

Research Article

Martina Girsang^{1*}, Jesisca Verawati Sihombing², Maria Aulia Apriani Sihombing³, Tri Fazar Tumanggor⁴, Winda Sari Br Ginting⁵

Good Education from Upin Ipin Movie for Children

*Corresponding Author: **Martina Girsang**; The Methodist University of Indonesia, Indonesia; E-mail: martinagirsang253@gmail.com

Jesisca Verawati Sihombing; The Methodist University of Indonesia, Indonesia; Email: jesiscaasihombing@gmail.com

Maria Aulia Apriani Sihombing; The Methodist University of Indonesia, Indonesia; Email: auliasihombing2018@gmail.com

Tri Fazar Tumanggor; The Methodist University of Indonesia, Indonesia; Email: trifazarr@gmail.com

Winda Sari Br Ginting; The Methodist University of Indonesia, Indonesia; Email: gintingwindasari402@gmail.com

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Abstract: The purpose of this study is to find out and analyze the analyzing the film Upin Ipin as a literary work especially to children. This research is a descriptive quantitative whose source comes from several references to data that can be accounted for and can be proven through dialogues in this Upin Ipin film. Upin Ipin's animated series contains many values such as educational values, character, culture, and moral language styles that are very good for children's cognitive development. The real life presented in the film can be well imitated by children because it teaches very positive things.

Keywords: Upin Ipin Cartoon, Children Movie, Film, Education, Culture

Introduction

Film is a communication medium that is audio-visual in nature which aims to convey information to everyone who is in a certain place. What is meant by being audio-visual is that the film is able to provide information or stories that are broadcast to everyone in a short time as if someone were watching a film can penetrate space and time which can explain the life processes that exist in the film and can also influence the people who are watching the film. Apart from being a communication medium, film can also be interpreted as a medium of entertainment or mere entertainment, it can also provide learning for the audience because the makers films often take films from an event or real incident that has already happened because it is usually taken from what is developing in people's lives so that the film can be projected on the screen.

According to Redi Panuju (2019), films can be good learning media for the audience does not merely entertain, Film is also able to deliver direct messages through pictures, dialogues, and plays

so that to be the most effective medium for spreading missions, ideas, and campaigns, whatever that is.

Education includes all elements in life, namely in terms of individuals, society or socially, all those who experience reality both materially and spiritually play a role in character formation. Education is not only in terms of character but as a process of learning educational life is the main thing so that it can be said to be balanced and perfect, personal and societal in a person's moral education is more important than knowledge and abilities. Therefore, education plays an important role in advancing the nation and the state. Education is an activity to improve intellectual abilities as possessed by every human being.

Culture is a form or way of life that is developed and owned by a group of people. It refers to the man-made environment which includes both material and non-material products which are then passed on from one generation to the next. To pass on this cultural information to the next generation, we need to pay attention to

our communication skills. Such information may be forwarded in the form of oral or written communication. When we convey and pass on understanding and knowledge about cultural matters to others in a good and organized way, then our communication skill process will be meaningful and useful.

Culture referenced historically transmitted patterns of meaning embodied in symbols, by means of which individuals communicate, preserve, and develop their knowledge. Culture refers to natural expressions in ways of life and thinking, which can be observed in various fields, namely social, religious, economic, and political. Therefore, culture can be briefly defined as a pattern of life as a whole. Culture is abstract, complex and broad in nature. Namely the patterns and characteristics of human behavior that includes religion and beliefs, customs, social norms, arts and habits. Every tribe in the world has a different culture, not only in Indonesia. As humans we must respect each other's culture even though we are of different ethnicities.

Method

Research methods are carried out based on descriptive quantitative research methods. This research is carried out by describing, explaining, or summarizing various conditions, situations, phenomena, or various research variables according to events as they are that can be photographed, interviewed, observed, and that can be revealed through documentary materials whose sources come from several references to data that can be accounted for.

Discussion Education

What character educational values are contained in the Upin & Ipin animation. Every film must contain a lot of values or messages that will be conveyed to the connoisseur. Film is a medium for conveying messages through motion assisted by the use of technology, in other words,

film not only contains entertainment value but contains educational value to be conveyed. These messages usually describe real-life conditions and situations. Character values that Values are a person's view of the good and bad of something, while character according to (Lickona, 1992) is an instillation of education and moral deeds. This moral education contained in one of the animated films Ipin and Upin is very well used as a supporting material for the formation of one's character. The values contained in the animated films Ipin and Upin. Based on the collection and processing of data through behavior, interaction and dialogue of figures from the research conducted, the 16 values of character education depicted are: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, love of the homeland, respect achievements, friendly/communicative, peace-loving, environmentally caring, social care, and responsibility. The character values contained in Upin and Ipin's films are as follows: 1) Religious, 2) Nationalist, 3) Independent, 4) Mutual Cooperation and 5) Integrity.

