

## **The Role of Family Communication in *Nussa and Rarra* Animated Movie**

**LAMBOK HERMANTO SIHOMBING**

President University, Bekasi

Email: [lambok.president@gmail.com](mailto:lambok.president@gmail.com)

---

*Article received: 23 Februari 2023, Review process: 26 Februari 2023,*

*Article Accepted: 30 Maret 2023, Article published: 30 Maret 2023*

---

### **ABSTRACT**

Language education is essential, particularly for children. Teaching effective communication is not only the parents' responsibility but also the teachers'. Teachers could create a more enjoyable learning environment by showing movies in class. *Nussa and Rarra* is one of the suggested animated films that provide effective communication for children, particularly elementary school students. They are expected to communicate appropriately with their parents or teachers. Thus, this study aims to analyze the language use in *Nussa and Rarra*, "Di Rumah Aja" episode. The authors used a qualitative methodology and used Manon de Reeper's *Mise en Scene* theory and Rolland Barthes' *Semiotics Approach*. The authors analyzed the language usage using data from articles and other literary works. The result shows that film *Nussa and Rarra* attempts to persuade parents and teachers that must instruct and model good language communication with their children from an early age.

**Keywords:** communication; education; family; language

### **INTRODUCTION**

Communication is the foundation of social interactions, and quality determines the relationship's success or failure. It is required in all relationships. Communication requires attentiveness, availability, comprehension, mutual regard, and emotion. The essence of communication knows how to offer and how to receive (Runcan et al., 2012). Communication is the natural process of communicating thoughts, facts, emotions, and sentiments from one person to another within a given time frame. Parent-child communication is not always difficult but requires specific abilities, availability, and time. Relationships between parents and children involve major communication exchanges (Runcan et al., 2012). Communication is the flow of information from one person to another so that both parties receive and understand it. Accurate, authentic communication enables family members to feel cared for and listened to and reassures them that their thoughts and ideas have been fully comprehended (Sean Brotherson, 2001).

Positive communication with early children encourages the growth of confidence, feelings of self-worth, and positive interactions with others. It also makes life with young children more enjoyable for parents and children. Positive

---

communication emphasizes the child's dignity and includes both speaking and listening. Communication is both what and how we say something. Positive communication fosters healthy relationships, teamwork, and a sense of self-worth. Ineffective communication can result in children who "turn off" adults, disagreements and squabbling, and feelings of insignificance. When feelings are involved — whether their own or the child's — good communication with youngsters can be challenging for adults. Parents can strengthen their communication with their children in a variety of ways (Peggy O. Harrelson, 2019). Parent-child communication entails more than a mere exchange of words. Through it, the parent aims to be understandable to the child in terms of both the specific and general substance of the communication (Runcan et al., 2012).

In family relationships, communication involves not just what we say or advise but also how we say it and the techniques we employ to convey our views. It has been argued that communication is essential. In other words, even if you are sitting in a corner without conversing with other family members, you are still sending a message, such as "Leave me alone." John Gottman, a recognized authority on family relationships, has discovered that the ratio of good to negative interactions is a crucial distinction between healthy and unhealthy relationships. Improving family connections requires enhancing communication within the family such that it is continuously open, positive, and meaningful (Sean Brotherson, 2001). There are lots of animated movies that portray good communication in a family. Nussa and Rarra is the example.

Nussa and Rarra is a Drama Animation featured on the Nussa Official YouTube channel. On November 20, 2018, an introductory episode or trailer for the two major characters Nussa and Rara was broadcast for the first time. This episode reveals that "Nussa and Rarra" are the names of the two main protagonists in this series. Nussa is Rarra's elder brother. Rarra is only five years old, she is Nussa's little sister. In addition, two other characters join the fun. Umma, the mother of Nussa and Rarra, and Anta, their beloved cat, are the protagonists of the religious genre series (Andi Nur Mauliani S, Prusdianto, 2020).

