

# Implicature Analysis of Value Elements in Omar and Hana Music Animated Cartoon

**Sharipah Nur Mursalina Syed Azmy**

Center of Foundation and Continuing Education  
Universiti Malaysia Terengganu  
21030 Kuala Nerus, Terengganu, Malaysia

**Isyaku Hassan**

Faculty of Languages and Communication  
Universiti Sultan Zainal Abidin  
Gong Badak Campus  
21300 Kuala Nerus, Terengganu, Malaysia  
Email: isyaku87@gmail.com

**Noor Rohana Mansor**

Center of Foundation and Continuing Education  
Universiti Malaysia Terengganu  
21030 Kuala Nerus, Terengganu, Malaysia

**Siti Zanariah Yusoff**

Faculty of Languages and Communication  
Universiti Sultan Zainal Abidin  
Gong Badak Campus  
21300 Kuala Nerus, Terengganu, Malaysia

**Rosdi Zakaria**

Center of Foundation and Continuing Education  
Universiti Malaysia Terengganu  
21030 Kuala Nerus, Terengganu, Malaysia

**Correspondence:** Isyaku Hassan, Faculty of Languages and Communication, Universiti Sultan Zainal Abidin, Gong Badak Campus, 21300 Kuala Nerus, Terengganu, Malaysia. Email: isyaku87@gmail.com

**Abstract:** Advancements in modern computer animation technology have resulted in substantial production of local music animated cartoons in Malaysia. Although animated cartoons might have a certain negative influence on children's behaviors, some of them contain elements of moral values. Hence, this study aims to identify implicature utterances and explore value elements in the Islamic music animated cartoon, Omar and Hana. A total of five lyrics were subjected to implicature analysis. The data were collected and processed through revision and marking of noble values inherent in the cartoon's songs. The findings revealed that value elements in Omar and Hana animated cartoon include appreciation, kindness, good relationship, love, and gratefulness, as well as respect for neighbors. Additionally, the cartoon teaches children how to thank God, understand the value of education, develop a sense of community spirit, as well as develop affection and maintain a good relationship with one another. Interestingly, these noble values are consistent with religious teachings and Malay culture. The findings indicate that Islamic teachings as well as the Malay culture, in particular, can be upheld through cartoon technology. It was envisaged that this study could advance our understanding of how animated cartoons help to develop noble values in children.

**Keywords:** Animated cartoon, implicature, relevance theory, values, children

## 1. Introduction

Implicatures are one of the quintessential aspects of pragmatics that discusses the relationship between language and context (Geurts, 2009; Zufferey, Moeschler, & Reboul, 2019). An implicature simply refers to an implicit message engaged in a conversation and conveyed through implicit words (Al Fajri, 2017; Ariadurray, 2001; Sariyan, 2007). According to Azmy (2012), implicatures were ingrained in the Malay culture and values for ages. A value is defined as an abstract principle of behavior that is generated by incorporating

strong emotional feelings into positive self-determination, which provides a standard for defining an action or goal (Torelli & Kaikati, 2009). Values are used to measure actions based on habits or customs in a particular society (Abdul Kadir, 2000).

In the Malay community, values echo the significance of relationships with God, human, and human nature (Atek, Hassan, Azmi, Yah, & Azmi, 2020; Mastor & Cooper, 2000; Rashid, 2005). The Malay values are closely related to the use of implicature through everyday communication. Therefore, noble values in the Malay community, especially among children, are crucial in developing self-identities and solid personalities. The application of value elements does not only take place through everyday relationships but also through informal education that can be accessed in many ways, including multimedia such as music animation cartoons that are increasingly prevalent among children (Shablack, Becker, & Lindquist, 2020; Tena, Gutiérrez, & Cejudo, 2019).

