

The Application of Islamic Da'wah Functions in Cartoon Visual Media in Nussa Animation

Penerapan Fungsi Dakwah Islam Dalam Media Visual Kartun Pada Animasi Nussa

Rubino

North Sumatra State Islamic University
rubino@uinsu.ac.id

Muhammad Ridha

North Sumatra State Islamic University
tgkmuhammad.ridha@gmail.com

Abstract

Da'wah Islam is a communication effort to influence individuals or society, by being aware and convinced of the truth of Islam, willing to adhere to it and deepen the teachings of Islam. With the mass media (mass communication), it is hoped that they are willing to believe that Islam will lead them to the straight and true path of Allah. Da'wah can be done directly face to face or indirectly using. In order for the purpose of da'wah to be achieved, it is necessary to adapt the language and culture or customs adopted by the community. Islamic communication is a way of communicating that is Islamic in nature which aims to convey a message or information based on the Qur'an and hadith and has the function of information, convincing, reminding, motivating, entertaining, social and spiritual. Cartoon media is a form of graphic communication, namely an interpretive image that uses symbols to convey a message quickly and concisely. This type of research is conducted descriptive qualitative through a pragmatic approach. The research data was collected through library research. One of the domestic animated films is the animated film Nussa, an animated da'wah film packaged with the aim of teaching Islamic values and not boring children. Nussa is an animated web series designed to empower parents and children in building morality and character. Through fun stories with Muslim themes in the foundation of Islamic animation, Nussa applies Islamic communication functions so that Islamic messages broadcast reach the audience. Stories in Nussa animation can provide information that is easily captured by children. This information becomes a motivation for the audience, besides that it can spark discussions among the audience. Because of its funny visual appearance and not only focusing on the content of the message conveyed, Nussa's animation entertains children because the contents of the story are felt to be not too heavy but still provide good spiritual education.

Keywords : Cartoon Media, Da'wah, Nussa Animation

Abstract

Tujuan Dakwah Islam sebagai upaya komunikasi adalah untuk membujuk orang dan komunitas untuk menerima Islam sebagai agama yang benar, untuk berkomitmen pada ajarannya, dan untuk belajar lebih banyak tentang mereka. Kami berdoa agar kekuatan pers meyakinkan mereka bahwa Islam adalah agama yang sejati dan membawa mereka kepada Allah. Dakwah dapat dilakukan secara langsung atau melalui perantara. Dakwah hanya bisa berhasil jika dilakukan dengan memperhatikan bahasa dan norma budaya setempat. Dengan berpijak pada ajaran Al-Qur'an dan hadits, komunikasi Islam memiliki berbagai tujuan, antara lain menginformasikan, membujuk, mengingatkan kembali, menginspirasi, menghibur, bersosialisasi, dan mencerahkan pendengarnya. Kartun dalam media merupakan salah satu contoh komunikasi grafis, yaitu media visual yang menggunakan simbol-simbol untuk mengungkapkan makna secara cepat dan jelas. Penelitian kualitatif deskriptif menggunakan metodologi praktis. Informasi diperoleh dari katalog perpustakaan untuk digunakan dalam studi. Film animasi Nussa adalah salah satu persembahan dalam negeri; ini adalah film dakwah yang mengajarkan cita-cita Islam kepada anak muda melalui animasi. Tujuan dari serial animasi online Nussa adalah memberikan suara kepada orang tua dan anak-anak dalam membentuk perkembangan moral dan etika anak-anak mereka. Nussa menggunakan fungsi komunikasi Islami untuk memastikan bahwa ajaran Islam yang ditransmisikan melalui dongeng-dongeng yang menarik dengan tema-tema keislaman mencapai target audiens. Dongeng animasi dalam bahasa Nussa dapat membantu anak-anak mempertahankan pengetahuan. Penonton terinspirasi, dan mungkin saja pengetahuan ini dapat memicu perdebatan yang hidup. Animasi Nussa melibatkan anak muda bukan hanya karena gaya visualnya yang humoris, tetapi juga karena tema ceritanya tidak dianggap terlalu berbobot namun tetap memberikan pelajaran spiritual yang berharga.