Communication and the media are extremely influential in society. Ethics and responsibility check this power for the good of society and humanity, resulting in power "with responsibility" as opposed to power "without responsibility." Communication and ethics are both extremely fruitful areas of study; combining their findings can create an even more fruitful area of study. For this reason, and because ethics is an individual trait while morality is a social one, communication and media researchers must comprehend that the world's media systems are governed by various philosophies that shape their ethical conduct. Communication and culture are intertwined; thus, the importance of intercultural communication research. The nature of communication effectively reflects the levels of cultural comprehension and the differences between cultures and groups. Consequently, one must investigate communication in language, semiotics, and representation (Storey, 2021).

In the previous studies, Riskiana Widi Astuti, Herman J. Waluyo, and Muhammad Rohmadi (2019) did a study. Their study examined character education values through the animated film Nussa and Rarra, namely (1) religious character education value, (2) curiosity character education value, (3) friendly/communicative character education value, (4) social care character education value, and (5)

---

responsibility character education value. Since Nussa and Rarra was a popular animated film in Indonesia, the researchers focused on only five character education values. This study employed survey methods and content analysis with qualitative research design because the data was generated as descriptions of speech fragments in the animation film of Nussa and Rarra. The data were then categorised into five utterances containing character education values and analysed. Only five forms of character education were discovered in the dialogue of a Nussa and Rara animated film (Astuti et al., 2019). Then, Dedi Novialdi and Satria Nugraha (2023) did a study that aims to identify the Islamic educational ideals in the animated film Nussa. The research was conducted utilising qualitative methods and content analysis techniques. The findings indicate that the animated picture Nussa contains a significant number of Islamic educational principles, which the researchers have categorised into three categories: moral values, aqidah, and Islamic parenting (Novialdi & Nugraha, 2023). Meanwhile, in this study, the author focused on the language use in Nussa and Rarra, "Di Rumah Aja" as this episode strongly portrays good personality traits among characters and good language communication used by the characters.

## **METHOD**

This study elaborated how good communication in Nussa and Rara animated drama is applied. This study was conducted from January 7<sup>th</sup> to February 21<sup>st</sup>. To analyze how the language use in Nussa and Rarra, the author used *Mise en Scene* approach from Manon de Reeper to see how the movie elements work and Semiotic approach from Rolland Barthes. *Mise en scène* is just as effective as conversation and narrative in conveying meaning to the audience. It is a crucial component of media and film studies analysis since it explains how to recognize significant visual codes and how some may have employed them to produce meaning (Insider, 2020). According to (Manon de Reeper, 2016) to analyze and interpret a scene, we must assess who and what is present and their relative positions; we must also take into account make-up, expressions, attire, setting, appearance, props, sounds, and lighting (Manon de Reeper, 2016). There are several aspects of the film that could be analyzed.

First, editing. Time and space are compressed into a single, coherent series of shots through editing. It is generally seamless. It involves slicing and reassembling film fragments (shots) to maintain continuity and cohesion. Usually, pictures are adjusted to show a natural progression of events. A montage is a compilation of edited photos that functions as a unified entity and carries greater significance than each *Mise En Scène* (Manon de Reeper, 2016).

Second, the camera. The camera is one of the most crucial aspects to consider while analyzing a film. It comprises camera angles and shot kinds. A shot consists of a single attempt. It can be used to set the scene or mood and position the audience within the situation. Moreover, the camera position can considerably influence the tone of a film and almost always conveys message (Manon de Reeper, 2016).

The last, lighting. Lighting is essential for establishing a particular mood or ambiance in a film. Even lighting can contribute to and generate meaning in a movie, perhaps unexpectedly. For example, horror films are renowned for their liberal use of lighting to set the mood. Importantly, they rely heavily on the shade to

produce a setting and mood. In addition, according to (The Media Insider., 2017) there are additional ways to interpret cinematography. One of them is to impart significance to the shot. To apply meaning to the shot is to determine how the film attempts to convey a concept, message, or meaning through the lens.

