

## ***Omar & Hana* Animated Discourse as an Initial Triggering Pillars of Islam Elements in Islamic Education**

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### **ABSTRACT**

Incorporating narratives and songs in animated videos for Islamic Education can effectively convey advantageous messages for the current generation, and *Omar & Hana* serves as a prominent example by promoting Islamic upbringing through visual media before children enter primary school. This study explored discourse within *Omar & Hana*'s animation and its connection to the principles of Rukun Islam in Year 1 KSSR Islamic Education Textbook, with the specific aim of identifying and analysing the elements of content, context, and assumptions in the videos. By applying the discourse analysis approach adapted by Normaliza Abd Rahim (2019), the study examined how the animations align with textbook objectives and reinforce reading comprehension through textual parallels, narrative scaffolding, and visual cues that support children's understanding of Islamic concepts. The findings indicated that these discourse elements positively impacted Year 1 students' comprehension of Rukun Islam, demonstrating the pedagogical value of animated media in bridging textual learning with multimodal engagement. Consequently, animated videos are perceived as a valuable, innovative, and sustainable effort in nurturing childhood education, particularly Islamic Education, essential for addressing the challenges of the 21st century, while contributing added value to the fields of discourse, media, and linguistics in academic research.

**Keywords:** Animation, children, discourse, Islamic religion education, pillars of Islam

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### **INTRODUCTION**

Generation Alpha, born in the 21st century, has experienced a world interconnected through technology and digital interaction (McCrindle, 2021). According to McCrindle, technological advancements and customisation have significantly influenced

the childhood of Generation Alpha. Tan et al. (2021) propose that conventional teaching methods may not adequately cater to the current generation. The researchers underline the significance of exploring alternative educational resources, especially when considering the requirements of Generation Alpha, who predominantly engage with technology through various devices. Gadget utilisation has become essential to children's everyday habits, fostering well-versed individuals in technology. This phenomenon, witnessed not only in Malaysia but across the globe, has started to normalise the use of gadgets in human life. To control the usage of gadgets, it is imperative to undertake a comprehensive study and analysis from the beginning of the age of our children. It should be noted, however, that while the first part of this introduction highlights gadget use, it is not directly connected to discourse analysis or the study's central premise. Rather, it provides contextual background on the technological realities of Generation Alpha, which necessitate the exploration of discourse analysis as a framework for understanding how educational media—particularly Islamic animated videos—can be designed to meet their learning needs.

A survey by the National Population and Family Development Board (LPPKN) in Klang Valley found that 78.3% of parents permit their children to own gadgets, according to Bernama (2019). The Cyber Security Awareness Baseline study by Cybersecurity and the Ministry of Education in 2016 revealed that 45 per cent of children

aged seven to nine in the country are proficient in internet use (Hamid, 2017). In short, both studies have shown that parents often introduce gadgets to their children at an early age, leading to proficiency by age seven. This percentage will persistently increase as gifting gadgets become more prevalent within society's norms and cultural practices.

Discourse analysis is a field of study that covers all aspects of language, culture, and the meanings that follow. According to Johnstone (2018), a discourse analysis study focuses on the structures or rules of communication behaviour that occur in everyday life. The scope of discourse analysis can range from a single phrase to an entire text. Numerous definitions of discourse have been presented by both Western and local scholars. Western scholars initially introduced discourse analysis as a linguistic unit larger than a clause or sentence, conveying a straightforward and organised idea (Jones, 2024). As text-based discourse analysis evolved, discourse studies expanded to include oral conversation data as discussion material. Discourse involves interaction between the speaker and the listener (oral discourse) or the writer and the reader (written discourse). The study of discourse analysis can be divided into oral and written forms, with the study of discourse in writing found in textual form and the study of discourse in oral form found in conversational form. Normaliza Abd Rahim (2019) states that discourse analysis is the study of a larger linguistic unit, such as conversations or written texts.

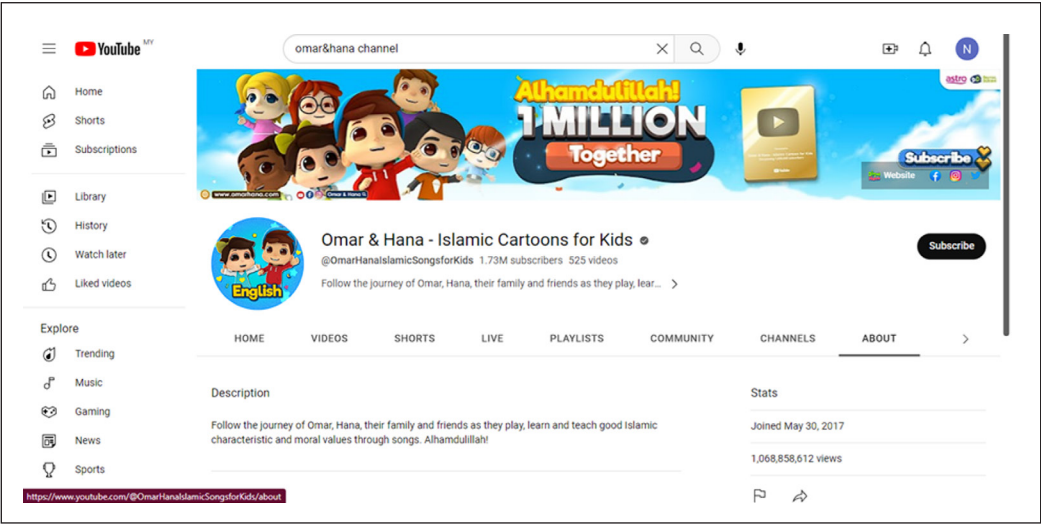


Figure 1. Omar & Hana on YouTube

The development of discourse analysis continued through linguistic studies until scholars began writing discourse studies in the media. This is because the media is an efficient, swift, and immediate information channel. This information accessibility makes linguists sensitive to the changes in study data that need to be addressed for society to benefit from the conveyed information. At the same time, alternative learning tools are also beginning to be produced through media to accommodate the needs of today’s educational technology.

