



Upin and Ipin's Film Homely Life Education Al-Qur'an Perspective

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Abstract: *The film Upin and Ipin contains many good lessons to study, but no one has studied the characteristics of a simple life that characterizes the film. This article aims to reveal education about the simple life of the film Upin and Ipin from the perspective of the Qur'an. The author uses qualitative methods with descriptive analysis, with the main data source being the animated film Upin and Ipin, and supported by secondary sources in the form of journal articles, books, interpretations of the Al-Qur'an and web sources, which support the data to strengthen the arguments in the analysis. The animated film Upin and Ipin is an education on simple living that is in line with the conception of the Qur'an. For the Qur'an, the birth of humans, society, culture, civilization, language, race, tribe and clan as well as the fall of nations are signs that humans must ponder and learn from, so that the Qur'an. A modest life as referred to in the Qur'an includes not being excessive and not being too stingy, therefore, people who distribute their wealth to people in need are good people. Allah SWT through the Qur'an has ordered His servants to live modestly. This is because by living simply, humans can control their lives and not fall into hedonistic lifestyles that tend to lead humans into traps. In this way, the education of modest living contained in the film Upin and Ipin is in line with the conception of the Qur'an. The research implications of the importance of moderation in life create a stable and flexible life.*

Keywords: *Al-Qur'an Perspective, Homely, Upin and Ipin*

1. INTRODUCTION

There was a chain of Facebook posts circulating news that Upin Ipin was a Jewish tool for preaching and brainwashing children. In the post it is said that the letters U and I on Upin Ipin's clothes have a hidden meaning and why Ipin only has strands of hair on his shaved head also holds a hidden message that can only be captured by the human subconscious. Many people are also incited to believe this (Busthami, 2018).

Controversy spread, indeed the word propaganda has more negative than positive connotations. Propaganda is often hidden in messages to the masses and eventually sneaks out and takes over and influences the audience. Propaganda is like a thin rope that guides a puppet controlled by the puppeteer. On the other hand, many netizens expressed their support for Upin-Ipin. The team behind the cartoon series Les Copaque even released an official statement on their social media accounts. Even though it is called an official statement, it is far from a press release. In attendance were the children of Kampung Durian Runtuh with a strong message: this is not propaganda; this is a film with a noble cause (Sutanto, 2021), (Sa'diyah et al., 2023).

Even the Ministry of Communication and Information website (2019), provided clarification that this was just a hoax. In a narrative widely circulated on social media, it is stated that in American, Upin and Ipin mean "I hate the apostle" and "I love Israel". It is

also said that the letter U on Upin's shirt represents the USA. Meanwhile, the letter I on Ipin's robe represents Israel. It turns out that what the customer meant was not American, but Aramaic. Aramaic or Aramaic is a Semitic language used by various kingdoms as well as the language of religious ceremonies.

On the Glosbe translation page which provides Aramaic translations, it turns out that the meaning of Upin is not found. Likewise with the words Ipin or Ippin, the result is zero. Upin and Ipin cartoons produced by Les' Copaque (2023), The production house is located in Shah Alam, Selangor, Malaysia. Quoted from the official website, Les' Copaque was founded by Haji Burhanuddin Md Radzi as main director, and Hajah Ainon Ariff as chief content officer. Another fact was even revealed that Burhanudin Radzi had studied at ITB Bandung. So it really doesn't make sense that Upin and Ipin are the work of Jews (Kaunaini, 2023), (Al Asyari & El Syam, 2023).

In reality, the film Upin Ipin tells the story of two children who live simple lives. This film always tells about the social lives of children that we have experienced in the past; playing folk games, cycling, picking rambutan fruit, racing durian fruit, playing 'ajak tukup', dragon snakes, kites and other folk games that should be played by today's children who even only know the names BBM, Facebook, Twitter and other. They have devices that are even more expensive than their parents' devices (Busthami, 2018). From here it is interesting to study the simple living education that characterizes this animated film, then contextualized with the essence of the Qur'an.