Barthes uses the term orders of meaning (Barthes, 1983). The denotation is the first order of signification, while the connotation is the second. Roland Barthes's concept of semiotic connotations states that when a system analyses a sign, it does not retain its core meaning but attempts to obtain it through connotations. The first order consists of the signifier and signified that are grouped as a sign; this sign is known as the denotation meaning. These signs give rise to a second meaning, another mental notion associated with the sign (signifier). This new classification became known as connotation. According to Barthes's theory (Barthes, 1961) the connotative sign not only has an additional meaning but also comprises the two components of the denotative sign that support its existence. Furthermore, connotation is the sign's concealed meaning as understood by the interpretant. In other words, the connotation is the meaning derived from the interpreter's self-interpretation of the sign. Connotation refers to "second-order signifying systems," additional cultural meanings derived from an image or text. Meanwhile, denotation is the explicit or direct meaning or set of meanings of a word or expression, as opposed to the ideas or meanings associated with it or suggested by it; the association or set of associations that a word typically elicits for the majority of speakers of a language, as opposed to those elicited for an individual speaker due to their personal experience (Muslimin, 2017). The last, the authors finished the entire observation by giving interpretation from the discussion.

## RESULT AND DISCUSSION

To understand the result of this study, the authors analysed the animated film elements of Nussa and Rarra using film technique, *Mise En Scene* from Manon de Reeper and Semiotics approach from Rolland Barthes.

The first observation can be seen in Figure 1, minutes 0:56.



Figure 1. Nussa just finished doing an online class

Source : <https://www.youtube.com/watch?v=8LP1838lsWM>

In this scene (Figure 1), the camera shot focused on Nussa who looked at his laptop. He just finished his online class. As seen above, Nussa's teacher told everybody in her class to say *Alhamdulillah*. Nussa followed what his teacher said. Denotatively, *Alhamdulillah* is an Arabic word used by every Muslim worldwide to

express their gratitude. “*Alhamdulillah* (pronounced “*Al-Ham-Doo-Lil-Lah*”) is an Arabic word. Comprehensively it means “All praise and gratitude belongs to Allah (God)”. It is a positive expression of appreciation to God for whatever happens in the life of a Muslim regardless of the situation” (Abraham, 2018). For Muslims, gratitude to Allah (God) is a way of life. As Muslims, they are always hopeful and constantly seeking ways to appreciate and thank Allah for all His blessings. Regardless of whether the circumstance is “good” or “bad,” this is because, for a Muslim, only Allah possesses ultimate insight. For a Muslim, everything is always positive because Allah knows best. Allah never intends ill will toward His believers (Abraham, 2018).

For further observation, the authors see that the word “*Alhamdulillah*” connotatively means a way to express gratitude for every single thing someone especially a Muslim faces. In this sense, we can see Nussa and his teacher said “*Alhamdulillah*” together as a sign that they have done the activity. Thus, the authors view that the word “*Alhamdulillah*” could be used in any context to express gratitude.

Another perspective can be seen from (McCullough et al., 2002). As a trait, gratitude is viewed as a “virtue” or distinguishing quality of individuals, and its intensity, frequency, and duration can vary (McCullough et al., 2002). Those with a high level of gratitude experience thankfulness more frequently and in a broader range of life circumstances than those with a lower level of gratitude. Moreover, others contend that appreciative people have a lower threshold for expressing thankfulness (Rosenberg, 1998) and tend to linger on the positive and experience happiness when they get undeserved presents. To explain this, (Wood et al., 2010) developed the schematic hypothesis, proposing that thankful individuals have a cognitive “lens” that affects how they perceive the environment. Compared to “less thankful” individuals, grateful individuals are more likely to understand the practical activities of others as more costly to the other, to perceive others as more altruistic, and to place a higher value on their deeds.

The following analysis can be seen in the scene on minutes 1:43, Figure 2.



Figure 2. Umma gave advice to her kids

Source : <https://www.youtube.com/watch?v=8LP1838lsWM>

In this scene (Figure 2), the camera shot focused on Umma. Umma was giving advice to Nussa and Rarra as they felt bored staying home and studying at home. They wanted to have fun with their friends at school and play outside in the park. Then, Umma said, “Be patient, Honey! Nussa and Rarra are not the only

---

ones who have to study at home.” In this scene, the authors view there are some good words uttered by Nussa and Rarra’s mom. They are, “be patient and Honey”. Denotatively, the phrase “be patient” means “able or willing to bear” (*Definition of PATIENT*, 2022). Another meaning of “patient” is “able to remain calm and not become annoyed when waiting for a long time or when dealing with problems or difficult people” (*Patient Definition & Meaning|Britannica Dictionary.*, 2022).

