

Investigating the Influence of Animation on the Iraqi Muslim Children in Iraq (Doctrinal, Social, Ethical, Academic Sides)

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Abstract:

This study is to investigate the nature of animation's effect in doctrinal, social, ethical and academic sides as well as the views of Iraqi Muslim students, teachers and parents toward its influence. In this study, three hypotheses have been developed. A questionnaire has been formed and will be given to the chosen sample of two hundred Baghdad primary school students in the academic year 2023–2024 as well as teachers and parents in order to accomplish the objectives. The results show that parents and children both agree that animations have a negative effects on children's development. It is recommended that parents intentionally try to notice the animations their children are viewing to make sure it is suitable for their age and Islamic believes.

Key words: influence, animation, Iraqi Muslim children.

Introduction:

1.1 The Problem and the Significance of the Study

According to Foehr and Roberts (2010), kid now consume media for an hour and seventeen minutes every day, from 6:21 to 7:38. This is nearly the same amount of time that most adults spend at work every day, with the exception that children now use media seven days a week as opposed to five. This demonstrates that it is impossible to overlook the media's capacity to affect almost every element of young people's life.

Animations were first popularized on television in the early 1960s, and since then, they have been at the center of two main scandals: violence and merchandise. With the animation, these two concerns have gained particular importance because a large portion of its audience consists of impressionable young people. Children thus have several challenges on a variety of fronts, including social, ethical, and professional (Pillay, 2014).

The significance of this study lies in investigating the effects of these animations on the ethics, doctrinal, social of Iraqi Muslims children.

1.2 Aims of the Study

This study aims at:

- 1- Identify the aspect of influence of animation on the Muslim children in Iraq.
- 2- Investigating the students' frequency of time in watching the animation
- 3- Investigating the parents' opinion about the type of influence of animation positively or negatively on the Muslim children in Iraq.

1.3 Hypotheses

The following hypotheses are meant to be verified in order to accomplish the aforementioned aims:

- 1- There are significant influences in watching various animations on Iraqi Muslim children.
- 2- There are significant opinions of Iraqi pupils toward the influence of animation.
- 3- There are negative influence of animation on the Muslim children in Iraq

1.4 Value of the Study

It is intended that parents, instructors, and students would find this study to be useful for pedagogy. It makes an effort to assist students in concentrating on the benefits and drawbacks of animation. It is also anticipated that this study would alert parents to the need of looking over their children's animation consumption to make sure it is suitable for their age and Islamic morality. Additionally, it is thought that the present study will help Iraqi educators by highlighting the detrimental effects of animation and showing them how to use it constructively to enhance learning.

1.5 Limits of the Study

This study is limited to Iraqi Muslims children from age 7-12 years old at Baghdad primary schools.

1.6 Definitions of Basic Terms

Animations are simply movies made by capturing a succession of models or drawings that sometimes alter to give the impression that the scene is moving and changing. These are the elements that draw in viewers, mostly children. A cartoon is a motion picture produced with animation rather than real actors, particularly a lighthearted picture meant for younger audiences (Thompson, 2010).

In the dictionary of social sciences the child is defined as a boy until puberty. Similarly, in the dictionary of psychology, it is defined as a person starting from infancy until puberty (Al-Hamadani, 415A.H)

Childhood researchers and academics have classified childhood into five distinct phases, which are as follows:

1-Prior to delivery, and starts when a pregnancy occurs and ends when the fetus develops.

2 -The breastfeeding stage, which concludes at the end of the second year of life, and the cradle stage, which occurs in the first two weeks of a child's existence.

3-The early childhood period, which begins in the preschool nursery stage and lasts for three to five years.

4- The middle childhood period, which begins in the first grades of the primary stage and lasts from 6 to 8 years.

5- The late childhood period, which spans the last primary school grades and is characterized by ages 9 to 12. (Alessandroni & Rodríguez, 2020)

1. Literature Review

The theoretical background of childhood in general and the beliefs of Muslim children specifically are covered in this section.

2.1 Childhood in General

Early infancy is recognized as the most important developmental years of a person's life (Likhar, Baghel & Patil, 2022). From kindergarten through high school graduation, a child consumes around 18,000 hours of television or any other media, according to study by Bowling Green State University psychologist Steve Hossler (American Academy of Pediatrics, 1999).