Animation cartoons that focus on education and entertainment were found to be effective in children's educational, cognitive, and social development (Kocak & Goktas, 2020; Oyero & Oyesomi, 2014). The development of modern communication technology has transformed the teaching and learning process, which makes it possible for children to develop and preserve noble values through multimedia technologies such as video games and animation cartoons (Atma, Azmi, & Hassan, 2020; Liu, & Elms, 2019; Dimas, 2009). Although modern technologies might have a certain negative influence on children's behaviors, they can be used to achieve positive learning outcomes, especially if regulated accordingly (Cho, Cheon, & Lim, 2021; Madrina, Azmi, & Hassan, 2020).

Previous studies indicate the need to expose children to multimedia materials with value elements particularly for language acquisition and cognitive development (Atma et al., 2020; De Aguilera & Mendiz, 2003; Dimas, 2009; Hassan, 2000). Despite the significance of cartoons in children's educational and cognitive development, research into the development of religious values and Malay culture through animated cartoons is inadequate (Dwiaryanti, 2018; Wijaya, 2020). Therefore, this study aims to identify implicature utterances and explore value elements in the Islamic music animated cartoon, Omar and Hana. It is hoped that this study can be useful to parents, governments, and educationists in choosing the best and suitable folklore values for children's educational and cognitive development.

## 2. Literature Review

### 2.1. Value elements in animated cartoons

A number of previous studies focused on the benefits of integrating noble value elements in animated cartoons using different approaches and dimensions (eg. Bakla, 2019; Bilis & Bilis, 2019; Jaafar & Sahil, 2018; Kocak & Goktas, 2020; Leontyeva, 2019; Moskaleva & Postyl'naya, 2013; Rahim, Pawi, & Affendi, 2018). Most of these studies found that animated cartoons could be an effective means of transferring social and cultural values as well as developing positive learning outcomes among children. For instance, Rahim et al. (2018) examined the integration of values and culture in the Malay folklore animation. Particularly, the study considered values integrated into the Malaysian National Education Philosophy (1996). According to the findings, values and culture are crucial in animated cartoons in the Malaysian context.

Besides, Kinyua (2014) argued that animated cartoons can be an effective means of communicating serious issues that affect society. Bilis and Bilis (2019) also noted that animated cartoons are crucial in terms of the transfer of social values. Also, animated cartoons were widely used for entertainment purposes and, subsequently, used for advertisement and educational purposes (Kocak & Goktas, 2020). Jaafar and Sahil (2018) pointed out that

“despite numerous advantages technology has to offer, parents hold mixed opinions in allowing young children to be exposed to multimedia resources” (p. 55). This is because they could have both positive and negative effects on children’s health as well as emotional and cognitive capacity (Kocak & Goktas, 2020). For example, Kirsh (2006) found that children who are exposed to animated cartoons containing violence may develop deviant behaviors. According to Rashid (2015), children who spend too much time watching cartoons may develop emotional or mental problems.

Additionally, Bakla (2019) used a mixed-method experimental design to determine the effectiveness of animated cartoons in the use of punctuations in English. According to the findings, animated cartoons can be used to develop students’ awareness. In essence, animated cartoons were found to be successfully used in classrooms (Sou, Wang & Tzeng, 2006). Also, they have been used to develop children’s cognitive, language, and communication skills. In this regard, Jaafar and Sahil (2018) used observations and interviews to identify children’s reflections on utterances via animated cartoons in Malaysia. The study shows that animation could be effective in developing children’s communication and self-confidence.

Moreover, Kocak and Goktas (2020) used an experimental research design to examine the effects of cartoons on a sample of 83 pre-school children’s conceptual development. The study found that animated cartoons “had statistically significant effects on pre-school children’s levels of conceptual development” (p. 1). According to the study, learning via cartoons is more effective compared with the traditional play-based method. According to Rahim et al. (2018), “animation has played a major role in children’s education, besides giving children the opportunity to interact with other children” (p. 359).

In essence, animated cartoons positively impact the development of moral values among children (Abdul Majid, 2012). According to Moskaleva and Postylnaya (2013), animated cartoons can be used as a tool for moral education of a person and creative development. In this regard, Rahim et al. (2018) stated that “the integration of values plays a major role in helping children become aware of the meaning of each value in their everyday lives” (p. 361). However, suitable cartoons must be chosen and managed by highly trained educated teaching staff based on the required moral values established by society. Also, the process of self-development must be guided by professional instructors.