For further context, the word “patient” as an adjective and “patience” as a noun based on Islamic perspective is described as one of the paths that lead from darkness to light. It is an attribute of morality that is superior to, all-encompassing, and vastly distinct from the behavior of most people in their daily lives. True patience is a moral trait exhibited in the face of adversity and every circumstance. In addition, it needs the demonstration of determination and constancy during times of ease and difficulty, and it is a lifelong endeavour that never strays for even a moment. Allah (God for Muslim) provides the most illuminating instances of patience in the lives of the Prophets because they exhibited patience while preaching Allah's religion and living a moral life. They never strayed from their allegiance to Allah, and they were patient individuals who sought only Allah's approval. Allah commands the faithful to adhere to the morality of the Qur'an without revealing weakness as long as they are alive. To complete this duty, the faithful must develop the supreme quality of patience resulting from their faith. Those who discover the secret of patience can exhibit essential perseverance in every act and prayer. This secret is fairly simple to obtain. Allah reveals His attribute, "Al-Sabur" (The Patient), to people who believe in Him and helps them develop their resolve. The ultimate cause of this enduring patience is the faith of the believers in Allah. They know that Allah's wisdom encompasses all things, that nothing occurs without His consent, and that He conceals hundreds of bounties and advantages behind all happenings. Patience is not a moral trait that makes life difficult for the faithful; rather, it is a type of worship they enthusiastically embrace (Yahya, 2003). Then, according to Merriam Webster, the word “Honey”, denotatively means “a sweet viscid material elaborated out of the nectar of flowers in the honey sac of various bees, a sweet fluid resembling honey that is collected or elaborated by various insects, a loved one, the quality or state of being sweet, and an attractive woman” (*Definition of HONEY*, 2022).

In a closer observation, the authors view that the phrase “be patient” connotatively symbolizes that every human being should be patient in facing any circumstance especially the condition that makes someone tired, bored, and unexcited. In this case, we also view that the scene attempted to show parents’ role that should teach and give advice to their kids nicely when their kids in a boredom. They need to give their kids understanding about the situation.

Further analysis is taken in the scene on minutes 3:19, Figure 3.



Figure 3. Umma gave deeper understanding to her kids  
Source : <https://www.youtube.com/watch?v=8LPi838lsWM>

In this scene (Figure 3), we can see the camera shot focused on Umma, Nussa, and Rarra that were having a conversation. In this scene, Umma said, “Right now, we have many things to be grateful for. *Alhamdulillah*, Abba is still able to meet our daily needs.” The word “grateful” denotatively means “feeling or showing thanks or feeling or showing thanks to someone for some helpful act” (*Grateful Definition & Meaning | Britannica Dictionary.*, 2022). In this scene, the authors see that the word “grateful” uttered by Umma connotatively implies that her family must be thankful for everything they have. Umma also gave an example that Abba, Nussa and Rarra’s father could provide daily needs. In our point of view, we see that Umma tried to give understanding to her kids not to complain for anything they face. She knows that her kids are bored staying and studying at home, and as a mother, she keeps giving advice nicely so that her kids could understand what she means. In this case, we see that way is important and suggested in order to make the kids feel grateful with anything they face.

In a closer context, social factors, such as religion, cultural influences, and parenting approaches, may also influence a person's propensity for gratitude. Multiple research find relationships between aspects of religiosity/spirituality and dispositional gratitude, indicating that religion and gratitude may be related. People who were allocated to pray for their relationship or pray for four weeks expressed greater thankfulness than those assigned to think about their daily activities or to think positively about their companion. However, another study indicated that prompting individuals to consider religious themes did not boost their giving or appreciation (Allen, 2016). Culture may also influence how grateful someone feels. For instance, one study revealed that American males exhibited thankfulness less frequently than German men. In contrast, another study found that American, Brazilian, Chinese, and Russian children displayed distinct forms of gratitude at different ages and varying degrees (Allen, 2016).