According to UN organizations and entities that deal with children, it is a social group that falls between the age range of five to fifteen years old and possesses certain biological and psychological traits (Convention on the Rights of the Child, 2010). Another perspective on children characterizes them as a social group that is physically, cognitively, and intellectually immature and incomplete, with ages ranging from 2 to 10 years. This underdeveloped and unintegrated group need ongoing assistance from adults and trainers (Al-Qusi, 1977)

2.2 The kind of Animation's Impact

The sort of information that kids are exposed to determines the kind of influence that animation has. Compared to children who watch more violent or just entertainment animation, children who watch educational programs are more likely to have higher grades, read more books, place a higher emphasis on success, and exhibit greater inventiveness (Diehl and Toelle, 2011)

According to the aforementioned, viewing animations as a youngster has both benefits and disadvantages. And learning of some type is taking place. This will thus have an impact on how the child's behavior develops overall. According to Baran and Davis (2003) many of us experience or learn about many aspects of the world around us through media, which has become a primary means.

Children are more inclined to pay attention to external behaviors than to underlying reasons. Do parents find cartoons acceptable? Do they know what animations their kids watch?

2.3 Beliefs of Children and Animations

In all Islamic nations, animation has turned into a lethal weapon against the beliefs, brains, psyches, and behaviors of youngsters. What dangers do Muslim children face? And what are the strategies and tactics that help them steer clear of its drawbacks? Children are very attracted to this selection of shows, which causes them to watch them with enormous appetites and the conviction that all of the attitudes, actions, and concepts they portray are true and right.

Cognitive behavior is the capacity for sound judgment, effective reasoning, and environment observation. The cognitive abilities of children are not as developed as those of adults, which affects the interpretations they make of the content they watch on television. Another aspect of a child's age that distinguishes the influence of television on them is their age. Wartella & Robb (2007) point out that younger children are less able to systematically learn from television as much as they do from social contact.

2.4 The Doctrinal Danger

Islam is a way of life, a religion, and a code of devotion. The Islamic religion is based on the belief in God, angels, books, messengers, the Last Day, reckoning and retribution in it, destiny, goodness and badness in it, and its significant influence on both individual and collective life. It serves as a motivator for virtue and a directing force. It gives it comfort, certainty, and stability when it is deeply entrenched in the heart; nevertheless, when negative influencing elements are introduced, it transforms. One of the most notable of these elements is graphic software; it greatly endangers Muslim children's religion, and among its danger characteristics:

1. Undermining faith: cartoons provide children with a large deal of imaginative pleasure, which has an immediate and detrimental effect on them; Countless investigations have been carried out to demonstrate the

detrimental effects of cartoons on kids in every way, which have the potential to ruin their life (Al-Samarrai, 2009).

The cartoons that target Muslim youngsters are more harmful to them. It seeks to destroy the true and pure Islamic faith from souls and instilling deviant beliefs in return, such as the doctrine of trinity and idolatry, because it gives the Islamic faith no weight and because the majority of its sources are Western, Christian, or Zionist; When a movie include a tree that wards off pests and tragedies, a star that makes people happy, or a person who believes that the universe is managed by imaginary beings and not God.

2. Believing witches: these programs strive to strengthen people's beliefs in witches and sorcerers, believe what they say, and fear them rather than God. It demonstrates that the sorcerer, rather than God Almighty, is an unstoppable force who has the power to either make people happy or wretched, secure them or frighten them. This gives rise to a paradox in the Muslim child's belief system. Hence, rather than sanctifying God and bringing him closer, the sorcerer sanctifies and becomes closer to Him.

Children's religious, moral, and social conduct are greatly influenced by the programs created for them. The disbelieving people's rituals and religious symbols, like the cross and temples, are manifested in it, along with the growth of magic and sorcery and—above all—the greatest of all, the doubting of God's, the Most High's, omnipotence (Yazdani, 2020). The Muslim child will be like a feather in the wind in the future, confused in faith, unstable in a situation, dominated by anxiety and confusion, and not knowing the truth about himself or the secret of his existence in life if the family does not make amends and he grows up according to what he sees in the cartoons.

3. Confusion of concepts and ideas: Young people's brains are captured by animation's reliance on made-up things and events, which prevents them from feeling free and causes them to lose their intellectual equilibrium. His thoughts are obviously affected, and as a result, he starts to doubt the religious education he receives at home and at school. Animations are unaffected by the idea of religion and faith in God, which he hears and experiences in the aforementioned establishments.