Islamic Education needs to keep pace with today’s technological advances. The tendency of parents to introduce gadgets to their children emphasises the need for a new theoretical framework for teaching and learning Islamic Education (Demirel, 2019). For example, Yilmaz and Özer (2024) think that animated videos help improve children’s understanding of moral education and add value to life. Recently, there has been an

increased effort to produce more Islamic educational videos in animation form so that this generation can be channelled to the proper channels. One such example is the Omar & Hana animated videos, which is widely utilised by some Islamic kindergartens or for religious education purposes.

Figure 1 presents the interface of Omar & Hana animation channel on YouTube. The channel was initiated on 30 May 2017 under the account Omar & Hana: Islamic Cartoon for Kids. It had gained significant success with 1.72 million followers and 525 uploaded videos. In addition, the total number of video views that have been uploaded has also recorded 1,066,462,285 views. This substantial viewership highlights the growing demand for children’s animated content, particularly in Islamic education.

The popularity of such animations on YouTube signifies an increasing trend among today’s generation. As a result, early

childhood education institutions have started incorporating animated videos to enhance children's understanding through teaching and learning. This form of animation, resonating with children's emotions, contributes to the learning process and can ignite a passion for education among the young by exposing children to relatable characters, like those in Omar & Hana. Children can learn about their everyday life experiences, such as having parents at home or friends and teachers at school. Incorporating Islamic animated videos into the existing content for children already engaged with gadgets can inadvertently facilitate early education. By managing the usage of these devices among children, we acknowledge the necessity of technology in today's world.

This study discussed the discourse within the Omar & Hana animated videos by employing a discourse analysis approach adapted from Normaliza Abd Rahim (2019). The aim was to establish a connection between the educational aspect of Rukun Islam in the animated videos in Year 1 KSSR Islamic Education Textbook.

### **Problem Statement**

Significant advancements in science and technology have substantially impacted contemporary lifestyles. The outcomes of this advancement are witnessed by numerous developed nations, including Malaysia. All parties involved must be aware of these changes and seek a balanced approach to deal with this advancement. This is particularly relevant in the global

educational system, which highlights the influence of technological devices on children's daily lives.

However, the excessive use of such gadgets has been linked to learning disabilities, as per the research conducted by Junco and Cotton (2012). Smartphone addiction does not correlate positively with life satisfaction but rather with fatigue and low academic performance. Suzana et al. (2020) believe that using gadgets without parental control among children will cause problems such as sleep disturbances, decreased work quality, and shorter attention focus, which require pharmacological and psychological treatment. Nonetheless, this generation's utilisation of electronic devices cannot be completely halted. As a result, initiatives that underscore the education system's acceptance of technology integration in teaching and learning have been in place. This is where discourse analysis becomes crucial, as it provides a framework to examine how language, meaning, and cultural practices embedded in digital media influence children's comprehension and behaviour. By analysing the discourse within educational animations such as Omar & Hana, researchers can connect the realities of gadget use with structured learning outcomes, showing how narratives, songs, and visual cues can counteract the negative effects of uncontrolled gadget exposure by channeling children's engagement into meaningful educational experiences. Thus, discourse analysis bridges the variables of gadget utilisation, its psychological impacts, and the pedagogical adaptation of Islamic Education in digital form.

Nazrul et al. (2024) produced an e-book to control stress for children aged 10 to 12 years. The production of this e-book involves nutritionists, teachers, lecturers, and child experts to ensure that the content will help to solve stress management among children. Not only that, utilising existing animated videos, for instance, enhances children's comprehension of school subjects, such as Rukun Islam. The importance of this study lies in its ability to serve as a guiding resource for parents, educators, and children in promoting the value of religious education from an early age. Furthermore, it contributes to identifying suitable animated content in early childhood education, focusing on religious content.

### **Objective**

To analyse how the elements of content, context, and assumptions embedded in Omar & Hana animated videos construct Islamic educational discourse for young learners, and to evaluate their alignment with the topic of Rukun Islam in the Year 1 KSSR Islamic Education Textbook.

