Character Education Values in the Animated Series *Nussa*: A Semiotic Approach

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Abstract**.** This study addresses the concern over children's increasing exposure to YouTube content that often lacks values of character education and may contribute to a crisis of character. Animated films, however, can be an alternative medium for instilling positive values, yet children frequently regard them only as entertainment and overlook their educational aspects. To explore this potential, the animated series *Nussa*, available on YouTube, was chosen as the research object because it integrates Islamic values and conveys moral lessons in an engaging way. The study employs a descriptive qualitative design within the framework of library research using a structuralism approach. Data were collected through documentation and analyzed using Roland Barthes' semiotic theory, while validity was ensured through prolonged observation, persistence, and triangulation. Findings reveal three key points: first, nine character values were identified across five episodes of *Nussa*, namely religiosity, honesty, tolerance, creativity, curiosity, nationalism, friendliness/communicativeness, environmental care, and responsibility; second, denotative meanings illustrated everyday Muslim life through characters like Nussa, Rara, Uma, and Abdul, while connotative meanings emphasized moral values, and mythological meanings reinforced Islamic perspectives on these values; third, methods of transmitting character values included *qudwah* (role modeling), *targhib* (motivation), commands, prohibitions, *tarhib* (warnings), dialogue, and debate. Overall, the study concludes that the *Nussa* animated series serves not only as entertainment but also as a valuable medium for character education, contributing positively to children's moral and social development.

Introduction

The discourse on character education has become increasingly urgent in Indonesia, particularly in preparing a generation capable of confronting the challenges of globalization with integrity, morality, and cultural identity. National education, as mandated in the Undang-Undang Sistem Pendidikan Nasional (UU Sisdiknas) No. 20 of 2003, emphasizes that education should not only cultivate intellectual capacity but also strengthen faith, piety, noble

character, and responsibility as citizens （Kementerian Pendidikan Nasional, 2003）. Thus, the essence of education in Indonesia is the development of holistic human beings who are both knowledgeable and morally grounded.

Despite the achievements of Indonesian students in international arenas—such as science and technology Olympiads—the moral dimension has often been neglected. Reports and studies indicate a moral decline among younger generations, manifesting in hedonistic, materialistic, and anti-social behaviors （Sutoyo, A., & Nugroho, I. S., 2023）. This paradox reflects a crisis in character education, where intellectual progress is not balanced with ethical and spiritual development. If such conditions persist, it could affect the quality of future leaders in governance, education, and society at large.

In Islamic thought, character education is at the core of religious practice. The Qur'an explicitly emphasizes the virtue of ihsan, which denotes excellence in faith and morality, as reflected in Surah An-Nisa' (4:125). Ibn Taymiyyah argued that ihsan represents the highest stage of a believer's journey after Islam and Iman, where one embodies moral excellence and consistently engages in good deeds （Ibn Taymiyyah, 2010）. Consequently, in Islam, aqidah (faith), syariah (law), and akhlaq (character) form an inseparable triad that underpins the development of a complete Muslim personality （Al–Attas, S. M. N, 2014）.

Efforts to instill character values in education can be implemented through modeling, habituation, discipline, integration, internalization, and creating a conducive environment （Koesoema, D., 2019）. Among these methods, role modeling (uswah hasanah) has been emphasized as particularly influential, as children learn not only through instruction but also by imitating behaviors exemplified by teachers, parents, and role models in their environment. The role of media, particularly film, has thus become increasingly significant in providing alternative forms of moral education.

Film, as defined by Indonesian law (UU No. 8/1992), is a cultural and artistic medium of audio-visual communication capable of transmitting values, norms, and behaviors （Republik Indonesia, 1992）. Scholars argue that film possesses strong retention power since it engages both visual and auditory senses simultaneously, making it highly effective for influencing attitudes and behavior （Maula, N. R., & Fatmawati, L., 2020）. This dual-channel communication enables films to deliver implicit moral lessons in an engaging manner, especially to younger audiences.