4. The usurpation of culture: A child's mental development is harmed when he develops a fondness for viewing animation shows that are based on myth and fantastical storytelling and then starts to believe them. He is incapable of thinking realistically; He may be more attached to animals than to his parents and sisters because he converses with them, especially dogs and cats, and

thinks that they speak the same language as him. He also sits them next to him at the dinner table and lets her sleep in bed with him. He also weeps more when her pet dies than when his brother is hurt(Al-Shantout,1422)

However, he loses his link to his own culture and becomes subjugated by the Western Crusader civilization. He ignores Arabic and Islamic culture, speaks their languages, and adheres to their traditions. When he eats, he does not mention God, he does not wash his hands, he sleeps with his shoes on the bed, and he bows to welcome people as the Japanese do. It encourages him a culture of defeat and submit as well as allegiance to Jews, Christians, and Atheists (Al-Khatib,2002)

5. Feeling of inferiority and fear of failure: Youngsters frequently mimic the movie characters they find appealing, but it can be challenging for them to be successful in this process of mimicry because these characters often endanger their own lives or the lives of those around them or create unsolvable, unfixable issues; child may decide to mimic a magical scene, such as putting his hand in the fire in the belief that it won't burn while reciting incantations he heard from the magician, and then feel inadequate when he is rendered incapable and his hand burns. Alternatively, the child may climb to the roof of the house in an attempt to fly like the character Spider-Man flies, for example, and die after falling to the ground, or suffer serious injuries.

Children that are addicted to horror and frightening scenarios, blood and corpse scenes, predators, ghosts, and gunshots develop anxiety and panic attacks, as well as night terrors. They can't get a good night's sleep... Cartoon scenes cause youngsters to become confused between the virtual reality that is displayed and the actual world. Cartoons that are broadcast on television are not at all like actual life (Al-Anani, 2001)

6. Polytheistic Religions: International Humanitarian Law Series (2008). The polytheism of gods is one of the ideas that goes against our genuine faith; Islam was born out of paganism. Examples of cartoons that depict the polytheism of gods include :Pocahontas, Heavy Crockett.

7. Distortion of fate: The difficulty is that this folly in the idea of fate is reflected in the genesis of believing in God. The theory of belief in predestination is one of the foundations of religion, and Islamic education aims to plant this credo with the other pillars of faith. The serial "Remy" represents the distortion of fate; each time he is on the verge of meeting his mother, fate intervenes and snatches him from her, causing him to fall victim to injustice, his instructor to pass away, and his animals to die one after

another, all while he follows from area to region. The youngster who is watching is known to adore Remy, thus it stands to reason that the child will despise God!..

2.5 Establishing social corrupt values:

A nation or civilization's values are a collection of chosen religious or philosophical ideas that become a way of life. It determines how one views the world, life, death, nature, and history, but it also determines one's preferences, outward appearance, and overall conduct; In this perspective, values are a way of life that are sustained by a variety of sources, such as the nodal vessel, the ultimate (the reason for living), the behavioral, the aesthetic, and the moral.

Values play a crucial role in the nation's life. They protect the nation's identity, urbanization, and civilization, which gives it the will to go on and motivates hard labor, production, development, and building. Because Islam is a heavenly source, its ideals are the greatest and noblest of all. Animations have a detrimental effect on Muslim children in terms of moral, cultural, scientific, and behavioral norms (Ibn Manzoor, 711AH)

1. Tendency to violence: Numerous animation show feature violent and conflicted scenarios, which instill in children a sense of harshness and violence. Child looks to him to satisfy his cravings, whether at home, at school, or on the streets; he could even conduct a horrible crime. Several studies have demonstrated the strong correlation between violent cartoons and juvenile criminality (Ibn Manzoor, 711AH). Among the acts that were based on violence are the following: Digital Heroes, the sniper, Tiger in Mask, Mega Man, Batman, X-Men.

2. Normalization with immorality: The ideals that Muslim children are exposed to come from the nations that have created animated films; these values are not reflective of those found in Islamic or Arab countries, nor do they align with them. As a result, it has an impact on values. The Arab Council for Childhood and Development has issued a warning against the harm that animation programs may do to Arab countries' values and traditions (Ibn Manzoor, 711AH) It eradicates modesty; kids start saying vulgar and foul language. The Mickey Mouse series is a well-known illustration of this.

