

Muslim character values should no longer be taboo in Indonesia. Indonesia is one of the countries with the majority of Islam adherents⁶. However, the fact is that there are still many people who are less concerned or even apathetic about the surrounding environment. One of the reasons is the

¹ Warda Putri Rochmawati, "Analisis Nilai-Nilai Pendidikan Karakter Dalam Film 'The Miracle Worker'" (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016).

² Rohmat Mulyani, *Mengatikulasikan Pendidikan Nilai* (Bandung: Alfabeta, 2004).

³ Rini Rini and Renti Yasmar, "Peningkatan Kompetensi Istima' Wa Takallum Melalui Media Film," *Arabiyatuna: Jurnal Bahasa Arab* 4, no. 1 (2020): 155, <https://doi.org/10.29240/jba.v4i1.1384>.

⁴ Dwi Desmarisa Agung Putra, "Film Islami Sebagai Media Dakwah Pada UKM-F Rumah Film KPI" (Universitas Islam Negeri Raden Intan Lampung, 2021).

⁵ Musda Asmara et al., "The Role of Al-Qur'an Learning Center for Children in Increasing of Religious Moderation Values in Kenagarian Air Bangis, West Pasaman," *AT-TURAS: Jurnal Studi Keislaman* 10, no. 1 (2023): 23–41, <https://doi.org/10.33650/atturas.v10i1.5533>; Thijs Bouman, Linda Steg, and Stephanie Johnson Zawadzki, "The Value of What Others Value: When Perceived Biospheric Group Values Influence Individuals' pro-Environmental Engagement," *Journal of Environmental Psychology* 71 (2020), <https://doi.org/10.1016/j.jenvp.2020.101470>; Samuel H. Matthews, Thomas K. Kelemen, and Mark C. Bolino, "How Follower Traits and Cultural Values Influence the Effects of Leadership," *Leadership Quarterly* 32, no. 1 (2021), <https://doi.org/10.1016/j.leaqua.2021.101497>; Ibo van de Poel, "Understanding Value Change," *Prometheus (United Kingdom)* 38, no. 1 (2022): 7–24, <https://doi.org/10.13169/prometheus.38.1.0007>; Ibo van de Poel and Olya Kudina, "Understanding Technology-Induced Value Change: A Pragmatist Proposal," *Philosophy and Technology* 35, no. 2 (2022), <https://doi.org/10.1007/s13347-022-00520-8>; Penny Respati Yurisa et al., "Islamic Values Behind the Ritual of a Cow Head Burial in Grebeg Suro," *EL-HARAKAH* 23, no. 1 (2021): 157–72, <https://doi.org/10.18860/eh.v23i1.10576>.

⁶ Yudho Taruno Muryanto, Dona Budi Kharisma, and Anjar Sri Ciptorukmi Nugraheni, "Prospects and Challenges of Islamic Fintech in Indonesia: A Legal Viewpoint," *International Journal of Law and Management* 64, no. 2 (2022): 239–52, <https://doi.org/10.1108/IJLMA-07-2021-0162>; Berto Mulia Wibawa et al., "Discovering the Importance of Halal Tourism for Indonesian Muslim Travelers: Perceptions and Behaviors When Traveling to a Non-Muslim Destination," *Journal of Islamic Marketing* 14, no. 1 (2023): 61–81, <https://doi.org/10.1108/JIMA-07-2020-0210>.

influence of this era, which is leading to rapid developments in the current age of globalization⁷. The world has entered the era of technological revolution that fundamentally changes the way of life, work, friendship to the world of education. In the scale of its scope and complexity, the transformation that is taking place is undergoing a lifestyle shift than before⁸. The rapid development of the times has resulted in many people only caring about gadgets. In everyday life, we often encounter an alumni association whose members are mostly busy with their handphone even though the purpose of the event is to gather because they rarely meet due to their busy lives.

From this background, the researchers are interested in examining the values in cartoon *Sulukiyat al-muslim al-Shaghir*. The researchers view that the study of the values in cartoon *Sulukiyat al-muslim al-Shaghir* can be a solution to building character and morals. This is because cartoon *Sulukiyat al-muslim al-Shaghir* contains the characters of a Muslim who must be instilled from childhood. In addition, cartoons are also the movies that are highly favored by children, so they are very good to be used as media to instill values in children from an early age. To reveal the values in cartoon *Sulukiyat al-Muslim al-Shaghir*, the researchers use Roland Barthes' semiotic theory as a lense of data analysis to reveal the intended message in detail from the language used in cartoon. The study of semiotics is widely used by researchers to uncover the meaning of words and the values in a language such as poetry, songs, and movies⁹. Language in semiotics is called a sign because when a sign (language) is called, there are automatically signifier and signified.

