

**RELIGIOUS TOLERANCE IN THE UPIN AND IPIN
ANIMATION SERIES SEASON 7**

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THESIS

**Submitted to Faculty of Tarbiya and Teacher Training IAIN Purwokerto
As A Partial Requirement to Obtain a Title of Education (S.Pd)**

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FACULTY OF TARBIYA AND TEACHER TRAINING
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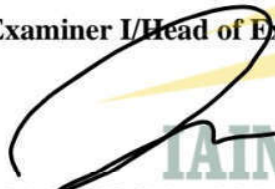
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RELIGIOUS TOLERANCE IN THE UPIN AND IPIN ANIMATION SERIES SEASON 7

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“RELIGIOUS TOLERANCE IN THE UPIN AND IPIN ANIMATION SERIES SEASON 7 (DISCOURSE ANALYSIS)”

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MOTTO

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Actually, after difficulty there is ease
(Q.S Al Insyirah : 6)



DEDICATION

This thesis is dedicated to:

1. My beloved parents who always share their prayer, love, motivation and moral encouragement to finish this thesis.
2. My lovely brother and sister who always give help, support, and advice. I am nothing without you.
3. My beloved grandmother who always pray for her grandchild. Thank you so much.
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The writer would like to take this chance to express his deep and sincere gratitude to the following:

1. KH. Dr. Moh. Roqib, M.Ag., as the Rector of State Institute of Islamic Studies Purwokerto.
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The last, this thesis far from being perfect, the writer hopes this thesis can be useful and give valuable things particularly for educational field and also others

who have relevant interest. Therefore, constructive thought, suggestion, and criticism are well come to make this thesis better.

Purwokerto, July 2020



The Writer



RELIGIOUS TOLERANCE IN THE UPIN AND IPIN ANIMATION SERIES SEASON 7 (DISCOURSE ANALYSIS)

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ABSTRACT

Upin & Ipin is a Malaysian television series of computer-animated shorts produced by Les' Copaque Production, which features the life and adventures of the eponymous twin brothers in a fictional Malaysian Kampung (village atmosphere). Upin and Ipin have provided a different paradigm of edutainment with ideal interaction using various ethnics groups or cultures to propagate racial harmony. Until now, Upin and Ipin have been broadcast by several television stations in Asia. Based on this background, the question arises as to how the discourse on the message of inter-religious tolerance packaged in the animation Upin and Ipin Season 7 entitled "Gong Xi Fa Cai" is presented in terms of text, social cognition and social context?

The research approach used is a qualitative approach. The research method used is discourse analysis of Teun A. Van Dijk. Discourse analysis Teun A. Van Dijk sees discourse not only through text observation, but also through social cognition and social context. Data collection techniques in this study used documentation techniques related to animation of Upin and Ipin.

Based on the results of text analysis, social cognition, and social context, the results of this study indicate that in the Upin and Ipin animation series Season 7 episode "Gong Xi Fa Cai" contains discourse messages of tolerance between religious people in the form of respecting the beliefs of others, not blaming beliefs and other religious traditions, there is no compulsion in religion, freedom in practicing religious beliefs held. As padagogical implication, to realize the aim of the Islamic Education curriculum, namely realizing tolerant students, upin and ipin animation can be used by teachers and educators as learning media in material related to religious tolerance. In the animation upin and ipin represented the diversity of religion and multiculturalism in Malaysian society is the Upin and Ipin animation that presents figures of children from several ethnic groups that reflect the life of Malaysian society. where the diversity also occurs in Indonesia.

Keywords: *Upin and Ipin, animation, tolerance, religion, and discourse analysis.*

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ABSTRAK

Upin & Ipin adalah serial televisi animasi komputer Malaysia yang diproduksi oleh Les 'Copaque Production, yang menampilkan kehidupan dan petualangan saudara kembar di Kampung Malaysia fiksi (suasana pedesaan). Upin dan Ipin menceritakan kisah kehidupan dua anak kembar. Upin dan Ipin telah memberikan paradigma edutainment yang berbeda dengan interaksi yang ideal menggunakan berbagai kelompok etnis atau budaya untuk menyebarkan kerukunan ras. Hingga saat ini, "Upin dan Ipin" telah disiarkan oleh beberapa stasiun televisi di Asia. Berdasarkan latar belakang tersebut, timbul pertanyaan bagaimana wacana pesan toleransi antarumat beragama yang dikemas dalam animasi Upin dan Ipin Season 7 berjudul "Gong Xi Fa Cai" jika dilihat dari segi teks, kognisi sosial dan konteks sosial?

Pendekatan penelitian yang digunakan adalah pendekatan kualitatif. Metode penelitian yang digunakan adalah analisis wacana Teun A. Van Dijk. Analisis wacana Teun A Van Dijk melihat wacana tidak hanya melalui observasi teks, tetapi juga melalui kognisi social dan konteks social. Teknik pengumpulan data dalam penelitian ini menggunakan teknik dokumentasi terkait dengan animasi Upin dan Ipin.

