

The Concept of Creed on Allah's Decree in the Nussa and Rarra Animated Film

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Abstract

This study aims to analyze the concept of Islamic creed about Allah's destiny in the animated film Nussa and Rarra season 3 in four episodes: "Nussa Belajar Jualan", "Antta Hilang", "Di Rumah Aja", and "Qadarullah Wamasya'a Fa'ala". The method used is library research by analyzing the content and reviewing the religious messages conveyed through audiovisual displays. The results of the study show that the film Nussa and Rarra conveys various understandings of Islamic creed, such as belief in the determination of sustenance, the importance of effort, an attitude of acceptance toward different outcomes, responsibility for entrusted duties, compassion for Allah's creations, patience in facing trials, reliance on Allah (tawakkul) after effort, and maintaining a positive view of Allah (husnuzan). In several episodes studied, depictions of two forms of destiny in Islam were also found, namely muallaq destiny and mubram destiny. In conclusion, the film Nussa and Rarra season 3 illustrates the concept of Islamic creed through two types of destiny in Islam: muallaq destiny (which can be changed) and mubram destiny (which cannot be changed).

Keywords: Creed, Nussa and Rarra Animated Film, God's Destiny

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep akidah tentang takdir Allah dalam film animasi Nussa dan Rarra season 3 pada empat episode: "Nussa Belajar Jualan", "Antta Hilang", "Di Rumah Aja", dan "Qadarullah Wamasya'a Fa'ala". Metode yang digunakan adalah studi pustaka (library research) dengan menganalisis isi dan mengkaji isi pesan keagamaan melalui tayangan audiovisual. Hasil penelitian menunjukkan bahwa film Nussa dan Rarra menyampaikan berbagai pemahaman akidah, seperti keimanan terhadap ketetapan rezeki, pentingnya ikhtiar, sikap ridha terhadap perbedaan hasil, tanggung jawab terhadap amanah, kasih sayang terhadap makhluk Allah, sabar dalam menghadapi musibah, tawakal setelah ikhtiar, serta husnuzan kepada Allah Swt. Dalam beberapa episode yang diteliti, juga ditemukan penggambaran dua bentuk takdir dalam Islam, yaitu takdir muallaq dan takdir mubram. Kesimpulannya, film Nussa dan Rarra season 3 menggambarkan konsep akidah melalui dua jenis takdir dalam Islam, yaitu takdir muallaq (takdir yang bisa diubah) dan takdir mubram (takdir yang tidak bisa diubah).

Kata Kunci: Akidah, Film Animasi Nussa dan Rarra, Takdir Allah

A. Introduction

Education plays a crucial role in transferring knowledge, values, and skills between generations to prepare individuals for life. In the context of Islamic education, faith is the primary foundation that shapes a Muslim's beliefs and behavior, including an understanding of God's destiny as part of the pillars of faith. Instilling a strong faith is crucial, especially in the digital age, which is full of challenges and external influences. One medium for conveying faith values is through Islamic animated films. The films Nussa and Rarra are not only entertaining but also teach Islamic values in a lighthearted and contextual way to children.

Several previous studies have examined the theme of destiny from an Islamic perspective. Rahma Wita examined the meaning of destiny in the Qur'an, studying Fakhurrrazi's interpretation and its relevance to contemporary life. Muhammad Hakimul Khair reviewed the meaning of destiny in the film "Aku Tahu Kapan Kamu Mati." Meanwhile, Siti Ahsanul Haq examined character values in the animated film Nussa, and Yajid Wahyu Wibowo discussed destiny in the Qur'an (A Study of Wahbah Al-Zuhaili's Interpretation in Al-Munir's Interpretation).