Specifically, the noble values displayed in Omar and Hana animated cartoon were found to be in line with the principles of *Qaulun* (speech) recommended in Islam (Dwiaryanti, 2018). In this regard, a few studies enumerated six principles of *Qaulun* used in daily communication based on analysis of Quran content and Omar and Hana animated cartoon (Wijaya, 2020). These principles include *Qaulan Sadida* (truthfulness), *Qaulan Maisura* (gentle speech), *Qaulan Layyina* (soft-spoken words), *Qaulan Karima* (noble words), *Qaulan Ma’rufa* (good words), and *Qaulan Baligha* (clear words) (Zainudin, Ariffin, & Pilai, 2017).

According to Rashid (2005), politeness in the Malay community is not only applicable within the language treatment but also considered a custom treatment in the entire socio-cultural values. In an attempt to examine the importance of value elements in the Malay community and the effectiveness of animated cartoons in developing children’s identity, this study provides an implicature analysis of an Islamic animated cartoon, Omar and Hana.

## 2.2. Theoretical Approach

This study adopts Relevance Theory to interpret value elements via implicatures in Omar and Hana animated cartoon. The Relevance Theory was developed by Sperber and Wilson (1986) in their analysis of relevance communication and cognition. The analysis revealed that pragmatics plays a crucial role in verbal communication. They emphasized that codes and inference processes for understanding words should be taken into account. This is because

codes and inferences are combined to enable people to reach more sophisticated levels of communication (Jalaluddin, 2007).

The three principal ideas highlighted in Relevance Theory are context, contextual effects, and process costs. These three notions are aided by the process of consolidation, strengthening, and negligence. Sperber and Wilson (2012) also stated that during communication, people may not adequately convey the true meaning of the messages. In this case, context can be adapted to interpret various meanings of messages. For them, understanding a word is an inference process that has a broad range of meanings. This process of inference allows a conclusion to be made (Fatimah, 2010).

In the Relevance theory, an utterance is a coded piece of evidence in verbal communication. It consists of relevant information, and therefore, relevance is a potential property of utterances and thoughts, memories, and conclusions of inferences. In verbal communication, “speakers manage to convey a very wide range of meanings despite the fact that there is no independently identifiable basic layer of information” (Wilson & Sperber, 2002, p. 13). Based on the above claims of Relevance Theory, this study explores meanings of utterances in Omar and Hana music animated cartoon.

### **3. Methodology**

#### **3.1 Design**

This study used implicature analysis to explore value elements in the five lyrics Omar and Hana Islamic music animation cartoon from the perspective of Relevance Theory. This theory was chosen due to its usefulness in exploring meanings based on context, context effects, and cognition in utterances from a speech or verbal communication. According to Wilson and Sperber (2002), utterances enable the hearer to recognize the speaker’s informative intention, however, fragmentary or incomplete. As such, “verbal communication can achieve a degree of explicitness not available in non-verbal communication (p. 13).

#### **3.2 Data Analysis**

The data were collected and processed through revision and marking of noble values inherent in the cartoon’s songs. The review of revision and marking was carried out based on Relevance Theory that emphasized context, context effect, and processing effort. The analysis was performed based on the following steps: transcribing each of the verbal lyrics separately; reading through the transcribed lyrics to identify utterances; describing the utterance to explore value elements via implicature analysis. According to Sperber and Wilson (2012), clear and definite features of each expression must be identified to understand the assumptions of utterances. Also, if there is a great deal of evidence that foregrounds the message, it is regarded as a manifested statement.

### **4. Findings**

The animated cartoon, Omar and Hana, consists of five episodes. The conversation lyrics of characters in these episodes were transcribed and subjected to content analysis to explore themes related to value elements based on the contextual implicatures of each song. The major emerging themes are presented in Table 1 as follows.

