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## PARENTAL PERCEPTIONS OF RELIGIOUS MODERATION EDUCATION FOR GENERATION ALPHA THROUGH ANIMATED FILMS

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Kata Kunci:	ABSTRAK
Moderasi beragama; Generasi Alpha; Persepsi orang tua; Film animasi	<p><b>Tujuan:</b> Penelitian ini bertujuan untuk menganalisis persepsi orang tua dalam menanamkan nilai moderasi beragama pada generasi Alpha melalui media film animasi, khususnya <i>Nussa &amp; Rara</i> dan <i>Riri Cerita Anak Interaktif</i>, pada orang tua siswa kelas X SMA Muhammadiyah 6 Makassar.</p> <p><b>Metode:</b> Dengan menggunakan pendekatan kualitatif-deskriptif, penelitian ini menggali pengalaman, pandangan, serta praktik pendampingan orang tua dalam mengarahkan konsumsi media anak di era digital.</p> <p><b>Hasil:</b> Hasil penelitian menunjukkan bahwa kedua film animasi tersebut dipersepsikan sebagai media yang efektif dalam menyampaikan nilai-nilai moderasi beragama, seperti toleransi, penghargaan terhadap perbedaan, penyelesaian konflik secara damai, serta pemahaman keberagaman yang seimbang. Namun, efektivitas penanaman nilai sangat dipengaruhi oleh pendampingan orang tua, yang berperan sebagai mediator makna antara pesan film dan pengalaman anak. Tantangan utama yang ditemukan meliputi paparan konten digital yang beragam, keterbatasan waktu pendampingan, serta perbedaan pemahaman orang tua mengenai konsep moderasi beragama.</p> <p><b>Kesimpulan:</b> Penelitian ini menegaskan bahwa sinergi antara media animasi edukatif, literasi media keluarga, dan pendidikan formal sangat penting untuk memperkuat internalisasi nilai moderasi beragama pada generasi Alpha.</p>

Keywords:	ABSTRACTS
Religious moderation; Generation Alpha; Parental perception; Animated films	<p><b>Purpose:</b> This study aims to analyze parents' perceptions of instilling religious moderation values in Generation Alpha through animated films, particularly <i>Nussa &amp; Rara</i> and <i>Riri Cerita Anak Interaktif</i>, focusing on parents of tenth-grade students at SMA Muhammadiyah 6 Makassar.</p> <p><b>Method:</b> Using a qualitative-descriptive approach, this research explores parents' experiences, views, and practices in guiding their children's media consumption in the digital era.</p> <p><b>Result:</b> The findings indicate that both animated films are perceived as effective media for conveying key values of religious moderation, such as tolerance, appreciation of diversity, peaceful conflict resolution, and balanced religious understanding. However, the effectiveness of these values' internalization is strongly influenced by parental accompaniment, which serves as a mediator between the film's messages and the child's real-life context. Challenges identified include exposure to diverse digital content, limited parental supervision time, and variations in parents' understanding of religious moderation.</p> <p><b>Conclusion:</b> This study highlights that synergy between educational animated media, family media literacy, and formal education is essential to strengthen the internalization of religious moderation values in Generation Alpha.</p>

## A. INTRODUCTION

Generation Alpha, referring to individuals born from 2010 onward, live within a digital landscape that is markedly different from that of previous generations (Sahara et al., 2024). An environment dominated by technology, digital devices, and online content has led Generation Alpha to develop a strong inclination toward visual materials and has also provided them with increasingly interactive learning experiences (Nggolaon & Supu, 2025). Within this context, value-based education—particularly the inculcation of religious moderation—becomes both a challenge and an urgent necessity for families and educational institutions. Religious moderation, as a core value in national life encompassing attitudes of tolerance, anti-extremism, national commitment, and acceptance of cultural diversity, must be instilled from an early age so that it becomes deeply rooted in the character of this generation (Mohi et al., 2025).