Religious

Religious values are values related to religious activities. Examples: praying, recitation, wiridan, and praying before and after doing something. The value of religious character was found in this study through the behavior of the character and the dialogue of the character. Religious character is a character that must be possessed by everyone as a form of obedience to their God. Tolerance towards other religions is also a form of religious value that must be instilled in daily life so that every human being can coexist with each other without hostility. This religious character is needed by educators in facing the changes of the times like today, to face these circumstances students are expected to be able to have personalities and behaviors that are in accordance with good and bad benchmarks in accordance with religious provisions and regulations. To realize this goal, educators who

are able to be role models for students are needed. It is not enough to instruct learners to obey and obey and practice religious teachings, but also to set an example. Therefore learners should get the opportunity to work beyond just listening and thinking about information.



Picture 1. Fizi's hand was hit by a firecracker.

As evidenced in the 2020 Upin Ipin season, Upin Ipin and his friends went to the mosque because of the Lailatul Qadar night celebrations, but Fizi and Ehsan played firecrackers during prayers. Fizi was affected, his hand was hit by firecrackers because he did not participate in prayers. Upin Ipin and his other friends are also concerned about Fizi. In this animation, it indirectly expects children to always be diligent in worship, and must focus on worship, because otherwise they will be directly affected by disaster.

Nationalist

Nationalist character values are ways of thinking, behaving, and doing that show high loyalty, concern, and respect for the nation's language, physical, social, cultural, economic, and political environment, placing the interests of the nation and state above the interests of oneself and its group. Nationalist sub-values include appreciation of the nation's own culture, maintaining the nation's cultural wealth, being willing to sacrifice, excel, and excel, love the homeland, protect the environment, obey the law, discipline, respect for cultural, ethnic, and religious diversity (Kemendikbud, 2017; 8).

Nationalism, according to Surono (2017) plays an important role for the nation and state, because nationalism is a manifestation of people's love for the motherland. Furthermore, nationalism also leads people to have an attitude of upholding human values and tolerance. The character value of nationalism must be instilled from an early age as a form of one's loyalty to one's nation and state and prioritize common interests over personal interests. The emphasis of the attitude of love for the homeland as proof of his love for the Indonesian state by preserving Indonesian culture. Loving domestic products for example such as batik, batik is one of the products from within the country and proof of love for the homeland is applied in schools such as the flag ceremony on Monday and displaying photos of the president and vice president and displaying photos of heroes of struggle (Atika, 2011: 750). The Ministry of National Education through the Curriculum center, research and development agency (2011: 9-10) describes the character values of love for the homeland as follows how to think, behave, and do that shows loyalty, concern, and high appreciation for the language, physical environment, socio-cultural, economic, and political of the nation (Fakhlevie, 2015: 17). The cultivation of the character of love for the homeland in students is very necessary, in order to grow into the next generation of the nation who can realize attitudes and behaviors that are beneficial to the life of the nation and state.

Independent

Self-reliance is an attitude and behavior that is not easily dependent on others in Completing tasks. Independence is one of the aspects of personality that is very important for individuals. Individuals who have high independence are relatively able to face all problems because independent individuals are not dependent on others, always trying to face and solve existing problems. Self-reliance is the ability to manage everything you have, know how to manage time,

walk and think independently accompanied by the ability to take risks and solve problems. An independent individual does not need detailed and continuous instructions on how to achieve the final product, he can lean on himself. Independence is concerned with the task and skill of how to do something to achieve and how to manage something (Parker, 2005:226). Independent character must begin to be taught early so that a person does not always depend on others. It's not that you don't need the help of others, but as long as it can be done by yourself, there is no need to trouble others. Independence is the process of learning to be responsible for decisions. It can be seen in Upin Ipin season 6, when Upin Ipin was jealous to see that all his friends had sophisticated toy cars, Upin Ipin had to work to help his grandmother so that he could buy the advanced toy car from the results of their own hard work and sweat.



