

CONSTRUCTING MULTICULTURAL NARRATIVES: A STUDY OF ATTITUDINAL THEMES IN UPIN & IPIN'S RELIGIOUS FESTIVAL EPISODES



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Abstract

This study explores the portrayal of attitudes towards religious multiculturalism in the animated series Upin & Ipin, focusing on episodes centered around Hari Raya, Deepavali, and Gong Xi Fa Cai. Given the rich diversity present in human societies, understanding how media representations handle multicultural interactions is crucial. Utilizing a qualitative approach, this research conducts a library-based analysis of historical and philosophical concepts related to multiculturalism. The investigation aims to examine and interpret the series' depiction of attitudes towards religious diversity and their practical implications for multicultural interactions. The findings reveal four key attitudes promoted within the series: tolerance, harmony, fairness, and respect. These attitudes are not only depicted within the series but also reflect practices that can be applied to real-world multicultural contexts. The study concludes that these attitudes are not merely fictional portrayals but reflect practical approaches that can be applied in real-world multicultural settings. Upin & Ipin serves as a model for fostering positive intercultural relationships by illustrating how empathetic and respectful interactions can contribute to a more harmonious society. The series provides an effective framework for addressing and navigating religious diversity, offering valuable lessons for both individuals and communities striving to cultivate inclusive and supportive environments.

Abstrak

Studi ini mengeksplorasi penggambaran sikap terhadap multikulturalisme agama dalam serial animasi Upin & Ipin, dengan fokus pada episode-episode yang berpusat di sekitar Hari Raya, Deepavali, dan Gong Xi Fa Cai. Mengingat keragaman yang kaya yang hadir dalam masyarakat manusia, memahami bagaimana representasi media menangani interaksi multikultural menjadi sangat penting. Dengan menggunakan pendekatan kualitatif, penelitian ini melakukan analisis berbasis pustaka terhadap konsep-konsep historis dan filosofis yang terkait dengan multikulturalisme. Investigasi ini bertujuan untuk memeriksa dan menafsirkan penggambaran serial tersebut tentang sikap terhadap keragaman agama dan implikasi praktisnya terhadap interaksi multikultural. Temuan-temuan tersebut mengungkap empat sikap utama yang dipromosikan dalam serial tersebut: toleransi, harmoni, keadilan, dan rasa hormat. Sikap-sikap ini tidak hanya digambarkan dalam serial tersebut tetapi juga mencerminkan praktik-praktik yang dapat diterapkan pada konteks multikultural dunia nyata. Studi ini menyimpulkan bahwa sikap-sikap ini bukan sekadar penggambaran fiktif tetapi mencerminkan pendekatan praktis yang dapat diterapkan dalam lingkungan multikultural dunia nyata. Upin & Ipin berfungsi sebagai model untuk membina hubungan antarbudaya yang positif dengan mengilustrasikan bagaimana interaksi yang berempati dan penuh rasa hormat dapat berkontribusi pada masyarakat yang lebih harmonis. Seri ini menyediakan kerangka kerja yang efektif untuk menangani dan menavigasi keberagaman agama, menawarkan pelajaran berharga bagi individu dan masyarakat yang berupaya menumbuhkan lingkungan yang inklusif dan mendukung.



INTRODUCTION

The most critical period in the life of every individual human being is childhood because it is the learning period that determines the character and nature of each individual as an adult. Although childhood is a world of play, childhood also determines the adulthood of each human being. Childhood is a period of gaining experience and growing character. Thus, spectacle is one factor that influences the formation of each individual's character. One of the good shows that foster good character in individual children is the Upin and Ipin series because it applies community attitudes in the face of religious multiculturalism, which can be instilled in each child (Kartikowati, 2020).

The Upin and Ipin series is Moh's work. Nizam Abdul Razak, Moh Sofwan Abdul Karim, Usamah Zaid, and the owners of Les' Compaque. The series is an animated cartoon from Malaysia released on September 14, 2007, in Malaysia and aired on TV9. The series is known in Malaysia and was broadcast in Turkey in 2008. It has been translated into Turkish on Hilal TV television broadcast. In addition, the series also reached Indonesia, where it was first broadcast on TVRI broadcast. Then, in 2008, it was broadcast on TPI, which has now changed to MNCTV broadcast. The meaning contained in this series is about life side by side with different beliefs but looks harmonious and peaceful (Syaidah, 2020).