The rise of digital platforms, particularly YouTube, has revolutionized children's access to film and animated content. Statistics reveal that YouTube has more than 2 billion monthly active users globally, with over 93 million users in Indonesia alone, and YouTube Kids—designed specifically for children—has reached over 100 million downloads worldwide （Alamsyah, 2021）. However, while the platform provides opportunities for educational content, it also exposes children to potentially harmful shows laden with violence, consumerism, and negative social values （KPI, 2020）.

Numerous studies highlight that children tend to imitate the behaviors of characters they admire in films, which may include anti-social traits, egocentrism, and even violence （Ghufron, S., Rulyansah, A., & Saputri, T, 2024）. This reality underscores the urgent need

to provide children with high-quality content that not only entertains but also educates and builds character. In response to this challenge, several Islamic-themed animations have emerged as alternatives, among which Nussa stands out as one of the most impactful.

Nussa, produced by The Little Giantz and 4 Stripe Productions, is a short Islamic animation broadcast on YouTube. It portrays the daily lives of Muslim children while embedding Islamic teachings and character values in relatable and engaging storylines. According to its creators, the series was designed to provide simple yet profound lessons in Islamic morality and character education, addressing parents' and educators' concerns about children's media consumption（Naufal Ziddan Pratama, N, 2022）.

From a literary perspective, Nussa can be categorized as children's literature in animated form. Children's literature, whether in written or visual form, is not merely for entertainment but also serves as a medium for transmitting moral lessons, fostering imagination, and shaping personality（Wibowo, 2012）. Through relatable narratives and appealing visuals, Nussa integrates Islamic teachings with universal values such as honesty, responsibility, tolerance, and environmental care. Its educational effectiveness is enhanced by the use of semiotics—symbols, colors, and dialogues—that communicate values implicitly yet powerfully.

Furthermore, compared to other Islamic cartoons like Omar & Hana or Diva, Nussa is distinctive in its explicit representation of Islamic identity. Characters wear traditional Muslim attire, dialogues often include Qur'anic verses and Hadith, and episodes are broadcast after the dawn prayer to encourage children's religious discipline（Wirafianto, 2019）. This cultural authenticity reinforces Nussa as a reliable medium for transmitting Islamic values and character education. Thus, analyzing the character values embedded in Nussa is not only relevant academically but also practically significant for parents, educators, and policymakers concerned with character education in the digital age.

Despite Indonesian students' academic achievements, various studies indicate a decline in moral values among the younger generation, marked by hedonistic, materialistic, and anti-social behavior. This paradox reflects a crisis in character education where intellectual progress is not balanced with ethical and spiritual development.

To address this, scholars have investigated various approaches, including the use of media as a means of transmitting values. Prior research has examined Islamic-themed animations such as *Omar & Hana* and *Diva*, which highlight moral and religious lessons for children. However, studies that specifically analyze *Nussa* are still limited and often descriptive, focusing mainly on surface-level moral messages without deeper analysis of symbolic structures. This creates a research gap, since *Nussa* is unique in its explicit integration of Islamic identity, authentic cultural representation, and pedagogical purpose that differentiates it from other children's animations.

The novelty of this article lies in its methodological approach. Unlike previous studies, this research employs Roland Barthes' semiotic theory alongside content analysis to uncover multilayered meanings—denotative, connotative, and mythological—embedded in the *Nussa* animated series. By doing so, this study not only identifies explicit character education values but also reveals the implicit cultural and religious meanings as well as the methods of value

transmission (role modeling, motivation, prohibition, and dialogue). This interdisciplinary approach, bridging semiotics, Islamic pedagogy, and character education, positions the article as a unique contribution to both media studies and educational discourse.

The purpose of this study is to analyze the character education values contained in the *Nussa* animated series, to interpret their meanings across semiotic levels, and to identify the methods by which these values are transmitted to children, thereby demonstrating the potential of digital Islamic animation as an effective medium for character education.