Picture 2. Upin Ipin helps Opah work at Ah Tong's farm

This shows children to be trained to be independent, if we want something to start from a small independent thing like Upin Ipin.

Mutual

In general, the principle of mutual cooperation is contained in the substance of the values of divinity, kinship, deliberation and consensus, justice and tolerance which are the basis of the outlook on life or as the foundation of the philosophy of the Indonesian nation. Observing the principles contained in mutual aid is clearly attached to the aspects contained in the attitude of social care. The value of mutual aid in

society has a positive relationship with attitude social care in the sense of the strengthening of mutual cooperation is indirectly involved in building social care in society. The character value of mutual aid at a time when the villagers also reunited to rebuild the Muthu stall to complete it in one night.



Picture 3. Residents of Durian Collapsed Village rebuilt Muthu shop

The character of mutual aid is a character that has grown and become part of the life of its people. Through mutual cooperation, the work will be completed faster. It can be concluded that mutual aid is an attitude or behavior that must be carried out sincerely without expecting anything in return because it is intended for the common good.

Culture

Upin-Ipin's animated film originating from the country of Jiran has been in great demand by children including adults because the material is very educational, and the story is interesting. This film received a great response from audiences both Malaysia, Indonesia and even to Turkey. The film depicts the daily lives of children with different cultural backgrounds. The film explores different cultures in Malaysia such as Chinese Malay, Indian and Indonesian.

The construction of the discourse of cultural diversity in the films Upin-and Ipin is shown through simple scenes in their daily lives. Like the traditional clothes used characterize the identity of the figure. In addition, the use of a language accent is also a characteristic of each character. Jarjit Singh speaks using an Indian accent, Mei-

Mei uses a Chinese accent, Susanti with an Indonesian accent, and others use a Malaysian accent. These discourses represent the things that characterize each culture of the characters in the film. Some scenes also introduce cultural celebration traditions such as Indian, Chinese and Malaysian. In the scene, one of Upin and Ipin's friends' family named Devi and Uncle Muthu celebrates the "Feast of Light" or in Indian it is called "Deepavali Day". For Hindus Deepavali is a festival tradition of light that symbolizes the triumph of good (dharma) over ugliness (adharma). In one scene, Opah explains that a lamp or light symbolizes life, goodness, victory and joy.



Picture 4. Deepavali Day Festival

In the episode "Gong Xi Fa Cai", Upin, Ipin and the people of Kampung Durian Runtuh also celebrated the moment. Among those with Chinese ethnicity are Mei-Mei and Uncle Ah Tong. In one scene, Uncle Ah Tong explains to Upin and Ipin the meaning of the celebration. According to him, during the Chinese New Year, people will wear red clothes, red houses, hang red lights and stick "Chun Lian" to be given safety. Uncle Ah Tong tells the history of Chinese mythology that during the Chinese New Year there is a kind of beast named "Nian" that will come out during the Chinese New Year to disturb humans, especially children. "Nian" is afraid of red and noisy sounds. Therefore, Chinese New Year celebrations are synonymous with red and

noises like firecrackers. That way they will get "ong" or luck.



Picture 5. Chinese New Year Celebration

Another scene shows the next day's celebration at the Mei-mei house where Upin, Ipin and their friends attend a banquet and enjoy a performance of "Barongsai". Mei-Mei, her mother and Uncle Ah Tong wear red traditional Chinese clothes. "Barongsai" or "Wu Shi" is one of the performances that is always presented during Chinese New Year celebrations.



Picture 6. Lion dance performance at home Mei-mei

In addition to Indian and Chinese culture, Upin and Ipin's film also presents an episode about their own culture entitled "Jom Hidup Sehat dan Pesta Pantun". A Malaysian tradition also featured in the film Upin and Ipin is the art show "Wayang Kulit Melayu" in the episode titled "Disebalik Tabir". In the episode Upin and Ipin

recognize the traditional shadow puppet art. In the episode titled "Kompang Dipalu", another art from ethnic Malays featured is the show "Kompang". Kompang is a type of musical instrument made of goatskin and played by stabbing. Kompang is usually used in traditional Malay events such as weddings, circumcisions or congratulations.