The series was created to introduce children to the realities of life regarding multiculturalism or differences in Malaysia. This series can show the diversity of ethnicity, nation, and religion as it happens in real life. Children's age is when they have fun watching movies or children's series, and the series that children tend to watch shows imaginary or animated characters. The age of children tend to do or imitate what they see, so this series is excellent to watch for children and also adults and all circles because it teaches attitudes towards multiculturalism (Darmawati, 2020).

Multiculturalism is the diversity in social life that allows humans to interact over cultural, ethnic, national, and even religious differences. Multiculturalism is an attitude that recognizes the existence of different cultures that can exist and develop in an environment or group. Meanwhile, religious multiculturalism is an attitude of mutual acceptance and respect for the diversity of beliefs each person embraces (Mahfud, 2006).

Based on the previous searches that the author conducted related to this research, several scientific works were found that have similarities with the study, including first, research undertaken by Darmawati in 2020 entitled Values of Multiculturalism Education in Upin and Ipin Children's Films which focuses on examining the value of multiculturalism education contained in the Upin and Ipin series in general. Second, research conducted by Idhan Parau in 2020 entitled Values of Tolerance in Upin and Ipin Films Relevance to the Indonesian Context focuses on examining the value of tolerance, which is a branch of the value of religious multiculturalism in general in the Upin and Ipin series.

The third research conducted by Kurniati in 2021, entitled The Concept of Interfaith Harmony and Tolerance in Upin and Ipin Films, focuses on the value of harmony and tolerance and is a branch of the value of religious multiculturalism in depth in the Upin and Ipin series. The fourth research conducted by Yusnil Khoiriah Siregar et al. in 2022, entitled Islamic Education Values Based on Multiculturalism in Upin and Ipin Films, focuses on the value of Islamic education patterned after multiculturalism in the Upin and Ipin series. The fifth research conducted by Heri Cahyono and Yeni Susanti in 2019 with the title Values of Multiculturalism Education in Upin Ipin Animated Film Episode Tomorrow's Feast Day, Gong Xi Fa Cai and Deepavali focuses on the value of

multiculturalism education applied in the Upin and Ipin series specifically and precisely specific episodes.

Based on previous research, research has yet to be found to examine how to apply attitudes in the face of religious multiculturalism in the Upin and Ipin series of Hari Raya, Deepavali, and Gong Xi Fa Cai episodes. This qualitative research uses the concept method throughout history in literature (library research), which means that this research will analyze the application of religious multiculturalism attitudes in the Upin and Ipin series of Hari Raya, Deepavali, and Gong Xi Fa Cai episodes. It will be discussed why the attitude of religious multiculturalism in the Upin and Ipin series needs to be an article; the reason is the need for recognition and examples of the application of attitudes in dealing with religious multiculturalism so that it can be an example and applied in everyday life as a multicultural society. The first step is the data collection technique of observation and documentation techniques. The observation technique is observation and systematic recording of the elements seen in a symptom of the object of research. The documentation technique looks for data about things in the form of notes, books, transcripts, journals, theses, etc.

RELIGIOUS MULTICULTURALISM SOCIETY

Religious multiculturalism is a society in which religious diversity exists in an environment, and each individual is willing to accept, recognize, and provide space and opportunities for other religions to develop a culture of trust between differences and diversity. In short, it can also mean many religions. In addition, it can also be referred to as coexistence between humans who hold different beliefs but consider them equal and interact with each other. The society in question is pluralistic and consists of various beliefs (Mahendrawati & Ahmad, 2010).

A multicultural society is a group composed of various forms of life and the way they address, accept, and recognize differences. One feature of a multicultural society is the recognition and assertion of differences in individual and societal degrees. Simply put, a multicultural society consists of various ethnicities, religions, cultures, and races that interact with each other in social life.

Every human will always see and witness, even meet and experience or interact with other individuals or groups of people who are different from themselves. Differences are not only skin or physical differences but also differences in norms, ideologies, thoughts, religions, and beliefs. A multicultural society is a human life that coexists and interacts with each other and has diversity and many religions. Multicultural societies recognize and respect the differences that exist. (Al-Makin, 2016).

Religious multiculturalism is a value that prioritizes diversity, tolerance, and differences in religion. This value is important to instill and apply by every human being because humans are multicultural or diverse. There are two hundred countries in the world, so it can be concluded that there are two hundred more diversity and differences. This is a big challenge for humans in realizing unity, integrity, and prosperity.