Indonesia, as a multicultural nation, faces complex socio-religious dynamics (Agnola et al., 2024). A number of cases of intolerance, hate speech based on ethnic, religious, racial, and societal differences, as well as the spread of extremist religious ideologies, circulate easily through social media (Herlina, 2022). Generation Alpha, with their high receptiveness to information, is at risk of being exposed to such problematic content. For this reason, religious moderation education cannot rely solely on schools or religious institutions. Within the family context, parents in particular hold a central role in shaping children's perspectives on diversity and a pluralistic social life (Taufik & Mohsi, 2023).

Animated films constitute a medium that is highly familiar to children. Compared to textual media or lectures, animated films are more effective and more easily received because they convey messages through engaging visuals, narratives, and characters (Indriani et al., 2025). In recent years, local animated films such as *Nussa & Rara* and interactive educational content like *Riri Cerita Anak Interaktif* have emerged, bringing fresh developments to the landscape of children's entertainment. These types

of programs not only provide entertainment but also convey moral, social, and religious values presented in a child-friendly manner (Mulyani et al., 2022)(Yuantika & Wati, 2023). Within these media, messages of moderation are embedded, including attitudes of mutual respect, non-violent conflict resolution, appreciation of cultural differences, and gentle, compassionate approaches to religious practice.

In the context of Makassar City, particularly within SMA Muhammadiyah 6 Makassar, the majority of tenth-grade students now belong to Generation Alpha (born in 2010) (Nasution, 2024)(Mohsen et al., 2025). Their exposure to moderate religious animated films has become part of their early childhood memories. This makes it relevant to re-examine the issue from the perspective of parents.

Shifts in parenting patterns within modern urban families have also influenced the process of character or value education (Samho, 2024). Parental busyness, work demands, and the dynamics of urban family life often reduce the extent of supervision given to children's media consumption (Amelia et al., 2023). Many parents provide their children with access to digital devices as a means of entertainment or distraction (Juita & Vitaloka, 2025). In such conditions, children are highly likely to consume digital content independently without proper guidance, including content that is not aligned with the values of religious moderation. In fact, the internalization of values that leads to the formation of character can only occur effectively when parents play an active role as interpreters and guides in every aspect of their children's learning process, including through animated films (Rusdiana et al., 2025).

The value of religious moderation itself requires the presence of balance in religious practice (Asrori & Sunarto, 2024). It involves not only practicing religious teachings correctly, but also understanding social contexts, respecting differences, and avoiding extreme attitudes in religious life (Zulkarnain et al., 2025). Such values are more easily understood by young children when visualized through simple stories and relatable characters. This is where animated films play a significant role. *Nussa & Rara*, for example, presents child characters who are curious, sociable, and guided by wise parents in responding to differences. Meanwhile, *Riri Cerita Anak Interaktif* highlights fables and Indonesian folktales that depict cultural diversity in an enjoyable and easily comprehensible manner.

This study is significant in addressing several fundamental questions. First, how do parents perceive the potential of animated films in instilling the values of religious moderation? Second, what patterns of parental guidance are implemented while children engage with these animated films? Third, which elements of religious moderation are considered most evident in *Nussa & Rara* and *Riri Cerita Anak Interaktif*? Fourth, what factors support or hinder the process of value education through animated media? The answers to these questions are expected to contribute to the development of media literacy practices and strategic approaches for fostering religious moderation within the family environment.

Against this background, research on parental perceptions in cultivating the values of religious moderation among Generation Alpha through animated films becomes both relevant and significant. This study is expected to offer practical recommendations for parents, schools, and religious institutions in creating an

educational ecosystem of religious moderation that is adaptive to contemporary developments and aligned with the characteristics of the digital generation.

The novelty of this study lies not only in its object of investigation but also in its subjects. This research explores the perspectives of parents of tenth-grade students—adolescents who, during their childhood, experienced the internalization of religious moderation values through animated media. Thus, the study does not merely examine parental perceptions during early childhood parenting, but also their retrospective interpretation of how animated films have influenced their children's character development at the present stage.

## **B. METHOD**

This study employs a qualitative-descriptive approach. A qualitative-descriptive study is a research approach that highlights existing phenomena, which are then examined and understood in a thorough and comprehensive manner (Qomaruddin & Sa'diyah, 2024)(Putra, 2025). This approach was chosen to provide an in-depth description of parents' perceptions in instilling the values of religious moderation in Generation Alpha through animated films. The qualitative approach is employed because it is capable of exploring parents' views, experiences, and practices in a naturalistic manner, particularly those related to guiding children in accessing digital media. The focus of this research is not on numerical measurements or statistical variables, but rather on understanding the meanings embedded in parents' actions and ways of thinking.