The researchers choose to analyze the aspect of language because language and humans are inseparable¹⁰. Language is used by humans as a means

⁷ Recep Ulucak, Danish, and Salah Ud Din Khan, "Does Information and Communication Technology Affect CO2 Mitigation under the Pathway of Sustainable Development during the Mode of Globalization?," *Sustainable Development* 28, no. 4 (2020): 857–67, <https://doi.org/10.1002/sd.2041>.

⁸ Erfan Gazali, "Menakar Tantangan Dan Potensi Jurusan Bahasa Dan Sastra Arab (BSA) IAIN Syekh Nurjati Cirebon Di Era Pendidikan 4.0," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 2 (2019): 229, <https://doi.org/10.29240/jba.v3i2.857>; Renti Yasmar, "Multimedia Interaktif Pembelajaran Bahasa Arab Untuk Siswa Madrasah Aliyah," *Arabiyatuna: Jurnal Bahasa Arab* 1, no. 2 (2017): 199, <https://doi.org/10.29240/jba.v1i2.325>.

⁹ A Mardhiyah and P R Yurisa, "Tanfiidz Khuththotut Al-Tath'im Al-Su'udiyat Min Mulashaqaat Fi Twitter: Dirasat Siimiyaa-Iyyat Umberto Eco," *Afshaha: Jurnal Bahasa Dan Sastra Arab* 1, no. 2 (2022): 100–123, <https://doi.org/https://doi.org/10.18860/afshaha.v1i2.17497>; Lailiyatur Rohmah, "Pengandaian Tokoh 'Aku' Dalam Puisi Lau Annanaa Lam Naftariq Karya Faruq Juwaidah (Analisis Semiotika Roland Barthes)," *Divan: Jurnal Bahasa Dan Sastra Arab* 6, no. 2 (2020): 182, <https://doi.org/10.24252/diwan.v6i2.14440>.

¹⁰ Abd Aziz and Saihu Saihu, "Interpretasi Humanistik Kebahasaan: Upaya Kontekstualisasi Kaidah Bahasa Arab," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 2 (2019): 299, <https://doi.org/10.29240/jba.v3i2.1000>.

of communication with others to express thoughts and express their goals¹¹, so it becomes an important object to be analyzed¹². While the reason the researchers use Arabic cartoons as objects is that Arabic has a very important urgency in the life of a Muslim, especially if taught early¹³. Roland Barth states that signs consist of two levels, namely the level of denotation and the level of connotation¹⁴. Denotation is the actual meaning and connotation is the meaning in signs¹⁵. Connotation consists of a signifier, signified, and the process that brings the signifier and signified together (signification). The meaning of connotations found in a society will gradually turn into myths. Myths is a sign that has become a habit and is the result of the convention of a particular social community so that it is considered as something scientific.

As a first step, the researchers conducted a search for articles that have been published in national journals. From here, the researchers have not found articles that discuss the cartoon *Sulukeiyat al-Muslim al-Shaghir*. However, in the theoretical aspect, the researchers get data that are similar to existing studies which tend to analyze films¹⁶ and aspects of the values in films¹⁷. Based on

¹¹ Ahmad Nurcholis and Syaikhu Ihsan Hidayatullah, "Tantangan Bahasa Arab Sebagai Alat Komunikasi Di Era Revolusi Industri 4.0 Pada Pascasarjana IAIN Tulungagung," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 2 (2019): 283, <https://doi.org/10.29240/jba.v3i2.999>; Anisatu Thoyyibah, "Analisis Kesalahan Ortografi Bahasa Arab Mahasiswa Pendidikan Bahasa Arab Universitas Muhammadiyah Malang," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 2 (2019): 215, <https://doi.org/10.29240/jba.v3i2.1017>.