Many conflicts arise due to differences. Therefore, the cultivation and application of the value of religious multiculturalism can be used to resolve these conflicts. It is not easy to realize the cultivation of the value of religious multiculturalism as a solution to resolving a conflict. One of the efforts that can be made to realize this is by instilling this value since childhood. Instilling this value is not enough to convey it verbally; it is accompanied by action. Childhood is a time of imitation and high curiosity, so it will be easier to model this attitude with action.

UPIN AND IPIN SERIES HARI RAYA, DEEPAVALI, AND GONG XI FA CAI

Upin and Ipin is a children's cartoon series released on September 14, 2007, which airs on Malaysia TV according to the origin of the series. Upin and Ipin is a cartoon series that depicts the life of twins who are children in a village called Kampong Durian Runtuh. It is said that these twins are orphans and were orphaned when they were babies, so they live with Opah and her brother. Upin and Ipin are still five years old and attend school at Tadika Mesra, which is not far from their house. The series tells the story of the different religions practiced by the residents of Kampong Durian Runtuh, but the community still lives in harmony and peace. Tadika Mesra students come from different religions. Uniquely, this series is aired as a cartoon, which children will certainly like (Basirudin, 2010).

1. Hari Raya

A holiday is any day celebrated by a group commemorating a religious festival. Here, the researcher focuses on Eid al – Fitr. Eid al – Fitr is a Muslim holiday held precisely on the 1st of Shawwal, after the end of the month of Ramadan. Eid al – Fitr has many meanings. For the majority of Muslims, Eid al – Fitr means a return to purity. Eid al – Fitr can be interpreted as a day of celebration and tradition that is carried out repeatedly every year with various provisions carried out by people who are Muslims. In addition, some interpret Eid al – Fitr as a spirituality, namely, returning to a pure heart, soul, and mind (Madjid, 2000).

2. Deepavali

Deepavali, also known as Diwali, is a festival filled with light, or, in short, the feast of light. Deepavali is a Hindu – Indian holiday. For Hindus, it is the celebration of victory over darkness, good over evil, and knowledge over ignorance. The word Deepavali is taken from Sanskrit, which means rows of light. For Hindus, Deepavali is the most crucial celebration in their religion, just as important as Christmas for Christians (Channel, 2024).

3. Gong Xi Fa Cai

Gong Xi Fa Cai is an expression of prayer for celebrating the Chinese New Year. This word is often spoken by Chinese people when celebrating Chinese holidays so that future life is full of blessings and happiness. This new year, known as the Chinese New Year, is the most important day of celebration for the Tinghoa people, which starts from the first month of the Chinese calendar until Cap Go Meh on the 15th when the moon is full (Veronica et al. Susanto, 2019). The word Chinese New Year is taken from two syllables, namely "im," which means month, and the word "lek," which means calendar. So, Chinese New Year is a celebration held by farmers in China on the first day of the first month of the new year (Cheristien & Eko, 2019).

ATTITUDES IN FACING A SOCIETY OF RELIGIOUS MULTICULTURALISM

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One way to instill the value of religious multiculturalism in a person is through visual media, namely the Upin and Ipin series. At first glance, this series looks like a children's entertainment animation, but if examined and understood, each storyline has implied messages. The series tells the story of life in a village where diversity ranges from ethnicity, culture, and religion. The series creates episodes about three religious holidays: Hari Raya, Deepavali, and Gong Xi Fa Cai. Therefore, it can be concluded that there are several attitudes in dealing with religious multiculturalism applied in this series, including:

1. Tolerance Attitude

Tolerance comes from the Latin word "tolerare," which means patience, the concept of patience with everything (Bakar, 2015). Tolerance can be interpreted as the attitude or behavior of a human being who obeys the rules and appreciates and respects the behavior of other humans. It is an attitude or action that does not discriminate, blame or corner different groups in the religious and social context.