3. Reducing family communication: The communication channels between kids and their parents as well as the other family members are severed by these programs. Moms are happy because preschoolers may be calm in front

of a screen. Despite the fact that it makes housework easier for them, their children are not affected by spending too much time in front of the TV. Once inside the classroom, the risk intensifies since they don't discuss education or studying and ignore the advice that animations provide on the tales of the grandmother, mother, and father. The brothers are involved in the same scenario. Hence, they don't converse or have discussions; When they get home, they immediately turn on the TV to watch cartoons, which causes a barrier that grows as they get older and makes it harder to break as the child's personality is shaped by what he is used to. This causes a gap to widen between them and their parents and siblings.

4. Learning bad manners: A child's innate tendency is to mimic everything that is given to him or that he hears without question; nevertheless, his surroundings may influence this behavior, and animated film characters have a powerful effect on him. He has a propensity to mimic celebrities in all aspects, including their speech and gestures, attire and look, conduct, and acts (Ayman, p:1996)

Because of this, it is ingrained with undesirable habits; as a result, he steals, lies, smokes, attacks others, and makes fun of them. He also harbors venom, wrath, a desire for vengeance, and other heart illnesses. And one illustration of such is the television show "Tom and Jerry."

2.6 Academic Achievement:

Numerous academics in this domain have shown how strongly animated films can harm academic success. Due to the child's prolonged screen time—roughly thirty to forty hours per week—which exhausts both his body and mind, he finds it difficult to focus, study, or do his schoolwork. As a result, he spends his time on activities that don't help him. The issue of children's poor academic performance plagues politicians, educators, and thinkers worldwide, but especially in Islamic nations. What sets it apart academically and doctrinally from other nations (Majeed, 1999). However, the researchers also found that children are greatly impacted by media situations. They can recall things that happened months ago, but they can't recall a lesson they learned a week ago in school. (Al-Farouqi, 1158).

1.7 The Role of Negative Animation in Ethics:

1. Nudity: As we have previously stated, animation movies depict a world different from our own, mimicking its social conditions as well as the widespread and culturally accepted state of nudity that exists in the West. This situation is not unique to our area.

Furthermore, the Arab and Islamic region will always be limited to a particular core that it cannot leave, but in the West there are no boundaries, regardless of how much it opens up. Animation movies distinctly mirror this Western tradition, and a list of few popular examples are here, such as: The well-known anime series Sasuke, which had several nude scenes, blended in with their secular society to portray to kids the reality of restroom life. Also, Mocha Mocha series has featured scandalous and exciting situations, and I am confident that it has gone beyond what is socially acceptable, even in its own nation.

2. Friendship relations: By that, it means the so-called "friendboy" connections between teenagers from different backgrounds. These relationships have expanded to many Arab and Islamic civilizations and, though they go by other names, may have even become a societal phenomenon in some areas of society. Teachers perceive that this has a detrimental impact on both male and female pupils, particularly in schools with mixed enrollment. Without a doubt, one of the consequences of the moral invasion is this.

3. The role of negative cartoon films in identity: identity does not refer to the political, social, or other characteristics of any one group, nor to the traits of any one race or sect. Rather, it refers to the overall characteristics of the country. Instead, we are discussing the commonality among all of these groupings. (Ibn Zakaria, 1984)

It is unlikely that every home in our culture could be as strongly associated with Islam as it might be. This is so because Islam expresses more than just religion. Islamic culture is as much a religion as it is a religion to those who practice it. Whether they like it or not, the majority of people who reside in the Islamic region are part of the Islamic culture. Even if he is academically influenced

4. Rebellion against values: in Western society, rebellion against ideals is not uncommon. Every generation ought to reject the ideals of the one before it. Until people struggle and make progress toward their imagined ideal of life, this is how they perceive the world.

5. Determining the Jewish people's rights :In the fourth month of 1996, an article (International Humanitarian Law Series, 2008), commemorating the 50th anniversary of the creation of the Jewish (Turner) company's characters, Tom and Jerry, is published in America. The article's Jewish author stated:

"We created Tom and Jerry." since our goal was to uphold Jews' rights in Palestine.