## **LITERATURE REVIEW**

### **Discourse in Animation**

The literature on Omar & Hana highlights its role as a significant educational medium for early childhood, particularly in Islamic upbringing and character formation. Early childhood is often described as the Golden Age, a sensitive period where children absorb knowledge rapidly and are highly receptive to moral and educational stimuli,

making this stage crucial for instilling values and shaping behavior. Scholars have shown that Islamic-themed animations such as Riko the Series and Omar & Hana effectively introduce values of worship, sincerity, discipline, cooperation, and compassion, combining entertainment with pedagogy to make religious principles accessible and enjoyable. The uploaded study by Norhidayah et al. (2025) advances this discussion by analysing Omar & Hana through the lens of Abraham Maslow's humanistic theory, using Roland Barthes' semiotic approach to examine episodes like Eating Manners, Wash Your Hands First, Let's Help, and My Dreams. These episodes reflect Maslow's hierarchy of needs: physiological needs through eating manners, safety needs through hygiene practices, belonging and love through helping attitudes, esteem needs through confidence-building, and self-actualisation through encouragement to pursue aspirations. This perspective demonstrates that Omar & Hana not only teaches Islamic rituals but also nurtures holistic child development by fostering emotional security, social belonging, and self-confidence. Previous studies reinforce these findings, noting that the series embeds moral education, gratitude, honesty, and cooperation, but Norhidayah et al. (2025) extend the analysis by contextualising these values within psychological development. Collectively, the literature positions Omar & Hana as a multifaceted educational tool that bridges entertainment, pedagogy, and psychology, making it a valuable medium

for nurturing Islamic values and supporting early childhood development in the 21st century.

Yilmaz and Özer (2024) analysed Islamic cartoon animation to develop value in primary school by examining the opinions of students and teachers about the use of cartoon animation during a lesson. The respondents for this study were 148 primary school students and 20 teachers. All school students watched 14 cartoon animations within two weeks. The data from the questionnaire were then discussed using a qualitative method. The findings show that Islamic cartoon animation added value to educating primary school students to understand and apply good life values. The study suggests future studies to discuss animation videos in Islamic Education. Thus, Islamic cartoon animation can be an alternative approach in terms of pedagogy and very useful in terms of practice.

Fitria Kurnia Dewi (2023) analysed moral messages in Omar & Hana animation videos. The study used Roland Barthes' semiotic theory to decipher the moral messages and the meaning of the messages contained in Omar & Hana animation. Descriptive methods were utilised in the analysis and discussion of Omar & Hana animation from YouTube. The study found that denotational meaning, connotational meaning, and myth connotational meaning were present in Omar & Hana's animation. The study also identified nine moral messages, including repentance, gratitude, patience, trust, prayer, charity, avoiding waste, respect, and helpfulness, from

seven of the Omar & Hana animated videos. Mega and Nadri (2022) focused on educational values and religious characters in Omar & Hana's animation videos. Their research demonstrated how the development of digital science indirectly made these animated videos a learning platform for children. A total of seven educational values featured in Omar & Hana's animated videos, namely worship, jihad, trust, sincerity, morality, discipline, and exemplary values, were highlighted. In another qualitative study, 20 episodes of Omar & Hana's The Series, each approximately 5 to 8 minutes in length, served as data sources. The discourse findings revealed that the first value, the significance of worship, was discovered within the 15 episodes of Omar & Hana's 20-episode series titled Rukun Islam. The values of jihad and trust were found in episodes 1, 9, and 10, as well as episodes 2, 8, 10 and 14, respectively. In episodes 3, 5, 9, 10, 11 and 12, the characters in Omar & Hana demonstrated moral values and discipline, while exemplary values are identified in episodes 4 and 14. The study's findings indicated seven values. Thus, prior studies have suggested that using Omar & Hana's animated videos serves as an alternative educational resource, especially for Islamic character development among children.

Zonyra (2020) conducted a case study on using animation to teach religious and moral education in junior high school. This study presented the effort of teachers to build an animation video to make learning activities more meaningful. In this case

study, teachers showed religious and moral animation videos to 50 students. The students then provided feedback and commented on the most meaningful video. In addition, Demirel (2019) developed a framework for Islamic Studies to understand the impact of animation on students. The respondents were secondary school students from an Islamic religious school in London. The study focused on Islam and being Muslim. The data were video recordings, lessons, and meetings with teachers. The findings showed that the developed framework can improve the quality of teaching and also help students understand the importance of Islamic Education.

Hazhari Ismail et al. (2019) investigated the incorporation of visual art activities, specifically drawing, in Islamic education for preschool children. The study found that visual art activities are crucial for their overall growth and could contribute to developing social skills in young learners. Furthermore, the study highlights that visual art activities could enhance children's soft skills, communication, group formation, support, and problem-solving abilities. The study concluded that visual art should be integrated as a teaching tool to nurture the next generation, fostering an appreciation for exclusive Islamic art. By introducing children to good art practices and Islamic rules early on, they can develop a strong foundation for their future artistic pursuits and adherence to Islamic values. This study emphasizes the importance of exposing preschoolers to a diverse range of people in society through these activities.

Muhamad Syahman Mahdi et al. (2019) explored the portrayal of Malay identity in the animated series *Upin & Ipin* in Malaysia. The study specifically focuses on the episodes of *Dugaan dan Nikmat*. The researchers aimed to identify the strengths and advantages of the *Upin & Ipin* series that could contribute to the development of the Malay identity concept in local animation narratives. To achieve this, they distributed 20 questionnaires to 2D Animation Certificate students from Segamat Community College. The study employed both quantitative and qualitative research methods. The primary objective of the questionnaire distribution was to gather information on the Malay identity representation in the *Upin & Ipin* animation. The study revealed traces of Malay identity within the series. This research endeavors to analyze the entire discourse within the *Upin & Ipin* animation, encompassing aspects such as the background, culture, language, and identity of the Malay community. The objective of this study was to stimulate the interest of current animation students, intending that upon graduation, they would produce more animation videos that enrich the value of Malay identity. Consequently, this would enable the nation's heritage to be showcased through the increasingly popular animation platform.

