Representation of Islamic Parenting Patterns of the Character Opah in the *Upin & Ipin* Film Episode *Kuih Untuk Opah*

Rahma Dwi Noviana, Marsanda Adelia Putri
Universitas Muhammadiyah Surabaya
rahmadwinoviana03@gmail.com , marsandaa2024@gmail.com

Abstract

This qualitative study, employing a content analysis approach, examines the episode *"Kuih Untuk Opah"* from the *Upin & Ipin* animated series with the aim of describing the representation of Islamic parenting patterns practiced by the character Opah. The findings indicate that Opah applies a holistic parenting model that integrates spiritual, moral, and religious values into daily interactions, particularly through the approach of *Mau'izhah Hasanah* (benevolent advice). This representation is evident in several key moments: the cultivation of gratitude values ("*Alhamdulillah, we should be grateful that we can eat until we are full, and the food is delicious*"), the teaching of proper manners by reminding children to express gratitude ("*Did you say thank you?*"), the provision of positive affirmation ("*Opah's grandchildren look beautiful*") as a form of emotional support, and active supervision within *Tarbiyah Diniyah* through the habit of reciting the breakingofthefast supplication ("*Ipin, recite the prayer, Opah wants to hear it*"). Opah's affectionate and exemplary parenting style functions as a medium for the natural internalization of Islamic values, affirming that popular media holds strategic potential in the development of children's character education.

Keywords: Islamic parenting, Opah character, *Upin & Ipin* film, *Mau'izhah Hasanah*, character education.

(*) Corresponding Author: rahmadwinoviana03@gmail.com

INTRODUCTION

The family plays a central role as the primary environment for shaping children's character and identity. In the face of modernization dynamics and the massive penetration of global culture, strengthening parenting principles based on religious valuesparticularly Islamhas become increasingly urgent to examine and implement. Islamic parenting extends beyond merely fulfilling children's physical and psychological needs; rather, it holistically encompasses the internalization of spiritual dimensions, the cultivation of noble character, and the practice of exemplary behavior within domestic routines. In this context, audiovisual media, including films and animation, offer strategic potential as platforms for representing and disseminating parenting models that align with Islamic paradigms (Imam AlGhazali, 2018).

In Indonesia and several other Muslimmajority countries, *Upin & Ipin* has become an extremely popular animated series. Beyond its entertainment function, the series frequently incorporates educational content and Islamic teachings within the interactions of its characters. One such example is embodied in the character of Opah, a grandmother portrayed as affectionate and wise in nurturing her grandchildren, while simultaneously representing Islamic values in parenting practices. This study focuses on the specific episode titled *"Kuih Untuk Opah"*, selected because it depicts everyday scenes rich in

educational interactions between Opah and Upin and Ipin, making it a relevant medium for examining representations of Islamic parenting (Serly Yanuar Sari, 2018).

Based on this background, the purpose of this study is to identify and describe the forms of Islamic parenting represented by the character Opah in the episode *"Kuih Untuk Opah."* The research focuses on exploring the internalization of core valuesincluding gratitude, manners, affection, and religious educationthrough dialogue, behavior, and exemplary conduct demonstrated by Opah in daily situations. It is expected that this study will provide a clear and empirical illustration of how Islamic parenting is implemented in popular media and its implications for children's character education (Abdul M., Tasurun A., Mardiati., 2025).

This research is expected to contribute both academically and practically. Academically, the findings enrich the discourse on media studies and Islamic education, particularly in the field of Islamic parenting. Practically, the results may serve as a reference for parents, educators, and content creators in designing and conveying parenting messages that align with Islamic values through media that is familiar and accessible to children.

METHODS

This study employs a qualitative approach with a qualitative film content analysis focus, aiming to identify, reveal, and describe representations of Islamic parenting as portrayed by the character Opah in the single episode *"Kuih Untuk Opah."* The research was conducted intensively over a oneweek period at the researcher's home or campus, considering that the research object is a visual medium requiring careful observation in a nonfield setting. The research subject was specifically limited to this episode, with observation units encompassing all scenes, dialogues, and nonverbal behaviors involving Opah or reflecting the impact of her parenting practices. The key analytical targets were elements of Islamic parenting such as exemplary conduct, affection, and child education (Khairunnisa, 2023).

The data sources were divided into primary and secondary data. The primary data source consisted of the single episode of the *Upin & Ipin* animation titled *"Kuih Untuk Opah,"* from which visual and narrative data were documented in the form of screenshots, dialogue transcripts, and scene excerpts illustrating Opah's behavior. Meanwhile, the secondary data sources (Siti Romdona et al., 2025) comprised supporting materials used to construct the theoretical framework and validate research categories, including literature reviews (books, scholarly journals, and other academic works) on Islamic parenting concepts, which were used to define operational indicators within the observation guideline (coding sheet).

Data processing followed the qualitative content analysis procedure consisting of three main stages: data reduction (selecting, focusing, and simplifying coded data), data presentation (organizing data into thematic narratives or matrices to illustrate relationships among Islamic parenting categories), and conclusion drawing and verification (formulating indepth interpretations of findings to address research questions, supported by concrete evidence such as dialogue transcript quotations or scene excerpts).