¹² Rahadian Kurniawan, Musda Asmara, and H Hardivizon, "Arabic Language and the Concept of I'jaz Al-Qur'an (Critics to Louwis 'Awad's Thoughts/Bahasa Arab Dan Konsep I'jaz Al-Qur'an (Kritik Pemikiran Louwis 'Awad)," *Arabiyatuna: Jurnal Bahasa Arab* 5, no. 1 (2021): 161, <https://doi.org/10.29240/jba.v5i1.2622>.

¹³ Noza Afisia, Partomuan Harahap, and Renti Yasmar, "Bimbingan Belajar Bahasa Arab Bagi Anak Keterbatasan Finansial Di Desa Perbo Rejang Lebong," *Indonesian Journal Of ...* 1, no. 2 (2021): 247–58.

¹⁴ Roland Barthes, *Elemen-Elemen Semiotologi*, ed. Edi AH Iyubenu, trans. M Ardiansyah (Yogyakarta: Basabasi, 2017); Roland Barthes, *The Semiotic Challenge*, trans. Richard Howard (Berkeley: University of California Press, 1994); Roland Barthes, *The Rustle of Language* (Berkeley: University of California Press, 1989).

¹⁵ Barthes, *Elemen-Elemen Semiotologi*; Barthes, *The Semiotic Challenge*; Barthes, *The Rustle of Language*.

¹⁶ Nita Khairani Amanda and Yuyu Sriwartini, "Pesan Moral Pernikahan Pada Film Wedding Agreement (Analisis Semiotika Roland Barthes)," *Jurnal Sosial Dan Humaniora* 5, no. 1 (2020): 111–29, <https://doi.org/10.47313/ppl.v5i9.836>; Ayu Khairunnisa, Effiati Juliana Hasibuan, and Novri, "Representasi Nilai – Nilai Karakter Masyarakat Minangkabau Pada Film Surau Dan Silek," *JIPIKOM: Jurnal Ilmu Pemerintahan, Administrasi Publik, Ilmu Komunikasi* 3, no. 2 (2021): 143–50, <https://doi.org/10.31289/jipikom.v3i2.605>; Intan Leliana, Mirza Ronda, and Hayu Lusianawati, "Representasi Pesan Moral Dalam Film Tilik (Analisis Semiotik Roland Barthes)," *Cakrawala - Jurnal Humaniora* 21, no. 2 (2021): 142–56, <https://doi.org/10.31294/jc.v21i2.11302>; Vitria Dewi Rs, Muhammad Junaidi, and Usrial Husein, "Analisis Semiotika Pesan Dakwah Dalam Film Pendek Nilep," *Journal of Religion and Film* 1, no. 2 (December 9, 2022): 134–51, <https://doi.org/10.30631/jrf.v1i2.10>; Jonathan Adi

previous studies, this research has similarities, namely research on the values in the film. However, it is different in analyzing the values in cartoon *Sulukiyat al-Muslim al-Shaghir*. The form of value analyzed in this study is to identify denotation and connotation. This research is also different from previous research in terms of the theory used. This study uses Roland Barthes' semiotic theory. The novelty of this study lies in the point of view used to reveal the values in the movie.

From the above similarities and differences, the position of this research compared to previous studies is to complement and strengthen the findings of previous studies. Therefore, this study aims to 1) Reveal the denotation and connotation levels in cartoon *Sulukiyat al-Muslim al-Shaghir* based on Roland Barthes' semiotic perspective, and 2) Reveal the values of Muslim character in cartoon *Sulukiyat Al-Muslim Al-Shaghir* based on the denotation and connotation levels of Roland Barthes' semiotics.

The type of research used in this study was qualitative because it intended to reveal the values of Muslim character in cartoon dialogues and present it with descriptions. The data were taken from the cartoon *Sulukiyat Al-Muslim Al-Shaghir* with a duration of 24 minutes 43 seconds found on the Cartoonile YouTube channel. The data collection technique used was the watch and note technique. The data were validated by increasing persistence and discussing with peers and experts. The data were analyzed using descriptive analysis techniques consisting of data presentation, data analysis, and conclusion drawing.

Findings and Discussion

In this section, the researchers will explain the denotation and connotation levels in cartoon *Sulukiyat al-Muslim al-Shaghir* based on Roland Barthes' semiotic perspective and the values of Muslim character in cartoon *Sulukiyat Al-Muslim Al-Shaghir* based on the denotation and connotation levels of Roland Barthes' semiotics. The explanations are as follows.

