

CHAPTER I

INTRODUCTION

In this chapter, the researcher going to present the introduction consist of research context, research focus, research objective, definition of keyterms, significant of study, previous study, as well as review of related literature.

A. Research Background

In this digital era, life is increasingly sophisticated with rapid technological advances. one of which is electronic media such as smartphones, laptops, televisions, computers and others. With this electronic media, it can make easier for us to obtain information, especially smartphone users, almost all humans have smartphones because with these thing we can access the internet and the shape is easy to carry anywhere. Where through the internet we can get a wide range of information, not only in Indonesia. In addition, with the internet access worldwide. we can interact with various peoples of the world through cyberspace, which allows us to know various outside cultures. Therefore, we must protect the Islamic generation from the influence of outside culture. so as not to influence the image of Islam, through the cultivation of Islamic values from an early age and wisely in regulating the use of the internet in children. So that children remain within the reach of positive things, especially in Islamic moral values.

The word moral comes from the Latin word *mores*, the plural word for *mos* which means custom or habit. According to Gilligan in Lawrence A. Blum, moral is related to one's concern or sensitivity to others. Moral is not

only related to behavior, but also directs a person to do good deeds to others, where this moral also involves an inseparable linkage of emotions, cognition and actions.¹ And the others opinion according to Nurgiyantoro Moral is used to determine the boundary of a trait, temperament, opinions or actions worth saying right, wrong, good and bad.² So it can be said that morality does not only provide teachings about good or bad behavior, but also includes actions, speech, the nature of a person that has been determined or accepted by society in social interactions. In Islamic terminology, morals are often equated with *akhlak*, which is the plural form of "*khuluk*" which means temperament. In line with the definition in the large Indonesian dictionary, *akhlak* are defined as behavior, character and actions. According to Imam Ghazali *akhlak* is a condition of the soul that provides encouragement to act easily and automatically without thinking or considering in depth.³ As for the other opinion expressed by 'Abdullah al-Makki, Islamic morals is a characteristic of a good life provision and a way of interacting with humans. Morals in the view of Islam are a set of principles and rules that are structured to be applied to human nature which have been outlined for use in human life and to achieve human perfection.⁴ From this opinion it can be said that Islamic moral is a character that is inherent in the soul and becomes someone's personality in accordance with the teachings of the al-Quran and as-Sunnah.

¹ Reksiana, "Kerancuan Istilah Karakter, Akhlak, Moral dan Etika", *Thaqafiyat*, 19, no. 1 (June 2018), 9.

² Syahada Nurul Ummah et al, "An analysis in moral value of short story "the last leaf" by O Henry", *Journal of English Education*, 6, No. 1 (June 2020), 52.

³ Imam Al-Ghazali, *Ihya' Ulumuddin menghidupkan ilmu-ilmu agama Juz 3*, terj. Ismail Yakub (Medan: Percetakan Imballo , 1965), 1034.

⁴ Reksiana, *Kerancuan Istilah Karakter*, 9.

From the above statement, both morals and akhlak, both provide a lesson about good or bad behavior, speech, and deeds. Where in establishing good social interactions, it also requires good behavior in establishing these interactions in accordance with what has been agreed by society, where in general people judge the good and bad of our character through our behavior. If our behavior is good, then people will see us as being good and vice versa, if we behave badly it will be seen as having a bad personality. Therefore, it is very important to teach Islamic moral values for children so that in the future they will grow into a better person. The cultivation of Islamic moral values can not only be implanted through education in schools. However, as parents we can also provide moral lessons for children in our respective homes by providing useful and age appropriate shows to children such as Omar & Hana animation.

Rahmat Firdaus, a college students of Universitas Islam Negeri Ar-Raniry Banda Aceh, in his thesis entitled "*Analisis Pesan Dakwah Dalam Film Animasi Omar Dan Hana*". He analyze the contents of the animated story on the playlist "the story of Omar and Hana for 12 episodes and the OH playlist for 4 episodes" and the aim is to analyze the contents of Omar and Hana animation, especially in the *dakwah* messages contained in the animation. From 16 episode of Omar and Hana animation, he found 3 categories of *dakwah* messages, namely faith, syariah and morals (akhlak). Besides that, he also found the form of preaching in the animation, namely

use songs and storylines that often occur in everyday life, where at the end of the episodes are strengthened by the hadist.⁵

From the research conducted by Rahmat Firdaus, it can be shown that Omar and Hana animation have positive content and also contain various nuances of Islamic values. Where it is very suitable to be a spectacle and entertainment for children. In addition, children also get Islamic moral education through these animations. So that moral education in children is not only obtained in schools and the surrounding environment, but also obtained through entertainment, such as watching these animation.

Omar & Hana's animation is an animation that conveys Islamic messages to children and release with three languages, namely Malaysian, English and Arabic.⁶ This animation features characters with cute pictures and bright colors, thereby increasing children's interest in watching them. This animation can provide alternative education for children in a fun way. So that, in addition to being entertained, they can also absorb positive values in the form of education and Islamic values. Therefore it can foster the Islamic spirit of children from an early age. Moreover, Ismail bin Musa Menk known as Mufti Menk is an international Islamic preacher from Zimbabwe. He is one of the characters in the animation who brings the story of the prophet to

⁵ Rahmat Firdaus, "Analisis Pesan Dakwah Dalam Film Animasi Omar Dan Hana" (Thesis, Universitas Islam Negeri Ar-Raniry, Banda Aceh, 2019), 101.

⁶ Muhyiddin and Muhammad Fakhruddin, "*Penggemar kartun Islami Omar & Hana 60 Persen dari Indonesia*", access from <https://www.google.com/amp/s/m.republika.co.id/amp/q620w9327> on 13 April 2021 16.00 pm.

Omar, Hana and friends. He said that this animation can make children learn about duas deen, qur'an and sunnah and a lot of goodness thing.