Berdasarkan hasil analisis teks, kognisi social, dan konteks social, hasil penelitian ini menunjukkan bahwa dalam animasi Upin dan Ipin Animation Series Season 7 Episode "Gong Xi Fa Cai" mengandung wacana pesan toleransi antar umat beragama berupa menghormati keyakinan orang lain, tidak menyalahkan keyakinan dan tradisi agama lain, tidak ada paksaan dalam beragama, kebebasan dalam mengamalkan kepercayaan agama yang dianut. Sebagai implikasi logisnya, untuk mewujudkan tujuan kurikulum Pendidikan Agama Islam yaitu mewujudkan peserta didik yang toleran, animasi upin dan ipin dapat digunakan oleh guru dan pendidik sebagai media pembelajaran pada materi terkait toleransi beragama. Dalam animasi upin dan ipin yang merepresentasikan keberagaman agama dan multikulturalisme dalam masyarakat Malaysia adalah animasi Upin dan Ipin yang menghadirkan sosok anak-anak dari beberapa suku bangsa yang mencerminkan kehidupan masyarakat Malaysia, dimana keragaman tersebut juga terjadi di Indonesia.

Kata kunci : *Upin dan Ipin, animasi, toleransi, agama, dan analisis wacana.*

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CHAPTER I

INTRODUCTION

A. Background of The Study

Upin & Ipin is a Malaysian television series of computer-animated shorts produced by Les' Copaque Production. Upin and Ipin animated series produced by Les' Copaque which features the life and adventures of the eponymous twin brothers in a fictional Malaysian Kampung or village atmosphere. Upin & Ipin was introduced on Malaysian's private television channel TV9 on 13 September 2007 as an eight-episode program for Muslim Ramadan/Eid special, to inspire significance of the Islamic holy month, especially amongst children. It was also aired on Disney Channel Asia and can be considered as one of the most successful computer 3D animated television series in Malaysia.¹

Upin and Ipin told the story of the lives of two twin boys. Upin is the elder twin brother of Ipin, though only by 5 minutes. Upin and Ipin animated series have provided a different paradigm of edutainment with ideal interaction using various ethnics groups or cultures to propagate racial harmony and stability to the nation. Upin and Ipin narrative, visual background, and characters traits symbolize unity or typical Malaysian identity among group ethnics focusing on life in the rural area. It portrays the close tie relations of different ethnic groups, for example, Malays, Chinese and Indians and Malaysians daily lifestyle that creates a bridge of tolerance, sensitivity, harmony and uniqueness that can be shared together. Also, Upin and Ipin provide satire of moral and Islamic values through mixed-cultural manifestation that not only attracts local viewers but also has been accepted throughout other Asia neighboring countries such as Indonesia, Brunei, Singapore, and Philippines.²

¹Dahlan bin Abdul Ghani, "*Upin&Ipin: Promoting Malaysian Culture Values Trough Animation*", *Historia y Communication Social*, Vol.20 No. 1, 2015. p.242.

² Dahlan Bin Abdul Ghani, 2015, "*Upin & Ipin: Promoting malaysian culture values through animation*", *Historia y Communication Social*, Vol. 20. Num. 1. p. 242.

Upin & Ipin is a 3D animated series produced by Les' Copaque Production Sdn. Bhd. and is currently one of the most popular animated series in Malaysia receiving excellent reviews and steadfastly averaging around 800,000 viewers per episode.³ In Indonesia, MNCTV presents an animated show of Upin and Ipin unmitigated, the MNCTV decided to show the series three times a day. The decision taken by MNCTV was successful, the Upin and Ipin series received high ratings. Based on the results of surveys and annual report reviews conducted by MNCTV In 2018 Upin and Ipin animation series received a rating of 3.2.⁴ On June 28, 2016, the Upin and Ipin animated series ranked in the top 10 of the daily rating. Occupying the second position with a rating of 5.6 beat soap opera shows and other animations.⁵ And based on the results of a survey conducted by the Indonesian Broadcasting Commission (KPI) in 2017, it shows Upin and Ipin's animation is among the 3 most watched children's programs, with a total of 58.1%.⁶ Then, a positive response can be seen from the many positive comments on the MNCTV Instagram account in a post about Upin and Ipin's animation. some of them said that they always looked forward to the latest episodes of Upin and Ipin's animation, and some commented that they liked Upin and Ipin's animation because in Upin Ipin's story there were many lessons for children. This shows that Upin and Ipin's animation series can be accepted by the people of Indonesia and gain a lot of audiences.

Until now, Upin and Ipin have been broadcast by several television stations in Asia. In Malaysia, the series was broadcast by TV9 and Astro Ceria. In Indonesia, the first season was broadcast by TVRI in Ramadan in 2009 and now by MNCTV (formerly TPI). In Turkey, broadcast by Hilal TV. This show can also be watched via Disney Channel Asia, which covers coverage in several countries, namely Malaysia, Singapore, Indonesia, Brunei, Thailand, Philippines, Vietnam, Cambodia, Hong Kong and South Korea. Upload media,

³ Upin & Ipin, <http://www.lescopaque.com/> accessed on 25 Mei, 20:27 pm.