Method

Research Design

This study employed a qualitative descriptive design within the framework of library research. Library research was chosen because the primary data source consisted of documents in the form of audiovisual materials, specifically the animated film *Nussa*. Library research enables researchers to analyze printed and non-printed documents, such as books, journals, and films, to extract knowledge from already existing sources (Zed, 2008). By applying this method, the study did not involve field observations of respondents, but rather textual and visual analysis of film content.

The qualitative descriptive approach was selected to describe the phenomena as they are presented in the film, while also providing interpretation and analysis. In qualitative descriptive research, the researcher attempts to portray events, scenes, or characters naturally and objectively, without manipulating the context (Creswell, J. W., & Poth, C. N., 2016). Through this lens, the *Nussa* series was examined in terms of its episodes, dialogues, and characters, with a focus on identifying values of character education embedded in the narrative.

Furthermore, this study applied structuralism as a theoretical lens to analyze the film's internal structure. Structuralism emphasizes examining the work autonomously, analyzing its total meaning through interrelated structures such as shots, scenes, and sequences (Teeuw, A, 1984). By adopting structuralism, this research sought to understand how each component of the film contributes to conveying educational values holistically.

Episode Selection Criteria

Not all episodes of *Nussa* were analyzed. The researcher deliberately selected five episodes *Eksperimen*, *Alhamdulillah Terkabul*, *Toleransi*, *Merdeka*, and *Cintai Mereka*. The criteria for selection were: (1) episodes that explicitly portray moral dilemmas or everyday situations relatable to children; (2) episodes that contain a variety of potential character education values, such as religiosity, honesty, tolerance, responsibility, and environmental care; (3) episodes with clear dialogical interaction between characters, making them suitable for semiotic analysis; and (4) episodes that represent a balance between religious, social, and national themes.

Indicators of Character Values

The identification of character values followed the framework established by the Indonesian Ministry of Education (Koesoema, D., 2019) and adapted from Lickona, T (1992) pillars of character education. Indicators included religiosity (faith, worship, gratitude),

honesty (truthfulness in words and emotions), tolerance (respect for differences), responsibility (accepting consequences of actions), environmental care (preservation of nature), creativity, curiosity, nationalism, and friendliness/communication. These indicators guided the coding sheet used during the data collection and analysis process.

Research Instruments

In qualitative research, the researcher acts as the primary instrument, referred to as the "human instrument." The researcher is responsible for observing, interpreting, and recording data systematically（Moleong, 2019）. In this study, the researcher analyzed the selected episodes of *Nussa*—namely *Eksperimen*, *Alhamdulillah Terkabul*, *Toleransi*, *Merdeka*, and *Cintai Mereka*—by watching repeatedly and documenting relevant character values found in the narrative.

To support the human instrument, secondary instruments were used, including observation sheets, coding sheets, and documentation notes. The coding sheet, in particular, was essential in categorizing the values of character education according to predetermined indicators, such as religiosity, honesty, tolerance, responsibility, and environmental care （Krippendorff, K., 2018）. These instruments ensured systematic data collection and allowed for a more objective and reliable interpretation of the findings.

Additionally, theoretical frameworks guided the role of the researcher as an instrument. By combining content analysis with Barthes' semiotics, the researcher not only identified explicit values (denotations) but also explored implicit cultural meanings (connotations) and myths that the film conveys（Barthes, R., 1972）. This methodological rigor reinforced the validity of the researcher's interpretation as both observer and analyst.

Ensuring Objectivity

To maintain objectivity in interpreting semiotic signs, several strategies were employed. First, prolonged engagement and repeated viewing of the episodes ensured that interpretations were not based on single impressions but on consistent observations. Second, peer debriefing was conducted by discussing coding and interpretation with academic colleagues familiar with semiotic analysis and Islamic education. Third, triangulation was applied by cross-referencing findings with existing literature on character education, Islamic pedagogy, and media studies. Finally, reflexivity was practiced by the researcher, acknowledging personal biases and systematically documenting the reasoning behind interpretative decisions. These steps strengthened the credibility and trustworthiness of the findings.