For this reason, researchers have a high interest in conducting research related to Omar & Hana animation. Different from previous researchers who analyzed the *dakwah* messages contained in the animation. Here the researcher focuses more on analyzing the Islamic moral values, exactly good morals contained in the animation. In this study the researcher uses the imam al-Ghazali perspective because Imam al-Ghazali is a great theologian and philosopher in Islam who is influential in the world. He is also a Muslim thinker who made a major contribution to Islamic scholarship, so he has the nickname "*hujjatul Islam*". Imam al-Ghazali has mastered various branches of science such as fiqh, ushul riqih, kalam, philosophy, mantiq and others. His creations have inspired many Islamic thinkers, whose books have been spread all over the world. His most famous and phenomenal essay is *Ihya' Ulumuddin*. The book includes discussions in various fields, such as the science of monotheism, fiqh, hadith, Sufism, social, soul, education, Islamic morals and others. Where the discussion related to morality is in chapter 3 which discusses destructive actions (bad morals) and chapter 4 which discusses related actions that can help (good morals). For the animation of Omar and Hana, the researcher took 8 episodes entitled; Let's say salam, Blessing, Super juice, I can do anything, Ramadhan mission, What would prophet do?, Have patient Daddy and everything is ibadah. The researcher took the 8 episodes because the moral values of Islam in these episodes were more visible with the repetition of the moral values until the duration was

over, and the understanding the moral values in these episodes was easier for children to digest and understand, because there were not too many explanations but focuses more on actions related to Islamic moral values. Finally, the researcher will going to analyze Islamic moral values of Omar & Hana animation based on Al-Ghazali's perspective.

B. Research Focus

The research focus is an effort to clearly state the scope of the problem in the form of questions to be researched based on the identification and limitation of the problem.⁷ Therefore, researchers also focus on the problems that will be presented in this study to make it easier for researchers. The focus of this research is:

1. What are the Islamic moral value found in Omar & Hana animation based on Al-Ghazali's perspective?
2. How are the Islamic moral value found in Omar & Hana animation in accordance with Al-Ghazali's perspective?

C. Research Objectives

The research objective is a statement regarding the intention used in the research to determine goals that researchers have planned in achieving a study.⁸ By determining the formulation of a problem, of course we also have goals to be achieved. As explained above regarding research objectives, the researcher has the objectives to be achieved in this research, which are as follows:

⁷ IAIN MADURA, *Pedoman Penulisan Karya Ilmiah* (Pamekasan: Institut Agama Islam Negeri Madura, 2020), 16.

⁸ John W. Creswell, *Educational Research Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (Boston: PEARSON, 2012), 111.

1. To identify the Islamic moral value found in Omar & Hana animation based on Al-Ghazali's perspective.
2. To analyze how are the Islamic moral value found in Omar & Hana animation in accordance with Al-Ghazali's perspective.

D. Significance of the Study

The Significance of the study describes the benefits of a study, starting from the benefits of developing science and the benefits of solving social problems.⁹ The significance of this study is aimed at teachers and parents, students or children, and other researchers.

1) Theoretical

Researchers hope that this research can develop knowledge and find out about the analysis of Islamic moral values in the animation of Omar & Hana.

2) Practical

a) For the Teachers and Parents

This research is expected to inspire teachers and parents in teaching and cultivating Islamic moral values for children in a fun way through the animation of Omar & Hana.

b) For the Students and Children

With this research, it is hoped that students and children can have a foundation from an early age regarding Islamic moral values and the science of Islamic education by watching the animation of Omar & Hana.

⁹ IAIN MADURA, *Pedoman Penulisan*, 19.

c) For the Researcher

With this research, researchers can find out what Islamic moral values are contained in Omar & Hana animation.

E. The Definition Of Key Terms

Key terms are some of the words that researchers use as keys in a study to avoid misunderstanding of meaning. Therefore, it is necessary to search for meaning and provide a clear explanation. As for the criteria of the key terms, namely containing the main concept or research variables.¹⁰ These key terms are useful for readers in understanding the main points of this research. In order to avoid misunderstanding of readers in categorizing key terms, the researcher wants to explain the terms the researcher uses in this study. They are as follows:

1. Islamic Moral Values are attitudes and behavior in accordance with the guidance of Islam.
2. Animation Omar & Hana is an animation that conveys Islamic messages to children.
3. Al-Ghazali's Perspective is Al-Ghazali's theory dealing with Islamic moral value used in this research.

F. Previous Study

Previous studies serve to determine research position (similarities and differences) with research earlier.¹¹ Beside that previous studies use to compare and find out which areas of research have not been studied by previous researchers. Many researchers research animation to observe the

¹⁰ Ibid, 19-20.

¹¹ Ibid, 20.

characters, values, which are used for educational purposes. Here, the writer finds some relevant researches with his research.

The first is the journal of Ahmad Hariandi, Wiga Rahmayanti, Nopia Wati, Yeyen Manila Syafia, Dhea Ami Valensy, entitled "Moral Analysis In The Animated Films Of Nusa Rara And Upin Ipin As Educational Shows". This research contains a description of moral values contained in the animation of Nussa Rara and the animation of Upin Ipin. in this study there are several moral values, namely in the Nussa Rara animation there are 13 religious and moral values, namely adab before going to bed, adab in eating, saying basmallah, alms, keeping clean, doing good dressing, tolerance and please help, not be arrogant, keep your words, pray properly time, brotherhood, honesty, and love animals. In the Upin Ipin animation, there are nine religious and moral values that can be taken. These moral and religious values are obedience, tolerance, restrain lust, give and answer greetings, be honest, share with each other, please help, forgive each other, and thank each other.¹² Similar research conducted by Ahmad Hariandi, Wiga Rahmayanti, Nopia Wati, Yeyen Manila Syafia and Dhea Ami Valensy is this research also examines the moral values contained in an animation. The difference between this study and research conducted by Ahmad Hariandi, Wiga Rahmayanti, Nopia Wati, Yeyen Manila Syafia and Dhea Ami Valensy is the object of her research where Ahmad Hariandi, Wiga Rahmayanti, Nopia Wati, Yeyen Manila Syafia and Dhea Ami Valensy researched the animation of Nusa

¹² Ahmad Hariandi et al, "Moral Analysis in The Animated Films of Nusa Rara and Upin Ipin as Educational Shows", *Al-Ishlah*, 12, no. 2 (August 2020), 470-479.

Rara and Upin Ipin while the researcher wanted to research Omar & Hana's animation and also used imam al-Ghazali perspective.