The study was conducted in Makassar City, with the primary subjects being parents of tenth-grade students at SMA Muhammadiyah 6 Makassar. This location was selected based on the characteristics of Generation Alpha, most of whom had been exposed to animated films such as *Nussa & Rara* and *Riri Cerita Anak Interaktif* during childhood. A purposive sampling technique was employed to select ten parents who met the following criteria: having a child belonging to Generation Alpha, being involved in supervising their child's use of digital media, and having experience introducing religious animated films to their child. The respondents' professional backgrounds varied, including teachers, private employees, traders, and homemakers, thereby contributing to a diverse range of perspectives in the analysis.

The data collection process involved three primary techniques. First, in-depth interviews were conducted to explore parents' perceptions of religious moderation values and how they interpret the messages of moderation embedded in the animated films their children watch. Semi-structured interviews were employed to allow the researcher to probe further and expand on responses according to field conditions. Second, participant observation was carried out to examine how parents supervise their children's media consumption, both through direct interaction and through monitoring their use of digital devices. Third, documentation was collected in the form of field notes, photographs of activities, and screenshots of relevant viewing histories.

Data were analyzed using Miles and Huberman's interactive model, which comprises three principal stages. The first stage is data reduction, involving the selection of salient information and the categorization of data into themes such as

parental perceptions, patterns of accompaniment, indicators of religious moderation, and supporting and inhibiting factors. The second stage is data display, in which reduced data are presented as narrative accounts and illustrative scene–value exemplars for interpretive purposes. The third stage is conclusion drawing and verification, conducted by analyzing emergent patterns, relationships, and underlying meanings within the data.

To ensure the validity of the data, this study employed triangulation of sources, techniques, and time. Triangulation was carried out by comparing interview findings with the results of observations and documentation, thereby producing valid and reliable findings. This process ensured that the researcher’s interpretations did not rely on a single type of data, but instead emerged from the verification of multiple sources of information.

## **C. RESULT AND DISCUSSION**

### **Result**

Research on parents’ perceptions in instilling the values of religious moderation among Generation Alpha through animated films in Makassar City—particularly among the parents of tenth-grade students at SMA Muhammadiyah 6 Makassar—has yielded several important findings. These findings were obtained through in-depth interviews, observations of parent–child interactions within the context of digital media use, and supporting documentation. Overall, the results indicate that the animated films *Nussa & Rara* and *Riri Cerita Anak Interaktif* are perceived as effective media for cultivating the values of religious moderation. However, their effectiveness is highly dependent on the degree of parental guidance and the level of parents’ media literacy.

### **Background of Animated Film Consumption Among Generation Alpha in Makassar**

Most parents reported that their children had been familiar with animated films from an early age, particularly between the ages of 4 and 10. During this period, many children accessed animated content through television, YouTube, or other easily accessible digital platforms. *Nussa & Rara* emerged as one of the favorite programs because it presents Islamic values in a light, non-preachy manner. Meanwhile, *Riri Cerita Anak Interaktif* was preferred for its engaging visualizations of Indonesian folktales, which convey important social and cultural values.

Parents acknowledged that these two types of animated films are relatively safer compared to other digital content. They expressed feeling more at ease when their children watched educationally oriented animated films rather than entertainment content with unclear sources and messages. This reinforces the perception that high-quality visual media can play a role in shaping the character of Generation Alpha.