However, studies that specifically analyze the concept of faith about God's destiny in the animated film Nussa and Rarra are still not widely conducted. Therefore, this study is present to fill the study by examining in depth how the concept of faith related to God's destiny is conveyed through the animated film Nussa and Rarra season 3. This study also raises the depiction of two forms of destiny in Islam, namely the destiny of muallaq and destiny mubram. This journal aims to analyze the concept of faith about God's destiny conveyed in the animated film Nussa and Rarra season 3, especially in the episodes "Nussa Belajar Jualan", "Antta Hilang", "Di Rumah Aja", and "Qadarullah Wamasya'a Fa'ala".

B. Theoretical Framework (Literature Review)

I. Concept of Creed

Etymologically, the word "aqidah" (faith) comes from the word "aqadaya qidu-aqdan," meaning a bond, agreement, and firmness. It is called this because the aqidah serves as a strong bond that serves as the foundation and support for everything. Technically, the aqidah means faith or belief. Terminologically, the aqidah is the fundamental beliefs in a Muslim's heart, derived from Islamic teachings and obligatory for every Muslim to believe in as a binding source of faith.¹

Faith must be based on revelation, so the primary references in Islamic faith are the Qur'an and the authentic Sunnah of the Prophet, as understood by the Prophet's companions. This is because they were undoubtedly approved by Allah Ta'ala.²

The goal of Islamic faith is to instill complete faith in Allah SWT and all things unseen. This encompasses a deep belief in the existence of Allah as the creator of the universe, the angels, the revelations sent down, the prophets and messengers sent, the Day of Judgment, and the existence of heaven and hell. Furthermore, the faith aims to ensure that a Muslim consistently believes in the holy books revealed by Allah and believes in all of His messengers. This includes belief in qada and qadar, the provisions of good and evil that have been determined by Allah SWT.³

Beliefs about Allah are the main basis in Islamic teachings and become the foundation of the entire system of faith and Sharia. The core of this principle is based on the belief that Allah is One in terms of rububiyah, uluhiyah, and asma' and His attributes. This tree building is monotheism. The monotheism of God has three aspects, namely the monotheism of rububiyah, the monotheism of uluhiyah and the monotheism of names and attributes. 1) Tawheed Rububiyah, is the belief that only God creates, organizes, and preserves the entire universe. 2) Uluhiyah monotheism is God's revelation in matters of worship. Only Allah has the right to be worshipped, and worship cannot be directed to anyone other than Him. 3) Tawhid Asma' wa Sifat, is true faith built on a complete understanding of God, including confidence in His attributes as explained by God Himself and His Messenger. Knowing and reflecting on the meaning of these attributes will strengthen a servant's faith. God also informed that He has

¹ Muhiyi Shubhie, *Islamic Religious Education Moral Beliefs*, (East Java: Uwais Inspirasi Indonesia, 2023), 1st edition, p. 21.

² Yudi Irfan Daniel, *Islamic faith* (Practical Guide to the Faith, 2014), p. 10.

³ Muh Asroruddin Al-Jumhuri, *Kunci Akidah* (Practical Guide to Understanding the Basics of Islamic Aqidah), (Yogyakarta: Depublish Digital, 2024), p. 10.

beautiful names and commanded His servants to pray by mentioning those names.⁴

Faith is the basis of religious life, which is not only the foundation of faith, but also a guide in acting and making decisions in daily life.⁵

2. Discretion

Understanding destiny is an essential foundation of faith. Without faith in destiny, whether good or bad, one will not experience the joy of faith. However, many still misunderstand it, using destiny as a justification for their life decisions, even as an escape from despair. Therefore, a proper understanding of destiny is crucial for one to be wise in facing life's events.⁶

The term destiny comes from the word Qaddara, which is rooted in the word qadara, meaning to measure, to assign a measure, or a measure. Therefore, when it is said that "Allah has predestined something," it means that Allah has determined a certain measure, limit, or capacity for His creatures according to His will.⁷

In Arabic, the words al-Qadr and al-taqdir have the same meaning, namely, God's decree. These two words are often used interchangeably, meaning God's decree. This is why the sixth pillar of faith is belief in al-Qadr. In the hadith about the pillars of faith, belief in destiny is often mentioned.⁸