The second is the thesis of Rahmat Firdaus, a college students of Universitas Islam Negeri Ar-Raniry Banda Aceh, in his thesis entitled "*Analisis Pesan Dakwah Dalam Film Animasi Omar Dan Hana*". He analyze the contents of the animated story on the playlist "the story of Omar and Hana for 12 episodes and the OH playlist for 4 episodes" and the aim is to analyze the contents of Omar and Hana animation, especially in the *dakwah* messages contained in the animation. From 16 episode of Omar and Hana animation, he found 3 categories of *dakwah* messages, namely faith, syariah and morals (akhlak). Besides that, he also found the form of preaching in the animation, namely use songs and storylines that often occur in everyday life, where at the end of the episodes are strengthened by the hadist.¹³ The similarities of Rahmat Firdaus' research is Omar & Hana's animation as objects. The difference between Rahmat Firdaus' research and the research are research focus, where Rahmat Firdaus analyze the *dakwah* message while the researcher focus more to analyze the Islamic moral values found in Omar & Hana animation based on Al-Ghazali's perspective and how are the Islamic moral value found in Omar & Hana animation in accordance with Al-Ghazali's perspective. Here the researcher took 8 episodes where the Islamic moral value was easier for children to digest and understand.

¹³ Rahmat Firdaus, "Analisis Pesan Dakwah Dalam Film Animasi Omar Dan Hana", 101.

G. Review of Related Literature

Review of related literature or literature review is important to consider in finding out the theories, concepts, and generalization which can be used as theoretical basis for a research would be conducted.¹⁴ In other words, this part involves theoretical description dealing with the object researched.

1. Islamic Moral Values

Islamic morals is also called *Akhlak* that source is al-Qur'an and as-Sunnah. Before examining more deeply about Islamic morals (*akhlak*), we should know in advance about ethics, morals and *akhlak* to avoid a misunderstanding in interpreting the meaning of that. Ethics, morals and *akhlak*, the three of them discuss the good and bad of human actions, attitudes, traits and temperament. However, all three have differences.

Ethics comes from the Greek "*Ethos*" in the singular meaning habit, in the plural form (*ta etha*) it means custom. Ethics is also called Moral Philosophy.¹⁵ Ethics is a science that studies good and bad issues based on the human minds.¹⁶ Then according to Ahmad Amin, ethics is the science that explains the meaning of good and bad, explains what a person should do to others, states the purpose of someone actions, and shows the way to do what is supposed to be done.¹⁷ It can be said that ethics is a science or rules related to efforts

¹⁴ IAIN MADURA, *Pedoman Penulisan*, 32.

¹⁵ Reksiana, *Kerancuan Istilah Karakter*, 11.

¹⁶ Al Mawardi, "Etika, Moral dan Akhlak", 78.

¹⁷ Reksiana, *Kerancuan Istilah Karakter*, 12.

to determine actions performed by humans to be good or bad based on human minds.

Morals is from the Latin word *mos* and the plurals is *mores* meaning custom or habit. According to Gilligan, morals are related with someone care with another.¹⁸ Then, According to Hurlock, morals are behavior related to procedures, habits and customs in accordance with the concept of behavior that has become a habit for members of a group or culture¹⁹. Moral study is about what thought to be right and wrong in someone actions or behaviors that is accordance with the size of the action that is generally accepted by society or a certain environment.

Islamic morals comes from Arabic, the plural form of "*khuluk*" which means manners, temperament, behavior and character.²⁰ According to 'Abdullah al-Makki, Islamic morals are the nature of good living conditions and ways of interacting with humans. Morals (*akhlak*) in view Islam is a structured set of principles and rules for applied to human nature that has been determined for use in human life and to achieve human perfection²¹. Then, based on imam al-Ghazali's perspective, *khuluq* and *khalqu* deal with 2 characteristics

¹⁸Ibid,9.

¹⁹Safridan and DewiHandayani, *Aqidah Dan Etika Dalam Biologi* (Banda Aceh: Syariah Kuala University press, 2016), 122.

²⁰ Luthfatul Qibtiyah, *Perbandingan Pendidikan Moral Perspektif Islam Dan Barat* (Kuningan: Goresan Pena, 2016), 3.

²¹ Reksiana, *Kerancuan Istilah Karakter*, 9.

could be used together. Using the word *khalqu*, it means outward type. While using the word *khuluq*, it means inner type.²²

That's because humans consist of bodies that can be seen by the eyes, and also spirits and souls that can be seen through the eyes of the heart. Islamic morals (*akhlak*) describe the state of the soul that resides in it.²³ Therefore, the word *Khuluqu* (Islamic morals) according to al-Ghazali when viewed in terminology is *"A trait or condition that is embedded in the soul that causes various kinds of actions easily and convenient, without the need for thought and consideration."*²⁴

Can be concluded that Islamic morals or *Akhlak* is a character that is inherent in the soul and becomes someone's personality, so that it can bring up various behaviors spontaneously without considering the thought. Not only that, morals also include knowledge that explains good and bad, regulating human interaction based on the source of Islamic teachings, namely Al-Qur'an and as-Sunnah.

From the explanation above, the differences between ethics, morals and Islamic morals (*akhlak*).is based on the benchmarks for good or bad behavior. The ethics measure is based on minds or philosophy. Morals, the benchmarks are based on customs or certain rules that develop and take place in society. While, the standard of

²² Ghazali, *Ihya' Ulumuddin Menghidupkan juz 3*, 1034.

²³ Ibid.

²⁴ Ibid .

Islamic morals is the source of Islamic teachings, namely al-Qura'an and as-Sunnah.

In line with opinion Al-Mawardi, according to him Ethics is a science that discusses good and bad issues based on human minds. Meanwhile, moral is something that is related to good or bad based on the standard of the traditions and culture that a person or a group has.²⁵ .Morals are more about definition good or bad values in every human act itself, while ethics means a science that studies or examine about good and bad²⁶.So, it can be concluded that ethics is more theoretical while morals are practical.

In contrast to ethics and morals. Islamic morals has a deeper meaning than the two, why is it deeper? This is because of various reasons. First, the source of morals is Allah and His Prophet. Second, morals are more universal. Third, in Islam someone with good character will under the rays of Allah SWT's guide towards His pleasure²⁷. According to al-Ghazali, if the character that becomes a habit that stay in a person gives birth to commendable actions according to the provisions of mind and religious norms, then it is called good morals and vice versa if it gives birth to bad actions, it is called despicable or bad morals. What is meant by good morals is the opening of the heart's door to something whose purpose is only to get the favors of heaven and in the sight of Allah almighty by expecting

²⁵ Ibid,14.