### **Parents’ Perceptions of Religious Moderation Values in Animated Films**

The majority of parents held positive perceptions of the religious moderation values contained in the animated films their children consumed. They noted that *Nussa*

*& Rara* and *Riri Cerita Anak Interaktif* present several indicators of religious moderation values, such as:

1. Tolerance and appreciation of differences — evident in scenes where characters display mutual respect despite differences in opinions, cultural backgrounds, or personalities.
2. Anti-violence and peaceful conflict resolution — minor conflicts in the stories are consistently resolved through dialogue, deliberation, or mutual forgiveness.
3. Commitment to national values and local culture — *Riri Cerita Anak Interaktif* frequently highlights Indonesian folktales that showcase the nation's cultural diversity, while *Nussa & Rara* features characters that reflect the cultural identity of Indonesian Muslim families.
4. Balance in religious practice — through dialogues among Nussa, Rara, and their parents, children are introduced to a rational, gentle, and non-extremist approach to religious understanding

Parents believed that these values align with the principles of religious moderation promoted by the government and educational institutions. They even stated that several aspects of their children's behavior—such as respecting peers with different backgrounds, resolving conflicts peacefully, and understanding boundaries in religious practice—were shaped by their habitual exposure to these animated films.

### **Parental Guidance Patterns in Children's Consumption of Animated Films**

The findings indicate that the majority of parents are actively involved in accompanying their children while watching animated films. Their guidance includes:

1. Watching together with their children to understand the storyline.
2. Asking questions about the characters and messages presented.
3. Relating the film's messages to the child's everyday experiences.
4. Preventing exposure to content that does not align with the values of religious moderation.

However, not all parents follow the same pattern of guidance. There are significant differences between parents with more free time and those working long hours. Busy parents typically set viewing limits but rarely engage in dialogue with their children about the messages conveyed in the animated films. As a result, the internalization of moderation values occurs less optimally.

### **Religious Moderation Values Internalized by Children through Animated Films**

Based on interviews with parents, several religious moderation values were observed in children's behavior after watching animated films, including:

1. Ability to manage differences — Children became more capable of accepting differences in opinions or their peers' backgrounds. They tend not to impose their will and are more open in interactions.
2. Peaceful and anti-violence attitudes — Children habitually resolve minor conflicts through dialogue. They often emulate the animated characters' way of expressing opinions gently and without aggression.
3. Rational thinking in religious practice — Children began to understand that religion is not only about rituals but also about behaving kindly toward others.

This is evident when children show empathy and willingness to help friends from different cultural backgrounds.

4. Appreciation of culture and tradition — *Riri Cerita Anak Interaktif* has a significant impact in introducing the cultural diversity of Indonesia. Children appear more enthusiastic about learning folk tales and local traditions.

These values indicate that animated films can serve as an effective medium for establishing a foundation of moderate character in Generation Alpha.

### **Supporting and Inhibiting Factors in the Cultivation of Religious Moderation Values**

The study identified several supporting factors that facilitate parents in instilling the values of religious moderation through animated films, namely:

1. Availability of high-quality animated films — Both *Nussa & Rara* and *Riri Cerita Anak Interaktif* are considered to have good visual quality and strong educational value.
2. Parental awareness of the importance of religious moderation — The majority of parents understand that moderation should be taught from an early age.
3. Generation Alpha's familiarity with digital media — Children are highly responsive to visual messages, making it easier for them to learn values through animation.

However, several inhibiting factors were also identified, including:

1. Parental busyness — Busy work schedules prevent parents from consistently accompanying their children while watching.
2. Exposure to diverse digital content — Even when children watch educational animated films, they remain at risk of encountering intolerant or extremist content on other digital platforms.
3. Differences in parents' understanding of religious moderation — Not all parents share the same comprehension of the concept of moderation, resulting in some messages being conveyed inconsistently.

### **Parents' Perspectives on the Long-Term Impact**

Several parents reported that the values their children gained from animated films remain evident as they enter adolescence. Their tenth-grade children demonstrate behaviors such as respecting peers' arguments, confidently expressing their opinions without being forceful, and responding non-reactively to differing viewpoints.

Parents also noted that animated films serve as an "educational bridge," helping them explain religious values in a simple and easily understandable manner. This was particularly appreciated by parents who found it challenging to convey abstract concepts such as tolerance or diversity without the aid of visual media.

## **Discussion**

The discussion in this study highlights how parental perceptions, guidance patterns, and the consumption of *Nussa & Rara* and *Riri Cerita Anak Interaktif* contribute to the cultivation of religious moderation values among Generation Alpha, who are now tenth-grade students at SMA Muhammadiyah 6 Makassar. The findings reveal several key points that can be analyzed in greater depth based on the theories of religious moderation, family media literacy, and the development of children's character within a digital environment.