Some scholars define qadar or destiny with complementary understandings. Al-Jurjaniy states that qadar is God's will that takes place on something according to the time and reason that has been determined. Ibn Manzbur in Lisan al-'Arab explains that qadha and qadar have the meaning of God's decree on something from before, according to the measure that has been determined. Meanwhile, Abu Hanifah mentions qadar as God's provision for what humans will experience, both in the form of good and bad, and includes all space, time, reward, and punishment.⁹Hasbi As-Shiddiqy, in his Tafsir An-Nur, states that destiny is everything that happens in the universe, including to humans, which has been determined by God's will since time immemorial. Buya Hamka, in his

⁴ Umar Sulaiman Abdullah Al-Asyqar, *Introduction to the Study of Islamic Creed*, (East Jakarta: Pustaka Al-Kautsar, 2018), 1st ed., pp. 19-23.

⁵ Cucum Novianti, et al. *Islam as a Character Builder in the Modern Era*, (West Java: Cv. Mega Press Nusantara, 2024), 1st ed., pp. 73-75.

⁶ Agus Susanto, *God's destiny is never wrong*, (Bandung: Safina, 2014), 2nd edition, p. 14.

⁷ Muh. Dahlan Talib, "Takdir And Sunnatullah (A Study Of Maudhu'i Tafsir)", *Al-Ishlah: Journal of Islamic Education*, Vol. 13, No. 1, (Mei 2015), p. 30.

⁸ Iril Admizal, "Destiny in Islam (A Thematic Study)", *Ishlah: Journal of Usuluddin, Adab and Da'wah*, Vol. 3 No. 1, (June 2021), p. 90.

⁹ Solomon Ibrahim, *The Argument of Destiny from the Perspective of the Qur'an*, (Jakarta: Lekas, 2016), pp. 27-28.

Tafsir Al-Azhar, argues that all events in human life, good and bad, are within God's will and power.¹⁰

Destiny is divided into two types. Destiny mubram is God's decree that cannot be changed by human effort, such as death. Meanwhile, destiny muallaq is a decree that can be changed through human effort, such as wealth. Another example: if someone feels they are not very intelligent, they can become intelligent through efforts such as diligent study and asking questions when they don't understand something.¹¹

In viewing destiny, the Ahlus Sunnah wal Jamaah school has also classified Allah's destiny for humans into two types of destiny, namely mubram destiny and muallaq destiny.¹²

Four levels of destiny: 1) Level of Knowledge: Allah is All-Knowing of everything since the beginning of time, whether it has happened, is happening, or has yet to happen, comprehensively and deeply. 2) Level of Writing: All of God's decrees have been recorded in Lauhul Mahfuzh, including the destiny of all creatures until the Day of Resurrection. 3) Level of Will: Everything happens by God's will and permission. What God wills must happen, and what is not willed will not happen. 4) Level of Creation: All creatures with their properties, movements, and events are God's creations from non-existence to existence.¹³

C. Method

This study uses a qualitative method with a literature review approach (library research). This method was chosen because the research focuses on analyzing the concept of faith about God's destiny through the animated film Nussa and Rarra, especially in season 3. The study was conducted by analyzing the audiovisual content of four focused episodes: "Nussa Learns to Sell," "Antta Lost," "At Home," and "Qadarullah Wamasya'a Fa'ala."

The underlying problem in this research is children's limited understanding of the concept of faith, particularly regarding destiny, and the paucity of academic studies examining this topic through Islamic animated films. Therefore, this study was conducted to identify and describe how the concept of faith regarding God's destiny is conveyed through the animated films Nussa and Rarra.

The main data in this study is in the form of animated films Nussa and Rarra, which were analyzed using content analysis (*content analysis*). This technique will classify the related concepts of faith regarding God's Destiny in the animated film Nussa and

¹⁰ Amiruddin, "Destiny in the Perspective of the Quran", *Journal of Science and Interpretation*, Vol. 2, No. 2, 2021, h. 8.