Keywords: Media Kartun, Dakwah, Animasi Nussa

Background

Da'wah media develops in line with the development of da'wah media technology. Starting from print media such as newspapers, magazines, tabloids, and others, it developed into electronic media (online) such as television, radio, and social media (Facebook, Instagram, YouTube, Twitter, blogs, and others). Not only in the form of writing, but you can also use animated cartoon films whose main target audience is children, but do not rule out adults also liking them. Film is a communication medium whose influence can reach all social segments. Movies can influence the audience to feel or be carried away by what they see, are also able to influence a person's psychology, and are able to bind the audience emotionally. Film can also be used as a learning medium.

Humans are social beings who live in groups and need each other. As social beings and living in groups in everyday life, interaction or communication is certainly not spared. Communication makes it easier for humans to interact, so that the aims and objectives to be conveyed can be realized (Nurhadi, 2017) . In everyday life, humans cannot be separated from communication, which shows that communication is a very fundamental thing in human life. This communication activity can take place in the family, the community, the educational environment, or the government, and wherever humans are, they all require communication. (Rumra, Moh. Yamin, 2016) .

In everyday life, humans cannot be separated from communication, which shows that communication is a very fundamental thing in human life. This communication activity can take place in the family, the community, the educational environment, or the government, and wherever humans are, they all require communication. (Karim et al., 2021). In the digital era, da'wah is characterized by religious expressions that represent Islam in digital space. Da'wah activism includes the context of religious communication mediated by the features of the internet as a medium of communication, socio-religious movements that emerge through religious communities, and systematic efforts to facilitate da'wah interactions that are carried out online in digital space. (Diana, 2021).

One of the media that is easy to use in preaching is the mass media. When everything is digital, da'wah content also transforms according to the times, especially in terms of technological sophistication. Da'wah media itself can be understood as a tool to convey da'wah messages. To convey Islamic guidance, da'wah can use a variety of media, such as writing, audio, visual, or audio-visual all at once. The use of television as a medium is more about the advantages of using audio-visual content all at once, making television one of the right media for types of learners that require a lot of motor interaction, such as children. (Febbriyanto & Rifa'i, 2021)

Visual media that are widely used to convey da'wah include posters. However, now the delivery of Islamic teachings has penetrated the realm of animation. The audience segmentation of animation shows is specific, namely children. Although it does not rule out that adults also watch the animated shows,. Zihni Ainul Haq (2020) in his research analyzed da'wah messages in one of the animated films entitled Nussa. Animation is felt to be able to convey a more implied message because the audience is more focused on its attractive visuals.

Quality films ideally have an educational function and provide information to the public. Quality content and messages in terms of information and education can be used to achieve aesthetic standardization (Kaynak, Kaya, & Aykaç, 2020). As mentioned earlier, communication is very influential and has a function that has a large impact on human daily life. Departing from previous research, namely Zihni Ainul Haq (2020) and Qudratullah (2019) the author is interested in analyzing whether Nussa's animation fulfills the functions of communication.

This type of research is *library research* , which collects data by reading, understanding, studying, and analyzing data that has been found or writings from magazines, newspapers, accessing internet sites and documents. This research includes qualitative descriptive research, which is a type of research whose findings are not obtained through statistics or numerical calculations. Qualitative methods can be used to reveal and understand something behind unknown phenomena and also used to add insight (Iskandar, 2009).

The type of approach used is a pragmatic approach which is an approach that views literary works as a means to achieve certain goals for readers or viewers. In this case the goal can be in the form of educational, communication, religious moral or other goals. In addition, the pragmatic approach is also an approach to literary works which presumably must provide an overview that is

able to influence the audience to the effect of da'wah which gives teachings and enjoyment and moves the *audience* to carry out activities that are useful and responsible. This approach examines literary works including films which function to provide moral and religious education, the more the value of da'wah . Thus the audience can understand and appreciate it so that it can be applied in everyday life.