⁴ PT. Media Nusantara Citra Tbk, *Annual Report Tahun 2018 MNCTV*, p. 131.

⁵ TV Rating Upin dan Ipin, https://www.instagram.com/sinetron_indonesia/?hl=id accessed on Mei 27 Mei 2020, 19:48

⁶ Komisi Penyiaran Indonesia, *Hasil Survey Indeks Kualitas Program Siaran Televisi*, 2017, p.36.

Youtube and the official websites of Upin and Ipin (<http://upindanipin.com.my>) also provide online viewing of all episodes of this series.⁷

Indonesia and Malaysia are neighboring countries and have a lot in common. Indonesia and Malaysia are two countries that have plural and heterogeneous societies. Malaysia is a country with a diverse culture because of its heterogeneous society. This is manifested in the diversity of ethnicity, religion and culture. Malaysians have long recognized that there are at least four ethnic groups in Malaysia, namely ethnic Malays, Chinese, Indians, and indigenous people who live in Sabah and Sarawak. In Malaysia, there is 60.4% Muslim, 19.2% Buddhist, 9.1% Christian, 6.3% Hindu, 2.6% Konghuchu. In Malaysia, there are also various ethnicities. The three largest ethnic groups in Malaysia are ethnic Malay (50.4%), Chinese (23.7%), and Indian (7.1%).⁸ As a society consisting of various ethnicities, religions and cultures, Malaysians live harmoniously in diversity because each different ethnicity can be easily accepted in community life in Malaysia.⁹ One of the works that represent the diversity of religion and multiculturalism in Malaysian society is the Upin and Ipin animation that presents figures of children from several ethnic groups that reflect the life of Malaysian society.

As well as Indonesia, Indonesia is a pluralistic nation both in terms of religion, language, ethnicity, and culture. In this country live various major religions in the world namely Islam (88%), Christianity & Catholicism (8%), Hinduism (2%), Buddhism & Confucianism (1%).¹⁰ Through the 1945 Constitution Article 29 paragraph 2, it has been stated that "the State guarantees

⁷Saputro, M. Endy. 2011. "*Upin & Ipin: Melayu Islam, Politik Kultur, dan Dekomodifikasi New Media*". Kontekstualita. Vol. 14, No. 07. p. 46.

⁸Asep Suryana, dkk., *Tata Nilai Impian Cita-Cita Pemuda Muslim di Aisa Tenggara (Survei di Indonesia dan Malaysia)*, Goethe Institut Indonesia, https://www.goethe.de/ins/id/pro/jugendstudie/jugendstudie_id.pdf accessed on 11 June 2020, 20:33 pm, p.9.

⁹Essy Syam, et.al, "Representasi Masyarakat Malaysia yang Multikultural dalam Kisah Upin dan Ipin", Seminar Nasional Cendekiawan ke 5, Universitas Lancang Kuning, 2019.

¹⁰ Asep Suryana, dkk., *Tata Nilai Impian Cita-Cita Pemuda Muslim di Aisa Tenggara (Survei di Indonesia dan Malaysia)*, Goethe Institut Indonesia, https://www.goethe.de/ins/id/pro/jugendstudie/jugendstudie_id.pdf accessed on 11 June 2020, 20:33 pm, p.8.

the independence of each resident to embrace his own religion and to worship according to his religion and belief".¹¹ In Indonesia, there are more than thirty major ethnic groups, among others are Indonesians of Chinese, Indian and Arabic descent. Also, there are still more than 500 ethnic sub-groups.¹²

The Malaysian Upin and Ipin animation feel close to the hearts of Indonesian audiences, especially in the closeness of culture. The Upin and Ipin films indeed present many stories of the daily life of the Malaysian people, whose cultural groups are so close to the people in Indonesia. The Malaysian animated series is different from other animated films on Indonesian television screens so far. While other animation still feature scenes of violence, fights, and verbal abuse, Upin and Ipin's animated series do not feature all that. Upin and Ipin animated series show more about tolerance, mutual respect, and respect for differences. According to Stewart Hoover and Knut Lundby stated that between religion, culture, and the media are connected to each other. Film or animation is part of a cultural and religious system that contributes to constructing reality, as well as acting as a mirror of reality, which articulates, broadcasts, discusses and negotiates values in society. Film as one of the products of technological progress has a great influence on the flow of communication that occurs amid society. When viewed further the film is not just a mere spectacle or entertainment, but as an effective communication medium. Through film, we can express art and creativity while communicating the values or culture of various conditions in society. Thus through film can be conveyed the identity of a nation. As a view, film is not only a spectacle. But in film, there is charm and greatness: through highly local stories, filmmakers who know life, understand their people, can convey universal messages to all humanity. Seeing this, the film is very possible to be used as a means of delivering the symbols of Islam to the wider community. In the delivery of messages through the film process occurs that has

¹¹ Muhammad Rifqi Fachrian, *Toleransi Antar Umat Beragama Dalam Al-Qur'an (Telaah Konsep Pendidikan Islam)*, (Depok: PT. RajaGrafindo Persada, 2018), p. 3.