¹¹ Abdul Rahman, *The essence of Sufism*, (South Sulawesi: Cv. Kaaffah Learning Center, 2022), pp. 173-175.

¹² Muhammad Hamdam Rasyid, Saiful Hadi El-Sutha, *A Muslim's Daily Guide From Birth to Death*, (Jakarta: Wahyuqolbu, 2016), p. 143.

¹³ Goodbye Ulfa, *Can Destiny Be Changed?*, (Jakarta: Mutiara Media, 2023), pp. 21-26.

Rarra. Secondary data was obtained from Islamic literature such as books, scientific journals, the Qur'an, and relevant hadiths to strengthen the analysis.

The data analysis stage is carried out through three main steps: 1) Data reduction: the process of simplifying and sorting raw data into relevant information, according to the focus of the problem and the research method used. 2) Data presentation: the process of systematically organizing research information so that it can be analyzed and understood according to the research objectives. 3) Conclusion drawing: carried out continuously from the beginning of data collection.¹⁴

D. Research Result

This study specifically analyzes the concept of faith about God's destiny in the animated film *Nussa and Rarra* season 3, focusing on four episodes, namely: "Nussa Learns to Sell", "Antta Lost", "At Home Aja", and "Qadarullah Wamasya'a Fa'ala". The object of the study is the understanding of the concept of faith related to faith in destiny, which is classified into muallaq destiny and mubram destiny. This research was not conducted in a specific physical location, because the method used is a literature review by analyzing digital broadcasts and other supporting documents.

The issue that is the basis of this research is the lack of understanding among children regarding the concept of faith regarding God's destiny as part of the pillars of faith, and the lack of academic studies that specifically analyze the concept of faith regarding God's destiny in the animated films *Nussa and Rarra*.

The films *Nussa and Rarra* were chosen because they specifically contain Islamic themes and present an understanding of faith in children's daily lives. However, this has not been widely studied in depth from an Islamic faith perspective, particularly regarding the depiction of two forms of destiny (muallaq and mubram).

E. Discussion

1. Short Description of Animated Film *Nussa and Rarra*

Animated films *Nussa and Rarra* is a showcase of work *The Little Giantz dan 4Stripe Production*'s which premiered on YouTube on November 20, 2018, and was officially released on October 14, 2021. This film was directed by Bony Wirasmono with an animation genre that contains Islamic values.

2. Production Team and Voice Actors

This film was produced by Bony Wirasmono (director), Ricky MZC Manoppo (producer), and Aditya Triantoro and Yuda Wirafianto (executive producers). The voice actors are Muzakki Ramdhan (*Nussa*), Aysha Razaana (*Rarra*), and Dewi Sandra (*Tante Dewi*).¹⁵

¹⁴ Ahlan Syaeful Millah, *et al.* "Data Analysis in Classroom Action Research", *Journal of Student Creativity*, Vol. 1, No. 2, (August, 2023), h. 152.

¹⁵ Nussa and Rarra animation production team, accessed via the link https://id.wikipedia.org/wiki/Nussa_at_21.16Wita.

3. Characters in the Animated Film *Nussa and Rarra*

- **Nusa:** A 9-year-old boy who dreams of becoming an astronaut and memorizing the Quran. Among his friends, Nussa often plays the role of problem solver in various conflicts that arise.
- **Rarra:** Nussa's 5-year-old sister is described as cheerful, brave, active, and full of imagination. In her daily life, Rarra enjoys watching television, eating, and playing, just like most children.¹⁶
- **Community:** The mother of Nussa and Rarra. Umma has a cheerful, caring, and wise personality. Her compassionate and wise personality makes her a role model for her two children.¹⁷
- **Anta:** Nussa and Rarra's pet cat. Antta is depicted as a typical cat: intelligent, active, and agile. In the animated Nussa story, Antta is often the source of anger for several characters, including Nussa, who is annoyed by his behavior.¹⁸
- **Abdul:** is Nussa's friend. Abdul has a humorous personality, is calculating, and sometimes stoic.
- **Shifa:** is a friend and neighbor of Nussa. She is also a tough, intelligent girl, and has great initiative in helping her friends.¹⁹