Islamic Da'wah

Dakwah is derived from the Arabic words (da'a yad u, da' watan). means calling, calling, inviting, begging, and entertaining. Or the word da'a yad'u, duaan da'wahu, means to call on him. The origin of the word "da'wah," in its various forms (fil and isim), is repeated in the Qur'an 211 times, with details: in masdar it is repeated 10 times, fiil Madhu 30 times, fril Mudhari "112 Isim." Fail seven times, while 20 times in the word "two" (Al-Baqi in Nihayatul Husna (2021)). Surah Al-Imran verse 104 contains the concept of da'wah (calling) . :

“ And let there be a group of people among you who call for virtue, instruct those who are good and forbid those who are evil, they are the lucky ones . ”

Da'wah in the sense of request is contained in surah Al-Baqarah verse 196:

" And when My servants ask you about Me, then (answer), that I am near. I grant the request of a person who prays when he asks Me, then let them obey (All My commandments) and let them believe in Me, so that they will always be in the truth. ”

Whereas da'wah which means calling or calling assigned by Allah is contained in the letter of Ibrahim verse 44 which reads:

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ لَئِيْفِيْقُولِ الَّذِيْنَ ظَلَمُوا رَبَّنَا آجِرْنَا إِلَىٰ آجَلٍ قَرِيْبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسْلَ أَوْلَمْ نَكُوْنُوا
أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ

" And give warning to people against the day (at that time) doom will come to them, then say those who are unjust: " O our Lord, give us respite (return us to the world) even in a little time, surely we will obey Your call and will follow the apostles. ” (It was said to them): “ Didn't you swear earlier (ds dura) balra that you would not perish ? ”

Trimestrologically, Islamic da'wah is interpreted or defined differently by each expert. Sayyid Qutb gives a limit to "inviting" or "calling" people to enter the sabil of Allah SWT. and not to follow preachers or a group of people. Ahmad Guzzali will explain that da'wah is work or speech to influence people to follow Islam. Abdul al-Badi Shadar divides his preaching into two parts or levels, namely, fardiyah preaching and ummah preaching. And meanwhile, Abu Zahron stated that da'wah itself can be divided into two parts or things, namely, the implementation of da'wah and individuals and groups. Ismail al-Faruqi will reveal that the essence of da'wah itself is freedom, universality, and rationality. And this is what will show that the da'wah itself is universal (applies to everyone for all time.) (Divine Revelation in Hemlan Elhany (2019)).

In terms of terminology, da'wah can be defined as a strategy or method of communicating Islamic messages and values orally, in writing, or in action. It is done collectively or individually in order to raise awareness of the truth and absoluteness of these Islamic teachings. Increasing awareness of the importance of describing and explaining Islamic values without coercion for the benefit of the entire world. and hereafter. So, the essence of dalawah is essentially inviting mankind to the Way of God (Allah SWT) or Adin al-Islam and obtaining afterlife happiness. (Mustofa, Fauzi, Hidayat, & Wuryan, 2022)

Da'wah Media

Da'wah media is a means, field, place, or tool that is used as a channel in the da'wah process. The existence of media, facilities, and tools is needed to support the success of da'wah. The process of da'wah without the media can still achieve the maximum possible goal, and the da'wah media has a role or position as a supporter of achieving that goal. As for several forms of da'wah media, they are (Mokodompit, 2022):

1. Oral is the simplest da'wah medium that uses the tongue and voice; da'wah with this medium can be in the form of speeches, lectures, lectures, guidance, counseling, and so on.
2. Writing is a medium of da'wah through books, magazines, newspapers, correspondence, banners, and so on.
3. Painting is a medium of propaganda through pictures, caricatures, and so on.
4. Audio-visual is a da'wah medium that can stimulate the sense of hearing, vision, or both, such as television, film, OHP, the internet, and so on.
5. Morals, namely the medium of da'wah through concrete actions that reflect Islamic teachings that Mad'u can directly see and hear