²⁶ Ibid, 18.

²⁷ Ibid, 13.

His mercy towards us. While bad morals is a disease of the soul or heart that can destroy life forever.²⁸

The three discussions have their own opinions regarding the good and bad values of human behavior according to their respective benchmarks. Talk about value, "*Value are our standart or principle for judging worth. They are the criteria by wich we judge "tings" (people, objects, ideas, actions, and situation) to be good, worthwhile, desirable, or on the other hand bad, worthless, despicable.*"²⁹

In living, we will never escape social interaction, therefore in achieving a good interaction, a good behavior is also needed. Because someone judges ourselves through the behavior that appears to us. Such as has been said by Imam al-Ghazali regarding the definition of islamic morals, it can be understood that a person who has good or bad morals is not passed by thought and consideration, but he does it with an awareness of the soul that is embedded in his heart and then he does it, so that his moral behavior is called moral personality traits.

The meaning of not thinking, does not mean that all actions are carried out arbitrarily by the perpetrators, but this is precisely the act that begins with considerations of mind and taste. After being done repeatedly then it becomes a habit and becomes one in the soul of a person, so that it becomes his character. It means, someone who does

²⁸ Ibid, 1022.

²⁹ J. Mark Halstead and Monica J. Taylor, *Values in Education and Education in Values* (London: The Falmer Press,1996), 14.

morals must be easy and convenient, do not need to think and consider, do it spontaneously and out of awareness.³⁰

According to al-Ghazali, a person's Islamic morals can be changed, so if someone says that Islamic moral cannot be changed, then advice, lessons and education will be in vain. So it is undeniable because even animal behavior can be changed. For example, from savage to tame.³¹

Sometimes desire overwhelms humans which makes their minds not strong enough to refuse, so that they come to bad deeds. Therefore, it is necessary to practice so that these desires can return to the right way. To obtain good morals can be obtained through the way of *mujahada* (sincerely) and *riadlah* (practice) which is getting used to doing actions that are in accordance with the criteria of good morals. Even though it felt heavy, he had to force and get used to it until it felt light and eventually became his character.³²

A person's morals can be said to have Islamic morals if they fulfill two conditions, namely: First, the action must be constant, which is done repeatedly (continuously) in the same form, so that it can become a habit that permeates the soul. Second, the constant action must grow easily as a reflection of his soul without

³⁰ Jiddy masyfu', "Konsep Pendidikan Akhlak Menurut Imam Al-Ghazali", *Jurnal Al-Makrifat*, 2, no. 1, (April 2017), 53.

³¹ Ghazali, *Ihya' Ulumuddin Menghidupkan* juz 3, 1040.

³² *Ibid*, 1046-1047.

consideration and thought and not because of pressure or force and influence from others.³³

Al-Ghazali said that there are four main or basic morals, namely al hikmah (wisdom), asy syaja'ah (courage), al iffah (self care) and al 'adl (justice). According to him, in achieving moral perfection, someone must fulfill it. The explanation is as follows:

1) *Al hikmah* (wisdom)

What is meant by al-hikmah (wisdom) is a state of the soul to understand right from wrong towards all ikhtiar (choice) behavior.

2) *Asy syaja'ah* (courage)

What is meant by Ash syaja'ah (courage) is a condition of the soul to control one's anger.

3) *Al iffah* (self care)

What is meant by self care (iffah) is the education of a power of lust with intellectual and religious education.

4) *Al a'dl* (justice)

Al 'adl relates to the condition and the power of soul to deal with lust and emotion, as well as to take control in the basis of wisdom. Furthermore, it is also about controlling through a process of distribution and detention as needed.

Al 'adl is a balance in using 3 spiritual potentials in humans, namely mind if used fairly will produce wisdom, anger used

³³ Masyfu', *Konsep Pendidikan Akhlak*, 54.

fairly will produce courage and lust if used fairly will produce iffah or protect oneself from immoral acts.

Therefore, when it reaches the four main straight lines, all good morals will emerge. All of that is owned perfectly by the prophet Muhammad. So, everyone who is close to these four qualities, then he is close to the prophet Muhammad, meaning he is also close to Allah almighty, because prophet Muhammad was not sent except to perfect Islamic morals.³⁴

Islamic morals itself has a source or basis to be used as a guide in determining good or bad moral values and purpose of Islamic morals. The explanation is as follows :

a. The source of Islamic morality

In the view of Imam al-Ghazali, the sources of islamic moral are related to his thoughts on science. Because according to him, morality is also part of science. As for his understanding of al-Ghazali's knowledge, it is based on religious teachings.³⁵ According to him, knowledge is taken through *taqlid* (following) the Prophets as well as by studying the book of Allah, the Sunnah of the Prophet and understanding both. So with this path, the nature of one's heart is perfected and it is safe from all heart diseases and disasters.³⁶

According to al-Ghazali, the ability of the senses and reason is limited in revealing the truth. According to him, truth is not only

³⁴ Ghazali, *Ihya' Ulumuddin Menghidupkan juz 3*, 1037-1038.

³⁵ Agus Salim Lubis, "Konsep Akhlak Dalam Pemikiran al-Ghazali", *Hikmah*, VI, no.1 (January 2012), 120.

³⁶ Ghazali, *Ihya' Ulumuddin Menghidupkan juz 3*, 936

limited to sensory truth, but there are also abstract truths. Where to know this truth cannot be through the five senses but this truth is in an idea called knowledge (*mukasyafah*). To know the science of *mukasyafah* cannot use reason but must go through the Qur'an and hadith. Because the science of *mukasyafah* is vertical and comes directly from Allah almighty, even the truth of the knowledge is the truth about Allah almighty.³⁷

In Imam al-Ghazali's thought, efforts to formulate and reform islamic moral values are no longer needed because all these ethical rules are already contained in the Qur'an. However, in compiling his moral rules, Imam al-Ghazali also uses reason. That's because according to him, to follow the teachings of Allah by ignoring mind is stupidity, while just relying on mind without being guided by the Qur'an and the sunnah of the Messenger of Allah is stupid (deceived).³⁸ So it can be concluded that the sources of islamic morals according to Imam al-Ghazali include knowledge, al-Qur'an and as-Sunnah. Where al-Qur'an and as-Sunnah here is the main foundation .

b. Purpose of Islamic Morals

According to al-Ghazalai, the goal of islamic moral that he has described is the formation of an inner attitude that encourages the emergence of the virtues of the soul, and is commonly called Al-Ghazali with *al-Sa'adat al-Haqiqiyat* (essential happiness). It is said to be true happiness because islamic moral is the center on which the

³⁷ Lubis, *Konsep Akhlak*, 120.