4. Concept of Belief about God's Destiny in the Episode *Nussa Learn Sales*

In this scene, Abdul tries to promote his merchandise. Then Rarra also does not want to be left behind in promoting her merchandise. When Rarra's merchandise is more sold, Abdul's face looks gloomy and loses enthusiasm because he sees Nussa and Rarra's merchandise is more in demand than his own. Seeing this, Syifa advises Abdul, that sustenance has been arranged by Allah. This episode contains learning about faith while also depicting a form of destiny, namely muallaq destiny. Based on the data obtained, destiny in this episode contains the meaning of muallaq destiny, which is destiny that can change due to human efforts. This is seen from the efforts of Abdul and Rarra who have tried to promote their merchandise so that it sells. From this incident, there are several lessons of faith, namely: strengthening faith in Allah's destiny that sustenance has been determined and distributed according to His will, instilling the belief that differences in business results are tests that must be faced with an open

¹⁶ Nora Pebriandini and Syahrul Ismet, "Analysis of Children's Character Values in the Animated Cartoon Film *Nussa and Rarra*", *Educational Journal*, Vol. 1, No. 1, (June, 2021), p. 55.

¹⁷ Latifah, *et al.* "Analysis of Character Values in Early Childhood in the Animated Film *Nusa and Rara*", *Fruit of the Heart Journal*, Vol. 9, No. 2, (September, 2022), h. 113.

¹⁸ Riza Velynda, *et al.* "Analysis of Islamic Educational Values (Descriptive Study) of the Animated Film *Nussa and Rarra* Episodes 1-20", *Jom Ftk Unix*, Vol. 4, No. 2, 2024, h. 337.

¹⁹ Nuriyah Syibly, *et al.* "Analysis of the Honesty Values of the Character 'Nussa' in the Animation *Nussa and Rara Ayu*", *Journal Binagogik*, Vol. 11, No. 1, 2024, h. 151.

heart and trust in Allah, avoiding envy and jealousy because they are forms of disapproval of Allah's decree, and believing in the importance of endeavor as part of faith in destiny, because in Islam effort is an obligation, while the results are still determined by Allah.

Faith education must be able to meet the challenges of the times, especially in the information age, which is filled with values that conflict with Islamic teachings. Therefore, it is crucial for educators and parents to equip children with critical thinking skills to discern accurate information. An understanding of qadha and qadar (predestination) should serve as a foundation for facing life. Furthermore, the use of technology and social media can be an effective means of delivering faith material in an engaging and interactive manner, necessitating innovative and creative learning methods.²⁰

Regarding this matter, there is the word of Allah SWT in Surah An-Nur [24]:38.²¹

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ (٣٨)

"(They do that) so that God may reward them better than what they have done and so that He may increase His bounty to them. God bestows sustenance on whomever He wills without limit". (An-Nur [24]:38).

5. Concept of Belief about God's Destiny in the Episode *Antta is Missing*

In this scene, it is depicted that Antta began to disappear because he was not given food. He then left the house and wandered around the complex in search of food until nightfall. Nussa, Rarra, assisted by Abdul and Syifa, searched for Antta until nightfall. They did not just give up, but tried to find him with enthusiasm and hope. Their efforts in finding the cat are a form of human endeavor, which is part of the destiny of muallaq because the final result of the cat returning or not depends on the efforts and permission of Allah. The next day, Antta returned to his original home, where he lived. This illustrates that even though something is lost, if we try to find it and if Allah wills, then it will be returned. This episode contains learning about faith as well as depicting a form of destiny, namely the destiny of muallaq.