### **Rukun Islam (Pillar of Islam) Education**

Various scholarly works have explored innovative teaching and learning methods in Islamic Education. For example,

Nur Hafidz et al. (2022) discussed the education of the Pillars of Islam through Nussa and Rara animation. They listed and explained the five fundamental Pillars of Islam and the importance of educating children with the Pillars of Islam based on the hadith and Sunnah of the Prophet. The study applied a qualitative approach to analyse and discuss the study's results. The study emphasised the significance of animated videos in fulfilling the current necessities of children who primarily stayed indoors rather than engaged in outdoor activities. The pandemic shaped a home-oriented generation, and ultimately these children spent more time with their gadgets than socialising with friends. Furthermore, the researchers expressed their belief that Nussa and Rara were well-suited for children's level, as it combined two elements: learning and playing. This research is significant as it connects animation and education, consequently enhancing comprehension at home and fortifying it within educational settings, such as schools. However, the study does not establish a connection between animation and school textbooks for teaching and learning purposes.

Another significant study was conducted by Kamal Azmi Abd Rahman et al. (2018). The study focused on a courseware prototype for the first-grade Tauhid subject at JAIS Religious Primary School. Courseware was an educational application (software) that formed an interactive e-learning environment. A combination of multimedia such as text, pictures, videos, animation, and audio was used as a learning aid

that made learning easier and improved students' understanding of the topics taught. The flexibility of this application allowed teachers to prepare digital and mobile teaching materials, exposing students to computerised multimedia applications. In addition, the courseware benefited teachers and students, as well as parents, by enabling them to monitor the development of children's learning digitally. This effort indirectly contributed to SMART Selangor's aspirations towards SMART education, which could improve the quality of education through the creation of an interactive learning environment.

Norliza Hussin et al. (2017) studied the use of websites as a platform for teaching and learning Islamic Education. The study explained the importance of websites in teaching and learning in Islamic Education. The preparation of this website not only provided information to students but also to teachers who would teach Islamic Education. The accessibility of these websites held great importance, as the public could obtain information through digitally recognised channels by government entities. Moreover, these websites contributed to advancing technology in Islamic Education, aligning it with other sciences that can be accessed through applications and Information and Communication Technology (ICT).

## Research Gap

Although prior studies have examined Islamic-themed animations from diverse perspectives—including semiotic analyses of Omar & Hana focusing on moral values

and humanistic theory by Norhidayah et al. (2025) and Fitria Kurnia Dewi (2023), teacher and student perceptions of Islamic cartoon use in classrooms by Yilmaz & Özer, (2024), the role of animation in moral education by Thomas (2020), integration of visual arts in preschool Islamic education by Hazhari Ismail et al. (2019), identity portrayal in Upin & Ipin by Muhamad Syahman Mahdi et al. (2019), and the teaching of the Pillars of Islam through Nussa & Rara by Nur Hafidz et al. (2022). The literature has not yet positioned Omar & Hana animated discourse as a systematic pedagogical entry point to the Pillars of Islam. Current scholarship emphasises moral, identity, and general pedagogical values, but it does not sufficiently explore how Omar & Hana’s narrative and semiotic elements can function as an initial trigger for children’s first encounters with the Five Pillars, nor how its discourse and pictorial cues might scaffold structure Islamic learning objectives in early education.

This gap highlights the need to analyse how the elements of content, context, and assumptions embedded in Omar & Hana animated videos construct Islamic educational discourse for young learners, and to evaluate their alignment with the

topic of Rukun Islam in the Year 1 KSSR Islamic Education Textbook. Such an investigation would position Omar & Hana as a bridge between entertainment and formal pedagogy, particularly in pre-primary and early primary contexts, where its animated discourse could serve as a foundational tool for introducing and reinforcing the Pillars of Islam in Islamic Education.

METHODOLOGY

The theoretical framework used in this study was the discourse analysis approach adapted by Normaliza Abd Rahim (2019). This approach presented three elements of discourse analysis: content, context, and assumptions. Table 1 summarises the discourse analysis approach utilised in the current study.

In the discourse analysis approach adapted by Normaliza Abd Rahim (2019), content serves as the foundation for creating a discourse. This primary content gives rise to various interconnected sub-themes. Context is an element in discourse that focuses on grammar, background, and emotions. Grammar in discourse covers vocabulary, sentence structure, and every component in a sentence. The background,

Table 1  
*Approach of discourse analysis*

| Approach of Discourse Analysis |            |            |
|--------------------------------|------------|------------|
| Content                        | Context    | Assumption |
| Theme                          | Grammar    | Opinion    |
|                                | Background | Refer to   |
|                                | Emotion    | Question   |

according to the context of the discourse analysis approach, refers to the background of place, time, and society. Emotions are analysed by considering the feelings that arise based on the text of the discourse. The last element of the approach is assumption, which is divided into opinions, references, and questions.

The focus of this study was on Omar & Hana animated videos, which pertain to the topic of Islam My Way of Life from the Year 1 KSSR Islamic Education Textbook. This selection was justified because the subject matter, the Pillars of Islam, was a topic taught to Year 1 students. Figure 2 shows the five pillars of Islam as the core duties that form the foundation of a Muslim's life.