**Table 1.** Value elements in the animated cartoon

Title of Songs	Implicature Assumption	Value Elements	Lessons
Song 1: Alhamdulillah	Feeling blessed and grateful	Stimulates children's thinking to be appreciative in life and to practice this value from an early age	Teaches children to thank God in daily routine practices such as eating, reaching school, meeting friends, and playing
Song 2: Play together	Feeling of love, caring, and happiness	Motivates children to be kind to others	Teaches children to develop affection for one another
Song 3: Mama Papa	Feeling of love and appreciation	Encourages children to maintain a good relationship with one another	Teaches children to maintain good relationships with others through love and appreciation
Song 4: Thank you, teacher	Expression of love, respect, gratefulness, and appreciation	Encourages children to love and be grateful to their teachers	Teaches children the value of education and respect for teachers
Song 5: Be kind to the neighbors	Doing good and wishing others a peaceful life	Motivates children to show respect to their neighbors	Teaches children to develop a sense of community spirit

As shown in Table 1, value elements in Omar and Hana animated cartoon include appreciation, kindness, good relationship, love, and gratefulness, as well as respect for neighbors. Additionally, the cartoon teaches children how to thank God, understand the value of education, develop a sense of community spirit, as well as develop affection and maintain a good relationship with one another. These noble values are in line with religious teachings. For example, the first song entails the value of gratefulness as shown in the following stanzas.

Let's say Alhamdulillah, I eat, Alhamdulillah  
 I am full, Alhamdulillah, Praise and gratitude to Allah  
 Reaches school, Alhamdulillah, Meet friends Alhamdulillah  
 Play together Alhamdulillah, Praise and gratitude to Allah, Alhamdulillah

The word "Alhamdulillah" signifies gratefulness to Allah Almighty in both situations of obstacles and happiness. The duty of being grateful is stated in the Noble Quran, "O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship" (Q2: 172). This verse describes the obligation on Muslims to always be grateful to God as true worshippers. As such, integrating this value in animated cartoons could be useful in teaching children to be grateful. Additionally, the animated cartoon teaches children to establish a good relationship with one another and respect their neighbors as expressed in the following stanzas.

Let us be kind to the neighbors, the left and right neighbors  
The back and front neighbors, all of them are our neighbors  
We bring fruit from Mama, Wow! Thanks, Come on everybody!  
Eh Let us go visit Uncle Yahya, Uncle Yahya  
Because Uncle Yahya is not well

In the second song, children are taught to always do good to one another to find happiness in life and to develop affection for one another as expressed in the following stanzas.

Dear Omar Hana, Play together, Share the toys  
We will be happy, Omar has toys, Play with Hana  
Let's all of us share, Enjoy playing together  
Let's do it, everybody, Play together,  
Dear Faris Sara, Play together, Share the toys  
If we are kind-hearted, Allah loves us

With regards to the feeling of love, the Prophet (peace be upon him) said, "You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of Salam amongst yourselves." (Sahih Muslim, Hadith No. 81). Generally, being respectful and polite strengthens the love and sense of community spirit, which the content of the fifth song aims to develop in children. The song encourages children to express love and respect and practice them in everyday life.

Similarly, the value of doing good is emphasized in the Noble Quran, "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you" (Q31: 17-19). Good deeds are rewarded with favor by God as stated in the Quran 57 verse 21. Furthermore, children are taught to greet others and respect their neighbors as a means of expressing respect as shown in the following stanzas.

Thank you, dear teacher, for being patient to educate us always  
Thank you, Dear teacher, for not giving up on giving us the knowledge  
We will always remember your contribution, May Allah love you, teacher

Regarding respect, Allah says "And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner] (Q4: 86). The value and culture of greeting should be instilled in children. Likewise, developing respect for teachers and understanding the value of education are significant values in Islam.