In the era of sophisticated information like today, it is impossible for da'wah to still use recitations in mosques, which are only attended by people in the Islamic village of Manado. However, they take advantage of existing technology. With so many media available, preachers must be able to choose the most effective media for achieving missionary goals. Of course, with the right selection, one establishes the principles of media selection. In general, media objects that can be used as propaganda media are grouped on the:

1. audio media
 - a. Radio . Radio that uses sound as a medium can be broadcast to various areas with unlimited distances.
 - b. tape recorders . The advantage of preaching through cassette tape recorders is that the cost is very cheap and can be rebroadcast at any time as needed.
2. AudioVisual Media
 - a. Television . Television is very effective to be used as a medium for delivering da'wah messages because of its ability to reach very wide areas. Da'wah through television can be done well in various forms, namely lectures, plays, fragments or drama.

- b. Movies or soap operas . Films and soap operas as propaganda media have advantages, including being able to reach various groups. In addition, it can also be played back where needed according to the situation and conditions.
 - c. Videos . The advantages of da'wah using video media are besides being interesting, program and Broadcasting can also be adjusted according to needs and opportunities.
3. Print media
- a. book . Books are windows of knowledge. Through this book any information or messages da'wah can be disseminated easily to the target of da'wah.
 - b. Ka bar letter. Dakwah through newspapers is quite accurate and quickly circulated to various directions. Because the da'wah through newspapers is very effective and efficient, namely by way of da'l writing rubrics in the newspaper, for example related to the rubruk of religion.
 - c. Magazine . Even though the magazine has its own characteristics, it can still function as a magazine

The purpose of Islamic da'wah

Da'wah is a series of activities or processes in order to achieve a certain goal. This goal is intended to give directions or guidelines for the steps of da'wah activities. Because all da'wah activities will be futile without clear goals, especially from a systemic perspective, the purpose of da'wah is one of the elements of da'wah. Where are the elements of da'wah that help each other, influence each other, and are equally important (Khaeriyah, 2018) Thus the purpose of da'wah as part of all da'wah activities is as important as other elements, such as subjects and objects of da'wah, methods, and so on. Even more than the purpose of da'wah determines and influences the use of da'wah methods and media, the target of da'wah as well as the strategy of da'wah are also determined by the purpose of da'wah. This is because the goal is the direction of movement that all da'wah activities want to aim for; therefore, the purpose of da'wah is divided into two, namely (Kamaruzzaman, 2022):

- a) General purpose
 - The general purpose of da'wah is to encourage, urge, invite mankind (both those who have embraced Islam and those who are still in a state of disbelief or polytheism) to the straight path, the path that is pleasing to Allah SWT. In order to live in language and prosper in this world and in the hereafter.
- b) Special purpose
 - 1. invites people who have embraced Islam to always increase their taqwa to Allah SWT.
 - 2. Fostering mental religion (Islam) for people who are still converts
 - 3. inviting people to believe in Allah SWT (embracing Islam)
 - 4. Educating and teaching humans teaches children not to deviate from their nature.
 - 5. The purpose of da'wah is a program of da'wah activities and religious explanations, none other than to foster understanding, awareness, appreciation, and practice of religious teachings delivered by da'wah officials or religious enlighteners, forming mental attitudes and developing positive motivation.

According to the explanation above, the true purpose of da'wah is to make humanity aware of its duties and functions as kholifa fil ard, who upholds God's word on earth. This means that the purpose of da'wah is oriented towards the formation of a high spiritual mentality. This begins when a person is born into the world; Islamic teachings must begin to be implemented. Because religion is a guide for humans to avoid getting lost, humans must be good at sorting out the religion of Islam. better.