### **1. Animated Films as a Medium for the Internalization of Religious Moderation Values**

The findings of this study indicate that animated films possess strong potential as a medium for internalizing the values of religious moderation. Consistent with previous research, well-designed animated films can function as effective educational tools by providing opportunities for children to learn values through the characters and narrative structures they observe (Latifah et al., 2022).

In *Nussa & Rara*, for instance, the character Nussa is portrayed as a religiously observant child who nevertheless embodies a gentle, open-minded personality and respect for differences. In many episodes, conflicts are resolved through dialogue rather than confrontation, reflecting the principle of non-violence as an essential component of religious moderation. Meanwhile, *Riri Cerita Anak Interaktif* highlights various Nusantara cultural narratives that emphasize diversity, empathy, and cooperation. These values reinforce the core elements of religious moderation, particularly in the dimensions of cultural and social inclusivity.

Both films convey the concept of moderation not through lectures or doctrinal instruction, but through illustrations of simple, everyday behaviors—such as apologizing, sharing toys, accepting differences among peers, or appreciating local culture—which makes the values more easily absorbed by Generation Alpha. This aligns with studies indicating that the internalization of values in children is more effective when they observe concrete examples demonstrated by characters they admire (Jafar & Maswati, 2025).

### **2. The Role of Parents as Mediators of Religious Moderation Values**

Findings from the study indicate that parents who accompany their children while watching are better able to guide their children's understanding of the implicit messages within the films. They ask questions, provide explanations, and relate the film's messages to everyday life. For instance, when a child watches a scene in *Nussa & Rara* that emphasizes the importance of respecting others' opinions, parents often follow up with reflective questions such as, "What do you think made Nussa stay calm when his friend disagreed with him?" Such reflective questioning helps children think critically while also understanding the value of religious moderation in a broader context. This involvement not only strengthens the child's comprehension of the values conveyed in the film but also creates moments of emotional closeness between parents and children (Muna et al., 2022).

Conversely, parents who provide minimal accompaniment tend to let their children absorb the film's messages as they are, without any reflective processing or discussion. This may result in the values presented in the film being only partially



understood or not applied in real-life situations. Thus, parental involvement becomes a critical variable in the success of media-based character education. Support from the family and the broader social environment is also an essential factor in reinforcing children's understanding of moral and religious moderation values (Larasati et al., 2023).

### **3. Media Consumption and the Challenges of the Digital Era**

Generation Alpha lives in a world saturated with digital technology. Animated films are only one component of the broader media ecosystem they consume. The findings indicate that although children may watch educational animated films, they are still exposed to other digital content that does not always align with the values of religious moderation. The risk of exposure to extremist, intolerant, or violent content remains present, as digital platform algorithms do not differentiate content based on educational value but rather on click patterns and viewing behavior. Therefore, caution is required when navigating the digital environment (Syukur et al., 2025).

In this context, parents in Makassar face significant challenges. Some parents have limited time, making it difficult for them to fully monitor their children's media consumption. Therefore, even when direct involvement in watching or supervising their children's viewing is limited, parents can still contribute to value internalization through their actions and daily behavior (Fikriyah et al., 2022).

### **4. The Relationship Between Religious Moderation Values and Adolescent Behavior**

Interestingly, the findings reveal that the values of religious moderation instilled during childhood remain evident as children enter adolescence. Parents observed that their children, who are now in the tenth grade, continue to display moderate tendencies, such as respecting differences, resolving conflicts without excessive emotional reactions, and demonstrating a strong curiosity about other cultures and religions.

This indicates that animated films can provide an initial foundation, while social experiences and family upbringing reinforce the internalization of these values. In other words, religious moderation is not formed instantly, but through a long developmental process that begins with early exposure to these values and continues to be strengthened through social interactions as the child grows (Karpika et al., 2024).

### **5. The Importance of Synergy between Media, Family, and Formal Education**

The analysis of this study affirms that the education of religious moderation cannot be entrusted solely to animated media, even though films play a significant role. The internalization of values requires synergy between educational media, the family, and educational institutions (Selviana & Tasuah, 2025). Animated films provide behavioral models, families offer guidance and exemplification, while schools supply a more systematic framework of knowledge.