¹² Asep Suryana, dkk., *Tata Nilai Impian Cita-Cita Pemuda Muslim di Aisa Tenggara (Survei di Indonesia dan Malaysia)*, Goethe Institut Indonesia, https://www.goethe.de/ins/id/pro/jugendstudie/jugendstudie_id.pdf accessed on 11 June 2020, 20:33 pm, p.8.

a significant impact on the audience. When watching a film, there is a psychological identification of the audience about what they are watching. The audience understands and feels what is experienced by one of the actors. The messages contained in several film scenes will imprint in the soul of the audience so that in the end the messages shape the character of the audience.¹³

The communication media are almost owned by all levels of society, namely television. Television has positive and negative effects on society. Meanwhile, most television viewers are children. The shows chosen by children are mostly cartoon films or cartoon animations. At the moment, the most popular animation for children, one of them is Upin and Ipin. In the Upin and Ipin animation series, there are educational values conveyed by scenes from different ethnic figures and religions. In the broadcast, Upin Ipin and his friends always live in harmony even though they have different religions. Upin and Ipin use language that is adapted to the intellectual and emotional development of children with language that is easily understood by children. As the impact of television shows, animated films also have an impact, namely the impact of informative and imitation. In the informative impact, every Upin Ipin animation the child sees will give birth to knowledge for the child or viewer who is watching. By seeing animation, children will automatically absorb information and understand it. Then there is the impact of imitation, children who see this animation will be influenced to imitate the style of speech, behavior and manners played by Upin Ipin and his friends. Upin Ipin and his friends continued to practice their religion well and did not confuse religion even though they played with friends of different religions every day, such as Devi who are Hindu and Mei Mei who are Konghuchu.¹⁴ Because there are so many Upin and Ipin animation viewers and the magnitude of Upin and Ipin's audience enthusiasm

¹³ Lukman Hakim, *Agama & Film (Pengantar Studi Film Religi)*, <http://digilib.uinsby.ac.id/20044/1/Agama%20dan%20film.pdf> , accessed on 27 Mei 2020, 20:27 pm.

¹⁴ Al Ihwanah dan Bahtiar Laha, *Nilai Pendidikan Islam dalam Animasi Upin Ipin*, *Al-Murabbi: Jurnal Studi Kependidikan dan Keislaman*, Vol 5, No. 2 tahun 2019.

from various age levels, the researcher is interested to know more about the forms of tolerance such as those contained in Upin and Ipin animation.

From the description above, the writer is interested in researching more deeply about religious tolerance in the animation series Upin and Ipin, so the authors conduct research entitled "Religious Tolerance in The Upin and Ipin Animation Series Season 7 (Discourse Analysis)".

B. The Definition of Terms

This research is titled "Religious Tolerance in the Upin and Ipin Animation Series Season 7 (Discourse Analysis)". To avoid misinterpretation on understanding the title of this research, the writer will explain the contents or words in this study:

1. Religious Tolerance

The word "religion" comes from the word "religion". Some analyzes of religious philosophy or comparative religion consider this word to come from Sanskrit. The word "religion" implies belief in God (gods, etc.), with the teachings of devotion and obligations associated with that belief. The word "religion" that it becomes "religious". This word contains several meanings: embrace religion; worship; and adore. Religious people are people who believe in the existence of God who created the earth. Religion becomes the identity of everyone who embraces it, each religion has values and teachings that guide the people or their adherents.¹⁵

Tolerance comes from Latin, which is "tolerantia", which means leniency, gentleness, relief and patience. UNESCO as the official UN organization in the field of Education and Civilization has issued a declaration about one manifestation of a tolerant global life. According to UNESCO, freedom is an attitude of mutual respect, mutual acceptance and mutual respect amid cultural diversity, freedom of expression and human

¹⁵ Muhammad Rifqi, *Toleransi...*, p. 13

character. This tolerance must be supported by extensive knowledge, open attitude, dialogue, freedom of thought and religion.¹⁶

Tolerance (*tasamuh*) is an attitude of tolerance towards the reality of differences that exist in society.¹⁷ Tolerance is a basic element needed to foster mutual understanding and respect for differences, as well as being an entry point for the establishment of an atmosphere of dialogue and harmony among religious believers in society. To avoid conflicts between religious believers, tolerance must become a collective awareness of all community groups, from the level of children, adolescents, adults to parents, both students, employees, bureaucrats, even students who are still studying in school.¹⁸ Tolerance means patience of mutual respect between religious communities, that is accompanied by grace, fellow human beings in religion that lead to peace and togetherness with restrictions in accordance with their respective creeds and beliefs.¹⁹

2. Upin and Ipin Animation Series

“Upin & Ipin” is a 3D animated series produced by Les’ Copaque Production Sdn. Bhd. and is currently one of the most popular animated series in Malaysia receiving excellent reviews and steadfastly averaging around 800, 000 viewers per episode. The series is actually a spin-off of the company’s debut feature film “Geng: Pengembaraan Bermula”.