Data Analysis

The data analysis in this study combined content analysis and semiotic analysis. Content analysis, pioneered by Harold D. Lasswell, involves coding messages systematically and interpreting their meaning （Lasswell, H. D., 1948）. This method enabled the researcher to identify recurring themes, phrases, and actions within the film that reflect character education values. Through systematic categorization, the researcher was able to extract meaningful patterns of moral values presented across the episodes.

Semiotic analysis, particularly Roland Barthes' two levels of signification, was applied to understand deeper meanings. At the denotative level, the study examined the literal actions and dialogues of characters such as Nussa, Rara, and Abdul. At the connotative level, the research analyzed cultural meanings associated with these actions, such as the symbolic role of greetings in showing respect or the portrayal of environmental care in Islamic values (Barthes, R., 1972). Barthes' concept of myth was also employed to uncover how recurring values such as religiosity or honesty reflect broader cultural and Islamic worldviews.

The process of data analysis followed three stages: data reduction, data display, and conclusion drawing, as outlined by Miles, Huberman, and Saldaña (2014). Data reduction involved selecting and coding relevant scenes, while data display organized findings into structured narratives and coding sheets. Finally, conclusions were drawn inductively, revealing that the *Nussa* animation embodies character education values that are both explicit and implicit, contributing to children's moral formation in engaging and culturally

Results

The analysis of the *Nussa* animated series revealed a rich integration of character education values embedded within selected episodes. Across five episodes—*Eksperimen*, *Alhamdulillah Terkabul*, *Toleransi*, *Merdeka*, and *Cintai Mereka*—nine core character values were identified: religiosity, honesty, tolerance, nationalism, creativity, curiosity, friendliness/communication, environmental care, and responsibility. Each value was not only depicted through dialogues and actions of the characters but also reinforced through methods of moral delivery such as role modeling (*qudwah*), motivation (*targhib*), prohibition (*nahy*), and dialogue.

In the *Eksperimen* episode, the value of religiosity was strongly emphasized. Nussa and Rara's excitement in observing the growth of mung bean sprouts was linked by Umma to verses from Surah Abasa (24–32), highlighting the divine blessings of plants, fruits, and animals. The scene promoted gratitude (*syukur*) as an essential element of religiosity, demonstrating to children that scientific exploration is inseparable from faith in God. This illustrates how natural phenomena can serve as media to instill religious awareness at an early age.

Honesty was particularly evident in the episode *Alhamdulillah Terkabul*. Abdul openly expressed his disappointment at not being selected to represent the school in a football competition. This honest confession opened the door for Nussa to remind him about the importance of patience, prayer, and avoiding negative assumptions about Allah's plan. The episode demonstrates how acknowledging emotions truthfully can lead to moral guidance, teaching children that honesty is not only about facts but also about expressing one's feelings responsibly.

The theme of tolerance was vividly displayed in the *Toleransi* episode, where Nussa and Rara helped a delivery courier struggling with his packages. Despite differences in religion and background, they assisted him sincerely, even when he expressed gratitude using religious phrases from a different faith. Additionally, their preparation of aid for a neighbor who had suffered a fire reinforced the value of mutual respect and compassion across

religious lines. These scenes clearly conveyed to children the importance of living harmoniously in diversity.

Nationalistic spirit was depicted in the *Merdeka* episode through activities celebrating Indonesia's Independence Day. Nussa, Rara, and Abdul decorated their bicycles with the colors of the Indonesian flag and participated in traditional games such as marble races. These activities embodied pride in the nation's heritage while teaching children the importance of collective celebration. The episode underlined that nationalism is not abstract but is practiced through small, joyful acts of commemoration, instilling pride and responsibility for the nation.