Religious tolerance is the scope of the problem of beliefs or beliefs contained in the self and heart of each human being related to aqidah and divinity. Tolerance is freedom, and religious tolerance is the freedom given to every human being to believe in which god and religion the individual will believe and embrace. It also provides freedom to worship the religious teachings the individual human being embraces (Fitriani, 2020). As explained in Q.S Al – Baqarah verse 256 (Agama, 2010):

Meaning: *"There is no compulsion in embracing the religion (Islam). Indeed, the right way is clear from the wrong way. Whoever disbelieves in tagut and believes in Allah has indeed held fast to a very strong rope that will not break. Allah is all-hearing, all-knowing."*

This verse explains that there is no coercion of any human being to embrace one religion or belief. Each individual is given the freedom to choose a religion according to their respective beliefs and beliefs, which, according to them, is the correct religion, and all humans have been given instructions on the right path and the wrong path so that they can choose which path they will take. All humans are given the freedom to choose that path.

Speaking of tolerance contained in the three episodes studied, this series shows that the majority are Muslims, but they can provide a place for people of non – Muslim religions. The series tells that the majority of Muslims can accept Hindu and Confucian people well and can even live in peace and tranquility when side by side with people of different religions.

2. Attitude to Maintain Harmony

Simply put, the word rukun or kerukunan means peace. In the Indonesian Dictionary of the Ministry of Education and Culture, in the third printing of 1990, harmony refers to the state of living in harmony or an association based on help and friendship (Poerwadarmita, 1980). In Islam, harmony is a good relationship between religions or between one religion and another. Religious harmony in Islam does not mean justifying and recognizing all religions and beliefs that exist today, nor does it mean recognizing all religions are the same, let alone justifying the procedures of all religions are correct, but the religious harmony in question is to recognize the diversity of beliefs and beliefs in society without interfering with the beliefs of others (Azra, 2020).

Harmony fosters an attitude of mutual understanding or care among fellow human beings despite their different beliefs, ethnicities, or races. It is the attitude of respecting and allowing a stance, opinion, view of belief, or others that are different from one's own stance. Another meaning is to bring together people or groups from different religions or ideologies to work together on specific issues. Every religion contains two kinds of truth, namely practical and normative truth (Hamidah, 2016).

Harmony is seeing that all humans have the same position. Azyumardi Azra says that Harmony believes that truth exists not only in one group but also in others (Azra, 1999). On the other hand, Paulus Wirutomo also argues that Harmony is an effort to unite social beings by providing a sense of comfort and tranquility for both individuals and groups, using certain concepts to create social integration in society (Wirutomo, 2012).

Religious harmony does not require other groups with different beliefs to embrace the same beliefs as us. Azyumardi Azra said that the peak of harmony is sincerely accepting that Pancasila is the basis of the state and national ideology (Azra, 2020), Especially the first Pancasila, namely the divinity that is almighty. In order to create religious harmony, every individual human being must be aware of their differences, including religious differences. Humans can coexist regularly and peacefully despite having different beliefs that are embraced (Wirutomo, 2012).

Religious harmony can be interpreted as an attitude of tolerance in religion. Namely, it includes a belief in every human being related to the creed or divinity believed by religious people. Religious harmony gives freedom to each individual to believe and embrace the religion chosen and believed in his heart and also respects and allows for the teachings and rituals of the beliefs he adheres to (Fitriani, 2020). Inter-religious harmony is the harmony that exists between people of different religions or, more simply, the harmony that exists between followers of different religions.

From the explanation above, it can be concluded that harmony is an effort made to achieve peace or tranquility in human life as social beings by tolerating each other by not scoffing at each other and blaming the beliefs and beliefs of a person or group of people who are different from those we profess or in other words realizing and appreciating that truth does not only lie in one person or group, but the truth also exists in other groups or individuals. Then, the relationship between the Upin and Ipin series is that in this series, they apply the value of harmony with evidence that they live in harmony even though they have different beliefs; in the series, they do not favor one correct belief.

Evidence that the Upin and Ipin series contains the value of religious harmony, for example, is applied in the three episodes researchers will describe, namely in the Hari Raya, Deepavali, and Gong Xi Fa Cai episodes. These three episodes tell the celebrations of the holidays of three different religions, namely Islam, Hinduism, and Confucianism. These three episodes tell about life in the village of Durian Runtuh, which gets along well, respects the celebrations of different religions, and participates in helping the smooth celebration of the holidays of each religion:

1. Being fair and equal

Justice and equality are interrelated, where equality is part of justice. Equality is equality, which means having the same level, the same position, equal, not higher or not lower (Cahyono & Yeni, 2019). Meanwhile, justice can be defined as balance, equality, nondiscrimination, none-sidedness, equal treatment, or any combination. Many things can define justice. In social life, justice is an absolute requirement in human relations (Faturochman, 1999).