Another research examined the influence of parents on their children's thankfulness experiences. For instance, a study of fourth and fifth-grade schoolchildren and their biological parents revealed a small but statistically significant correlation between the self-reported appreciation of the children and their moms, but not their fathers. Another study investigated whether more grateful

parents may have more grateful children and found that more dispositionally grateful parents were more likely to place their children in situations that could elicit sentiments of gratitude, such as volunteering for those in need. Gratitude may also aid individuals with a variety of medical and psychological difficulties. For instance, one study found that more grateful cardiac patients reported better sleep, less fatigue, and lower cellular inflammation levels. Another study found that heart failure patients who kept a gratitude journal for eight weeks were more grateful and exhibited fewer signs of inflammation afterward. Multiple studies have revealed that thankful individuals are less depressed and more resilient following terrible occurrences. Other research suggests that thankfulness may live up to its reputation as the "mother of all virtues" by fostering the growth of other virtues, such as patience, humility, and wisdom (Allen, 2016).

Moreover, scholars have theorized the potential societal benefits of gratitude. For the recipient, experiences of gratitude may lead to a willingness to acknowledge and show appreciation and gratitude for acts of generosity (Roberts, 2012). Expressions of gratitude, which follow naturally from this sense of appreciation (Fitzgerald, 1998) can take many prosocial behavioral forms and be directed back to the giver, other individuals, and the greater community. Some academics consider being grateful is "vital to social interaction" (Buck, 2012).

The following analysis is taken from the scene on minutes 4:17, Figure 4.



Figure 4. Nussa looked sad

Source : <https://www.youtube.com/watch?v=8LPI838lsWM>

In this scene, (Figure 4), we can see the camera focused on Nussa, Rarra, and Umma with some dialogues. Nussa said, "Please, forgive us Umma." In this dialog, the word "forgive" denotatively means "to stop feeling anger toward (someone who has done something wrong) : to stop blaming (someone)" and it is also, "used in speech as a polite way of starting to say something that may seem rude or unpleasant" (*Forgive Definition & Meaning | Britannica Dictionary, 2022*). Meanwhile, in connotative meaning, the authors view that the word "forgive" shows that someone is regretful as what he or she has done. In this case, Nussa had stated that he was bored as he took the online class regularly. He wanted to go outside playing with his friends. However, due to Covid-19, Nussa and Rarra were not allowed. They complained. As their mother had given advice nicely and softly, they understood what their mother meant. Thus, Nussa felt regret with what he said. This scene shows a good example of kids that ask forgiveness to their



parents. When the kids know they have made mistakes, they will not be afraid to say sorry to their parents and promise not to repeat the mistake.

The last observation can be seen in the scene on minutes 5:08, Figure 5.



Figure 7. Nussa and Rarra helped their Mom

Source : <https://www.youtube.com/watch?v=8LPi838lsWM>

In this scene (Figure 5), we can see that Nussa and Rarra helped their Mom. The camera focused on the characters and food and beverages that they packed. In our point of view, we see that this scene attempted to show the personality trait of helping each other. Denotatively, “help” means to do something that makes it easier for someone to do a job, to deal with a problem, etc. : to aid or assist someone, to make something less severe : to make something more pleasant or easier to deal with, or to give (yourself or another person) food or drink” (*Help Definition & Meaning | Britannica Dictionary, 2022*). The researchers view that being helpful is the main aspect that this animated film tried to depict in this scene.

For further research, helping others provides two benefits. It not only helps individuals on the receiving end, but it also makes us, the helper, feel better. The emotional well-being of an individual can be profoundly affected by altruistic actions. Helping others enhances social connection, diverts attention from one's issues, and boosts self-esteem and competence. As a result of enhanced social integration, individuals can live more active lives due to altruism. It reduces stress and its bad effects on the body and can improve an individual's immune system, which aids in illness prevention. Those who help others live longer, and presumably happier, lives than those who do not, according to studies of elderly individuals (*Importance of Helping Others., n.d.*).

From the Result above, the authors could identify several phrases to be discussed (Table 1).

<b>Words Findings</b>	<b>Meanings</b>
<i>Alhamdulillah</i>	Be grateful
“Be patient, Honey!	Able to stay calm and not get upset, especially when something takes a long time.
“Please, forgive us Umma.”	To decide not to be angry with someone, or not to punish them for something bad they have done.
“Help”	a. To do something for someone.