To explain the purpose of preaching illustrated in the word of Allah in QS. Yusuf/12: 108,

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَالِي بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Translation: Say: "This is the way of my religion, I and those who follow (invite) you to Allah with a clear proof. So purify Allah, and I am not of the polytheists."

It can be understood that the Prophet SAW emphatically emphasized his place of uprightness, namely the path of Allah, not the path of polytheists. Likewise, the aim of his da'wah is to invite people to walk in the way of Allah by making the teachings (Islam) their way of life. So the purpose of da'wah is to invite people to believe in and practice Islamic teachings in their lives for their benefit and happiness in this world and in the hereafter (Mahmud, 2018).

Islamic Communication Functions

In a communication, of course there are several functions, including (Harahap, 2018):

1. Information Function

Because it was born all over devices for absorbing information, such as eyes, ears, and hearts, as the main tools of life are installed and ready to function, information is life. In addition to the means of capturing information, Allah has also prepared devices to convey the information that has been captured to other people. The tool is the tongue, two lips, and everything related. The basic principle of Islam in information dissemination is to conceal bad information about other people, particularly personal information. Islam forbids namimah, or revealing other people's ugliness, and categorizes this act as one of the major sins. Islam forbids people who have bad dreams from conveying the contents of their dreams to others. Even people who are proud to convey information about the crimes they have committed include people whose sins are not forgiven by Allah.

2. Reassuring Function

The function of convincing means making ideas, opinions and ideas that we have acceptable to others with pleasure and not forced. In fact, rather than just accepting voluntarily, those who are comfortable with the explanation can become supporters of the idea.

3. Remind Function

Forgetting is a trait that cannot be separated from humans. This trait has existed since the existence of the first human, Adamait has existed since the existence of the first human, Adam. Ibn Mandzur in Lisan al-Arab said that one of the secrets of naming humans

with the term "human" is because humans have a forgetful nature. Ibn Mandzur's opinion was based on Ibn Abbas's understanding of QS. Thaha: 115, which tells about why Adam violated God's command not to eat the fruit of the al-Khuldi tree. It turns out that he ate the fruit because he forgot. Forgetting is defined as the inability to recall something that is needed when it is desired. There are many factors that cause forgetting, and we need methods to prevent us from forgetting easily or to strengthen our memory..

4. Motivating Function

Humans need a charge in their lives because the spirit of human life is generally unstable. *The charge* is called motivation. There are several conditions that cause a person's life motivation to become unstable. According to al-Kirmani, the decline in human quality can be caused by three factors, namely: mental, physical and external. The soul depends on the power possessed by humans, namely the power of reason, the power of anger, and the power of lust.

5. Socialization Function

Humans in their lives cannot be separated from various kinds of needs. Many theories explain the theory of needs, and among the most famous is Maslow's theory. In his book "*Motivation and Personality*", Maslow gives five levels of basic human needs. Among the five levels of needs, the need to be loved by those around him is placed third by Maslow. Whatever people say about this theory, we all need to be accepted and respected. It is impossible for socialization to be born without communication. In the Qur'an, the socialization function is called *ta'aruf*. And in the hadith, the Prophet called it *mukhalathah*. *Ta'aruf* is an effective method of communication. With *ta'aruf*, human relations become connected. Good *Ta'aruf* will give birth to a desire to help each other even to the level of nurturing each other.

6. Guidance Function

Among the functions of communication is to guide humans. Not all of us are able to read our own abilities, and not all of us are able to solve our own problems. Whereas life is never empty of problems. In This is where humans need other people to guide them to find solutions or direct them to the right place. In terms of Islamic communication, this guidance function is called *Ershad*. There are four main focuses of communication activity in guiding someone: first, guiding people to do good deeds and deter them from doing negative things; secondly, repairing or restoring their damaged condition; third, directing people to discover their potential; and fourth, developing human potential to the fullest.