Justice is suitability or professionalism, balance, impartiality, and adherence to the truth, not arbitrary (Dery, 2002). In short, justice is each individual giving his rights and obligations, meaning the fulfillment of the rights of each person, which each person also gives to try to fulfill the good for all people towards each other (Fachri, 2018). Justice is explained in QS. Al – Maidah verse 8:

Meaning: *"O you who believe, be ye upholders of justice, bearing witness for the sake of Allah, even if it be against yourselves or against your parents and relatives. If the defendant is rich or poor, Allah knows better."*

This verse explains that justice is not only for Muslims but also for non – Muslims, being fair not only for fellow religions but also for other humans of different religions (Fachri, 2018). Speaking of justice, the value of justice contained in this series is presented. Namely, every religion has the same right to practice their respective religious worship.

It can be seen in the three episodes that each religion can freely celebrate their religious holidays without harming other people or parties, finally creating a desire to know and understand each other's differences between fellow humans. Islam explains that human differences do not lie in the color of their skin, tribe, or nation but in the level of piety in humans.

Respect is an attitude of respect for others; in social life, every individual should have a conscious attitude that every human being must be able to accept other humans without any discrimination or distinction of differences in terms of ethnicity, race, genre, language, and even beliefs. An attitude of respect is undoubtedly essential for every individual human being. Every individual human being comes from the same creation, namely God's creation. So, it is clear that every human has love and heart entrusted or given by God to him.

This is why humans always love and want to be loved by others. God has entrusted a conscience to every human being, so there is no reason why humans cannot respect and love other individuals, especially with the existence of human rights, which is one of the reasons why every individual must respect other individuals (Panjaitan, 2014).

ACTORS' ATTITUDES TOWARDS RELIGIOUS MULTICULTURALISM IN THE UPIN AND IPIN

Humans as social creatures cannot be separated from the multicultural nature, which recognizes diversity from ethnic diversity, race, culture, language, and even belief or religion. Diversity occurs not only between countries but also within the family or community. Interaction between fellow humans has a significant influence, so everyone must have a social spirit to understand existing multiculturalism. Three things determine a person's ability in a multicultural society: friends, a friendly nation, and compassion (Agus, 2019).

Applying attitudes in the face of multiculturalism in each individual is important in order to create an attitude of mutual respect and harmony in a life full of diversity and differences. One of them is in terms of religious diversity by recognizing different beliefs. One of the cultivation and application of attitudes towards multiculturalism is found in the Upin and Ipin series. A series is not just a recording of a play scene between characters played by humans, but can also be produced from animated cartoons made through a certain process such as this

series. Attitudes in dealing with religious multiculturalism contained in the Upin and Ipin series of the three episodes include:

1. Hari Raya Episode

a. Accepting Differences with Tolerance

In this episode, it can be seen that the community is tolerant. At the beginning of the video, it shows that almost all residents of Durian Runtuh village, especially friends and closest neighbors, come to Upin and Ipin's house to welcome Eid al – Fitr. Guests who come are not only Muslims but also non – Muslims, such as Mei – Mei, Ah Tong, Jarjit, and Uncle Muthu, who are Confucian and Hindu. Furthermore, it can be seen when Uncle Muthu wishes everyone a happy Hari Raya when entering the house. In addition, at the end of the video, everyone can be seen wishing a happy Eid al – Fitr to the Muslim audience. Here, other religions apply tolerance to Islam by joining the Eid celebration and congratulating the adherents of these religions. In addition, Muslims also tolerate and respect guests who come even though they come from different religions. They also do not mind adherents of other religions enlivening the Eid celebration together.

b. Living in Harmony

In this episode, it can be seen that the community lives in harmony; it can be seen throughout the video that all the guests who attended the Eid celebration at Upin and Ipin's house looked harmonious, even though those who came were not only Muslims. In addition, Non – Muslims also talked about their happiness because they could feel the sensation of Muslim holidays; the next attitude of harmony is that Muslims do not mind Non – Muslims who enjoy food on the special day of their religion. Here, it can be seen that they all apply harmony in multicultural social life; at that time, there was no quarrel or insult to each other even though those who came to celebrate were not only Muslims but also Non – Muslims. They were polite when they joined the celebration, creating harmony.

c. Be Fair

In this episode, a fair and equal attitude can be seen; it can be seen that all the people of Durian Runtuh village are allowed to come to Upin and Ipin's house to stay in touch on Eid al – Fitr, including those from non – Muslims. It can be seen that the guests are not only Muslims but Hindus, and Confucianists such as Uncle Muthu, Mei – Mei, Jarjit, and Ah Tong are also present. In addition, all guests get the same right to enjoy the sensation of feast day by enjoying the food Opah has provided. Here, it can be seen that Muslims apply a fair and equal attitude to everyone; they do not issue religious differences when receiving guests to enliven the Eid celebration. All people, including Non – Muslims, have the same right to celebrate and enjoy the food and feel the sensation of the holiday (Shizu et al., 2024).