	<ul style="list-style-type: none"><li>b. To provide advice, money, support, etc. to make it possible or easier for someone to do something.</li><li>c. Help yourself to something.</li><li>d. To not be able to stop doing something:</li></ul>
--	---

Source : (Cambridge Dictionary, 2022)

There were several findings in this study. This animated movie attempted to express that all people especially Muslim have to be grateful for everything they have. In a closer context, gratefulness is both a state and a personality trait. State thankfulness is thought to be a good, social emotion experienced when another individual exhibits unmerited kindness or charity (McCullough et al., 2004). (Roberts, 2012) defines episodic thankfulness as an abrupt, intense, and transient physiological shift that co-occurs with sentiments of happiness. Since it demands cognitive sophistication, it has also been seen as a complicated, higher-order emotion. For example, thankfulness requires the capacity to separate oneself from others and to perceive the act of giving as intentional (on the part of the giver) and unmerited (Weiner, 1985). Thus, thankfulness requires a physiological change and a subjective cognitive evaluation of the experience. Another finding is that all people especially in Islam context have to be patient in any challenging situation. It is an attribute of morality that is superior to, all-encompassing, and vastly distinct from the behaviour of most people in their daily lives. True patience is a moral trait exhibited in the face of adversity and every circumstance. In addition, it needs the demonstration of determination and constancy during times of ease and difficulty, and it is a lifelong endeavour that never strays for even a moment. Allah (God for Muslim) provides the most illuminating instances of patience in the lives of the Prophets because they exhibited patience while preaching Allah's religion and living a moral life. The last finding shows that all people in Islam context must help each other. However, the authors see that principle could be applied in any other religions context.

In a closer context, (Ellis, 1986) (p. 107) notes a period during which language acquisition can occur naturally and efficiently. However, after a certain age, the brain can no longer process language in this manner. (Scovel, 1988) (p. 2) defines this critical period in the following manner:

*In brief, the critical period hypothesis is the notion that language is the best learned during the early years of the childhood, and that after about the first dozen years of life, everyone faces certain constraints in the ability to pick up a new language (Scovel, 1988) (2).*

In my perspective, I view that the argument above attempted to describe that early years of childhood is the most critical period in learning language because when the children grow up, they will acquire variety of words. That is why acquiring new good words are crucial for the growth of children communication.

## **CONCLUSION**

To conclude, the authors view that the scenes in Nussa and Rarra episode Di Rumah Aja attempted to show the parents relationship with their kids. As

---

parents, we need to use good communication skills which are using nice and appropriate words when we call our kids or give advice to them. The scenes in above discussion such as *Alhamdulillah*, grateful, patient, forgive are good words that can be applied both by parents and kids. Thus, we view that the language use in this animated film attempts to give a good sample how parents should communicate to their kids and vice versa. The way how to communicate between them is essentially important as it could build and train the kids' characteristic.

The author believes that this research could contribute to the fields of communication and education. Thus, this study is significant and beneficial, particularly for future researchers who might examine the film's elements and interpretations within the contexts of communication and education. Nevertheless, this study has limitations as well. The author utilized only one episode from the animated film *Nussa and Rarra*. It is expected that future researchers will use a variety of episodes to discuss a range of themes.

## REFERENCES

- Abraham, O. (2018). *Meaning of Alhamdulillah - A Complete Guide to Gratitude*. <https://muslimiversity.com/meaning-of-alhamdulillah/>
- Allen, S. (2016). The Science of Gratitude. *University of California at Berkeley Wellness Letter*, 32(6).
- Andi Nur Mauliani S, Prusdianto, A. I. (2020). *Figure analysis at nussa and rara, production of nussa official as a media for early childhood character education*. <http://eprints.unm.ac.id/>
- Astuti, R. W., Waluyo, H. J., & Rohmadi, M. (2019). Character Education Values in Animation Movie of Nussa and Rarra. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 2(4). <https://doi.org/10.33258/birci.v2i4.610>
- Barthes, R. (1961). *The Photographic Message*.
- Barthes, R. (1983). *Element of semiology*. Hill and Wang.
- Buck, R. (2012). The Gratitude of Exchange and the Gratitude of Caring: A Developmental-Interactionist Perspective of Moral Emotion. In *The Psychology of Gratitude*. <https://doi.org/10.1093/acprof:oso/9780195150100.003.0006>
- Cambridge Dictionary. (2022). @CambridgeWords. <https://dictionary.cambridge.org/dictionary/essential-british-english/help?q=>
- Definition of HONEY. (2022). <https://www.merriam-webster.com/dictionary/honey>
- Definition of PATIENT. (2022). [www.merriam-webster.com](http://www.merriam-webster.com).
- Ellis, R. (1986). *Understanding of Second Language Acquisition*. Oxford University Press.
- Fitzgerald, P. (1998). Gratitude and justice. *Ethics*, 109(1). <https://doi.org/10.1086/233876>
- Forgive Definition & Meaning | Britannica Dictionary. (2022). <https://www.britannica.com/dictionary/forgive>
- Grateful Definition & Meaning | Britannica Dictionary. (2022).