RESULTS & DISCUSSION

Results

Figure 1. Opah speaks to Upin and Ipin at the dining table after they have enjoyed a meal (Minute 0:17)

Figure 2. Opah questions Upin and Ipin after they explain that they were given a ride by Abang Saleh (Minute 13:13).

Figure 3. Opah gives positive praise after seeing Upin and Ipin wearing Muslim attire before going to the mosque (Minute 13:28).

Figure 4. Opah asks Ipin to recite the breakingofthefast prayer (Minute 13:46).

Primary Data Source	Key Dialogue Quotation	Scene Context	Finding Code
Figure 1 (Gratitude)	*"Alhamdulillah, we should be grateful that we can eat until we are full, and it is delicious."*	Opah speaks to her grandchildren after or while they are enjoying food.	PAI–Tarbiyah (Value Education); PAI–Role Modeling
Figure 2 (Gratitude Expression)	*"Did you say thank you?"*	Opah questions Upin and Ipin after they tell her about receiving kindness from someone.	PAI–Manners/Morals; PAI–Interactive Communication
Figure 3 (Praise)	*"Opah's grandchildren look beautiful."*	Opah praises her grandchildren when they wear Muslim clothing to go to the mosque.	PAI–Affection/Positive Affirmation; PAI–Emotional Support
Figure 4 (Prayer Recitation)	*"Ipin, recite the prayer, Opah wants to hear it."*	Opah asks Ipin to recite the breakingofthefast supplication.	PAI–Tarbiyah Diniyah (Religious Education); PAI–Supervision

Discussion

The study finds that the representation of Islamic parenting practiced by Opah in *Upin & Ipin* is concretely manifested in the dimensions of value and moral education, conveyed through the *Mau'izhah Hasanah* approach (benevolent advice). *Mau'izhah Hasanah* refers to advice delivered gently, wisely, and compassionately, containing guidance toward goodness and conveyed in simple language so that it can be understood, internalized, and ultimately practiced by the recipient (Aprily et al., 2021). This parenting pattern is explicitly reflected in Opah's dialogue, *"Alhamdulillah, we should be grateful that we can eat until we are full, and it is delicious"* (Minute 0:17), which represents a systematic effort to instill gratitude and daily faith education in her grandchildren (Firmansyah et al., 2025; Bakar et al., 2024; Firmansyah, 2022; Firmansyah et al., 2023; Syah et al., 2023; Tobroni et al., 2023; Faridi, 2024; Romelah, 2023; Jamil, 2025; Idris, 2024). Opah not only ensures that children's physical needs are met, but also connects enjoyment with awareness of God's blessings, serving as a form of role modeling and early internalization of *tawhid*.

Beyond gratitude, Opah's Islamic parenting consistently emphasizes manners and interactive communication, as seen in her question, *"Did you say thank you?"* (Minute 13:13). This gentle reminder functions as an internal signal shaping social awareness and Islamic ethical conduct. Overall, these findings confirm that Opah represents a holistic Islamic parenting model integrating spiritual values and moral education through gentle communication and everyday role modeling (Kamal & Sassi, 2024).

This parenting approach is further strengthened through affection, positive affirmation, and emotional support, exemplified by the dialogue, *"Opah's grandchildren look beautiful"* (Minute 13:28). Such praise builds emotional security and acceptance, which are prerequisites for effective moral guidance (Nurhayati Habeahan, 2022). Opah not only praises the behavior (wearing Muslim clothing) but also affirms the child personally, reinforcing positive behavior and emotional wellbeing (Farhati & Nofianti, 2023).

Opah also actively performs *Tarbiyah Diniyah* and supervision, as demonstrated when she asks Ipin to recite the breakingofthefast prayer (Minute 13:46). This action reflects Opah's role as the primary educator who ensures correct religious practice while encouraging independence and active participation. Such an approach aligns with *Mau'izhah Hasanah*, fostering consistent religious habits and positioning the home as a center of Islamic education (Basori & Amalya, 2025).

CONCLUSION

Based on a critical analysis of the episode *"Kuih Untuk Opah,"* it can be concluded that the character Opah represents a holistic Islamic parenting model oriented toward integrative character education. This parenting approach emphasizes exemplary conduct, gentle communication, and the internalization of Islamic values in daily interactions rather than oneway instruction. Through *Mau'izhah Hasanah*, Opah successfully instills fundamental values such as gratitude, manners, and spiritual awareness without coercion. Activities ranging from expressing gratitude after meals, gently reminding children to

This representation demonstrates that Islamic parenting encompasses not only ritual and ethical dimensions but also psychological and social aspects of child development. Opah serves as an ideal caregiver model who guides children not only in "what to do" but also in "how to feel and live" Islamic values. The findings enrich academic discourse in Islamic parenting and media studies while offering practical guidance for parents, educators, and content creators. Through sincere and meaningful representation, *Upin & Ipin* illustrates that popular media holds strategic potential as an effective medium for character education without sacrificing entertainment value.

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