6. Searching for earth in the mother form: One of the Jewish concepts propagated in cartoon movies and their holy texts is this one: "Your mother is the earth..." They refer to the Holy Land by that !Remy the boy is therefore searching for the soil rather than his mother. How long has he been trying to find his mother? And the majority of these individuals leave their actual mother behind when they meet her. Who, therefore, is the mother? It's the planet Earth.

Positively, cartoons on television are something that families may enjoy together and serve as a means of family connection as some cartoons, including. Any age group may enjoy Tom and Jerry's comedy and agelessness. Additionally, studies conducted by the American Pediatrics Association have revealed that entertainment television has developed into a significant teaching tool and, as a result, has a significant but little-known impact on children's development (Muss, 1999).

3. Methodology

3.1 Population and sample of study

The total population of the study consists of 450 pupils at primary school in Baghdad for the academic year 2023-2024. They are selected randomly to present the sample (200) of this study for students and their teachers and parents.

3.2 Construction and Description of Questionnaire

The respondents provide responses to a predetermined set of options that are rated on a continuum. (Roopa & Rani, 2017). This continuum is organized in the following order based on "the frequency of use of Likert scale response": "Every time, Almost every, Occasionally, Almost never, and Never." This arrangement creates enough variation among the targeted participants.

3.3 Validity of the Questionnaire

Validity is one of the factors to take into account while choosing or creating a research instrument. How well an instrument measures what it is intended to measure is reflected in its validity (Isaac & Michael, 1977)

To guarantee the test's face validity, a panel of experts in linguistics and English teaching techniques reviewed it. The test and the scoring system are deemed suitable by the jurors for gauging students' performance.

3.3.1 Item Analysis

The practice of assessing the questionnaire items in light of particular attributes is called item analysis. Usually, it entails figuring out the discrimination power and the degree of difficulty.

Table (1): The Discrimination Power of the Questionnaire's Items

No. of items	Upper group		Lower group		Calculated T- value	Significant level 0.5
	Mean	Standard deviation	Mean	Standard deviation		
1	4.049	0.960	3.061	1.004	6.391	Significant
2	3.814	0.963	3.024	1.038	4.905	Significant
3	4.802	0.485	3.709	1.045	7.905	Significant
4	4.555	0.698	3.765	0.939	6.105	Significant
5	4.666	0.670	3.777	1.060	7.735	Significant
6	3.876	1.066	2.531	1.073	8.009	Significant
7	4.296	0.732	2.691	1.032	6.671	Significant
8	4.246	1.006	3.358	1.186	5.124	Significant
9	3.321	1.151	2.753	1.211	2.267	Significant
10	4.094	0.930	2.864	1.092	7.743	Significant
11	4.703	0.660	3.567	1.283	7.080	Significant
12	4.461	0.852	3.234	1.442	6.631	Significant
13	4.419	0.920	3.629	1.155	4.813	Significant
14	4.716	0.617	2.691	1.230	6.297	Significant
15	4.419	0.946	3.604	1.068	5.136	Significant
16	3.876	1.066	2.531	1.073	8.009	Significant
17	4.296	0.732	2.691	1.032	6.671	Significant

3.3.2 Reliability of the Questionnaire

Alpha Cronbach is the statistical technique used to calculate the internal consistency of a person's performance on the scale from one item on the questionnaire to the next. It is a scale reliability approach that yields a unique assessment of the stability of respondents' replies after only one administration (Aithal & Aithal, 2020). Given that the questionnaire's Alpha Cronbach value is (0.87), it is clear that the value is reasonable and stable. It further demonstrates how uniform the questionnaire's content is.

3.3.3. Internal Consistency (Person Correlation Coefficient)

One statistical approach used to infer sincerity is the link between the item score and the scale's total score.

Table (2): Pearson Correlation Coefficient Values between Item Score and Overall Scores of the Questionnaire

Items	Items correlation coefficient of total score
1	0.552
2	0.577
3	0.611
4	0.441
5	0.622
6	0.788
7	0.632
8	0.574
9	0.626
10	0.545
11	0.499
12	0.581
13	0.623
14	0.636
15	0.655
16	0.788
17	0.632

3.4 Pilot Study

The purpose of this administration is to assess the questionnaire items' effectiveness in terms of their difficulty level and discriminating power based on the testers' responses. It also aims to compute questionnaire reliability, estimate the time allocated for responding to the test items, and verify that the instructions are clear. As a result, there isn't any significant uncertainty about the test items. Regarding the amount of time given to complete the questionnaire.