Year 1 KSSR Islamic Education Textbook was published by Dewan Bahasa

dan Pustaka. The textbook had 144 pages covering seven sections, namely Al-Quran and recitation, Al-Quran and memorisation, Jawi, belief, worship, Sirah, and manners. The curriculum is divided into several fields, each focusing on specific subjects. Field 1, Al-Quran and recitation consisted of 14 units. Field 2, Al-Quran and memorisation consisted of two units. Field 3, Jawi, consisted of six units. The belief field consisted of three units. The worship field consisted of five units. The sirah field consisted of three units. Lastly, the etiquette field consisted of four units. Information regarding the Pillars of Islam was located on pages 80 to 83. Unit Two, Islam My Way of Life, was divided into three subtopics: observe and be careful, read and understand, and read and live. In order to comprehend a subtopic, one must first delve into a smaller topic known as the Pillars of Islam. Similarly, to gain knowledge and apply it in one's life, it is essential to explore the significance of the Pillars of Islam in one's daily existence. In addition, there was also an additional exercise called 'smart action' for reinforcement of the topic in Unit Two. Table 2 summarises the topics in Year 1 KSSR Islamic Education Textbook for teaching the Pillars of Islam.

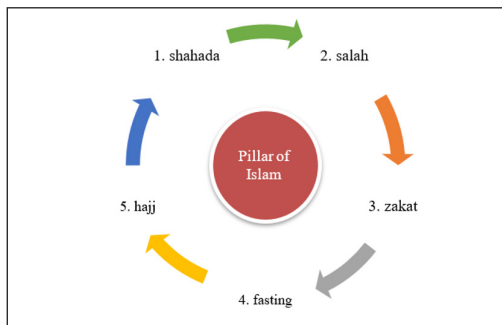


Figure 2. Pillar of Islam

Table 2  
*Elements of Islamic pillars in Year 1 KSSR Islamic Education textbook*

| Topic                        |                                      |
|------------------------------|--------------------------------------|
| Unit 2: Islam My Way of Life |                                      |
| Subtopic                     | Small Topic                          |
| Observe and detailing        | -                                    |
| Read and understanding       | Islamic Pillars                      |
| Read and interpret           | Important of Islamic Pillars in life |
| Smart action                 | Exercise                             |

The application of the approach was consistent with the data and expected results of the study. This is because the three elements in this approach are considered to be all aspects of the display of Omar & Hana animated videos. Those three elements are essential to ensure that the animated video is the appropriate discourse that helps teachers and students. Explaining each element of discourse, such as vocabulary, sound, colour, image, situation, theme, and feedback from the audience of the animated videos, can further strengthen the need for animated videos in Year 1 KSSR Islamic Education Textbook.

## RESULTS AND DISCUSSION

This discussion analysed the research data using the discourse analysis approach adapted by Normaliza Abd Rahim (2019). The analysis was conducted on three components of the animated videos: content, context, and underlying assumptions.

### Content

The theme in Omar & Hana animation videos was represented as expressed through a discourse analysis approach adapted by Normaliza Abd Rahim (2019). For animated videos, it is essential to determine the main theme before developing the storyline. This theme plays a vital role in creating captivating titles and promoting imaginative, innovative ideas for the animation storyline.

Table 3 presents ten animated videos that were aligned with the third pillar in

the Pillars of Islam. The researcher found a tendency to the second and third pillars, specifically prayer and fasting. The first pillar, which involved stating the shahada, was only found once in Omar & Hana's animated videos. As for the third pillar, paying zakat, no English language animated videos were found, but *Mudahnya Berzakat* by Omar & Hana animation videos in Malay title existed. The Simple Zakat Animation was produced by the Zakat Collection Centre (PPZ-MAIWP). An animated video presented the last pillar of Islam, performing the Hajj for those capable. However, this specific video only featured an animated representation of the story without any song.

Table 4 shows the specific text components, themes, learning materials, and assignment types used to teach different Islamic core principles. The five Pillars of Islam were taught and explained in the Year 1 KSSR Islamic Education Textbook. There were three pages describing the Pillars of Islam, with a one-page reinforcement exercise to get feedback on students' understanding of the topic taught. Although there were topics that were not directly related to the Pillars of Islam, the contents of the textbook try to relate the five pillars of Islam to daily life.

The first discourse in the introduction to the Pillars of Islam also starts by first introducing the religion that is pleasing to Allah SWT. Subsequently, as a Muslim, an individual must recite the Shahada to affirm their faith. The textbook containing the Pillars of Islam also indirectly