³⁸ Ghazali, *Ihya' Ulumuddin Menghidupkan juz 3*, 936.

judgment of virtue in humans is based. And the priority of the soul becomes one of the ways of human inner peace, so that the true purpose of life is achieved.³⁹

The purpose of islamic moral education according to al-Ghazali is a human process to get closer to Allah almighty, besides that it is also the final goal to be achieved by humans. Self-cleaning (*tazkiyatun an-Nafs*), accustomed to always doing good with kaamil (perfect) morals, *ma'rifah*, in other words he always draws closer to Allah, to get happiness and peace in this world and the hereafter.⁴⁰ It can be concluded that the purpose of islamic moral is to achieve the real purpose of life, namely being close to the creator (Allah almighty) in order to get happiness both in this world and the hereafter.

2. Animation Omar & Hana

a. Profile of Omar and Hana Anamation



Figure 1.1 Omar & Hana Animation

The animation of Omar & Hana comes from Malaysia by Fadilah A Rahman. Produced by Astro Malaysia in collaboration with Measure

³⁹ Syamsul Rizal Mz, "Akhlak Islami Perspektif Ulama Salaf", *Edukasi Islami, Jurnal Pendidikan Islam*, 07, no. 1 (April, 2018), 78.

⁴⁰ Ibid, 79.

Broadcast network system and Digital Durian (DD) Animation studio in February 2017. This animation premiered in Indonesia at 2018 on RTV during the month of Ramadan. This animation airs 2 times a day, namely every Monday to Friday from 04.30 to 05.00 WIB. In the process of introducing this animation, RTV studio (Rajawali TV) presents the mascot Omar & Hana for the first time in the "Friends Party" program "Little Kartini" edition on Wednesday, April 18 2018 live. Besides being able to watch it on television and youtube, now Omar & Hana Animation is releasing its first application on July 15, 2020. This application can be downloaded via Google Play and the Apple Store.⁴¹

Omar & Hana is an Islamic animation for children that conveys Islamic values in a fun way such as cute animated characters, interesting pictures and fun songs for children. Digital Marketing Representative from Digital Durian, Fachri Mirza said, Omar & Hana animations were released on the Youtube Channel in three languages, namely Malaysian, English and Arabic. According to Fadilah A Rahman Omar and Hanna, the aim is to provide Islamic values, Islamic education sciences to young children, around the age of one year to 8-9 years. As for the Islamic values that are inserted in the Omar & Hana cartoons, including the

⁴¹ Jawapos, "Omar & Hana Luncurkan Aplikasi Untuk Bantu Anak Belajar Islam di Rumah", Access from <https://www.google.com/amp/s/www.jawapos.com/oto-dan-teknologi/aplikasi/17/07/2020/omar-hana-luncurkan-aplikasi-untuk-bantu-anak-belajar-islam-di-rumah/%3famp> on 12 April 2021 02.00 am.

values of love and human values. In addition, the animation of Omar & Hana also includes daily prayers that are easy to memorize by children.⁴²

b. The character of Omar and Hana Animation

There are 4 main characters of Omar and Hana Animation. They are as follows:

1) Omar



Figure 1.2 character Omar

Omar is a 6 year old boy. He is a wise boy, has a high curiosity, cheerful, diligent, brave, high faith and a loving brother.

2) Hana



Figure 1.3 Character Hana

Hana is a 4 year old girl who is very active and loves to talk. She is a younger sister who always follows and imitates her older brother. She is also a cheerful and spoiled child. She really likes sweet food and cats.

⁴² Muhyiddin and Muhammad Fakhruddin, “Penggemar kartun Islami Omar & Hana 60 Persen dari Indonesia”, access from <https://m.republika.co.id/berita/q620w9327/penggemar-kartun-islami-omar-amp-hana-60-persen-dari-indonesia> on 12 April 2021 07.30 pm.

3) Daddy



Figure 1.4 Character Daddy

Daddy is a hard worker, kind, patient, cheerful and active figure. He loves his family very much. When he is not working he likes to play with Omar and Hana. Besides that, he also like gardening.

4) Mommy



Figure 1.5 Character Mommy

Mommy is a loving, gentle, creative and wise person in educating Omar and Hana. She really likes to cook and collect various cooking recipes.

3. Al-Ghazali's Perspective

By putting knowledge as the initial criterion of good and bad morals, al-Ghazali relates Islamic morals and knowledge in his book *Ihya' Ulumuddin*, where al-Ghazali divides the book into four parts, namely worship, adab, morals that destroy (*muhlikat*) and morals that save (*munjiyat*). According to imam al-Ghazali there are 2 kinds of Islamic morals, namely *mazmumah* morals (bad morals) and *mahmudah* morals (good morals). The explanation is as follow:

a. Mazmumah morals (bad moral)

According to al-Ghazali, bad morals are poisons that destroy, break heads, vile despicable acts, dirty deeds, abominations that can distance themselves from Allah almighty and that plunge people into the realm of devil.⁴³ It is also said that bad character is a disease of the heart and soul.⁴⁴ The kind of bad morals according to al-Ghazali are as follows:

1) Lies

A lie is when someone says something that does not match the reality.⁴⁵ Indeed, lying is the greatest sin.⁴⁶ The Prophet (peace and blessings of Allaah be upon him) said: *"Three things, whoever has those three things is a hypocrite even though he does fasting, does prayer, and admits as a Muslim. Those are; when he speaks, he lies, when he promises, he denies it, and when he is believed, he is a traitor."*⁴⁷

2) Ghibah

Ghibah is the act of mentioning or discussing a person about things that he does not like, whether it is a deficiency in his body, family relationships, actions, words, religion, world, clothes, appearance or vehicle.⁴⁸

⁴³ Ghazali, *Ihya' Ulumuddin Menghidupkan* juz 3, 1022.