Various studies in the form of journal articles and books have confirmed the modest theme, including: Richards & McLaughlan (2023), Photo elicitation study of the 'understated' design paradigm in care environments. Making a football stadium homely: Manchester City's relocation from Maine Street to the Etihad (Edensor et al., 2023). Rolfe et al (2023), highlighting the role of private landlords in making rented houses into homely residences. Research by Leino et al (2023), focuses on the expanded transformational potential of humble nursing homes during key times. Poole (2023), looking at the prospects of class, place, and higher education: the experience of understated mobility. Myers (2023), examines homeschooling in moderation. Islamic values are depicted in Aisyah's modest appearance clad in Muslim clothing (Ulfa Kamaria et al., 2023).

From previous research that has examined modesty, there are still gaps, at least when it is related to the perspective of the Al-Qur'an as a teaching. In this regard, researchers consider it necessary to conduct a review of modest living education from the film Upin and Ipin from the perspective of the Al-Qur'an. From various existing research

conclusions, no one agrees with the various types of modesty offered by the Al-Qur'an. This research needs to be carried out because the rise of modern behavior has destroyed the unique modest Islamic tradition. There is a need to strengthen understanding of Islamic ethics in order to face the threat of Islam, a new hedonistic lifestyle that considers modest living to be backward, which has recently colored the lifestyle of young people, especially due to social media.

2. LITERATURE REVIEW

Several studies have explored the theme of modest living and its representation in various contexts, including film, culture, and education. The animated series *Upin & Ipin* has been widely recognized for portraying values of simplicity, cultural harmony, and moral education, aligning with Islamic teachings, particularly those in the Qur'an.

Modest Living in Literature and Media

Richards & McLaughlan (2023) conducted a photo-elicitation study to explore the “homely” concept in care environments, highlighting the importance of simplicity and warmth in social settings. Similarly, Edensor et al. (2023) analyzed how Manchester City's stadium relocation was designed to create a sense of home, emphasizing modest aesthetics and familiarity. Other studies, such as Rolfe et al. (2023), explored how private landlords influence the perception of home and community through simple living arrangements.

In the context of *Upin & Ipin*, these studies align with the depiction of Kampung Durian Runtuh, a humble village setting where community values and simplicity prevail over materialism. The show's emphasis on family bonds, cultural tolerance, and moral education reflects similar themes found in these broader studies on modesty.

Religious and Ethical Perspectives on Modesty

Islamic teachings emphasize balanced living, avoiding both extravagance and stinginess, as mentioned in the Qur'an (Surah Al-Isra: 29, Al-Furqan: 67). Studies by El-Syam (2019) and Kaunaini (2023) highlight how *Upin & Ipin* integrates Islamic ethics by portraying modest lifestyles, gratitude, and generosity.

Research by Maulidina (2022) examined the term “Basith” (modesty) in the Qur'an, revealing its association with financial balance, humility, and social responsibility. This aligns with the moral lessons in *Upin & Ipin*, where characters demonstrate respect for others, financial responsibility, and generosity.

Additionally, Hadiths from Prophet Muhammad (HR. Tirmidhi, HR. Muslim) emphasize a modest lifestyle, where the Prophet lived simply and encouraged his followers

to share wealth without excessiveness (Ibn Katsir, 2019). The depiction of Opah's wisdom, Kak Ros's discipline, and Tok Dalang's leadership in *Upin & Ipin* mirrors these Islamic virtues.

Upin & Ipin as a Cultural and Educational Medium

Several studies confirm that *Upin & Ipin* serves as an educational tool promoting religious moderation, tolerance, and cultural values (Kaunaini, 2023; Hildawati, 2023). The show portrays:

- Tolerance (Tasamuh): Respecting diverse beliefs and cultural celebrations.
- Role Modeling (Al-Kudwah): Encouraging good behavior through relatable characters.
- Nationalism (Al-Muwathanah): Promoting love for one's country and traditions.
- Cultural Adaptation (I'tiraf al-'Urf): Preserving traditional values in modern society.

The strong presence of multi-ethnic friendships (Mei Mei, Jarjit, Mail, Susanti) in the series reinforces the importance of unity in diversity. This is significant, as studies by Poole (2023) and Myers (2023) argue that educational media should reflect societal values to effectively shape young audiences' perceptions of identity and morality.