7. Spiritual Satisfaction Function

Humans are formed from two elements, both of which have needs that must be met. The body needs food, clothing, shelter and everything that supports its safety. Meanwhile, the need for the spirit is to communicate with Allah, the Creator. When the spirit connects with its Creator, the heart becomes calm. The Qur'an states that the source of sobriety is *dhikr*. Among the spiritual satisfying methods is to give *mau'idzah* and advice to them.

8. Entertainment Function

In this life, we will only be faced with two possibilities, namely happiness or sadness. There is no person whose whole life only feels happiness. One day he will experience a difficult period in his life. But there are also no people during their lifetime who only feel suffering, there must be times when they can laugh and experience happy times. When getting happiness, Islam teaches its adherents to give thanks for the blessings that have been obtained. And to his brother who knows his friend is getting favors, it is recommended to add to his brother's happiness by congratulating him.

Cartoon Audio-Visual Media

According to Ah-Sanaky (in Rindawati & Thamrin, 2022) audio-visual media is a set of tools that can project images and sound. Tools that include audio-visual media, for example television, video-VCD, sound slides, and films. Audio-visual media is also a medium consisting of visual media synchronized with audio media, which allows for two-way communication between teachers and students in the teaching and learning process. Audio-visual media is also an alternative means of learning and preaching.

Audio visual media enter into the mass media . Mass media is a means of mass communication process. Mass communication is the delivery of messages from one communicator or message sender to many communicants or message recipients. In the conventional era, the mass media took the form of television radio. newspapers and journalistic products. In the era of new media like today, the mass media has a much more diverse type. The mass media , which has several times transformed into internet-based social media, are competing to get closer to the public. The available platforms also display various kinds of assets, ranging from Facebook, YouTube, Instagram, Twitter, websites, toy conversation applications such as WhatsApp and Telegram (Sila, 2022).

Fitria (in Sihombing & Alfurqan, 2021) states that the purpose of learning audio-visual media is cognitive (a) to be able to develop cognitive partners which involve the ability to recognize and the ability to provide motion and harmonious stimulation, b) to be able to show a series of pictures silence without sound as a medium for photographs and frame films although they are less economical, c) Through audio-visual media, knowledge of certain laws and principles can also be taught. d) Audio-visual media can be used to show examples and ways of behaving or acting in an appearance, especially those involving student interaction. While the affective ones are: a) Audio-visual media is an excellent medium for conveying information in the affective dimension, b) Being able to use effects and techniques, audio-visual media can be an excellent medium for influencing attitudes and emotions. And based on psychomotor, they are: a) Audio-visual media is the right medium to show examples of skills related to movement. b) With this tool it is explained, either by slowing down or speeding up the displayed movement.

Haryoko (in Anas, Aswar; Munir, 2019) states that audio-visual media is divided into two: namely

- a. Audio-visual silence is media that displays sound and still images such as sound slide films, sound frame films, and sound prints;
- b. Motion audio-visual, is a medium that can display moving sound and image elements such as sound films and video cassettes.

Audio-visual media has advantages, including messages that will be conveyed more clearly and not too verbally (in the form of written or spoken words), overcoming the limitations of space, time and senses, such as objects that are too large to be replaced with reality, pictures, film frames, films or model, audio-visual media can play a role in tutorial learning. In audio-visual media, researchers use films as a tool in learning activities (Rahmi, 2021).

Animation media can also be called film media (Novita, L., & Novianty 2020). Film is an effective learning communication tool because everything that can be received through the senses of the eyes and ears will be easier to receive and remember than just reading and hearing. Films are also formed into 3, namely theatrical films (action films, comedy, psychodrama, music), non-theatrical films (documentary and educational), and animated films/cartoon films. The development of cartoon films is very interesting and cartoons are a technique in making audio-visual works based on timing in pictures. (Ngatman & Fatimah, 2018) stated that cartoon films are one of the types of animated films that are the choice or show most in demand by children. Cartoon film is a series of pictures taken of moving objects. The object image is then projected onto a screen, and rotates it at a certain speed so as to produce a live image. The benefits of cartoon films as a medium delivered in audio-visual form will be able to provide a clear picture of the story being told (Hidayah, Pradipta, & Bherta, 2019).