The series centers on a pair of 5-year-old twin boys, the titular Upin and Ipin, who tell stories of their everyday lives through fun and amusing actions with their friends while also learning new things during their day to day activities. Like every other child, Upin and Ipin are very mischievous and often find themselves getting into trouble, most of the time with their teenage sister Ros.²⁰ In this thesis, the researcher chooses the first episode in

¹⁶ Zuhairi Misrawi, *Al-Qur’an Kitab Toleransi Tafsir Tematik Islam Rahmatan Lil ‘Alamin*, (Jakarta: Pustaka Oasis, 2017), p. 161.

¹⁷ Rohmat, *Tinjauan Multi Kultural*, (Purwokerto: STAIN Press, 2014) p. 64.

¹⁸ Ahsanul Khaliki dan Fathuri, *Toleransi Beragama di Daerah Rawan Konflik* (Jakarta: Puslitbang Kehidupan Keagamaan, 2016), p. 2.

¹⁹ Muhammad Rifqi, *Toleransi...*, p.12.

²⁰ www.lesqopaque.com, *Synopsis Upin and Ipin*, accessed on 19 October, 11:03 pm.

season 7 with the title "Gong Xi Fa Cai" to dig deeper into religious tolerance in the episode.

C. Research Questions

Based on the background of the study, the writer can formulate the problem, as follows :

1. How is the discourse of religious tolerance in Upin and Ipin animation series season 7 in reference to terms of text (macrostructure, superstructure, and microstructure?)
2. How is the discourse of religious tolerance in Upin and Ipin animation series season 7 in reference to terms of social cognition?
3. How is the discourse of religious tolerance in Upin and Ipin series season 7 in reference to terms of social context and what are the pedagogical implication of the study?

D. Objectives and Benefits

1. This study aims to analyze in detail and in-depth the discourse on religious tolerance displayed in the scenes in Upin and Ipin Season 7 Episode entitled "Gong Xi Fa Cai" and analyze the pedagogical implications of this study.
2. Benefits of The Study

The expected benefits are the following:

a. Theoretical Benefits

Providing scientific contributions to the reference of Islamic education related to the importance of tolerance in life and how to respond to religious, ethnic and cultural differences that exist in social life.

b. Practical benefits

The results obtained are expected to provide insight into the importance of tolerance in everyday life in a society consisting of various ethnicities, religions, and cultures and increase public knowledge about religious tolerance, especially for teachers and educators, in introducing religious tolerance to students. by going through the animated series Upin and Ipin, so that the teaching and learning process is not monotonous using books

or printed media, but the teaching and learning process can be carried out using animated film media so that students can learn religious tolerance contained in the animation of Upin and Ipin.

E. Literature Review

1. Upin and Ipin has a High Rating

Annual report was conducted by PT. Media Nusantara Tbk at 2018, showed that Upin and Ipin animation series has a high rating

No.	Program Name	Chn	Type	TVR	SHR
1	AFC U16: INDIA VS INDONESIA	MNCTV	Sport	6.4	23.8
2	AFC U16: VIETNAM VS INDONESIA	MNCTV	Sport	6.2	23.6
3	BUKA PUASA BARENG UPIN & IPIN	MNCTV	Animation/Puppet	3.2	14.5
4	EPL: MAN UTD VS LIVERPOOL	MNCTV	Sport	2.6	11.1
5	NGABUBURIT BARENG UPIN & IPIN	MNCTV	Children	2.4	14.5
6	BOY UPIN & IPIN JENG JENG JENG	MNCTV	Children	2.4	9.3
7	MAIN PINGPONG DI SIANG BOLONG	MNCTV	Children	2.3	17.6
8	UPIN & IPIN BERMULA	MNCTV	Children	2.3	11.1
9	PIALA GK2: PERSEBAYA VS SRIWUJAYA	MNCTV	Sport	2.2	8.3
10	KUN ANTA	MNCTV	Drama Series	2.1	8.6

Annual Report 2018

PT Media Nusantara Citra Tbk

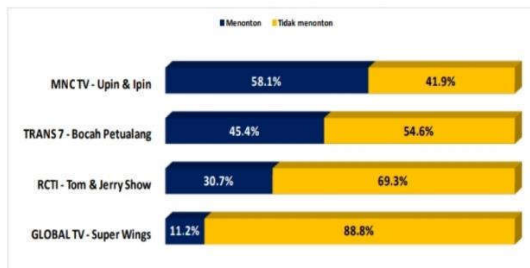
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2. Survey KPI at 2017 showed Upin and Ipin animation Series is 3rd most watched program for children.