⁴⁴ Ibid.

⁴⁵ as-syarif ali bin muhammad al jurjani, *At-ta'rifat* (: Al-Haromain, 2008), 181.

⁴⁶ Ghazali, *Ihya' Ulumuddin Menghidupkan* juz 3, 69.

⁴⁷ Ibid, 63

⁴⁸ Rosihon Anwar, *Akhlak Tasawuf* (Bandung: CV Pustaka Setia, 2010), 135.

3) Namimah (Slander)

Namimah is an act that reveals things that are hated to be revealed or concealed by the person being talked to or complained about through words, writing and gestures.⁴⁹

This act is also an act shown to a person who conveys the words of others to a person being spoken to by conveying news that is not true or true, but at the same time the word is something that is not liked by the person being spoken to. Like when saying "*He said about you so and so*" but the limit is to open something that is not liked to be opened because the fact of namimah is to open a secret that should be covered. Because if someone hears the conversation it will cause the displeasure of the person being talked to the person talking about it. Therefore, it would be better to remain silent.⁵⁰

4) Ghadlab (angry)

Imam Al-Ghazali said that Allah creates anger from fire and stores it in the human heart.⁵¹ Such as if a servant is hindered from one of his intentions and desires, the fire in his heart is

⁴⁹ Muhammad Ahsan bin Umam, *Ringkasan Ihya' Ulumuddin* (Yogyakarta: Hikam pustaka, 2017), 219.

⁵⁰ Ghazali, *Ihya' Ulumuddin Menghidupkan* juz 3, 120.

⁵¹ Umam, *Ringkasan Ihya'*, 223.

burning, in which its flames make his heart-blood boil and anger arises in him.⁵²

It should be noted that if the anger is denied (not immediately forgive), the anger will not heal and return to his heart, and become revenge then that revenge can give birth to envy.⁵³

5) Hiqdu (revenge)

Revenge is the fruit of anger in which the person's heart will continue to feel heavy, angry and run away from the person who is vengeful. It can be said that revenge is a trait that comes from anger that is not cured then a strong desire arises to avenge the crime of someone who made him angry.⁵⁴

6) Hasad (envy)

Envy is a trait brought about by revenge that gives rise to the desire to take away the favors of the person avenged, in which he will grieve for the favors received by the person who is vengeful and rejoice with the misfortune that befell the person who is vengeful.⁵⁵ The essence is a person dislike of the favors that Allah gives to others and he feels happy when the favors disappear from him.⁵⁶

7) Hubbud dunya (love of the world)

⁵² Ghazali, *Ihya' Ulumuddin Menghidupkan* juz 3,152.

⁵³ Ibid, 190.

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ Umam, *Ringkasan Ihya'* ,228.

Hubbud dunya is one's love for the world.⁵⁷ so that he is busy with the world where the busyness will turn people away from Allah almighty.⁵⁸

Imam al-Ghazali explained that the world is the enemy of Allah and His saints. The world becomes the enemy of Allah and His guardian because the various beauties in it deceive people and open the way for them with their various tricks and powers. So they trust and depend on him but then he abandons them with what is needed of him. So they have to taste the bitterness of patience in deciding the life of the world.⁵⁹

8) Miserly

Miserliness is preventing (reluctant) from giving away one's property where it should not be prevented, whether it is something that is required by religion such as paying *zakat*, providing a living for the family or demands for *muru'ah* (humanity) such as giving alms to people in need.⁶⁰

9) Love Position

The basis of the position is the spread of fame which is very disgraceful except for people who are popularized by Allah almighty for broadcasting religion.⁶¹ Position is defined as

⁵⁷ Ghazali, *Ihya' Ulumuddin Menghidupkan juz 3*, 251.

⁵⁸ Ibid, 325.

⁵⁹ Umam, *Ringkasan Ihya'*, 768.

⁶⁰ Ghazali, *Ihya' Ulumuddin Menghidupkan juz 3*, 437-438.

⁶¹ Umam, *Ringkasan Ihya'*, 247.

controlling the hearts of others so that he glorifies and obeys to them.⁶²

As for the essence of the position is the power of the heart such as a person who has property and with it he can achieve his goals, then the person who controls the heart can control others so as to achieve something desired and property is one of them. Position is the power of the spirit that seeks heights and divinity, because the spirit can know the commands of Allah almighty and he seeks heights, divinity and slavery in humans, loves property and is always looking for it. People who love position will always like praise because their soul always loves perfection, therefore with that position they make their goals short which only focuses on their position and improvement and how to bind the human heart.⁶³

10) Riya'

Riya' comes from the word *ru'yah* which means seeking attention to be seen by others. People who behave in riya' can be seen through their clothes, style, hair, combs, swaying their way, the softness of their voices and all their movements which aim to be seen by others.⁶⁴

Riya' is a charity that is done with the intention of not sincere, that is doing good deeds because it is based on the

⁶² Imam Al-Ghazali, *Ihya' Ulumuddin* (Surabaya: Al-Hidayah ,_), 272.

⁶³ Umam, *Ringkasan Ihya'*, 249-250.

⁶⁴ Ibid, 255.

desire to get the praise of others, to be trusted by others, loved by others and want to be seen by others.⁶⁵ Like someone who deliberately extends bowing and prostration so that he is seen as someone who is *zuhud* and *wara'*. Because the purpose of doing it is not sincere and not because of Allah almighty but wants the praise of others. As for eliminating it, we must instill in ourselves that *riya'* is the only goal to expect praise and position, whether it is done by means of worship or work outside of worship.⁶⁶

11) Arrogant

Arrogance is a trait that appears in the soul of a person whose purpose is to be seen by others. As for what is meant by arrogance to Allah is a person who does not want to obey His commands and His messenger. Such as unbelievers (*kafir*). Meanwhile, people who are arrogant towards others are among those who have taken God's rights, because that person wants others to submit to their property and position. Indeed, someone who behaves arrogantly towards others is the same as he has lost his own reward.⁶⁷

⁶⁵ M. Yatimin Abdullah, *Studi Akhlak Dalam Perspektif AlQuran* (Jakarta: Amzah, 2007), 68.