Wijaya and Antonius Denny Firmanto, "Representasi Gender Pada Film Tilik Menurut Studi Semiotik Roland Barthes," *Interaksi: Jurnal Ilmu Komunikasi* 10, no. 2 (2021): 166–76, <https://doi.org/10.14710/interaksi.10.2.166-176>.

¹⁷ Fitri Ramadhini, "Analisis Nilai-Nilai Moral Dan Agama Anak Usia Dini Dalam Tayangan Film Kartun Nusa Dan Rara," *DARUL 'ILMI: Jurnal Ilmu Kependidikan Dan Keislaman* 9, no. 1 (2021): 53–68, <https://doi.org/https://doi.org/10.24952/di.v9i1.3626>; Francisca Sutiyani, Tuti Tarwiyah Adi, and R. Sri Martini Meilanie, "Nilai-Nilai Pendidikan Karakter Pada Film Adit Dan Sopo Jarwo Ditinjau Dari Aspek Pedagogik," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (March 6, 2021): 2201–10, <https://doi.org/10.31004/OBSESI.V5I2.1133>; Atiqa Sabardila et al., "Menakar Nilai Pendidikan Karakter Acara Televisi Pada Anak Usia 6-8 Tahun," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 1 (April 9, 2021): 150–62, <https://doi.org/10.31004/OBSESI.V6I1.875>.

Denotation and connotation levels in cartoon *Sulukiyat al-Muslim al-Shaghir*

The data in cartoon *Sulukiyat al-muslim al-shaghir* are summarized in the following table.

Table 1. Denotation and connotation data

No.	Moral values	Minute to	Sec to
1	Ethics of giving advice	04	59
2	Ethics of speaking	05	20
3	Visiting etiquette	06	35
4	Forgiving	09	35
5	Apologize	14	09

Data 1

أنا سعيد جدا لقد قمت بعمل انساني اليوم¹⁸

Nasir was very happy because he had helped people. He saw an old man who had difficulty crossing the road while on the road, so he helped the old man cross the road. It happened when he came home from school. In denotation, Nashir was very happy because he had helped an old man cross the road. However, connotatively the actions taken by Nashir are a form of respect for those who are older than him.

What Nashir did is an example of what he did to respect his parents. In Islam, respecting parents is very emphasized¹⁹. The attitude recommended in Islam to respect elders includes sitting politely, not crossing your legs by placing one leg over the other. In addition, we must also pay attention and listen carefully to his words²⁰, must not interrupt conversations, and in speaking must choose the best words and not raise the voice²¹. In addition, it is also recommended to smile, greet, or bow when passing in front of older people and for parents to always guide, provide understanding and supervision as well as

¹⁸ Mostafa El-Faramawy, *Sulukiyat Al-Muslim Al-Shaghir* (Mesir, 2021).

¹⁹ Wakhid Ichsanto and Retno Wahyuningsih, "Kemampuan Membaca Alquran Dan Menghormati Orang Tua Dengan Prestasi Belajar PAI Siswa SMP Surakarta," *Cendekia* 15, no. 1 (2021): 78–88, <https://doi.org/DOI: 10.30957/cendekia.v15i1.659>.

²⁰ Afna Fitria Sari, "Etika Komunikasi," *TANJAK: Journal of Education and Teaching* 1, no. 2 (2020): 127–35, <https://doi.org/10.35961/tanjak.v1i2.152>.

²¹ Achmad Fawaid and Rifah Hasanah, "Pendekatan Parenting Berbasis Al-Qur'an: Kajian Tematik Atas Ayat-Ayat Komunikasi Orang Tua Dan Anak Usia Madrasah Ibtidaiyah Dalam Qs Luqman Ayat 13-19," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 6, no. 3 (2022): 962, <https://doi.org/10.35931/am.v6i3.1233>.

proper direction regarding respect for older people, so as to create a harmonious atmosphere in family and in the community environment²².

Data 2

احضر إلي هنا وانظر إلي الخط²³

The teacher gave advice to Badar because he always interrupted his explanations when the lesson was in progress, thus making Badar's friends distracted from listening to the material delivered by the teacher. After that, the teacher asked Badar to stay after the lesson took place because he wanted to advise his students.