Addressing Modern Challenges

Modern consumer culture and hedonistic lifestyles pose threats to traditional values of modesty and contentment (Sumarto, 2019). Research by Desmond & Taisin (2018) and Muharrom et al. (2020) suggests that inculcating simple living habits from childhood can build resilience against materialism and social pressures.

Given the rising influence of digital culture, *Upin & Ipin* provides an alternative to Westernized entertainment, offering Islamic ethics and Malay traditions in an engaging format. The Ministry of Communication and Information (2019) debunked hoax claims about the series promoting anti-Islamic messages, reaffirming its cultural and educational significance.

Despite the growing body of research on modest living and moral education, few studies have examined *Upin & Ipin* through the lens of the Qur'an. While past research has explored Islamic teachings on simplicity, economic balance, and moral values, there is limited scholarly analysis of how these are represented in modern media.

Thus, this study seeks to bridge this gap by examining *Upin & Ipin*'s portrayal of simple living from an Islamic perspective, assessing its alignment with Qur'anic principles and its role in promoting moderation in contemporary society.

3. METHOD

The author uses qualitative methods with descriptive analysis. Qualitative methods focus on the characteristics of language as communication with its attention to the subjective meaning or social production of issues, events, or practices. The form of data is text and image analysis, verbal, or electronic, even obtained from narrative responses, interviews, observations, or printed media such as articles or books (Ko et al., 2023). This descriptive analysis begins with collecting data, analyzing the data, and interpreting it. As a qualitative method, the author describes, describes and discusses data that has been classified according to the research problem and connects it with theory (Zhang et al., 2023).

The main data source in this research is the animated film *Upin and Ipin* which was produced and written by Les' Copaque Production, directed by Adam Amiruddin, Syed Nurfaiz Khalid and Ahmad Razuri Roseli (2023). Secondary data is taken from other sources in the form of journal articles, books, interpretations of the Koran and web sources, which support the data to strengthen the arguments in the analysis. The author analyzes the data collected through several stages, such as the author watching the *Upin and Ipin* film repeatedly and related writings to understand the problem to be discussed, the author also categorizes data, collects data, classifies data according to research questions. Then the author analyzes the data with the aim of understanding the characteristics of the film. After that, the author tried to see the relationship of the verses of the Qur'an related to the characteristics of the theme to be explored in terms of their essence so as to produce research findings.

4. RESULT AND DISCUSSION

In the large Indonesian dictionary (2025), unpretentious is defined as simple; not excessive; as is; the picture of village life is simple. Those who fall into the modest category are people who decide to live their lives by focusing only on the important things in life, slowing down the pace of life in order to appreciate the things around them and enjoy what they have. Modest people often show many signs that distinguish themselves from others. Among the signs: a kind heart, a minimalist life, humble and honest, good at being grateful, not materialistic, and full of understanding (Kirana, 2023).

This film tells the story of *Kampung Durian Runtuh*, a humble village in Malaysia. Away from the hustle and bustle of modern metropolitan Kuala Lumpur. In that village, *Upin and Ipin* live with their grandmother, *Opah*, and their beautiful younger sister, *Kak*

Roos. Upin and Ipin, Mesra Kindergarten students, have friends who enjoy playing together. Mail, a man from Malaysia who has a strong trading spirit. Mei Mei, a Chinese child who still adheres to her culture. Jarjit Singh, son of Punjab who wears a turban on his head. Ehsan, the son of a rich man, and Fizi who always follows Ehsan everywhere. The villagers are also very different. Most are actually Malays. The people of Kampung Durian Runtuh also like to work together, visiting each other on holidays of other religions and nationalism (Sutanto, 2021).

The Upin and Ipin animated series has its own strength and storyline that makes the country proud in the eyes of the world. Upin and Ipin's simple characters also symbolize the nation's heritage. The politeness of language embedded in the dialogue and animation script is again able to produce an animated work of art that contains high politeness values. Language politeness can be interpreted as a gentle, polite and refined attitude possessed by a speaker when speaking or communicating with anyone using polite and civilized language.