This incident demonstrates that disasters can occur due to human negligence. Pets are a trust from God that must be cared for responsibly,

²⁰Yusranida Hidayati, *et al* "Aqidah Education on Qadha and Qadar: A Strategy for Instilling an Understanding of Destiny in the Younger Generation of Muslims", Vol. 4, No. 6, *Journal of Human And Education*, (December, 2024), p. 2.

²¹Al-Qur'an, Surah An-Nur [24]:38, The Complete Qur'an 2019.

including meeting their basic needs. God bestowed reason upon humans so they can properly safeguard His trust.²²

This scene embodies two important religious values. First, belief in God's love is reflected in caring for His creatures. In Islam, treating animals with love is part of true religious belief. Conversely, neglecting to feed animals demonstrates a weak understanding of the value of mercy taught in Islam. Second, there is the belief that every trust will be held accountable. Islam teaches that humans are responsible for all trusts from God, including caring for animals. When this responsibility is neglected, it reflects a weak sense of faith.

This spiritual aspect is at the heart of Islamic education. The Quran emphasizes the importance of developing a child's character and faith from an early age. Through faith education, children are guided to develop good morals, strong moral values, and a close relationship with Allah SWT.²³ Implicitly, teachers have a moral responsibility to instill faith in students in every learning. This task aims to form faith and piety as the essential basis of life, for the benefit of this world and the hereafter. Education is an important tool in instilling faith, enriching nature, and strengthening worship to Allah SWT.²⁴

²² Agus Susanto, *God's Destiny Is Never Wrong*, p. 14.

²³ Ali Sumitro, *The Role of Fathers in Children's Education: A Qur'anic Perspective*, (Central Java, Pt. Nasya Expanding Management, 2025), p. 66.

²⁴ ision, *Building a Shared Vision: Key Aspects of Education Reform*, (Jakarta, Yayasan Obor Indonesia, 2006), 1st ed., p. 96.

Allah says in Surah An-Nisa [4]:79.²⁵

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَى بِاللَّهِ شَهِيدًا (٧٩)

Meaning: "Whatever goodness (favour) you get (comes from) God, while whatever evil (disaster) befalls you is caused by (mistakes) yourself. We sent you (Prophet Muhammad) as a Messenger to (all) mankind. God is sufficient as a witness". (An-Nisa [4]:79).

6. Concept of Belief about God's Destiny in the Episode *Just Stay at Home*

This episode contains a lesson about God's destiny in the context of the COVID-19 pandemic. Nussa and Rarra are asked by Umma to be patient and stay home. The pandemic is depicted as a destiny mubram, meaning God's unchangeable decree. Meanwhile, their efforts to maintain distance and carry out activities from home reflect a destiny muallaq, meaning a destiny that depends on human effort. This episode teaches the importance of accepting destiny patiently while striving to overcome adversity.

In Islamic education, educators are required to instill the fundamentals of Islamic faith and teachings from an early age. The goal is for children to grow up connected to Islam, embracing it as their religion, the Quran as their guide, and the Prophet Muhammad (peace be upon him) as their primary role model.²⁶

This scene contains four important belief values. First, being patient in the face of conditions such as lockdown reflects faith in God's destiny and the belief that every calamity contains wisdom. Second, taking care of yourself and your family is a form of responsibility on trust from God. Third, tawakal after trying to show faith in God's power in determining the outcome, as part of tauhid rububiyah. Fourth, obedience to parents is a manifestation of faith in God, because God commands to do good to both of them.

Allah SWT says in Surah Al-Buruj [85]:16.²⁷

فَعَالٌ لِّمَا يُرِيدُ (١٦)

Meaning: "Almighty does whatever He wants". (Al-Buruj [85]:16.

²⁵ Al-Qur'an, Surah An-Nisa [4]:79, The Complete Qur'an 2019.

²⁶ Koiy Sahbudin Harahap, et al, "Design of Spiritual Aqidah Education in Hadith and its Curriculum", Vol. 1, No. 2, *Journal of Islamic Education El Madani*, (June, 2022), h. 86.