In denotation, the teacher gives advice in secret. Meanwhile, connotatively, what the teacher does is a way of respecting others. This is in accordance with one of the etiquettes of giving advice specified in Islam. Giving advice to brothers who make mistakes is an obligation as the Word of God in surah al-Ashar: 3 which commands that the Muslim community give advice to one another in truth and patience, but in giving advice one must also pay attention to how it is conveyed.

Islam regulates how to convey it properly and politely in giving advice. This was mentioned by Aulia in her thesis that the manners in giving advice include giving advice gently, giving advice in secret not in public, and not forcing advice to be accepted and looking for the right time²⁴. This is based on the hadith of the Prophet Muhammad S.A.W who said that "Whoever wants to advise leaders, then don't do it openly. However, advise him in a quiet place. If you take advice, it is very good. And if you do not accept it, then you have conveyed the obligation of advice to him" (H.R Imam Ahmad).

Data 3

يا بدر يا بني يجب أن تتعلم حسن الاستماع وهو من أداب الحديث، فعندما يتحدث إليك أن تنصت إليه جيداً. ولا تقاطع ولا تتحدث بصوت مرتفع كما فعلت اليوم فهذا خطأ وتصرف غير لك²⁵

Badar was studying in class. The teacher wanted to explain a material about the types of birds, and then Badar interrupted his teacher's words and said that he knew everything. Then, the teacher spoke again wanting to continue

²² Fivien Luthfia Rahmi Wardani and Zahrotul Uyun, "Ngajeni Wong Liyo'; Menghormati Orang Yang Lebih Tua Pada Remaja Etnis Jawa," *Indigenous: Jurnal Ilmiah Psikologi* 2, no. 2 (2017), <https://doi.org/10.23917/indigenous.v2i2.5681>.

²³ El-Faramawy, *Sulukiyat Al-Muslim Al-Shaghir*.

²⁴ Fadla Aulia, "Pengaruh Pemahaman Materi Saling Menasihati Terhadap Sikap Peduli Sosial Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Atas Negeri 2 Siak Hulu" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020).

²⁵ El-Faramawy, *Sulukiyat Al-Muslim Al-Shaghir*.

what he said earlier, but Badar again interrupted his teacher's conversation and raised his voice.

By denotation, the data show that Badar is being advised by his teacher. By connotation, the advice delivered by Badar's teacher is a form of a teacher's love for his students so that they do not repeat the same mistakes and correct them. The advice given by Badar's teacher is about speech manners, namely listening attentively, not interrupting the conversation, and not speaking in a loud voice. This is in accordance with the ethics of speaking taught in Islam, namely telling the truth, speaking well or being silent, not backbiting, looking at the opponent's face, speaking enthusiastically, not interrupting the conversation, and not arguing²⁶. Ethics in speaking will shape one's personality²⁷, so applying the right ethics in speaking is very important.

Astuti also explained in her research that there are seven ethics of good speech that have been explained in the Qur'an, namely Qaulan Ma'rufan (good words), Qaulan Sadidan (good words), Qaulan Baligan (words that leave an impression on the soul), Qaulan Kariman (noble words), Qaulan Maisuran (easy words), Qaulan Layyinan (gentle words), Ahsan Qaulan (better words). It is important to teach speaking manners to children from a young age, because good habituation will create good character and personality²⁸.

Data 4

أهلا بك يا أم عبدالله وشكرا على دعوتك، تفضلي²⁹

Badar's mother was invited to Umm Abdullah's house and took her two children Nashir and Badr to Ummu Abdullah's house. They said hello and gave chocolate as a souvenir. In denotation, the data show that Mrs. Nasir greeted and gave gifts. Meanwhile, connotatively, the greeting uttered by Nasir's mother is an expression of respect for the invitation of the host, while gifts are given as a form of affection and concern for someone.

Visiting ethics is mentioned in the Qur'an in surah an-Nur: 27-29. In an-Nur: 27, Allah commands us to ask permission when we want to enter other people's homes. When asking for permission, it must be accompanied by gentleness and greetings for the occupants of the house, because this will

²⁶ Hakis, "Adab Berbicara Dalam Prespektif Komunikasi Islam," *Jurnal Mercusuar* 1, no. 1 (2020): 43–58.