2. Deepavali Episode

a. Accepting Differences through Tolerance

In this episode, mutual tolerance is applied; it can be seen that during the Deepavali celebration, most of the residents of Durian Runtuh village attended to enliven it without regard to differences in ethnicity, religion, race, and culture. They appreciate invitations from other religions to attend Deepavali celebrations even though they do not adhere to Hinduism. It can also be seen that they congratulate the adherents of Hinduism for celebrating the holiday. It can be seen when Upin, Ipin, and

their friends say Happy Deepavali to Uncle Muthu in front of his house. Their arrival was welcomed with thanks, and invited them to enter the house so they could join the Deepavali celebration. From here, it can be seen that all Muslim and Confucian communities apply tolerance by participating in the Deepavali celebration and congratulating Hindus for the celebration. In addition, Uncle Muthu, a Hindu, does not mind guests from other religions enlivening the celebration of his religion.

b. Living in Harmony

In this episode, it can be seen that there is a harmonious life can be seen during the Deepavali celebration; most of the Durian Runtuh villagers are present and celebrate at Uncle Muthu's house, including adherents of other religions. It can be seen that some of the people of Durian Runtuh village, who are predominantly Muslims, are present, including Upin and Ipin, and Atok Dalang, the oldest and most respected person there, is also present. All the guests joined in eating the food, singing, and dancing to enliven the occasion. During the celebration, there was no fighting or insulting of each other, even though it was not only Hindus who came. This shows that they all live in harmony despite being from different religions. Everyone who comes to celebrate Deepavali is happy by singing, dancing, and eating the food provided. In addition, all guests are polite when celebrating, and Hindus seem happy to celebrate without disputing the arrival of guests from other religions.

c. Be fair and equal

In this episode, there is a fair and equal attitude; it can be seen when Uncle Muthu invites Upin, Ipin, and their friends to be able to attend the Deepavali celebration at his house because there is much food provided, and he can enjoy all of them. In addition, it is also seen that during the celebration, all guests have the same right to enjoy food and feel happiness on the day of the celebration by dancing and singing together. It can be seen that the hosts and guests of Hindu and other religions are happy to enjoy the celebration. There is an attitude of fairness and equality where everyone can celebrate Deepavali, even if they are not Hindus. In addition, there is no difference between them in enjoying the food, singing, and dancing in the celebration even though they do not believe in the same religion.

d. Mutual Respect

In this episode, there is an attitude of respect; it can be seen when Upin and Ipin help Uncle Muthu find Pelita, which will be used as property during the Deepavali celebration, then decorate the front of the house the day before the celebration without his knowledge. Meanwhile, Uncle Muthu was sad inside his house because his lamp had broken. After the decoration was complete, they called Uncle Muthu to see the result; when he came out of the house, he was surprised to see the decoration and his lamp, which made him immediately thank them for helping to get a lamp and decorate his house. Here, it can be seen that Uncle Muthu appreciates the hard work of Upin and Ipin, who helped him prepare for the Deepavali celebration. He expressed his gratitude and appreciation for their goodwill for helping him so that the celebration could still be carried out festively, even though he had previously felt hopeless because of the accident that made his lamp (Hafiz, 2018).

3. Gong Xi Fa Cai Episode

a. Accepting differences by way of Tolerance

In this episode, mutual tolerance is implied. It can be seen when Mei – Mei gives her friends oranges because she will have Chinese New Year at her house in a few days. In addition, it can be seen that during the Gong Xi Fa Cai celebration at Mei – Mei's house, most of the residents of Durian Runtuh village were present to enliven it without regard to differences in ethnicity, religion, race, and culture. Upin, Ipin, and their predominantly Muslim friends also attended the celebration. The next attitude of tolerance is seen during the celebration when they say Gong Xi Fa Cai to Mei – Mei when visiting her house in order to enliven the Chinese New Year holiday that is being held.