²⁷ Al-Qur'an, Surah Al-Buruj [85]:16, Dalam Qur'an Kemenag 2019.

7. Concept of Belief about God's Destiny in the Episode *May God bless and grant peace*

This episode illustrates the concept of takdir muallaq, where Abba's work is the result of choice, effort, and process, not absolute determination (takdir mubram). Abba chose to work away from home after careful consideration, but the final outcome remains in God's will. When Umma says, "It has become God's will," she teaches the importance of accepting the outcome as part of God's best plan. This dialogue emphasizes that despite human effort, everything that happens is still part of God's destiny, which must be accepted with sincerity.

The Pillars of Faith are not merely teachings to be believed, but also a source of values in the formation of Muslim character. Islamic education needs to internalize the values of the Pillars of Faith in students through appropriate methods, so that a generation with strong faith, noble morals, and the ability to make a positive contribution to society is born.²⁸

This event embodies two important faith values. First, acceptance of God's decree as a manifestation of faith in destiny, believing that all His decisions are best, even if they don't meet expectations. Second, husnuzan (respect for God), which means having positive expectations of His will, because a believer believes that all of God's decrees are based on His perfect knowledge and wisdom.

Allah says in Surah Al-Baqarah [2]:216.²⁹

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۚ (٢١٦)

Meaning: "Fighting is ordained upon you, though you hate it. It may be that you hate something, though it is good for you, and it may be that you love something, though it is bad for you. Allah knows, while you do not know." (Al-Baqarah [2]:216).

²⁸ Dolphin, *et al. Characteristics and Main Points of Islamic Teachings in Determining the Direction of Islamic Education*, (Central Java, Wawasan Ilmu, 2025), 1st Edition, pp. 14-15.

²⁹ Al-Qur'an, Surah Al-Baqarah [2]:216, In the 2019 Ministry of Religion Qur'an.

Conclusion

Based on the results of research conducted through a literature review of the animated film *Nussa and Rarra* season 3, it can be concluded that this film depicts the concept of Islamic faith, especially about Allah's destiny, through two types of destiny in Islam, namely *muallaq* destiny (destiny that can be changed through effort and prayer) and *mubram* destiny (destiny that is fixed and cannot be changed). The four episodes studied show the concept of faith and about Allah's destiny. In the episode "Nussa Belajar Jualan" there is a concept of *muallaq*. *Mubram* destiny is not found in this episode. The concepts of faith that are apparent include: faith in the determination of sustenance from Allah, the importance of endeavor, an attitude of acceptance of differences in business results, and avoiding envy. The episode "Antta Hilang" shows the fate of *muallaq*, without the existence of *mubram* destiny. The concepts of faith that are apparent include: compassion for Allah's creatures, and responsibility in maintaining trust. The episode "Di Rumah Aja" contains both *mubram* and *muallaq* destiny. The concepts of faith that are apparent include: patience in facing disasters, responsibility to protect oneself and one's family, trust in God after endeavor, and obedience to parents. Meanwhile, the episode "*May God bless him and grant him peace*" features *muallaq* destiny, but *mubram* destiny is not found. As for the concept of faith that appears to include: contentment with God's decrees and *husnuzan* (kindness) to Him.

This film has several advantages, including presenting the values of faith in everyday situations that are close to children's experiences, using light language and dialogue that is easy to understand, characters such as Nussa, Rarra, and Umma are depicted as role models who reflect Islamic faith, including in responding to destiny with patience and gratitude. However, the film also has several shortcomings, including that some episodes only imply the concept of destiny without mentioning the terms "fate" or "God's will," so viewers who do not yet understand these concepts may not fully grasp the meaning of faith and God's destiny. Without adult guidance, some messages of faith and types of destiny may not be fully understood by children independently. Although rich in Islamic values, some episodes tend to emphasize moral aspects while theological aspects such as destiny are not explored scientifically, because this film is intended for children.

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