²⁷ Siti Mariam Ulfa, Mujahid, and Huriyah Rachmah, "Nilai-Nilai Pendidikan Dari QS. Al-Ahzab Ayat 70-71 Tentang Etika Terhadap Pembentukan Akhlak," *Bandung Conference Series: Islamic Education* 1, no. 1 (2021): 39–44, <https://doi.org/10.29313/bcsied.v1i1.54>.

²⁸ Rati Astuti, Muhammad Rusydi Khalid, and Halimah Basri, "Adab Berbicara Dalam Al-Qur'an Dan Implementasinya Di SDIT Al Biruni Mandiri Jipang Makassar," *Jurnal Ilmiah Mahasiswa Rausban Fikir* 9, no. 1 (2020): 66–74, <https://doi.org/10.24090/jimrf.v9i1.4133>.

²⁹ El-Faramawy, *Sulukiyat Al-Muslim Al-Shaghir*.

strengthen love and harmony. This is exemplified in cartoon when Nashir, Badr, and their mother just entered Umm Abdullah's house. Greetings when visiting is one of the visiting ethics taught in Islam, this is in line with the interpretation of Quraish Shihab and al-Maraghi regarding visiting manners which is explained in the Qur'an surah an-Nur;27 and the interpretation of Alī al-Ṣābūnī in his commentary book *Rawai'u al-Bayan* ³⁰.

As for the visiting ethics explained by Ibn Kathir in his commentary book, say greetings before asking permission to enter, people who ask permission to stand on the right or left of the door, it is unlawful for someone to look into a house which is not his without permission, asking permission is only three times, do not just answer 'I' when asked by the owner of the house 'Who is that?', do not knock on the door too loudly, must return if the owner house asks to return, and do not allowed to enter a house where there is no one in it ³¹. Apart from that, other visiting ethics taught in Islam are not to visit at any time, not to visit for too long so that it causes trouble for the host, not to carry out activities that disturb the host, to respect when served food or drink, and to say goodbye when return home.

Data 5

بسرعة يجب أن تظل تحت المياه الجارية الباردة من عشرة إلى خمسة وأربعين. الآن يجب أن نضع
مرحم الحروق ³²

Hishah invited Nashir to take part in socialization regarding first aid, but Nashir did not want. Nashir mocked Hisshah why participating in such activities. It was boring so he preferred to play games at home instead of participating in the socialization. After Hisshah came home, Nasir even mocked again the first aid kit that Hisshah was carrying while turning on the stove which burned his hands. Then, Hisshah immediately helped him.

In denotation, the data show that Hisshah helped Nashir. Whereas connotatively, this shows that Hisshah is not a vengeful person even though he has been ridiculed but still wants to help Nashir. The actions taken by Hisshah are an example of the attitude of a Muslim, namely forgiving because he does not hold grudges in his heart after being treated badly, remaining patient and willing to help Nasir who is in trouble. Please help in Islam is commanded by

³⁰ Hesti Linsyiana, Hardivizon, and Nurma Yunita, "Etika Bertamu Dalam Al-Qur'an (Studi Komparatif Tafsir Al-Misbah Dan Al-Maraghi)," *AL-HUDA: Journal of Qur'anic Studies* 1, no. 1 (2022); Ahmad Syahid, "Penafsiran Ayat Etika Bertamu Dalam Kitab Rawā'U Al-Bayān Dan Kontekstualisasinya Di Indonesia," *Jurnal Ilmiah Ilmu Ushuluddin* 20, no. 1 (2021): 87, <https://doi.org/10.18592/jiu.v20i1.3763>.

³¹ Imam Hasyim, "Etika Bertamu Dalam Al- Qur'an (Analisis Penafsiran Ibnu Katsir Surat An-Nur Ayat 27-29)," *Jurnal Al-Qorni: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (2018): 20.

³² El-Faramawy, *Sulukiyat Al-Muslim Al-Shaghir*.

Allah SWT in the Qur'an surah al-Maidah: 2³³. Vengeance is one of the despicable morals which is often referred to as the *akhlakul mazmumah* in Islam, so that Islam recommends being a forgiving person. Forgiveness will make life calmer and more peaceful because it does not carry burdens in the heart. A calm heart will make life happier and healthier.