Table 3  
*Content in Omar & Hana’s animated videos*

| Title                  | Text      | Theme                  | Samples/Materials                             | Type          |
|------------------------|-----------|------------------------|-----------------------------------------------|---------------|
| Pillars of Islam       | Animation | Pillars of Islam       | Omar, Hana, Papa, Mama, & friends             | Story & Songs |
| Finding the Qiblah     | Animation | Finding the Qiblah     | Omar, Hana, Papa, & Mama                      | Story & Songs |
| Everything is Ibadah   | Animation | Everything is Ibadah   | Omar, Hana, Papa, & Mama                      | Story & Songs |
| Let’s Go to the Masjid | Animation | Let’s Go To The Masjid | Omar, Hana, Papa, Mama, & Ustaz Musa          | Story & Songs |
| The Virtues of Salah   | Animation | The Virtues of Salah   | Omar, Hana, Papa, & Mama                      | Story & Songs |
| Fasting is Fun         | Animation | Fasting is Fun         | Ustaz Musa, Omar, Hana, friends, Papa, & Mama | Story & Songs |
| Have Patience Daddy    | Animation | Have Patience Daddy    | Omar, Hana, Papa, & Mama                      | Story & Songs |
| Ramadan Mission        | Animation | Ramadan Mission        | Omar, Hana, Papa, Mama, & friends             | Story & Songs |
| Let’s Break Fast       | Animation | Let’s Break Fast       | Omar, Hana, Papa, & Mama                      | Story & Songs |
| 6 Pillars of Hajj      | Animation | 6 Pillars of Hajj      | Ustaz Musa, Omar, & Hana                      | Story         |

Table 4  
*Content in Year 1 KSSR Islamic Education textbook*

| Title                  | Text        | Theme                                     | Samples/Materials    | Type                                                 |
|------------------------|-------------|-------------------------------------------|----------------------|------------------------------------------------------|
| Observe and detailing  | Explanation | Characteristic of a true Muslim           | Jawi text & pictures | Real Muslim text and pictures                        |
| Read and understanding | Explanation | Pillar of Islam                           | Jawi text & pictures | Text and images related to the five Pillars of Islam |
| Read and interpret     | Explanation | The importance of Islamic pillars in life | Jawi text & pictures | Text and pictures related to situations in life      |
| Smart action           | Exercise    | The effort I will make                    | Jawi text & pictures | Text and pictures related to reinforcement exercises |

relates to the five pillars that ultimately make an individual a genuine Muslim. The display of content about Muslims, such as illustrations or pictures, enhanced students’ understanding of true Muslims.

**Context**  
McCarthy, M. (2019) mentions that the discourse analysis approach context discusses grammar, background, and emotions. Unlike content, context is more

about vocabulary use, the story's setting, and the feelings contained in the story. setting, and the feelings contained in the story.

Table 5 shows 10 episodes of the animation animated series *Omar & Hana* that contain the use of language elements. The intended content was grammar, setting, and emotion. Grammar focused on the vocabulary used in animated videos and whether it was appropriate for the children's level and understanding. Using language in animated videos ensured that the target group understood the message. Overall, the sentences used only involve four to six vocabulary words. The vocabulary used was also equivalent to children's understanding. The vocabulary also involved only two-syllable base words, and suffixes were rarely used. This is because children are more inclined to observe the animation displayed, and the message needs to be minimal compared to the image to align with the child's interest, which is playing while learning.

The setting was also more dominant at home because early learning started at home and continued at school. Children could better understand the message conveyed when the setting is real and happens in their daily lives. Although there were several other settings, such as homes, mosques, supermarkets, hotel rooms, playgrounds, riverside, and beachside, these settings were not frequently used. Furthermore, a new and different setting allows children to understand other settings they can explore. This gradually provides new knowledge to children because children's acceptance of

new knowledge differs from that of teenagers or adults. In addition to grammar and setting, emotions also play an essential role in animated discourse regarding children. This is because the world of children is free from tests and problems. Their world is only in the realm of beautiful things, and playing is their daily task. For this reason, exposure to emotions that are the opposite of happiness is also necessary in children's animated discourse, but minimally. Over time, they will understand that there are times when they will feel sad, anxious, upset, and so on.

*Omar & Hana* animated videos showed happiness and curiosity as dominant emotions. These emotions were aligned with the child's development to stimulate the child's acceptance of the messages conveyed. This is in line with Arba'ie Sujud et al. (2014), who state that children's stories are built from several essential elements, one of which is emotion. Without emotion, stories are dry, bland, and not readily accepted by children. Therefore, the emotional aspect is emphasised in constructing children's animation videos so that the effect of feeling and stimulation of the soul can be formed.

Table 6 shows four small topics in the Year 1 KSSR Islamic Education Textbook as a reference tool when the teacher teaches Year 1 students about the Pillars of Islam. Overall, the textbook used simple, basic, and complex grammatical structures. The difficulty level corresponded to the level of understanding of Year 1 students. The use of sentences was slightly different from