- <https://www.britannica.com/dictionary/grateful>  
*Help Definition & Meaning | Britannica Dictionary.* (2022).  
<https://www.britannica.com/dictionary/help>
- Importance of Helping Others.* (n.d.). <https://www.washburn.edu/student-life/recreation-wellness/employee-wellness/documents/Helping-Others.pdf>
- Insider, T. M. (2020). *How to read mise en scène; Visual film analysis explained!*
- Manon de Reeper. (2016). *Film Analysis For Beginners: How To Analyse Movies.* (Kindle Edi).
- McCullough, M. E., Emmons, R. A., & Tsang, J. A. (2002). The grateful disposition: A conceptual and empirical topography. *Journal of Personality and Social Psychology*, 82(1). <https://doi.org/10.1037/0022-3514.82.1.112>
- McCullough, M. E., Tsang, J. A., & Emmons, R. A. (2004). Gratitude in Intermediate Affective Terrain: Links of Grateful Moods to Individual Differences and Daily Emotional Experience. *Journal of Personality and Social Psychology*, 86(2). <https://doi.org/10.1037/0022-3514.86.2.295>
- Muslimin, D. M. (2017). *Denotative and connotative meanings in masha and the bear cartoon movie.* Alauddin state islamic university of makassar.
- Novialdi, D. & Nugraha, S. (2023). Islamic educational values in nussa the movie animation. *Cinematology*.
- Patient Definition & Meaning|Britannica Dictionary.* (2022).  
<https://www.britannica.com/dictionary/patient>
- Peggy O. Harrelson. (2019). *Communicating With Young Children.*
- Roberts, R. C. (2012). The Blessings of Gratitude: A Conceptual Analysis. In *The Psychology of Gratitude.*  
<https://doi.org/10.1093/acprof:oso/9780195150100.003.0004>
- Rosenberg, E. L. (1998). Levels of analysis and the organization of affect. *Review of General Psychology*, 2(3). <https://doi.org/10.1037/1089-2680.2.3.247>
- Runcan, P. L., Constantineanu, C., Ielics, B., & Popa, D. (2012). The Role of Communication in the Parent-Child Interaction. *Procedia - Social and Behavioral Sciences*, 46. <https://doi.org/10.1016/j.sbspro.2012.05.221>
- Scovel, T. (1988). A critical review of the critical period research. *Annual Review of Applied Linguistics*.
- Sean Brotherson. (2001). *Understanding and Strengthening Family Communication.*
- Storey, J. (2021). Cultural Theory and Popular Culture: An Introduction. In *Cultural Theory and Popular Culture: An Introduction.*  
<https://doi.org/10.4324/9781003011729>
- The Media Insider. (2017). *How to read cinematography | Shot analysis explained.*  
<https://www.youtube.com/watch?v=dhWIDCnktwc>
- Weiner, B. (1985). An Attributional Theory of Achievement Motivation and Emotion. *Psychological Review*, 92(4). <https://doi.org/10.1037/0033-295X.92.4.548>
- Wood, A. M., Froh, J. J., & Geraghty, A. W. A. (2010). Gratitude and well-being: A review and theoretical integration. In *Clinical Psychology Review* (Vol. 30,

Issue 7). <https://doi.org/10.1016/j.cpr.2010.03.005>

Yahya, H. (2003). *The Importance Of Patience In The Qur'an*. Goodword Books.