Creativity was also showcased in the *Merdeka* episode, particularly in the bicycle decoration contest. Rara's bike adorned with ribbons and Abdul's bike transformed into a tank highlighted children's capacity to innovate with limited resources. These scenes stressed the importance of creativity as a lifelong skill, teaching viewers that creating something new does not depend on perfection but on the process of imagination and experimentation. In Islamic educational values, such creativity is regarded as a divine gift that should be nurtured responsibly.

Curiosity was another recurring value, most evident in *Eksperimen* and *Merdeka*. Rara's persistent questioning about the experiment with mung beans and her inquiry about the meaning of "egoism" demonstrated her desire to understand new concepts. Umma patiently explained each concept, modeling how parents can nurture children's natural curiosity through dialogue. These interactions highlighted that curiosity, when guided correctly, strengthens critical thinking and fosters lifelong learning.

Friendliness and communication were represented through acts of empathy and cooperation. In the marble race competition during *Merdeka*, Nussa chose to abandon the race to help Abdul when he fell. Instead of prioritizing victory, he stressed the importance of togetherness and friendship. Similarly, Rara forgave Abdul for earlier disagreements, illustrating how communication grounded in empathy can restore relationships. These scenes presented friendliness as an actionable and relatable value for young audiences.

The *Cintai Mereka* episode emphasized environmental care and responsibility. When Rara attempted to keep a baby bird as a pet, Nussa firmly but gently reminded her of the importance of returning it to its nest. This simple action highlighted two values simultaneously: caring for the environment and being responsible for one's decisions. By demonstrating how even small actions like protecting wildlife have moral weight, the episode taught children to respect the natural world as a trust from God.

Finally, the results also highlighted the methods of delivering these values. The dominant method was role modeling (*qudwah*), evident in episodes where characters consistently demonstrated exemplary behavior for others to emulate. Other methods included motivation (*targhib*), prohibition (*tarhib*), and dialogic engagement, ensuring that values were not merely taught but embodied in relatable contexts. Together, these strategies created a pedagogical approach that blended Islamic teachings, cultural values, and engaging narratives to foster character development in children.

To provide a clearer overview, the character education values identified in each episode of the *Nussa* animated series are summarized in Table 1. The table highlights the specific values emphasized in each narrative along with representative scenes or dialogues that illustrate how these values are embedded within the storyline.

Table 1. Summary of Character Values per *Nussa* Episode

Episode	Main Character Values	Example Scene / Dialogue
Eksperimen	Religiosity, Curiosity	Nussa and Rara observe mung bean sprouts; Umma relates it to Qur'anic verses on God's blessings
Alhamdulillah Terkabul	Honesty, Responsibility, Patience	Abdul honestly admits his disappointment; Nussa reminds him about patience and prayer
Toleransi	Tolerance, Friendliness/Communicativeness, Responsibility	Helping a courier of different faith; preparing aid for a neighbor affected by fire
Merdeka	Nationalism, Creativity, Curiosity, Friendliness/Communicativeness	Decorating bicycles & Independence Day games; Nussa helps Abdul during the marble race
Cintai Mereka	Environmental Care, Responsibility	Rara wants to keep a baby bird; Nussa advises returning it to the nest

Table 1 summarizes the main character education values identified in each of the five selected *Nussa* episodes. Each episode presents a different thematic focus: for example, *Eksperimen* highlights religiosity and curiosity through scientific exploration connected to Qur'anic teachings, while *Alhamdulillah Terkabul* emphasizes honesty and responsibility in facing disappointment. *Toleransi* promotes interfaith respect and social responsibility, *Merdeka* integrates nationalism with creativity and friendship through Independence Day celebrations, and *Cintai Mereka* teaches environmental care and responsibility through the act of protecting a baby bird. This table illustrates how different episodes convey diverse yet complementary moral lessons.

In addition to examining values at the episode level, the analysis also considered the frequency of each character value across all five episodes. Table 2 presents the distribution of values, showing which aspects of character education are most consistently reinforced throughout the series.