In the Qur'an, the word *al-'afw* is repeated 34 times, 7 of is forgiveness. This shows that the morality of forgiving each other is an important part of the life of a Muslim. Thus, *Al-'afw* (forgiveness) is one of the characteristics of people who fear Allah as the Qur'an explains in QS. Ali 'Imran: 134. This verse describes the attitude of a pious Muslim who will face someone who makes a mistake against him in three ways, namely holding back anger, forgiving, and doing good to anyone who wrongs him³⁴. Meanwhile, patience is also explained in the Qur'an, namely in Surah Ali-Imran: 200. The verse describes to be patient because Allah is always with those who are patient³⁵.

Data 6

يجب عليك أولاً أن تغلق التلفاز من الريموت³⁶

Badar left the socket open while no one was home. Badar also turned on the air conditioner in the room with a high temperature even though Badr was not in the room. He also turned off the television by immediately unplugging the cable without first turning off the television from the remote. This caused the electricity in the house to go out. After that, Nashir gave an example of how to turn off television properly and correctly.

In denotation, the data show how to turn off the television properly and correctly. Meanwhile, connotatively, what Nashir exemplified to Badar was how to use electricity properly and correctly, namely by using only what was needed so as not to be wasteful. The more electricity is used, the more costs are used. Currently, most of human needs depend on electronic devices that use electricity. Even so, we still must be wise electricity users. Electricity is a blessing that not everyone can enjoy. Not all places can be reached by electricity. There are still remote places where electricity is difficult and has not even been touched by electricity, so we must use it as best we can. Wasteful is not a

³³ Suci Ramadhani et al., "Eksistensi Ta'Awun Pada Serikat Tolong Menolong (Stm) Di Dusun Ii Desa Pematang Johar Kecamatan Labuhan Deli Kabupaten Deli Serdang," *Al-Iman: Jurnal Keislaman Dan Kemasyarakatan* 6, no. 1 (2022): 1–24.

³⁴ Moh Khasan, "Perspektif Islam Dan Psikologi Tentang Pemaafan," *At-Taqaddum* 9, no. 1 (2017): 69, <https://doi.org/10.21580/at.v9i1.1788>.

³⁵ Apid Hapidudin, "Konsep Sabar Dalam Al-Qur'an Surat Al-Baqarah Ayat 153 Dan Surat Ali-Imran Ayat 134," *Jurnal Ilmiah Multi Science* 3, no. 1 (2021): 120–32; Marhamah and Yusni Aminah, "Pendidikan Sabar Dalam Al-Qur'an (Kajian Surat Al-Baqarah Ayat 153-157)," *Murabby: Jurnal Pendidikan Islam* 4, no. 1 (2021): 50–58.

³⁶ El-Faramawy, *Sulukhiyyat Al-Muslim Al-Shaghir*.

Muslim character, but the character of a Muslim is to act in moderation³⁷. Islam teaches to use sparingly not excessively. Exaggeration in Islam is westernized as a friend of *Syaithon* as mentioned in the Qur'an surah al-Isra': 27³⁸.

Data 7

حالا سأرسم تبلوحا رائعا ليسعد به الجميع³⁹

Nashir reprimanded Badar who was painting on the classroom door because Badar's painting made the school's view ugly, but Badar was still annoyed. Badar thought that his painting was an art because his painting was beautiful. Beauty is art, not even destroying school facilities. However, after that Mrs. Munirah came and saw this. He said Badar's painting was very good, but the method was wrong, so he suggested Badar to paint on canvas and it could be a wall decoration that beautified the view of the school and did not pollute public facilities. In the end, Badar painted on canvas so he could protect public facilities.

In denotation, Badar paints on canvas. Meanwhile, connotatively, the action taken by Badar was to protect public facilities because he stopped painting on the door of the class where the door of the class was a public facility. Maintaining public facilities is the advice of the prophet Muhammad SAW. There are many hadiths that explain the prohibition of destroying⁴⁰. Muslims are commanded by Allah to take care of this earth, including one of which is public facilities by not polluting it. The Qur'an has explained how Allah really dislikes people who destroy. This is found in Q.S al-Baqarah: 11-12, Q.S al-Baqarah: 30, Q.S al-Baqarah: 60, Q.S al-Baqarah : 11-12, Q.S al-A'raf: 56, Q.S al-A'raf: 74, in Q.S Yunus: 41, al-Qasas: 77, and Q.S. ar-Rum: 41. Allah has given humans the position of humans on this earth as caliphs, so that they can maintain the prosperity and welfare of life on earth. Therefore, we must try to protect everything around us to maintain the continuity of human life on earth.