Cartoons have several types, namely (Afandi & Abdullah, 2019):

1. Cartoon Tags

Is a cartoon image that is intended only as a funny picture or mockery without intending to discuss an actual problem or event.

2. Editorial Cartoon

Is a satire image column in a newspaper that comments on news and issues that are currently being discussed in society. As a visual editorial, these cartoons reflect the policies and political lines of the media that contain them, as well as reflect the culture of public communication at that time.

3. Cartoon Caricature r

Cartoon caricatures are actually cartoons that have been painted by making changes to a person's face or shape. For example, the nose becomes big or the eyes small and so on.

4. Animated Cartoon

Animated cartoons are cartoons that can move or live visually and sound. This cartoon consists of a series of pictures that are painted and recorded and then shown on television or film. This type of cartoon is an important part of the film industry at this time.

5. Cartoon Comics

It is a blend of drawing and literature. Comics are formed from a series of images, all of which are a series of one story in which each image contains a speech bubble as a story narrative with easily recognizable characters/characters.

Morals and Character

The goal of the animated web series Nussa is to provide both parents and children with the tools necessary to cultivate morals and character. via humorous tales revolving around Islamic principles, Islamic foundations. With engaging and informative material, both parents and children may have fun while learning about mini and helping Nussa and her younger sister Rara with the challenges that arise in their lives on a daily basis, all while building on the Islamic value of hospitality..

Nusa and Rara are acronyms for Nusantara. This animation carries an Islamic theme and tells about the lives of siblings named Nussa and Rara. The anxiety of the family, especially parents, about children's shows that rarely show kindness, especially those containing Islamic values, became the background for the birth of Nussa and Rara . The presence of Nussa and Rara can serve as an example for children to do many good things. Apart from being cute and adorable, this animation also contains moral values and lessons that children should get according to their age (Haq, 2020).

The animated film Nussa and Rara is produced by the animation house The Little Giantz which was initiated by Mario Irwinsyah in collaboration with 4 Stripe Production. There are interesting things shown in the film. Nussa's character is depicted as a 10-year-old boy wearing a koko shirt and a white cap. Nussa's character is a boy who has a disability since birth. One of his legs is deformed and requires him to wear a prosthesis. Then the character Rara is described as a little girl who wears a robe and looks cute and adorable (Sayekti, 2019).

The cartoons that Nussa and Rara create are not only endearing and sweet, but they are also packed with important life lessons and moral teachings that are important for children to learn, particularly Islamic values. The portrayal of the characters Nussa and Rara, who are cute and adorable, dressed in a nice and polite manner, and reflecting the values of Islamic teachings, has become an example for anyone who watches it, especially for children. This is especially important because Islamic teachings emphasize the importance of children learning these values early in life. (Demillah, 2019).

The animated film Nussa and Rara can't only be seen on YouTube. This animation has also been shown on several national and foreign television stations. Namely through the television channel I Indonesia NET. During the month of Ramadan 2019 and Indosiar in October 2019. For foreign channels, there is the Malaysian paid channel Astro Ceria in 2019. Although they are still relatively new, Nussa and Rara have been nominated for the Indonesian Animation Program at the 2019 Children's Home Broadcasting Award. And managed to get two 2019 Ramadhan Syiar Awards in the nominations for Indonesian Youth Inspiration Production House and Children's Favorite

Program. And one award winner of the 2019 Citra Cup Best Short Animated Film – Nussa Bisa with director Bony Wirasmono.

Da'wah Functions in Cartoon Media

Da'wah in this era, can be called da'wah dem Where da'wah is carried out in accordance with the conditions and conditions of modern society, both in terms of methods, materials and media used as actual learning. Because, if the Islamic da'wah material that is read is good, but the methods and media used are not in accordance with the justice experienced by modern society, then the da'wah will experience emptiness. Vice versa, you will experience emptiness if it is not in accordance with the circumstances and methods used (Aisyah & Rofiah, 2022).