PEMERINGKATAN MENONTON PROGRAM ANAK-ANAK



- Hasil survei periode kedua tahun 2017 memperlihatkan 3 program anak-anak paling banyak ditonton :
 1. Upin dan Ipin (MNC TV)
 2. Bocah Petualang (Trans 7)
 3. Tom and Jerry (RCTI)



3. Survey Upin and Ipin was conducted by KPI (Komisi Penyiaran Indonesia)



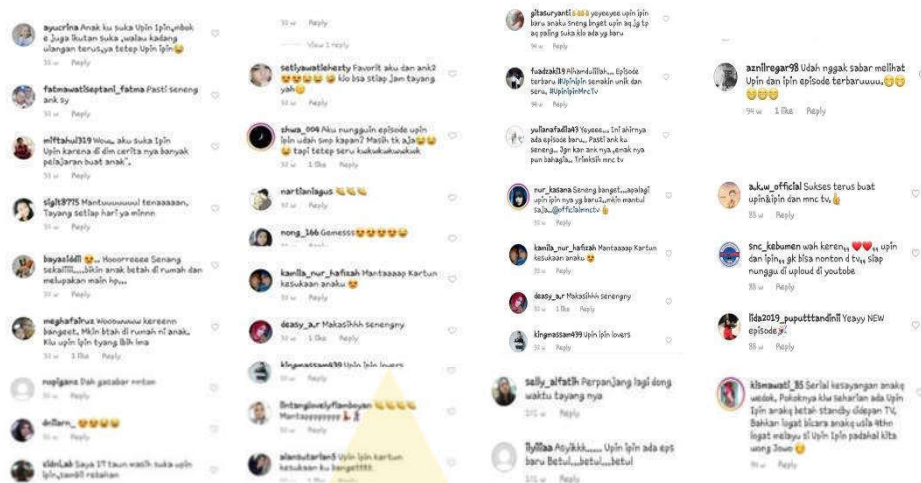
PENILAIAN RESPONDEN : KUALITAS PROGRAM ANAK-ANAK



- Untuk kualitas program anak-anak, penilaian responden menempatkan program Bocah Petualang (Trans 7) dengan indeks kualitas program anak-anak tertinggi, yaitu sebesar 3.53. Pada posisi kedua ditempati program Upin dan Ipin (MNC TV) yang memperoleh indeks 3.42.

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4. Picture 1.2 Positive Respons of Upin and Ipin animation series



6. The first, Utami Yulianti Azizah at 2017 conducted a study entitled "Tolerance Values Interfaith Religion and Its Cultivation Techniques in the movie 99 Cahaya di Langit Eropa ". The results of the study are the researchers found several values of tolerance among religions in the film 99 lights in the European sky which include; 1) Recognize everyone's rights, 2) Respect the beliefs of others, 3) Agree in Disagreement, and 4) Understand each other. From the results of the study the writer also found a way to instill tolerance values between religious communities in the film by introducing diversity and maintaining an attitude of understanding.²¹

7. The second, Nur Hikma Usman at 2017 conducted the study entitled "Representation of the Value of Interfaith Tolerance in Religion in the Film Aisha Biarkan Kami Bersaudara". The results of this study indicate that the film "Aisha Biarkan Kami Bersaudara" contains tolerance values among religious believers in the form of respecting the beliefs of others, giving freedom or independence, and mutual understanding. Tolerance among

²¹ Utami Yulianti Azizah, Thesis: "Nilai-Nilai Toleransi Antar Umat Beragama dan Teknik Penanamannya dalam Film 99 Cahaya di Langit Eropa" (Lampung: UIN Raden Intan, 2017).

religious believers is an attitude of mutual respect and respect between groups or between individuals in society.²²

8. The third, Basirudin at 2010 conducted a study entitled "Da'wah Values in Upin and Ipin Cartoon Series Movies". The results of these studies the authors conclude moral values in the Upin and Ipin cartoon series episode: "Esok Puasa", "Puasa Pertama", "Nikmat" can be concluded as follows: In the episode "Esok Puasa" there are moral values that include morals towards God in the form of piety, and morals towards the family, especially towards parents in the form of obeying orders or suggestions from parents. In the episode "Puasa Pertama" there are moral values which include morals towards God in the form of piety, and morals towards families such as loving younger family members. In the episode "Nikmat" there are moral values such as personal morals, namely about politeness in eating and patience, and morals towards family, that is obedience to parents and caring for the younger ones.²³

F. Systematic of The Study

Writing in this study was compiled by using systematic discussion normatively in scientific works. The systematic discussion in this research is the subject of the discussion that will be carried out by the researcher. There are 3 parts in this writing system namely the beginning, the core and the end.

The initial part consists of a title page, an authenticity page, a validation page, a memorandum page, abstracts, a motto page, an offering page, an introduction and a table of contents.

The middle part consists of five chapters, namely:

Chapter I Introduction, this chapter contains Background of Study, Definition of Terms, Research Question of Study, Objective and Benefits Study, Literature Review, and Systematical of Study.

²² Nur Hikma Usman, "*Representasi Nilai Toleransi Antar Umat Beragama dalam Film Aisyah Biarkan Kami Bersaudara*" (Makassar: UIN Alauddin Makassar, 2017).

²³Basirudin, "*Nilai-Nilai Dakwah dalam Film Serial Kartun Upin dan Ipin*" (Purwokerto: IAIN Purwokerto, 2010).