## 5. Discussion

The findings of this study demonstrated that Omar and Hana animated cartoon could be an effective means of transferring moral values. Through its lyrics, the cartoon teaches moral values such as gratefulness, respect, love, affection, as well as cooperation, particularly among children. These findings concur with many previous studies (eg. Bakla, 2019; Bilis & Bilis, 2019; Kocak & Goktas, 2020; Leontyeva, 2019; Rahim et al., 2018). More specifically, the findings of Rahim et al. (2018) showed that value elements are vital in animated cartoons in the Malaysian context. Based on Relevance theory, context plays a significant role in revealing the meaning of messages (Sperber & Wilson, 2012).

All the five lyrics analyzed in this study contain implicatures of noble values. These values are crucial in children's identity and cognitive development. However, the cartoon must be carefully selected to avoid unwanted content (Jaafar & Sahil, 2018). This is because not all animated cartoons contain positive values; some of them may have negative effects on

children's health and cognitive ability (Kocak & Goktas, 2020; Kirsh, 2006). Moral values are instilled in children as they age and are seen as a continuous process that develops simultaneously to shape their identity. Hence, teaching and learning activities should not be confined to classroom practices. According to Duhaney and Zemel (2000), students learn from whatever they see and hear, whether inside or outside the classroom. Also, Children's self-identity development is influenced by the environment (Hassan, 2020).

Childhood is a critical period because, at this stage, children cannot distinguish between good and evil. Therefore, exposure to educational content, especially via cartoons, can be effective in children's future development. The findings of Kocak and Goktas (2020) revealed that learning via cartoons is more effective compare to the traditional approach. Early childhood education is imperative to establish a foundation of personality. Although Omar and Hana music animated cartoon episodes teach noble values informally, they can impact children's educational development. According to Wijaya (2018), understanding lyrics or texts involves a cognitive process. Therefore, learning from Omar and Hana cartoon could stimulate children's cognitive development.

## 6. Conclusion

This study explored value elements in Omar and Hana animated cartoon in the Malaysian context. The findings revealed that the selected animated cartoon teaches moral values such as gratefulness, respect, love, affection, as well as cooperation, particularly among children. Interestingly, these values are consistent with Malay culture as well as the principle of *Qaulun* emphasized in Islam. These findings indicate that Islamic teachings as well as the Malay culture, in particular, can be upheld through cartoon technology. The analysis advances our understanding of how animated cartoons help to develop noble values in children.

Specifically, Omar and Hana can be a powerful edutainment mechanism to achieve a certain level of knowledge application and Malay cultural values, which are an essential aspect of social development. Additionally, this study can be useful to parents and educationists in choosing the best and suitable folklore values for children's educational and cognitive development. It was also envisaged that this study could be useful to the government and the concerned authorities by providing valuable insights into the usefulness of animated cartoons in developing culture, national, and religious identity. However, this analysis is limited to the five episodes of Omar and Hana music animated cartoon. Further studies may focus on other local animated cartoons to explore more value elements.

## References

1. Abdul Kadir, W. (2000). *Tradisi Dan Perubahan Norma Dan Nilai Di Kalangan Orang-orang Melayu*. Kuala Lumpur: MasfamiEnterprise.
2. Abdul Majid, L., Abdullah, W. N. W., & Zakhi, N. H. A. (2012). The application of values and the formation of identity of preschool children through the use of multimedia. *Jurnal Hadhari Special Edition*, 1(1): 51-65.
3. Al Fajri, M. S. (2017). The Functions of Conversational Implicatures in Print Advertising. *Jurnal Pendidikan Bahasa dan Sastra UPI*, 17(1), 1-14. doi: 10.17509/bs\_jpbsp.v17i1.6953
4. Ariadurray, J. S. (2001). *Conversational implicature in spoken discourse: an analysis of a radio chat programme* (Unpublished Doctoral dissertation). University of Malaya, Malaysia.
5. Atek, E. S. E., Hassan, I., Azmi, M. N. L., Yah, M. H., Azmi, N. J. (2020). Popular Approaches to the Teaching of English Literature among Students in Malaysian