Table 2. Frequency Distribution of Character Values across Five Episodes

Character Value	Frequency of Occurrence
Responsibility	3 times
Friendliness/Communicativeness	2 times
Curiosity	2 times
Religiosity	1 time
Honesty	1 time
Tolerance	1 time
Creativity	1 time
Nationalism	1 time

Character Value	Frequency of Occurrence
Environmental Care	1 time

Table 2 shows the overall frequency of character values across all episodes. Responsibility emerges as the most consistent value, appearing in three different episodes, followed by friendliness/communicativeness and curiosity, which appear twice each. Other values such as religiosity, honesty, tolerance, creativity, nationalism, and environmental care occur once but still play important roles in the narratives. This frequency distribution suggests that responsibility is central to the *Nussa* series, while other values provide contextual enrichment depending on the storyline.

Discussion

The findings of this study reveal that the *Nussa* animated series effectively integrates multiple values of character education, such as religiosity, honesty, tolerance, nationalism, creativity, curiosity, friendliness, environmental awareness, and responsibility. These values are aligned with the framework of character education proposed by Lickona, T (1992), which emphasizes moral knowing, moral feeling, and moral action as the pillars of character formation. Through visual narratives and dialogical scenes, *Nussa* provides young viewers with accessible examples of how these values can be embodied in daily life, making it a strategic medium for character development in the digital era (Almerico, G. M., 2014).

The value of religiosity is one of the strongest themes presented in *Nussa*, particularly through gratitude (*syukur*) and the acknowledgment of Allah's blessings. In Islamic education, religiosity forms the foundation of moral character, as it directs individuals to recognize divine guidance and integrate it into their behavior (Putra, P., & Aslan, A, 2019). In line with this, the episodes highlight children's appreciation of natural phenomena, linking science and faith—a pedagogical integration consistent with the concept of holistic education that harmonizes intellectual, emotional, and spiritual development (Sahin, 2018).

Honesty, as shown in Abdul's candid expression of disappointment, illustrates the importance of emotional transparency in building trust and moral integrity. Honesty is regarded in both Islamic and universal pedagogical perspectives as a virtue that fosters credibility and nurtures interpersonal trust (Nucci, L, 2015). In the context of children's media, showcasing characters who express their feelings truthfully while receiving guidance reinforces the idea that honesty is not merely about factual correctness but also about sincerity in personal relationships (Lickona, T., 1992).

Tolerance is another critical value strongly embedded in *Nussa*. This is consistent with Indonesia's educational goals to foster multicultural harmony as articulated in the national curriculum (Kemendikbud, 2017). By helping individuals of different religions and respecting their expressions of gratitude, the characters model tolerance in a plural society. Such depictions resonate with Islamic principles, particularly the Qur'anic emphasis on respecting religious diversity (QS. Al-Kafirun: 6), and reinforce the notion that tolerance must be cultivated from an early age to minimize conflict and encourage peaceful coexistence (Laksana, B. K., 2014).

The series also emphasizes nationalism (*semangat kebangsaan*) by linking children's enthusiasm for Independence Day celebrations with broader concepts of civic responsibility. According to Koesoema, D. (2019), nationalism in character education is not only about patriotic rituals but also about developing a sense of belonging and responsibility toward the nation. The *Merdeka* episode situates nationalism within fun activities such as traditional games, allowing children to internalize pride and love for their country through engaging experiences rather than abstract moral lectures.

Creativity and curiosity, frequently highlighted in *Nussa*, are essential values for preparing children to navigate the complexities of the 21st century. The ability to innovate and ask questions aligns with the goals of education in the era of Industry 4.0, where critical thinking and creativity are prioritized (Trilling & Fadel, 2009). From an Islamic perspective, creativity is considered an amanah (trust) from God that must be developed responsibly for the benefit of humanity (Chanifah, N, et, al, 2021). The film's narrative, which encourages children to experiment, decorate, and inquire, illustrates how creative and curious behaviors can be nurtured in everyday contexts.