Chapter II Theory Basis, this chapter is a description and analysis of the theory of religious tolerance, including the definition of tolerance, the basis of the law of tolerance, and animated films.

Chapter III Research Methods, which includes the type and approach of research, time and place of research, data collection methods, and data analysis techniques.

Chapter IV Research Results and Discussion. Contains discussion and analysis on religious tolerance in the first episode of the Upin and Ipin Season 7 animated series titled Gong Xi Fa Cai.

Chapter V Closing. This chapter contains conclusions from the contents of the discussion, suggestions for various parties, bibliography, and appendices.



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CHAPTER V

CLOSING

A. Conclusion

Based on the results of the analysis using the discourse analysis method proposed by Teun A Van Dijk which includes text analysis, social cognition analysis and social context analysis, the researchers found a discourse of tolerance among religious believers in Upin and Ipin Season 7 Episodes of "Gong Xi Fa Cai". This message of tolerance between religious people was found in three parts in the Episode entitled Gong Xi Fa Cai.

First, in part one, the message of tolerance among religious believers was found in the form of sharing with others and mutual respect for followers of other religions. In this part was found indicator of tolerance namely living harmony and peace with the principles of tolerance, namely "positive" and believe". People think " positively" in encounters and relationships with followers of other religions if they can saw the positive first and not the negative first. Positive thinking needs to be made into an ongoing attitude. People who are used to thinking negatively will find great difficulties to get along with other people, especially with people of other faiths.

Second, in the second part, found a message of tolerance among religious believers in the form of respecting other religions and not blaming the beliefs held by others. Dalam part ke dua ini, ditemukan indicator of tolerance namely respect the belief of others, celebration of religious days, acknowledge differences by taking positive attitude and respect other people who are different from him.

Third, in the third part, the message of tolerance among religious believers is found in the form of not forcing others to follow their beliefs and allowing other religions to practice their beliefs and traditions. This part illustrates indicators of religious tolerance, namely, respecting the celebration of the holidays of other religions, greeting each other with members of other religions

or non-Muslims, and in accordance with the principles of tolerance namely, the principle of religious freedom.

The fourth, as pedagogical implication, to realize the aim of realizing tolerant students, upin and ipin animation can be used by teachers and educators as learning media in material related to religious tolerance. One of the audio-visual learning media is animated film. Animations that are popular and watched by many children are Upin and Ipin. In the animation upin and ipin represented the diversity of religion and multiculturalism in Malaysian society is the Upin and Ipin animation that presents figures of children from several ethnic groups that reflect the life of Malaysian society. Where ethnic and religious diversity also occurs in Indonesia. Amid the many trends of intolerance that exist, it is important for children to learn tolerance from an early age. The attitude of tolerance contained in the animation of Upin and Ipin which is always watched by children will have an influence on children's development. Among them are the influence of imitation and character building. Thus, children can imitate tolerant attitudes and good attitudes contained in upin and ipin animations. Therefore, parents and educators can use upin and ipin animation as learning media while still providing supervision and assistance to children in the learning process.

B. Suggestion

The following are suggestions that researchers can provide after conducting this research:

1. For Producers Upin and Ipin should continue to improve the quality of stories that contain moral values and good tolerance for the audience.
2. For producers Upin and Ipin avoid violence scenes in Upin and Ipin animation stories as much as possible.
3. Parents should watch the shows of their children and give shows that contain good moral values for children.
4. For academics and prospective educators, the animated stories of Upin and Ipin should be used as inspiration to be used as a medium of learning and to teach children peace among religious believers.

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



2. Form of proposal thesis guidance



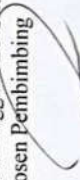
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			Pembimbing	Mahasiswa
1.	Senin, 14 oktober	Perbaikan tata tulis		
2.	Kamis, 17 oktober	Perbaikan dan penambahan daftar pustaka		
3.	Selasa, 22 Oktober	Perbaikan Penulisan footnote		
4.	Kamis, 24 Oktober	Penambahan Referensi		

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6. Jurusan/ Prodi : PAI/PAI
7. Tahun Akademik : 2019/2020
8. Tempat : Ruang I.4
9. Peserta seminar : (dalam tabel)

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33	1423301260	Aris Hidayat	2014	33. <i>[Signature]</i>
34	1617402082	Sholihatun Hanifa	2016	34. <i>[Signature]</i>
35	1617402138	Anggi Septiani	2016	35. <i>[Signature]</i>
36	1617402105	Furkon	2016	36. <i>[Signature]</i>
37	1617402042	Wigi Nur Alfiani	2016	37. <i>[Signature]</i>
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No	Hari / Tanggal	Materi Bimbingan	Tanda Tangan	
			Pembimbing	Mahasiswa
1.	Kamis, 26 Maret 2020	Bimbingan bab 1,2,3		
2.	Rabu, 1 April 2020	Revisi Judul		
3.	Jum'at, 10 Mei 2020	Bimbingan dan revisi latar belakang masalah		
4.	Rabu, 13 Mei 2020	Bimbingan dan revisi rumusan masalah		
5.	Senin, 15 Juni 2020	Bimbingan mengenai metode analisis data dan		
6.	Kamis, 25 Juni 2020	Bimbingan buku referensi skripsi		
7.	Selasa, 7 Juli 2020	Bimbingan bab 4		
8.	Kamis, 09 Juli 2020	Bimbingan bab 5		

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Assalamu'alaikum Wr. Wb.