Muslim character values in cartoon *Sulukiyat al-Muslim al-Shaghir* based on the level of denotation and connotation

The Muslim character values reflected in the carton *Sulukiyat al-Muslim al-Shaghir* based on Roland Barthes' semiotic theory at the denotation and

³⁷ Iin Emy Prastiwi and Tira Nur Fitria, "Budaya Hedonisme Dan Konsumtif Dalam Berbelanja Online Ditinjau Dari Perpektif Ekonomi Syariah," *Jurnal Ilmiah Ekonomi Islam* 6, no. 3 (2020): 731, <https://doi.org/10.29040/jiei.v6i3.1486>.

³⁸ Levika Dian Anggraini, "Analisis Nilai-Nilai Pendidikan Akhlak Dalam Surat Al-Furqan Ayat 63 Dan Surat Al-Isra' Ayat 27 Pada Mata Pelajaran PAI Kelas VIII," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 7 (2022): 327–38.

³⁹ El-Faramawy, *Sulukiyat Al-Muslim Al-Shaghir*.

⁴⁰ Ramli Abdul Wahid, "Integrasi Ilmu Dalam Hadis," *Proceeding LAIN Batu Sangkar* 1, no. 1 (2016): 565–84.

connotation levels above are moral values and social values. The explanations are as follows.

Moral Values

Moral values are part of virtue. People who have virtue will act for the good of others, not just for personal gain. The moral values in cartoon *sulukiyyat a-muslim al-shaghir* based on the level of denotation and connotation found in the data are the ethics of giving advice, speaking ethics, guesing ethics, and forgiveness. These moral values are found in the data that has been presented in cartoon *Sulukiyyat al-muslim al-shaghir*. The ethics of giving advice in cartoon *sulukiyyat al-muslim al-shaghir* is exemplified by Badar's teacher when giving Badar advice in private in data two⁴¹. Giving advice in secret is one of the *adab* in giving advice to fellow Muslims. Meanwhile, the ethics of speaking are exemplified by Badar's teacher in data three⁴², and the ethics of visiting in cartoon are found in data four when Badar's mother visits her neighbor's house. The first thing she does is say greetings and give gifts to Ummu Abdullah, her neighbor⁴³. As for forgiveness, it is exemplified by Hisshah who did not hold a grudge after being made fun of, even he also helped Nashir because his hand was burning. This is found in data five⁴⁴.

Social values

Social values are values believed by a society regarding things that are considered good and bad. The social values in cartoon *Sulukiyyat a-muslim al-shaghir* based on the level of denotation and connotation found in the data are respecting elders, not being wasteful, and maintaining public facilities. These social values are found in the data that have been presented in cartoon *Sulukiyyat al-muslim al-shaghir*. Respect for elders is found in data one when Nashir tries to help a middle-aged man cross the road⁴⁵. Meanwhile, the suggestion not to be wasteful is exemplified by Nashir in data six. Nashir shows how to use the TV appropriately. This shows that the value contained in data six is a suggestion not to be wasteful⁴⁶. The last social value in cartoon is to maintain public facilities based on the interpretation of data seven⁴⁷.

Conclusion

The Muslim character values in cartoon *Sulukiyyat al-Muslim al-Shaghir* based on Roland Barthes' semiotic theory are seven, consisting of moral and

⁴¹ El-Faramawy, *Sulukiyyat Al-Muslim Al-Shaghir*.

⁴² El-Faramawy.

⁴³ El-Faramawy.

⁴⁴ El-Faramawy.

⁴⁵ El-Faramawy.

⁴⁶ El-Faramawy.

⁴⁷ El-Faramawy.

social values. Moral values consist of four parts, namely ethics of giving advice, ethics of speaking, ethics of visiting, and forgiveness. Meanwhile, social values consist of three parts, namely respecting elders, not being wasteful, and maintaining public facilities. The values found in religion and society are closely related to signs. To understand signs, it is important to examine them in depth. The semiotic theory developed by Roland Barthes is a solution to solve the existing signs, so this research is important to be a reading recommendation to understand the signs around us. However, this research is only limited to cartoons for children, so future's researchers should try to take broader objects such as drama series, films, novels, and short stories that look at broader linguistic aspects such as pragmatics, semantics, psycholinguistics and sociolinguistics.

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