There are five important aspects of politeness that fulfill the rules of Malay society, namely containing high values of respect, good vocabulary and good manners, not offending other people's feelings when speaking, symbolizing politeness, refinement and modesty of the person speaking. The speaker's behavior reflects the common sense of a person or member of society and the politeness of language symbolizes the nation's heritage through the production of works. Speaking politely contains a high value of respect, indicating that communication between speakers requires a high level of politeness. This occurs when someone talking to another individual will arouse the respect of friends (Nadiah Aziz, 2015).

The cute animated characters Upin and Ipin have made people fall in love. The simple life of those who live in the village is so touching. They are depicted as honest children who obey their parents. Likewise with various friends from Upin and Ipin's villages. This illustrates that differences in background are not a barrier for children to continue playing together (Dream, 2020), (Mu'tafi et al., 2023).

There are reasons for making the film Upin and Ipin, one of which is because the theme chosen is simple and close to every day. If you want to compare it with similar children's shows, Upin and Ipin no longer carries a theme about the world of children complete with problems that are not too far from school activities. studying, help from parents, even playing. In this case, the portion is more emphasized than other aspects. By playing, the story theme becomes more interesting.

Upin and Ipin have a storytelling style that is close to the culture of their people. As is known, this animated film aims to advance children's animated films by not forgetting to include educational elements in each production. In this way, a deep cultural flavor is presented in a very interesting way in this children's series. Viewers can laugh, be moved, and even smile watching the multi-ethnic friendship between Upin, Ipin, Ehsan, Fizi, Ijad and Mail, who are natives, dynamically intertwined with Jarjit and Raju, who are from India. Sometimes conflicts arise between them, but the presence of Mei Mei, who is of Chinese descent, an intelligent and all-knowing child, is present as a peacemaker for them. That everyone is the same and there is no difference. Also look at Susanti from Indonesia, who joined her father in settling in Malaysia because of his duties (Md Ariff et al., 2023).

In several episodes of Upin and Ipin there are scenes of popular games usually played by small children in villages. For example, the game Gasing, which is a type of wooden ball that is thrown with a rope, Pantak Lele is a game of throwing bamboo sticks that are previously inserted into a hole. There is another game, Cup Badang, which is a strategic competition over the guardrail which is the arm of the guard from the enemy (Ahmed, 2015), (Kamal et al., 2023).

One of the main characters in the animated series, he is Ipin's older twin. A happy and cheerful child, Upin talks more than Ipin in the animated series, has the qualities of a leader towards his younger siblings and friends and is more resourceful and makes plans. When his younger brother Ipin made a mistake, Upin corrected Ipin's mistake, becoming his younger brother Ipin's protector. He has a caring attitude towards his friends if there is a problem, so he has to sacrifice his time to help. Ipin is also one of the main actors in the animated series, he is Upin's younger twin brother. As a younger sibling, Ipin shows a figure who follows and always agrees with his younger sibling. Ipin has a characteristic, namely the word "Betol Betol", Ipin also likes to eat fried chicken (Kaunaini, 2023).

Opah has a gentle nature, if her grandchildren Upin and Ipin are always naughty, Opah gives advice gently. Opah has extensive knowledge from both worldly and religious perspectives. Opah is described as a humble and wise elder, who often mediates disputes between Upin and Ipin and Kak Ros (Anggara, 2020). Kak Ros is Upin and Ipin's older brother, he has a strict attitude towards his younger siblings and often scolds Upin and Ipin if he sees his younger siblings doing trouble. Sometimes Kak Ros is harsh towards Upin and Ipin, then Opah gently scolds him, even though he actually loves Upin and Ipin (Robi & Rizqi, 2023).

Tok Dalang's real name is Isnin bin Khamis, he is the leader of Kampung Durian

Runtuh, also known as a shadow puppet master, he was given the title Tok Dalang. Tok Dalang lives only because his children and grandchildren live in that city. Tok Dalang is open to helping Upin, Ipin, and friends with all problems that may occur because at his old age, he is also an expert in all fields, one of which is sports. Do you still remember the Upin and Ipin episode during the school holidays? At that time, both of them felt jealous of their friends who went on holiday with their families. Sadly, Sis Ros didn't heed the two children's requests to go on an excursion. Finally the two of them met Tok Dalang and asked to be invited to a picnic.