⁶⁶ Umam, *Ringkasan Ihya'*, 255.

⁶⁷ *Ibid*, 260.

12) Ujub

Ujub is seeing the comfort from oneself and forgetting to rely on Allah almighty (the giver of comfort).⁶⁸ The essence of ujub is the behavior of someone who boast about oneself mentally (there is a feeling of pride in his heart) either because of knowledge or deeds. Such as if he is proud of his knowledge or actions it arises from himself, without noticing that what he has is a blessing given by Allah almighty. That is what is meant by ujub.⁶⁹

13) Ghurur (deceived)

Being deceived is like some kind of stupidity, because stupidity is believing in something and seeing it as the truth. And being deceived is foolishness but not all foolishness is being deceived.⁷⁰ So being deceived is a feeling of comfort (belief) by following the invitation of lust or the devil's trick. Like people who do *sunnah* things so that they forget about obligatory things.⁷¹

b. Mahmudah morals (good morals)

Good morals are a picture of a good mind too. So if a soul can prevent bad characters and replace them with good characters, that is called good morals.⁷² Indeed, the most perfect of good morals is only

⁶⁸ Ghazali, *Ihya' Ulumuddin*, 360.

⁶⁹ Umam, *Ringkasan Ihya'*, 261.

⁷⁰ Ghazali, *Ihya' Ulumuddin Menghidupkan juz 3*, 831.

⁷¹ Ghazali, *Ihya' Ulumuddin*, 368.

⁷² Umam, *Ringkasan Ihya'*, 189.

owned by the prophet Muhammad saw. Someone who wants to have a perfect degree then he must improve his morals.

According to Imam al-Ghazali, a person can be called a person with good morals, which means he has good morals both physically and mentally. As for good morals physically is good in behavior, while morals mentally is when commendable characters can dominate or defeat despicable characters. Where physically behavior is an element of human soil, while mentally it is formed from the spirit realm created by Allah almighty.⁷³

It can be concluded that good character is dominating good character and behavior in a person. As for having good character, it requires a self-reflection by doing various good deeds as well, until it becomes a personality that is attached to our souls without any feeling of being burdened with it. The following are the kinds of good morals according to al-Ghazali:

1) Repentance

Repentance is to leave all forms of sin and intend not to repeat the sins that have passed. Prophet Muhammad said "*regret is repentance*". As for regret, it will not appear unless after knowing the dangers and consequences of the sin.⁷⁴ Indeed, it is obligatory for all humans to have regret for what has been done before (sin) and be sad about it because it is the life of

⁷³ Masyfu', *Konsep Pendidikan Akhlak* , 55.

⁷⁴ Umam, *Ringkasan Ihya'* , 269.

repentance.⁷⁵ Therefore, regret to cover up the sin, it must be done by doing good deeds.⁷⁶

According to Imam al-Ghazali repentance is obligatory, because sins and immoral acts can destroy and keep God away from Allah almighty.⁷⁷ It can be concluded that repentance is a serious act to leave sin and immorality and then intend not to repeat the sin and immorality until leaving this world. To cover or avoid these sins, it is necessary to always do good deeds in accordance with religious norms.

2) Patient

Indeed, patience is half of faith,⁷⁸ because actually faith is divided into two, one is patience and the other is being grateful for everything that already exists.⁷⁹ As for patience, it is composed of elements of knowledge which are like a frame or tree, while morality is like a twig and actions are the fruit. It is said that the goodness of religion will give birth to a patient attitude that is able to give the strength to exercise patience which can be seen in the implementation of worship or in suppressing lust.⁸⁰

In his book, al-Gahazali provides a discussion of patience in broad concepts such as; Patience in carrying out worship,

⁷⁵ Ghazali, *Ihya' Ulumuddin Menghidupkan* juz 3, 937.

⁷⁶ Ibid, 1049.

⁷⁷ Ibid, 937.

⁷⁸ Ghazali, *Ihya' Ulumuddin Menghidupkan* juz 4, 1090.

⁷⁹ Umam, *Ringkasan Ihya'*, 277.

⁸⁰ Ibid, 278.

patiently refraining from lust, patient with what befalls oneself, whether it be calamity, illness, limb disability and even death.⁸¹ It can be concluded that the meaning of patience described by Imam al-Ghazali is very broad.

3) Gratitude

Gratitude is always knowing that no one has the right to give favors except Allah and recognizing the blessings He has given, such as all things in the body and all things needed to support life in this world. Where the form of gratitude can be done by the heart by multiplying *dzikr* to Allah, done verbally by saying thanksgiving sentences, and carried out by the limbs by using it in obedience and avoiding disobedience. In short, gratitude is to use the blessings that Allah has given right in His way.⁸²

4) Raja' (Hope)

Raja' is peace of mind in waiting for a loved one, which is closely related to the function of the limbs. If a person has received many signs of a hope, then the thing that is awaited or expected will soon become a reality, and in fact that hope will be meaningless without effort. When we hope for a good, it can also bring us closer to goodness. Imam al-Ghazali said that something based on desire or hope is of a higher degree than something based on anxiety or fear, because in fact the closest a

⁸¹ Ibid.

⁸² Ibid, 279-280.

servant to Allah is the person who loves Allah the most where it is obtained with hope.⁸³

5) Khauf (fear)

In al-Ghazali's view, *al-khauf* (fear) is an expression of heartache and anxiety caused by something that is hated by God that may happen to someone in the future.⁸⁴

For Al-Ghazali excessive fear and beyond the middle limit will cause regret and it is despicable because conditions like this can hinder charity. As for what is meant by *al-khauf* is actually a "whip", something that encourages charity. what is meant by the whip is "God's whip" which brings His servants to engage in knowledge and charity to reach closeness to Him. al-Ghazali likened that *al-khauf* is a fire that burns lust and its virtue lies in its ability to burn lust and restrain from all forms of disobedience and divert it to obey Allah almighty.⁸⁵

It can be concluded that *al-khauf* is the fear of a servant over the imperfection of his faith and deeds in the way of Allah, fear of something that is hated by Allah almighty caused by himself, and feeling worried about the wrath and punishment of Allah almighty against him.

⁸³ Ibid, 283-285.