- Secondary Schools. *International Journal of English Language and Literature Studies*, 9(4), 339-348. doi:10.18488/journal.23.2020.94.339.348
6. Atma, A. M. A., Azmi, M. N., & Hassan, I. (2020). The Influence of Modern Video Games on Children's Second Language Acquisition. *International Journal of Scientific and Technology Research*, 9(8), 319-323.
  7. Azmy, S. M. S. (2012). "Implikatur dalam Dialog Filem Puteri Gunung Ledang: Analisis Bentuk dan Fungsi", Disertasi Sarjana. Kuala Lumpur: Universiti Malaya.
  8. Bakla, A. (2019). A mixed-methods study of tailor-made animated cartoons in teaching punctuation in EFL writing. *ReCALL: The Journal of EUROCALL*, 31(1), 75-91. doi: 10.1017/S0958344018000046
  9. Bilis, P. Ö., & Bilis, A. E. (2019). The Role of Locally Produced and Digitally Animated Cartoons in the Process of Acquisition of Social Values. In *Handbook of Research on Children's Consumption of Digital Media* (pp. 195-208). IGI Global. doi: 10.4018/978-1-5225-5733-3.ch014
  10. Cho, M. H., Cheon, J., & Lim, S. (2021). Preservice teachers' motivation profiles, self-regulation, and effective outcomes in online learning. *Distance Education*, 1(18), 27-54. doi:10.1080/01587919.2020.1869528
  11. De Aguilera, M., & Mendiz, A. (2003). Video games and education: (Education in the Face of a "Parallel School"). *Computers in Entertainment*, 1(1), 1-10. doi:10.1145/950566.950583
  12. Dimas, M. R. (2009). *25 methods and ways to flex the child's soul & mind*. Shah Alam: Pustaka Dini.
  13. Duhaney, D. C., & Zemel, P. C. (2000). Technology and the educational process: Transforming classroom activities. *International Journal of Instructional Media*, 27(1), 67-72.
  14. Dwiaryanti, R. (2018). Growing good attitude (Akhlakul Karimah) as character education to the children through "Omar And Hana" cartoon film series. *FIKROTUNA*, 8(2), 986-1000. doi:10.32806/jf.v8i2.3228
  15. Fatimah, M. S. (2010). *Interprestasi Makna Bahasa Figuratif Sebagai Cerminan Emosi: Satu Analisis Teori Relevans* (Unpublished Doctoral dissertation). Universiti Kebangsaan Malaysia.
  16. Geurts, B. (2009). Scalar implicature and local pragmatics. *Mind & Language*, 24(1), 51-79. doi:10.1111/j.1468-0017.2008.01353.x
  17. Hassan, I. (2020). English Language Learning, Environment, and the Formation of Islamic Self-identity among Students in Selected Religious Secondary Schools. *International Journal of Innovation, Creativity, and Change*, 11(7), 466-482.
  18. Jaafar, N. H., & Sahil, S. A. S. (2018). Reflections in Cartoon Animation: A Discourse Analysis Approach. *International Journal of Language Education and Applied Linguistics*, 08(1) 55-68. doi:10.15282/ijleal.v8.530
  19. Jalaluddin, N. H. (2007) (cetakan ke 2). *Language in Retail Business: A Semantic and Pragmatic Analysis*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
  20. Kinyua, J. W. (2014). *Decoding Cartoons: The explicatures and implicatures of Editorial Cartoons in the Daily nation* (Unpublished Doctoral dissertation). University of Nairobi, Kenya.
  21. Kirsh, Steven J. 2006. "Cartoon Violence and Aggression in Youth." *Aggression and Violent Behavior* 11 (6): 547-557. doi:10.1016/j.avb.2005.10.002.
  22. Kocak, O., & Goktas, Y. (2020). The effects of three-dimensional cartoons on pre-school children's conceptual development in relation to spatial