Picture 7. Shadow Puppet Show



Picture 8. Upin and Ipin play kompang at wedding

Style Language

Cartoon film Upin- Ipin is a film that is much loved by children today. This cartoon comes from a neighboring country that is Malay country a. Even though using Malay this cartoon is very impactful for every child who watches it because the cartoon has a positive impact and teaches good things to every child. Even the style of language used in the cartoon has become popular among children and adults. Watching the Upin-Ipin cartoons often will make it easy for children to remember or even memorize the style of language that is often used both in terms of words, sentences and dialects used in the animated film.

1. Words

The words that are most often heard in Upin and Ipin's animated cartoons are when Ipin says "betul... betul... betul.."and when the Mail says "dua singgit.. dua singgit". and jarjit who always likes to start a conversation by using the rhyme "dua(due) tiga(Tige) and also Mei-mei always says " saya suka saya suka " As for other words that are often heard and spoken, namely: Berjaya means successful, if it means when, can it mean can, budak means child, cakap means to speak, comel means good, cikgu means bu guru, lepas ni means after this, sort ni means like this, opah means grandma, seronok means happy or joyful, cute means funny, cuai means careless, tak nak means not wanting to, Kecil means small, kacau means disturbing.

2. Sentences

Not only the words that are often spoken in Upin and Ipin's shows, the sentences spoken in the cartoon are also an attraction in itself. Viewers sometimes apply it in real-life conversations, what they see and what they hear. Although the sentence used has a different meaning if it is interpreted by language Indonesia, but that's the uniqueness of this cartoon. For example:

- Tak seronok tak ada baju baru = not happy if there are no new clothes
- Bila sampai masanya = when it's time
- Apa yang kamu buat tu? = what are you doing?
- Sedapnya bau = smells good
- Kak Ros bising tu = Kak Ros is chatty
- Ini semua Kak Ros punya pasal = this is all because of Kak Ros
- ini semua aku punya= This whole thing has me.
- kita kena pergi = we should go
- Jom kita balek = let's go home

3. Dialects

A dialect is a variation of a language spoken by a group of speakers who have relatively similar characteristics, as well as the geographical

location of the region. The characteristics of the dialect can be observed in the daily speech used by the people who wear it in terms of phonology and morphology. or more simply dialect, which is the rhythm in the pronunciation of words and sentences. Words and sentences that are spoken and heard have intonation. It is the thick Malay dialect in the animated cartoons Upin and Ipin that makes it an attraction for children who watch animated cartoons. Upin and Ipin's animation often follows the way of speaking in the cartoon.

4. Behavior

Upin and Ipin's animated cartoons help children a lot through the messages captured from each episode in the animated cartoon film. From these positive messages, children will be better. Upin and Ipin's animated cartoon films provide examples of good character learning. Children are taught to pray diligently, diligently recite, diligently fast and there are still many positive things taught. Upin and Ipin animated cartoons are one of the popular animated cartoons, both among teenagers, adults, especially in children. There are many animated cartoons but not necessarily can be liked by children, let alone can be used as an example in carrying out daily life. There are many positive things to be gained when watching this animation, and not all animated cartoons can be a decent watch for children.

This animated cartoon film is widely praised for bringing positive values, such as responsibility, independence, help, obedience to religion, parents, teachers, and other messages. Not a few of the children imitated the style of speaking with a Malay accent such as Upin and Ipin. This is one example of the running of social learning theory. In simple terms, children learn from the media, then the child imitates from what they see on television. Children are good imitators

Character

1. Upin and Ipin

Upin and Ipin are two twin sisters of Malay origin who livewith their brother and opah in a house in Kampung Durian Runtuh. They both lost both parents when they were babies. Their parents' graves are shown in an episode titled Mother's Day Feast and Special Day.

2. Ros

Kak Ros is his eldest sister Upin and Ipin. From the outside he saw galak but in fact it was a loving sister. He likes to take the opportunity to play his brothers.

3. Opah

Mak Uda is his grandmother Upin, Ipin and Ros. He is pure-hearted and often spoils Upin and Ipin. He knew many worldly and religious things. He is more often called Opah.

4. Teacher Jasmin

Ms. Jasmin is a class teacher of Upin and Ipin and friends at Kindergarten. In an episode called Adat, he learned not to fast during Ramadan for an unclear reason. Maybe because it's coming months. Nevertheless, Ms. Jasmin still plays the role of an instructor who is knowledgeable, dedicated and close to her students.

5. Jarjit

Jarjit was a boy of Punjabi Indian descent. Even was about his age with his other classmates but His voice was big as if he had grown up. Jarjit is also recognized for his cleverness and guidance, particularly the two-line rhyme that begins with "Dua tiga".