The function of Islamic da'wah is expected to be able to catch up with current developments in information and communication technology . The function of Islamic communication is the most important part which is not only a balancer for communication in general but also as a solution to communication problems in the digital era. Islamic communication should be a solution from the aspect of the information function which is currently experiencing many problems by giving rise to various conflicts that occur in society. Film as a communication medium has an important role, namely as a tool to convey messages to the general public. One of the domestic animated films is the animated film Nussa, an animated da'wah film that is packaged with the aim of teaching Islamic values and not saturating children, because children usually prefer animated films or cartoons.

The information function of Islamic communication is expected to be able to offer information that contains the values of peace, kindness and happiness for the community. Nussa's animated film provides information in the form of knowledge, such as learning sincerely, which Nussa explained to Rara, when Rara was annoyed with her friend who didn't say thank you after Rara taught her how to fold a rabbit, which was explained in the episode learning sincerely. Provides knowledge about the prohibition of talking in the bathroom, which was explained by Nussa and also Umma to Rara when Rara talked alone in the bathroom, which was contained in the episode don't talk and knowledge about wasteful behavior that Umma explained to Nussa and Rara when Nussa and Rara forgot to turn off the TV and water faucet, which is found in the episode Don't be extravagant.

An animation is said to be good if in one *frame* it prioritizes visuals / practice rather than delivering the material, and the changing of frames is not too fast, so that the child has no difficulty capturing the information conveyed, the message conveyed is clearly described through animated motion. Making animation for learning purposes is different from animation for entertainment purposes. Animation for learning purposes requires knowledge of how information can be presented dynamically through animation, which is then able to be processed cognitively by the human brain (Utami, 2011).

It is not the audience that carries out the persuasive function of Nussa animation in Islamic communication; rather, discourse and discussion between the communicator and the communicant

are what makes up this function. The characters in the Nussa cartoon get more attention from the conversation than other characters do. Each episode's conversation for the characters is based on the narrative of that episode. On the other hand, it is also conceivable that the subjects covered in the cartoon will end up becoming topics of conversation among the viewers. The Islamic and moral values that are conveyed in Nussa's animation may provoke questions from the audience, which is often comprised of youngsters; ultimately, debates may take place between children and their friends or children and their parents. In continuation with the prior function, the guiding function may manifest itself when young people talk to their parents about the themes explored in animation. As a result, adults should always be present while their children watch animated shows.

The characters of Nusa and Rara in this cartoon are given a humorous and endearing tone, which contributes to the overall positive experience that viewers get while seeing the movie. When the action of the movie takes place, it is accompanied by the pounding of music that corresponds to the topic of the movie. If the theme is depressing, then the accompaniment is calm, and if the theme is uplifting, then the music is upbeat and exciting, which is amusing. In addition to that, each episode of Nusa offers a significant amount of instruction, guidance, and inspiration, which makes the anime a highly positive choice for youngsters to watch. Therefore, Nussa's animation not only serves as a kind of amusement, but also as a form of remembrance and inspiration within the context of Islamic communication. When the information about the shows that are provided includes information on shows that contain religious themes like the Nussa animation, for example, it is also simple to use the function of spiritual fulfillment.

Conclusion

The goal of the animated web series Nussa is to provide both parents and children with the tools necessary to cultivate morals and character. Nussa animation is able to fulfill the missionary tasks of transmitting Islamic ideas by telling humorous tales that center on Muslim topics and are grounded in Islamic principles. The animated tales in Nussa can provide information in a style that is simple for youngsters to understand and retain. This information has the potential to both encourage conversation among audience members as well as serve as a source of encouragement for audience members. Children are entertained by Nussa's animation not only due to its comedic visual appearance but also because it does not solely focus on the content of the message that is being conveyed. Furthermore, the children find that the story's events are not too weighty but still provide a good spiritual education.

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