- perception. *International Journal of Early Years Education*, 1(12), 1-18. doi:10.1080/09669760.2020.1814213
23. Leontyeva, T. V. (2019). Family values in the animated content of internet space. *Contemporary Problems of Social Work*, 5(1), 76-83. doi:10.17922/2412-5466-2019-5-1-76-83
24. Liu, C., & Elms, P. (2019). Animating student engagement: The impacts of cartoon instructional videos on learning experience. *Research in Learning Technology*, 27(1), 1-31. doi: 10.25304/rlt.v27.2124
25. Madrina, A., Azmi, M. N. L., Hassan, I. (2020). Improvement of English Writing Skills through Blended Learning among University Students in Malaysia. *Universal Journal of Educational Research*, 8(12), 7694-7701. doi: 10.13189/ujer.2020.082556
26. Mastor, K. A., Jin, P., & Cooper, M. (2000). Malay culture and personality: A Big Five perspective. *American Behavioral Scientist*, 44(1), 95-111. doi:10.1177/00027640021956116
27. Moskaleva, L., & Postyl'naya, E. (2013). Animated Technologies in the Formation of Students' Moral Values: Methodological and Practical Aspects. *European International Journal of Science and Technology*, 2(6), 113-122.
28. Oyero, O., & Oyesomi, K. O. (2014). Perceived influence of television cartoons on Nigerian children's social behavior. *Estudos em Comunicação*, 17(1), 91-116.
29. Rahim, N. A., Pawi, A. A. A., & Muhamad Affendi, N. R. N. (2018). Integration of Values and Culture in Malay Folklore Animation. *Pertanika Journal of Social Sciences & Humanities*, 26(1), 359-374.
30. Rashid, A. N. (2005). Nilai Kesantunan dalam Konteks Sosiobudaya Masyarakat Melayu. *Jurnal Pengajian Me!ayu*, 15(1), 232-253
31. Rashid, Afsana. 2015. Impact of Television Cartoon Channels on Children in India. *Journal of Indian Research* 3 (2), 64-72.
32. Sariyan, A. (2007). *Santun Berbahasa*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
33. Shablack, H., Becker, M., & Lindquist, K. A. (2020). How do children learn novel emotional words? A study of emotion concept acquisition in preschoolers. *Journal of Experimental Psychology: General*, 149(8), 1537-1553. doi:10.1037/xge0000727
34. Sou, W., Wang, W., & Tzeng, Y. (2006). Applying a Multimedia Storytelling Website in Foreign Language Learning. *Computers and Education*, 47 (1), 17-28. doi: 10.1016/j.compedu.2004.08.013
35. Sperber, D. & Wilson, D. (2012). *Meaning and relevance*. New York: Cambridge University Press.
36. Sperber, D., & Wilson, D. (1986). *Relevance: Communication and Cognition*. Oxford: Blackwell.
37. Tena, R. R., Gutiérrez, M. P., & Cejudo, M. D. C. L. (2019). Technology use habits of children under six years of age at home. *Ensaio: avaliação e políticas públicas em educação*, 27(103), 340-362. doi:10.1590/s0104-40362019002701752
38. Torelli, C. J., & Kaikati, A. M. (2009). Values as predictors of judgments and behaviors: The role of abstract and concrete mindsets. *Journal of personality and social psychology*, 96(1), 231-247. doi:10.1037/a0013836
39. Wijaya, M. (2020). *Values of moral education in Omar and Hana Islamic cartoon: Study of Islamic religious education materials for preschool children* (Unpublished Doctoral dissertation). State Islamic University Raden Fatah.
40. Wilson, D., & Sperber, D. (2002). Relevance theory. In G. Ward, L. Horn (Eds.), *Handbook of Pragmatics* (pp. 1-56). Oxford: Blackwell's.

41. Zainudin, Z., Ariffin, M. Y. M., & Pilai, S. K. (2017). *Komunikasi Islam: Teori dan Aplikasi*. Universiti Sains Islam Malaysia.
42. Zufferey, S., Moeschler, J., & Reboul, A. (2019). *Implicatures*. Cambridge: Cambridge University Press.