6. Fizi

Fizi Is one of his friends Upin and Ipin. She was Faithful and very pampered by her parents. Sometimes/ he seems to like to brag and mock.

7. Ehsan

Ehsan is Fizi's cousin who lives next door to his house. He also Holds the post of "class leader" in

Upin and Ipin's classroom in Tadika, with botwie on his school attire as evidence. Although he likes to eat, is aloof and chatty, he is still a loyal comrade. Fizi likes to call him "Intan Payung"

8. Mei-Mei

Mei Mei was a polite, industrious, and sane Chinese who thought very well among Upin and Ipin's friends. Mei-Mei is the smartest child in her class. In the first season of Upin & Ipin, although it is Chinese and not Muslim, it is Confucianism.

9. Mail

Mail is the most diligent among Upin and Ipin's friends, not only at school, but also desperately making a living by helping ibunya sell fried chicken

10. Susanti

Susanti is a daughter who comes from a family from Jakarta, Indonesia. New to living in this Malaysia, and not yet Familiar with other children's chats

11. Dzul & Ijat

Dzul & Ijat are two classmates Upin and Ipin who are often seen side by side. Ijat is not very articulate so it requires Dzul's bantuan to "translate" his words. Even though Dzul and Ijat Seldom came out they were still good friends of Upin Ipin.

12. Devi

Devi is an Indian girl who attended the same school as Upin and Ipin. Although not familiar with the two of them, Devi is friendly with Mei Mei. Devi was once seen in an episode "Gosok Jangan Tak Gosok", "We 1 Malaysia", and "Jejak si Rembo".

13. Tok Dalang

Isnin bin Khamis, or better known as Tok Dalang is the head of the Durian Collapse Village penghulu and the puppet master who has won many shadow puppet matches (as seen in the

trophy collection at his home). Like Grandma, Grandpa Dalang was asked for help by Upin, Ipin and friends, in addition to giving advice to them. Dalang's grandfather had several rambutan staples to sell his fruit, and a pet rooster named Rembo.

14. Uncle Muthu

Muthu, addressed as Uncle Muthu by the youths in the village, Is the only food vendor in Durian Collapse Village and his Father Rajoo. Between the food and drinks served at his stall are trade rice, fried rice, chicken rice, tarik tea, Milo and so on. In other words, there is no difference between muthu outlets and restaurants found in the city.

15. Rajoo

Rajoo is the son of Muthu a close friend of Upin and Ipin who is five years older than the twin brothers and therefore seems to be their sister.

16. Salleh A Sally

Salleh A Sally is famous for being a fierce and cynical feminine male. In the TV series Upin & Ipin, he is seen serving as a library keeper In the mobile library (episode Seronoknya Baca). In the movie Geng, Salleh conspires with the evil characters Mr. Mail and Singh to kidnap a strange Creature (Oopet's mother) for profit. Mr. Mail and Singh are the fathers of Mail and Jarjit.

17. Ah Tong

Ah Tong is a merchant who dresses in all red and always speaks a strong Chinese dialect. In the TV series Upin & Ipin, he is seen In the episode Take the Pole Please Show where he bought the rambutan of Upin, Ipin and his friends.

Conclusion

Based on the results of the research in the discussion that has been described above, it can be concluded that currently film is the most popular medium among the public. There are many kinds of movies that are broadcast on television and theaters, one of which is cartoon

movies. Cartoons are one of the popular programs both among children and adults. That's because cartoons feature unique animations and characters. One of the famous cartoon films is the upin-ipin animated film. In this film, there are many educational and moral values aimed at the entire audience, especially for children. The character education values contained in Upin and Ipin's films are Religious, Nationalist, Independent, Mutual Cooperation and Integrity. This film also raises a variety of different cultures in Malaysia such as Malay, Chinese, Indian and Indonesian. Not only that, but the player characters in this film are also diverse, but all the characters still show good and constructive characters. As for the positive values that can be taken from the Upin Ipin series show, namely in the aspect of moral values, this show shows learning with the social learning theory used, children can pay attention to the Upin Ipin series they watch, and they can learn various things, especially in religion, namely prayer, tarawih and fasting, by paying attention to the behavior in the upin ipin series. The child will remember in his memory the positive lessons that are in the series and will put them into practice in everyday life.

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