Table 5  
*Context in Omar & Hana animated videos*

| Title                  | Grammar                                                                                                                                                                                                                                                                                         | Background                         | Emotion           |
|------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------|-------------------|
| Pillars of Islam       | The use of language that is easy for children to understand about building a tent in the backyard. A simple sentence that is only four words per sentence.                                                                                                                                      | Home yard                          | Happy and curious |
| Finding the Qiblah     | The use of language is easy for children to understand about vacations by the beach. A simple sentence that is only four words per sentence.                                                                                                                                                    | Hotel room and beachside           | Happy and curious |
| Everything is Ibadah   | Using language is easy for children to understand examples of worship. A simple sentence that is only four words per sentence.                                                                                                                                                                  | House                              | Curious           |
| Let's Go to the Masjid | The use of language that is easy for children to understand about the virtues of praying in the mosque. A simple sentence that is only four words per sentence.                                                                                                                                 | Mosque                             | Happy             |
| The Virtues of Salah   | The use of language that is easy for children to understand about the companions of the Messenger of God, may God bless him and grant him peace, and the significant figures of the prophet's time who always take care of his prayers. A simple sentence that is only four words per sentence. | Riverside                          | Happy             |
| Fasting is Fun         | The use of language is easy for children to understand the benefits of fasting. A simple sentence that is only four words per sentence.                                                                                                                                                         | Mosque and house                   | Happy             |
| Have Patience Daddy    | The use of language that is easy for children to understand about acts of patience in the month during Ramadan. A simple sentence that is only four words per sentence.                                                                                                                         | House, night market, and home yard | Sad and worry     |
| Ramadan Mission        | The use of language that is easy for children to understand about acts of patience in the month during Ramadan. A simple sentence that is only four words per sentence.                                                                                                                         | House and playground               | Tired and worry   |
| Let's Break Fast       | The use of language that is easy for children to understand such as prayers for breaking the fast, manners for breaking the fast, and sharing sustenance in the month during Ramadan. A simple sentence that is only four words per sentence.                                                   | Mosque                             | Happy             |
| 6 Pillars of Hajj      | The use of language that is easy for children to understand about the pillars of Hajj. A simple sentence that is only four words per sentence.                                                                                                                                                  |                                    | -                 |

Table 6  
*Context in Year 1 KSSR Islamic education textbook*

| Title                  | Grammar                                                                                                                                                                   | Background                      | Emotion |
|------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------|---------|
| Perhati dan teliti     | The use of basic sentences, simple active sentences, and there are only three simple basic sentences in the text.                                                         | School, home, and playground    | Happy   |
| <i>Baca dan fahami</i> | The use of simple declarative sentences, which are as many as two sentences. There is also a phrase used to list the five Pillars of Islam.                               | Home, mosque, Mecca, and office | -       |
| <i>Baca dan hayati</i> | Using simple sentences and sentences began to be developed using compound sentences. There are also eight useful phrases to list the requirements of being a good Muslim. | Schools and mosques             | Happy   |
| <i>Tindak pintar</i>   | Simple sentences and phrases further explain the five Pillars of Islam.                                                                                                   | Mosques                         | Happy   |

the Omar & Hana animation, but not too noticeable. The target viewers of Omar & Hana animation were children aged three to six years. Even so, primary school students still benefit from Omar & Hana animation videos. For example, the videos helped to improve their understanding of the topic of the Pillars of Islam.

Omar & Hana animation videos explain the topic of fasting by stating prayers for breaking the fast, manners when fasting, and challenges when fasting. This content increases students’ understanding that they must fulfill the pillar apart from aiming to become a true Muslim. The background used in the textbook was also not much different from the animation of Omar & Hana, namely the house, school, mosque, and playground. This is because the places closest to the children who grew up will usually be known to them in their daily lives. Finally, the emotions displayed through the pictures in the textbook show cheerfulness and joy without showing the opposite

emotions when explaining the Pillars of Islam. This may be due to the explanation of the Pillars of Islam in the Year 1 KSSR Islamic Education Textbook being only four pages long. This was parallel with the Omar & Hana animation videos that showed happy emotions being more dominant than other emotions.

Assumption

The last element was an assumption. The assumption covered opinions, references, and questions in the Omar & Hana animation videos and Year 1 KSSR Islamic Education Textbook. The opinions on Omar & Hana animation videos were taken from the comment section left by the audience on the YouTube platform. Referrals were linked to animated videos before a new video was uploaded. Questions related to suggestions or feedback from the audience were also left in the comment section.

Table 7 shows the reference elements found in the Omar & Hana animation videos.

Table 7  
Assumptions in Omar & Hana animated videos

| Title                  | Opinion | Referrer                                                                                                                                                                        | Question |
|------------------------|---------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Pillars of Islam       | -       | The animation shows a situation where the characters Papa, Omar, Hana, and friends Papa, Omar, Hana, and their friends wanting to build a tent, but there are not enough poles. | -        |
| Finding the Qiblah     | -       | The animation shows Papa, Mama, Omar, and Hana who are on vacation and want to confirm the Qibla when they want to pray in a new place.                                         | -        |
| Everything is Ibadah   | -       | The animation shows Mama explaining examples of worship to Omar, and Hana.                                                                                                      | -        |
| Let's Go to the Masjid | -       | The animation shows Papa, Mama, Omar, and Hana in the mosque to pray in the congregation.                                                                                       | -        |
| The Virtues of Salah   | -       | The animation tells about the companions of the Prophet, peace be upon him, and figures in the time of the Prophet, peace and blessings be upon him, who guarded his prayers.   | Happy    |
| Fasting is Fun         | -       | The animation tells about Ustaz Musa, who explains the fun of fasting during Ramadan.                                                                                           | -        |
| Have Patience Daddy    | -       | The animation shows a situation that tests Papa's patience during Ramadan.                                                                                                      | -        |
| Ramadan Mission        | -       | The animation shows the challenge of fasting during Ramadan that Omar experienced.                                                                                              | -        |
| Let's Break Fast       | -       | The animation shows the prayer for breaking the quick,t, the etiquette for breaking the fast, and sharing sustenance while breaking the fast.                                   | -        |
| 6 Pillars of Hajj      | -       | Animation showing the pillars of Hajj that must be performed sequentially.                                                                                                      | -        |