Friendliness and communication are also reinforced in the film through acts of empathy and collaboration. These values are consistent with Vygotsky's (1978) theory of social constructivism, which posits that learning is mediated through interaction with others. In the film, Nussa prioritizes friendship over victory in a competition, demonstrating to children that empathy and solidarity are more valuable than individual achievements. Such lessons are particularly relevant in fostering cooperative learning environments in schools (Gillies, R. M., 2016).

Environmental care, as portrayed in the *Cintai Mereka* episode, directly reflects Islamic teachings that prohibit environmental destruction and encourage stewardship of nature (QS. Al-A'raf: 56). Contemporary character education frameworks also emphasize sustainability as a key competency for the younger generation (UNESCO, 2015). By presenting relatable narratives such as protecting a bird in its nest, *Nussa* translates abstract concepts of environmental ethics into tangible and child-friendly practices.

The value of responsibility is highlighted through Rara's acceptance of advice to return the bird to its nest, illustrating that responsibility begins with small, personal actions. Responsibility is a crucial dimension of character education, as it ensures that values translate into accountable behaviors (Berkowitz, M. W., & Bier, M. C., 2005). The narrative's emphasis on accountability aligns with Islamic pedagogy, which stresses that every action will be judged and that responsibility must be cultivated from an early age (Putra, P., & Aslan, A, 2019).

The methods of value transmission in *Nussa*—including role modeling (*qudwah*), motivation (*targhib*), prohibition (*tarhib*), and dialog—are consistent with effective pedagogical approaches in character education. Research shows that values are best internalized when they are demonstrated consistently by role models and reinforced through meaningful dialogue (Lickona, T., 1992; Samani, D. M, 2019 & Hariyanto, 2012). By using these approaches, the film bridges the gap between abstract values and practical application, making character education more engaging and accessible for children in the digital age.

While the *Nussa* animated series demonstrates a strong capacity to integrate and transmit diverse character education values, certain limitations in value delivery through animation

should be acknowledged. Animated media often conveys messages implicitly, relying heavily on symbols, dialogues, and visuals. As a result, younger viewers may perceive the stories primarily as entertainment and overlook the embedded lessons unless guided by parents, teachers, or counselors. Furthermore, complex moral dilemmas are often simplified in animation, which may limit children's deeper moral reasoning. This suggests that animation alone cannot replace direct mentoring and experiential learning in fostering character development.

From a practical standpoint, the findings hold significant implications for both educational policy and counseling practice. For educators and policymakers, *Nussa* provides a model for integrating character education into digital learning resources, emphasizing that educational media should be both engaging and value-oriented. For school counselors, the series can be used as a supportive tool in guidance sessions to stimulate discussions about honesty, responsibility, tolerance, and other values relevant to children's social and emotional growth. By contextualizing the episodes within counseling activities, practitioners can help students internalize these values more effectively.

Conclusion

This study demonstrates that the *Nussa* animated series contains rich and diverse character education values that are highly relevant for fostering children's moral and social development in the digital era. The analysis identified nine central values: religiosity, honesty, tolerance, nationalism, creativity, curiosity, friendliness/communicativeness, environmental awareness, and responsibility. These values are embedded within the storyline, characters, and dialogues, making them easily accessible to young audiences. By employing methods such as role modeling (*qudwah*), motivation (*targhib*), prohibition (*tarhib*), dialogue, and exemplification, *Nussa* effectively integrates Islamic teachings with universal principles of character education.

The findings also highlight that the pedagogical design of *Nussa* aligns with both national education goals and Islamic educational philosophy. It contributes not only to cognitive learning but also to the cultivation of emotional intelligence, social responsibility, and moral integrity. Moreover, the series demonstrates how digital media platforms, when used thoughtfully, can serve as effective vehicles for instilling positive values in children. Thus, the *Nussa* animated series should be considered an exemplary model of educational media that supports Indonesia's efforts to strengthen character education while remaining engaging and culturally relevant.

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