⁸⁴ M. Ihsan Dacholfany, "Al-khauf Dan Al-raja' Menurut Al-Ghazali", *As-Salam*, v, no.1 (2014), 36.

⁸⁵ Ibid, 38-39.

6) Zuhud

Zuhud is an empty heart of wealth and a little love for the world or the smallness of the world in his view. It is said that zuhud comes to people who know Allah almighty.⁸⁶ The essence of zuhud is to hate something by leaving the world and love the hereafter more, which is like those who are zuhud in this world. The highest degree of zuhud people is hating all things except Allah and doing it only to hope for His pleasure.⁸⁷ Therefore zuhud can also be interpreted as turning away the desire of the heart (*iradah*) from the life of the world in order to get high respect in the sight of Allah almighty.⁸⁸

Someone who leaves something or the world even though he is able to get it because of the fear of polluting his heart and religion, then that person has the right to be in the group of people who are *zahid*.⁸⁹

7) Tawakkal

Tawakal deals with reliance on almighty God, All Knowing, because nothing is hidden from Him. Even no one creature can bring benefit or harm to Him. Tawakal has 3 levels; First, someone who is always reliance on Allah. Second, if he always

⁸⁶ Ghazali, *Ihya' Ulumuddin Menghidupkan Juz 1*, 110-119.

⁸⁷ Umam, *Ringkasan Ihya'*, 299-303.

⁸⁸ Imam Al-Ghazali, *RAUDAH : Taman Jiwa Kaum Sufi*, terj. M. Luqman Hakiem (Surabaya: Risalah Gusti, 2005), 207.

⁸⁹ Zaprul Khan, *Ilmu Tasawuf Sebuah Kajian Tematik*, (Jakarta: PT RajaGrafindo Persada, 2017), 142.

feels with Allah. Third, this level refers to a sick person who recover sometimes, means that Allah is everything.⁹⁰

8) Mahabbah (love)

Indeed, love for Allah is a goal of the highest level, below which there is a level of longing and sincerity which is also included in the element of love itself.⁹¹ love is defined as a person's inclination towards something that feels good to him and hates things that are contrary to love itself.⁹²

As for mahabbah what is meant here is the love or love of a believer to Allah and His Messenger more than others with all his heart.⁹³ To give birth to human souls who truly love religion and are willing to sacrifice themselves in the way of Allah. Indeed, loving Allah and His Messenger is obligatory.⁹⁴ Someone who loves other than Allah, not in terms of his relationship to Allah, then that is because of his ignorance and negligence of ma'rifah to Allah almighty. Love for Rasulullah SAW is commendable because it is love for Allah almighty.⁹⁵

9) Ridha

Rida is a calm heart attitude in accepting God's choice for His servants.⁹⁶

⁹⁰ Umam, *Ringkasan Ihya'*, 314.

⁹¹ Ibid, 319

⁹² Ibid, 318

⁹³ Ghazali, *Ihya' Ulumuddin menghidupkan Juz 4*, 415.

⁹⁴ Ibid, 412.

⁹⁵ Ibid, 429.

⁹⁶ Ghazali, *RAUDAH: Taman Jiwa*, 219.

10) Sincerely

In his book *Ihya 'Ulumuddin*, Al-Ghazali likens sincerity as an object mixed with other objects, where if the object is separated then becomes a clear item, then the item is a clean item. It is the same with an action, just as an action that is separated from the mixture of feelings of *riya'* then the action is called sincere.⁹⁷

As for the opinion of the Sufis regarding sincerity according to as-Sussi "sincere is looking honest, clean and pure, because whoever wants to see an honesty then it means he must see purification and that is sincerity" and according to Sahl sincerity is an act where a servant only intends everything the things he does and his movements are only for Allah almighty.⁹⁸ It can be concluded that sincerity is a clarity or purity of intention in doing something only because of Allah almighty.

11) Honest

Honestly, it means that the law is in accordance with reality. Meanwhile, according to the term honest is the opposite of lying, which is showing something that is reported in accordance with reality.⁹⁹ Honest is used in six forms of expression, namely; honest in words, honest in intentions and

⁹⁷ Umam, *Ringkasan Ihya'*, 339-340.

⁹⁸ Ibid.

⁹⁹ Muhammad, *At-ta'rifat*, 130.

desires, honest in will, honest in keeping promises, honest in work and honest in carrying out religious mandates.¹⁰⁰

12) Tafakkur

Meditation is to obtain two knowledges, both physically and mentally in the heart so that they can be perfected with higher knowledge, namely *ma'rifat*. Sometimes humans see and observe themselves, then think about what is caught from the observation process. It's the same thing that sometimes a servant observes and thinks about Allah almighty. However, it should be noted that meditating on Allah itself is not correct except for only *dzikr* to Him because the recommended meditation is only limited to the attributes, creation and all power of Allah almighty.¹⁰¹

13) Dhzikrul maut

In fact, death is a very extraordinary and frightening event. The meaning of death itself is the separation of the soul from the body and not the loss of the spirit.¹⁰² Therefore to think about it someone must abstain from the pleasures of the world, a little in happiness to prepare oneself for death.

Tafakkur in remembering death properly is to empty the heart from the world and concentrate the mind and heart on

¹⁰⁰ Umam, *Ringkasan Ihya'*, 341.

¹⁰¹ Ibid, 349.

¹⁰² Ibid,371.

death alone.¹⁰³ Indeed, remembering death is to increase the fear of Allah and to be able to prepare for death by increasing repentance.¹⁰⁴

14) Qasrul a'mal (deciding wishful thinking)

It was narrated from Ali that the Messenger of Allah (saw) said, *"What I fear most from you are two things, namely following lust and prolonging wishful thinking. As for following lust, make someone deviate from the truth, while prolonging wishful thinking is solely out of love for world."*¹⁰⁵

From the hadith above, it can be concluded that in fact *qosrul a'mal* is an act not to fantasize about a thing, because with prolonged wishful thinking it can only spend our time imagining something we do not know without benefit and will only make us lulled about world love. Therefore we must break our thoughts and fantasies about something we do not know and draw closer to Allah by remembering death, so that we are not too carried away by wishful thinking.

¹⁰³ Ibid, 353.

¹⁰⁴ Ibid, 351.

¹⁰⁵ Ibid, 354.