The YouTube channel Omar & Hana: Islamic Cartoon for Kids disabled viewer comments, which resulted in no direct opinions, questions, or interactive feedback being collected from the channel. This limitation means that the evaluation of discourse success cannot rely on qualitative audience responses such as written comments or discussions. However, the referential component of the analysis demonstrates that ten Omar & Hana animated videos from the channel consistently used accurate referentiality in conveying messages to their intended audience. Each animation was

carefully structured with an appropriate storyline that introduced the context before presenting the central theme, ensuring that the discourse was coherent, progressive, and accessible to children. The presence of referential elements highlights how the videos maintained clarity in meaning, avoided ambiguity, and reinforced Islamic values through repeated cues and narrative scaffolding. This consistency in discourse delivery is crucial because it shows that even without direct viewer commentary, the videos achieved communicative success by aligning content with the developmental

needs of early childhood learners. Furthermore, the structured sequencing of storylines reflects the producers’ awareness of discourse organisation, where each narrative builds towards a thematic conclusion that resonates with the audience. Thus, the referential analysis underscores that *Omar & Hana* animations are not only entertaining but also pedagogically effective, as they integrate discourse strategies that strengthen comprehension, moral learning, and emotional engagement among young viewers. Furthermore, the Year 1 KSSR Islamic Education Textbook was used as a reference because it was a teaching aid, and no suggestions or user responses were required. Table 8 shows the assumptions in the Year 1 KSSR Islamic Education Textbook.

Table 8 shows the reference components used for each sub-topic that correspond directly to the topic taught in class. This connection provided teachers with a valuable pedagogical tool, as the referential elements embedded in the *Omar & Hana* animation videos offered clear, structured, and pictorial examples that reinforced classroom instruction. By aligning each sub-topic in the animation with the curriculum content,

the videos indirectly supported teachers in explaining the five pillars of Islam in greater detail, making abstract concepts more concrete and relatable for young learners. For instance, the animations introduced practices such as prayer, fasting, and charity through storylines that children could easily follow, thereby bridging the gap between theoretical teaching and lived experience. The referential components also ensured that each animation-maintained coherence, beginning with a contextual storyline before presenting the central theme, which helped children grasp the moral and religious lessons more effectively. This systematic use of referentiality demonstrates how discourse in animation can function as an extension of classroom teaching, providing continuity between media and formal education. In turn, teachers were able to use these animated examples as visual reinforcements, enhancing comprehension, engagement, and retention among early childhood learners. Thus, the referential analysis underscores the educational value of *Omar & Hana* animations, showing that they not only entertain but also serve as discourse-rich resources that strengthen Islamic Education in a child-friendly and accessible manner.

Table 8  
*Assumptions in Year 1 KSSR Islamic Education Textbook*

| Title              | Opinion | Referrer                                                               | Question |
|--------------------|---------|------------------------------------------------------------------------|----------|
| Perhati dan teliti | -       | The text and pictures show a true Muslim.                              | -        |
| Baca dan fahami    | -       | The text and pictures list the five Pillars of Islam.                  | -        |
| Baca dan hayati    | -       | Text and pictures relate to Pillars of Islam in life.                  | -        |
| Tindak pintar      | -       | Text and pictures list the efforts to be made of each Pillar of Islam. | -        |

## CONCLUSION

Discourse in animated videos is critical because it shapes how messages are communicated and received by children. In the case of Omar & Hana, discourse is embedded in narratives, songs, dialogues, and visual cues that simplify Islamic concepts for early learners. The effectiveness of this discourse lies not only in the content delivered but also in the feedback mechanisms that indicate how well the message resonates with its audience. Although the YouTube channel Omar & Hana: Islamic Cartoon for Kids disabled viewer comments, the number of likes and views serves as a proxy for evaluating discourse success, showing audience engagement and acceptance. More importantly, the discourse within these animations contributes significantly to children's readiness before entering Year 1, preparing them emotionally and socially for transitions such as adapting to new schools and teachers. Thus, discourse in animation is not merely about storytelling; it is a structured educational tool that bridges entertainment with pedagogy, ensuring that values and lessons are internalised in ways that are accessible, memorable, and impactful for young audiences.

The influence of pedagogy in Islamic Education necessitates the involvement of parents in the learning process of their children. Teachers can effectively engage children by utilising animation techniques to enhance comprehension of specific topics. Preparation before following a topic in the classroom is essential to

increase students' motivation to continue receiving the knowledge taught by teachers. Obstacles to learning also make students less motivated to learn and less interested in a subject. Parents can make efforts before entering primary school to guide children to forms of animation suitable for their age. Furthermore, the producers of animated videos like this need to be more active in producing animated videos so that the diversity of these videos can prevent children from browsing other inappropriate websites. Recommendations for the study of animation discourse among children need to be increased so that the production of this knowledgeable animation video can continue and be used by all parties.

In addition, future research can focus on animation videos available on YouTube and match them with the school's Islamic Education syllabus. This study focused only on one topic in Islamic Education and a few animated videos that were suggested according to the topic. Although there are various forms of children's animation on YouTube, determining animated videos based on topics taught at school needs to involve several interested parties for this effort to provide the best results. There is a need to study the discourse of animation among children in the future. This will ensure the continued production and accessibility of educational animation videos. This is because the determination of this animated video is not only viewed in general, but linguists, teachers, and lecturers must be involved to ensure that vocabulary, themes, images, colours, and storylines

are appropriate to the children's level and understanding.

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