At SMA Muhammadiyah 6 Makassar, teachers also observed that Generation Alpha students tend to be more responsive to learning materials presented in visual and contextual formats. As a result, the animated films they watched during childhood can serve as an initial foundation for developing moderate character traits. Thus, religious moderation education can be strengthened through **cross-sector collaboration**:

families guide children's media consumption, schools provide formal instruction, and animated films offer representational models of values that children can emulate.

## **6. Differences in Parental Perceptions and Their Impact on Parenting Practices**

The study also found differences in parental perceptions. Some parents possess a strong understanding of religious moderation values, enabling them to actively relate the messages in animated films to their children's daily lives. They tend to instill these values through a dialogic and persuasive approach. Therefore, parents play an important role in guiding their children's lives from an early age (Hasni & Nabila, 2021).

However, some parents still have a limited understanding of religious moderation—often perceiving it merely as being polite or avoiding conflict. As a result, the guidance they provide does not strongly emphasize values such as tolerance, anti-extremism, or acceptance of cultural differences. This indicates that parental perceptions significantly influence a child's development and growth (Trisnawan & Setyowati, 2022). Parental perceptions also have a significant influence on the quality of implementing religious moderation education.

Overall, this discussion demonstrates that religious moderation as a foundational value can be instilled through popular media such as animated films, provided that active parental guidance is present. Animated films offer narratives and behavioral models, yet it is the parents who provide the meaning and context that enable these values to be truly internalized by children. Without synergy between media and the family, the internalization of values will occur only partially. With the right approach, animated films can serve as a strategic means to cultivate a moderate, tolerant, and non-violent Generation Alpha.

This study has several limitations, including the small number of participants—limited to ten parents from a single high school—which makes it difficult to generalize the findings broadly. Additionally, the research has not extensively examined other external factors, such as the educational and cultural backgrounds of families. However, the strength of this study lies in its in-depth focus on Generation Alpha students who have entered high school and the involvement of parents in utilizing animated films as a medium for instilling religious moderation values. The findings can serve as a foundation for developing family media literacy programs and guidelines for selecting educational films for parents and religious educators, thereby strengthening children's religious moderation in the digital era.

## **CONCLUSION**

This study indicates that the animated films *Nussa & Rara* and *Riri Cerita Anak Interaktif* play a significant role in instilling the values of religious moderation among Generation Alpha, particularly tenth-grade students at SMA Muhammadiyah 6 Makassar. Both films are considered capable of delivering educational messages aligned with key indicators of religious moderation, such as tolerance, peaceful conflict resolution, appreciation of cultural diversity, and a balanced, non-extremist approach to religious practice. Their engaging visual presentation and simple storylines make it easy for children to receive and comprehend the conveyed messages.

Parents' perceptions are generally very positive regarding the use of animated films as a medium for character education, including in the context of religious

moderation. However, this study also emphasizes that the internalization of values cannot rely solely on animated media. Parental guidance remains a decisive factor in the effectiveness of value cultivation. Through reflective dialogue, direction, and daily exemplification, parents help their children interpret the values of moderation more deeply and contextually.

Moreover, challenges in the digital era, such as exposure to intolerant content, limited parental time, and diverse understandings of religious moderation, highlight the need to enhance family media literacy. A synergistic approach involving educational media, the family environment, and schools is essential to ensure that the values of religious moderation are deeply and effectively internalized.

This study also identifies several avenues for future research. Subsequent studies may broaden their scope by involving larger and more diverse populations across different socio-cultural contexts to generate a more comprehensive understanding. Future research may also evaluate the effectiveness of other animated films—both local and international—in cultivating moderation values across age groups. Longitudinal studies could be conducted to assess the long-term effects of consuming moderation-oriented animated films on the social behaviors of Generation Alpha. In addition, further exploration is needed regarding the role of teachers and schools in mediating moderation values through digital media, as well as the development of a theoretical model of moderation-value internalization based on animated media for use in educational and media studies.

Thus, this study affirms that animated films can serve as a strategic instrument in fostering moderate character among Generation Alpha, provided they are supported by active and comprehensive involvement from parents and the educational environment.

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