Instead of being invited to a picnic at a tourist spot, Atok took the two children to his coconut plantation. It turns out that Atok has a very large coconut plantation. In fact, the coconut plantation is visited by foreign tourists who travel to the village. Upin and Ipin were even more surprised when they found out that Atok actually had a lodging business which was originally called "Tok Dalang Home Stay." Because Atok's two friends, Uncle Muthu and Ah Tong, often slipped up calling it Home Sate, finally the name of the inn was changed to "Tok Dalang Village Inn". Here we can see that Atok is a successful entrepreneur but remains modest (Sa'idin, 2023).

According to Kaunaini (2023), The Upin and Ipin animation is an animation that is often watched by children in Indonesia. Apart from being entertainment, it also contains educational values, including moderate religious education because of a simple life. The educational values of religious moderation contained in the Upin and Ipin animation include: 1) the value of *tasamuh* (tolerance), in the form of respecting worship and holidays of other religions, 2) The value of *al-kudwah* (pioneer), namely being an example of goodness, 3) the value of *al-muwathanah* (love of the homeland), including nationalism or love of the homeland, 4) the value of *I'tirab al-'Urf* (cultural friendliness), namely: traditional values carried out by certain communities.

Hildawati (2023) stated that life stories and friendships that are close to everyday life are even experienced by many children in Indonesia, making this cartoon from Malaysia so popular. Moreover, the moral message in the film is very deep. There are many lessons that can be taken from the film, starting from unity, mutual cooperation, respecting other people's beliefs across ethnicity, religion and race. Not only that, because the cultures of Indonesia and Malaysia are very close, the story of the film is considered very touching. Several Indonesian cartoon films have now started to appear, but the part about respecting differences, especially regarding religion, is still not visible. Children's films should teach Pancasila values that represent all groups and elements of society.

From the facts above, it can be concluded that the animated film Upin and Ipin is an education on simple living which is in line with the concept of the Qur'an. The Qur'an is a book that was revealed, and manifested, revealed or announced. It is an enlightenment, a proof of reality and a confirmation of the truth. For the Qur'an, the birth of humans, society, culture, civilization, language, race, tribe and clan as well as the fall of nations are signs that humans must ponder and learn from, so that the Qur'an (El-Syam, 2019).

Islam through the Qur'an has given the command to live modestly as stated in Surah Al-Isra verse 29 :

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

"And don't let your hands be chained to your neck and don't stretch them out too much because then you will become disgraceful and regretful." (Kementerian Agama, 2020).

Allah bestows sustenance on anyone based on the laws of obtaining sustenance established by Allah. This verse also explains that Allah also provides sustenance for those who do not fulfill the laws of obtaining sustenance, such as hard work, exploiting and creating opportunities and so on. For anyone who tries diligently, the door to Allah's sustenance will be wide open. That is what is meant by His decree and will (Shihab, 2017).

The word *basith* seen from Arabic dictionaries is to expand or spread, expand and develop. The relational meaning of the word *basith* when pre-Quranic has a meaning relationship that seems positive. The relational meaning of the Quranic period has various meanings, both positive and negative. The concept of *basith* in the Koran is found regarding Allah expanding and narrowing sustenance for humans. First; the way to achieve extensive sustenance from Allah, by obtaining it in a good way, trying hard, spending in the way of Allah, don't be wasteful until you regret it, secondly; because sustenance is narrowed, including to people who go beyond the limit of disbelief in Allah's favors, people who are stingy so they are disgraceful before humans and before Allah SWT, third; wisdom expands and narrows sustenance, and the blessings that Allah gives in the context of the word *basith* (Maulidina, 2022), (Syam et al., 2023).

Apart from having a message, this verse also uses a parable of an action, namely "hands shackled to the neck" and "stretching it out". In this verse, although the word *infaq* is not explicitly mentioned, the context of the parable can also refer to *infaq*. This will be more visible if you look at the context of the previous verse. This verse also orders people to care for others through charity, which is a middle way to overcome the wasteful and stingy nature that exists in humans. Allah commands His servants to spend some of the

good fortune they have given them as a form of gratitude and concern for others (Rejha et al., 2023).

A modest life includes not being excessive and not being too stingy, therefore, people who distribute their wealth to people in need are good people. This is in accordance with the conception of the Al-Quran, Surah Al Furqan verse 67 :

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

"And good people are when they distribute (their wealth), then they are not excessive and not too stingy. And it is (spending) between the two that is good." (Kementerian Agama, 2020).