Furthermore, the end of the video shows all guests, including Muslims, saying Happy Chinese New Year Gong Xi Fa Cai to the audience who are Confucian. From here, it can be seen that they all apply an attitude of tolerance, including sharing food and respecting each other's gifts despite different beliefs. In addition, Muslims and Hindus are seen congratulating the Confucianists on the Chinese New Year celebration and participating in the festivities.

b. Living in Harmony

In this episode, it can be seen that the community lives in harmony, namely when Upin, Ipin, and their predominantly Muslim friends participate in celebrating the Chinese New Year at Mei – Mei's house. Even Atok Dalang, the oldest and most respected person there, was also present. Everyone present looks happy celebrating by enjoying the food and seeing the lion dance performance, a requirement and characteristic of the New Year celebration. Here, we can see the creation of a harmonious life, namely, when the Chinese New Year celebration takes place, there is no quarrel or insult to each other even though those who come are not only Chinese. All guests look polite when celebrating by enjoying the food and the lion dance performance. This reflects the attitude of harmony between religious communities.

c. Be fair and equal

This episode shows a fair and equal attitude when Mei – Mei allows her Muslim friends to join the Chinese New Year celebration at her house. This indicates that everyone has the right to feel the happiness and festivity of the Confucian holiday even though they do not come from the same religion. In addition, it can also be seen when Opah asks Upin and Ipin to stay at Ah Tong's house on the first day of the Gong Xi Fa Cai celebration, even though they were not invited. Furthermore, it can also be seen when Ehsan confirmed the departure of the celebration to Upin and Ipin because he had bought Chinese clothes to celebrate Gong Xi Fa Cai. However, they did not have these clothes, which confused him, and Opah immediately advised them to go even though they were wearing Muslim clothes, which were essential to be polite. From here, it can be seen that the attitude of fairness and equality includes that they must come to Ah Tong's house as neighbors because they come to Mei – Mei's house as neighbors so that there is no favoritism. In addition, it is also seen that everyone can participate in enlivening this celebration even though they do not wear Chinese clothes. This indicates that everyone has the same right to enliven the celebration even though they do not wear the typical clothes for the celebration.

d. Mutual respect

In this episode, mutual respect can be seen when Mei – Mei offers her friends to stay in touch on the second day of Chinese New Year because she will visit her grandmother's house and celebrate with her family. Her friends agreed because they respected her decision. In addition, it can be seen when Mei – Mei and her mother invite all guests to enter their house, including all non – Confucian people, to enjoy the food provided. Another attitude of respect can be seen when Mrs. Mei – Mei shows a variety of halal food dishes that all religions, especially Muslims, can eat because the majority of those who come are Muslims. From here, it can be seen that they respect each other, such as Upin, Ipin, and their friends appreciate Mei – Mei's decision to receive guests on the second day of the Chinese New Year celebration. In addition, it can be seen that Mei – Mei respects her predominantly Muslim friends so that they make halal food to enjoy it (Sarjan, 2021).

CONCLUSION

Religious multiculturalism is a value that emphasizes diversity, tolerance, and differences in religion. Religious multiculturalism is diversity in religion, both in terms of culture and celebration. These three episodes depict how the people in the series can live peacefully despite the various cultures and religions. The Upin and Ipin series of Hari Ray, Deepavali, and Gong Xi Fa Cai episodes contain the value of religious multiculturalism.

Several attitudes need to be applied in dealing with religious multiculturalism in the three episodes of this series, including the tolerance that is applied to the attitude of sharing food even though they have different beliefs. Besides, every religion has the right and freedom to worship and celebrate their religious holidays. Living in harmony, namely good relations between people by helping each other. Being fair and equal means that each religion can celebrate its respective holidays and provides opportunities for anyone who wants to join in celebrating these holidays. Respect for each other is seen as they appreciate the celebrations of different religions without blaming and mocking them and participating in the celebration of the holidays of each religion.

The planting of the four attitudes in dealing with religious multiculturalism applied in the Upin and Ipin series in the three episodes above can avoid some conflicts that might occur due to differences and diversity in social life, including avoiding divisions, strengthening friendships, training oneself to respect each other, strengthening faith and fostering compassion. As seen in the series, all these conflicts can be avoided because they apply and instill the value of religious multiculturalism in each of them.

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