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Judul Skripsi	:	Religious Tolerance In The Upin and Ipin Series Season 7 (Discourse Analysis)

Menerangkan bahwa skripsi mahasiswa tersebut telah siap untuk dimunaqosyahkan setelah yang bersangkutan memenuhi persyaratan akademik yang ditetapkan.

Demikian rekomendasi ini dibuat untuk menjadikan maklum dan mendapatkan penyelesaian sebagaimana mestinya.

Wassalamu'alikum Wr. Wb.

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SERTIFIKAT
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diberikan kepada:
WIGI NUR ALFIANI
reboget
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Dalam Kegiatan Orientasi Pengenalan Akademik & Kemahasiswaan (OPAK) 2016
 yang Diselenggarakan oleh Dewan Eksekutif Mahasiswa (DEMA) Institut Agama Islam Negeri (IAIN) Purwokerto
 Dengan Tema ; *"Revitalisasi Pemikiran menuju Mahasiswa Unggul, Islami, dan Berkeadaban"*
 Pada Tanggal 29 Agustus - 01 September 2016 di IAIN Purwokerto.

Kepemimpinan	Keaktifan	Kehadiran	Kedisiplinan	Kesopanan	Rata-rata
80	80	90	85	85	84

dengan nilai ;

Mengetahui,
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NIP. 19730328-199903 1 001

7. Certificate of BTA PPI

**IAIN PURWOKERTO**

KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT MA'HAD AL-JAMI'AH
Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126
Telp : 0281-635624, 628250, Fax : 0281-636553, www.iainpurwokerto.ac.id

SERTIFIKAT
Nomor: In.17/UPT.MAJ/Sti.005/011/2018

Diberikan oleh UPT Ma'had Al-Jami'ah IAIN Purwokerto kepada:
WIGI NUR ALFIANI
1617402042

MATERI UJIAN	NILAI
1. Tes Tulis	85
2. Tartil	90
3. Tahfidz	95
4. Imla'	80
5. Praktek	80

Sebagai tanda yang bersangkutan telah LULUS dalam Ujian Kompetensi Dasar Baca Tulis Al-Qur'an (BTA) dan Pengetahuan Pengamalan Ibadah (PPI).

Purwokerto, 13 November 2018
Mudir Ma'had Al-Jami'ah,

Drs. B. M. Mukti, M.Pd.I
NIP. 19570521 198503 1 002

NO. SERI MAJ-R-2018-545

9. Certificate of English Development



10. Certificate of PPL



11. Certificate of KKN

 IAIN PURWOKERTO	KEMENTERIAN AGAMA INSTITUT AGAMA ISLAM NEGERI PURWOKERTO LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT <i>Alamat : Jl. Jend. A. Yani No 40A Telp 0281-635624 Fax 636553 Purwokerto 53126</i>
SERTIFIKAT Nomor: 0615/K.LPPM/KKN.44/11/2019	
Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM) Institut Agama Islam Negeri Purwokerto menyatakan bahwa :	
Nama	: WIGI NUR ALFIANI
NIM	: 1617402042
Fakultas / Prodi	: FTIK / PAI
TELAH MENGIKUTI	
Kuliah Kerja Nyata (KKN) Angkatan Ke-44 IAIN Purwokerto Tahun 2019 yang dilaksanakan mulai tanggal 15 Juli 2019 sampai dengan 28 Agustus 2019 dan dinyatakan LULUS dengan Nilai 98 (A) .	
	
	Purwokerto, 18 November 2019 Ketua LPPM,  Dr. H. Ansori, M.Ag. NIP. 19650407 199203 1 004

12. Letter of Wakaf Buku



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT PERPUSTAKAAN

Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126
Telp : 0281-635624, 628250, Fax : 0281-636553, www.iainpurwokerto.ac.id

SURAT KETERANGAN WAKAF
No. : 1093/In.17/UPT.Perpust./HM.02.2/VII/2020

Yang bertandatangan dibawah ini menerangkan bahwa :

Nama : WIGI NUR ALFIANI
NIM : 1617402042
Program : S1/SARJANA
Fakultas/Prodi : FTIK/ PAI

Telah menyerahkan wakaf buku berupa uang sebesar **Rp 40.000,00 (Empat Puluh Ribu Rupiah)** kepada Perpustakaan IAIN Purwokerto.

Demikian surat keterangan wakaf ini dibuat untuk menjadi maklum dan dapat digunakan seperlunya.



Purwokerto, 9 Juli 2020
Kepala

Aris Nurohman

IAIN PURWOKERTO

13. Pictures of Upin and Ipin