On the other hand, Allah SWT has ordered His servants not to waste their wealth wastefully. The spendthrift is Satan's brother. As stated in QS. Al Isra verses 26-27 as follows:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا (٢٦) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧)

"And give to close families their due, to the poor and those on a journey and do not squander (your wealth) wastefully. Indeed, the wasters are the brothers of the devil and the devil is very disobedient to his Lord ." (Kementerian Agama, 2020).

Regarding this verse, Ibn Katsir (2019) commented on the verse about waste or extravagance. He associates it with the act of giving something or infaq. In his explanation, he said, "After ordering donations, Allah Ta'ala forbade excessive donations, and ordered it to be done in a balanced/moderate manner." Therefore, the next verse still has a correlation with the previous verse, namely the recommendation not to be wasteful but also not to be stingy. Ibn Katsir gave the following interpretation: First he touched on the theme of the verse which explains to humans to always be simple and not excessive. According to Ibn Katsir, through this verse Allah says while commanding us to be simple in living our lives, and condemns stinginess while also prohibiting excessive behavior: "And do not let your hands be shackled around your neck." The explanation of the quoted verse is, do not be stingy or stingy, never give anything to someone. As the Jews say: "God's hands are tied." What they mean by that sentence is that God is stingy.

During his life, the Prophet Muhammad SAW always adopted a simple lifestyle. Starting from how to meet daily needs, how to dress, to where the Prophet SAW slept. It is stated in a hadith at-Tirmidhi, Rasulullah SAW never had much food in his daily life except when entertaining guests. From Malik bin Dinar ra. he says:

مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزٍ قَطُّ وَلَا لَحْمٍ إِلَّا عَلَىٰ ضَنْفٍ

"Rasulullah SAW never felt full from eating bread or full from eating meat, unless he was entertaining guests (so he ate until he was full)" (HR. Tirmidzi)

In fact, Rasulullah SAW in his prayer asked Allah SWT for sustenance according to just enough basic needs. Narrated by Imam Muslim, Rasulullah SAW prayed as follows:

اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوْتًا

"O Allah, make Muhammad's family sustenance in the form of sufficient food" (HR. Muslim)

The Qur'anic verses above, supported by these two hadiths, strengthen the picture of the simplicity of the life that the Prophet Muhammad lived, which must be considered by Muslims when living their lives in this world. Allah SWT through the Qur'an has ordered His servants to live modestly (Lailiyah et al., 2024). This is because by living simply, humans can control their lives and not fall into hedonistic lifestyles that tend to lead humans into traps. In this way, the education of modest living contained in the film Upin and Ipin is in line with the conception of the Qur'an. Because with modesty, a balanced atmosphere will be created, flexible to circumstances, and not easily shaken.

The research implications of the importance of moderation in life create a stable and flexible life. This is reinforced by the research results Sumarto (2019), culture cannot exist without society (humans) and there is not a single group of humans, how isolated and simple the lives of those who do not have culture. All groups of society (humans) must have culture because humans are cultural subjects. People who study religion will be comfortable with a modest lifestyle, but will still adhere to beliefs, customs and culture with full politeness (Desmond & Taisin, 2018). Therefore, it is important to instill a modest attitude in young children through habituation (Muharrom et al., 2020).

5. CONCLUSION

From the results of the discussion and analysis it shows : The animated film Upin and Ipin is an education on simple living that is in line with the conception of the Qur'an. For the Qur'an, the birth of humans, society, culture, civilization, language, race, tribe and clan as well as the fall of nations are signs that humans must ponder and learn from, so that the Qur'an. A modest life as referred to in the Qur'an includes not being excessive and not being too stingy, therefore, people who distribute their wealth to people in need are good people. Allah SWT through the Qur'an has ordered His servants to live modestly. This is because by living simply, humans can control their lives and not fall into hedonistic lifestyles that tend to lead humans into traps. In this way, the education of modest living

contained in the film Upin and Ipin is in line with the conception of the Qur'an. The research implications of the importance of moderation in life create a stable and flexible life.

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