3.5 Scoring Scheme of the Questionnaire

There are thirty scaled items in the present questionnaire. In other words, respondents provide answers to a predetermined set of questions that are evaluated along a continuum. This continuum is constructed in an ordered fashion as follows: Every time, Almost every, sometimes, Almost never, and Never to produce appropriate variety among the intended responders, per "the frequency use of Likert scale response." The scale will contain graded marks

in the following order: "Every time" will receive the lowest mark (5 mark), followed by "Almost every" (4 marks), "occasionally" (3 marks), "Almost never" (2 marks), and "Never" (1 points).

4. The Results

1-To analyze the first aim namely: Identify the aspect of influence of animation on the Muslim children in Iraq. The questionnaire is applied for (200) teachers and parents. Then, the weighted mean and the weighted percentile for each item in the questionnaire are calculated. The results in table (3) show that the percentages of respondents range from 83% of item (1) that insist on animations are every time removing the Islamic faith by introducing the doctrine of trinity and idolatry to the 89% of the item number (6) that insist on animations are always introducing the concepts of gods. It is obvious that the high percentages indicate that the animation has negative effects on the doctrinal aspect of Iraqi children as their teachers' and parents' opinion.

Table (3): The Results of the Teachers' and Parents' Opinion Toward the Aspect of Animation Affects Pupils' Doctrinal Aspect.

N.		No. of frequencies					Mean	Percent	Descripti on of the
		Every time	Almost every	Occasion ally	Almost Never	Never			
1.	It aims to remove the true and pure Islamic faith from souls by introducing the doctrine of trinity and idolatry.	10	3	7			4.15	83 %	Ever y time
2.	Confusion of concepts by using imaginary objects and events thus losing the students' intellectual balance.	11	5	3	1		4.30	86 %	Ever y time
3.	These series also work to consolidate faith in witches and sorcerers, instead of fearing God.	11	6	3			4.40	88 %	Ever y time
4.	When a child becomes fond of watching cartoon programs based on myth and	8	3	7	2		4.15	83 %	Ever y time

	wild imagination. He is not able to think properly realistic; So he talks to animals - especially dogs and cats.								
5.	Feeling of inferiority and fear of failure	8	6	5	1		4.30	86 %	Every time
6.	One of the beliefs that contradict our true religion is the polytheism of gods, appeared in some cartoons, such as: Pocahontas.	9	6	3	2		4.80	89 %	Every time

The results in table (4) show that the percentages of respondents range from 81% of item 3 that insist on animations are eliminate the communication relationship to the 85% of the item number (6) that insist on animations are familiarizing the concepts of violence. It is noticeable that the great percentages indicate that some parents and teachers believe that children shouldn't watch animation since it has a bad impact on children's behavior since they fight a lot, especially the guys as their teachers' and parents' opinion.

Table (4):The Results of the Teachers' Parents' Opinion Toward the Aspect of Animation Affects Pupils' Social Aspect.

N.		No. of frequencies					Mean	Percent	Description of
		Ever	Alm	Occa	Alm	Neve			
1.	Many animated series include scenes of violence and conflict, and this in the child's conscience the tendency towards cruelty and violence.	12	3	3	2		4.25	85 %	Every time
2.	It eliminates modesty; Where children utter obscene words, and all bad words. The Mickey Mouse series is a	9	10			1	4.30	85 %	Almost every

	prominent example in this regard								
3.	These programs eliminate the communication relationship between children and their parents, and between the rest of the family members	5	12	2	1		4.05	81 %	Almost every
4.	Learning bad manners: It is in the child's nature that he imitates everything that is presented to him.	8	8	3	1		4.15	83 %	Every time

The results in table (5) show that the percentages range from 81% of item (3) that insist on animations animation lessen time and effort to the 86% of the item number (2) that insist on animations exhaust the child's body and mind when the child spends a long period of time in front of the screen. It is noticeable that there is a conflict in the percentages. Since, some parents and teachers believe that children shouldn't watch animation since it has a bad impact on children's mind and level of performance in learning by exhausting their body and mind. However, others think that animation especially the educational one has benefit as it can help students in learning process by reducing the time and effort.

Table (5): The Results of the Teachers' Opinion Toward the Aspect of Animation Affects Pupils' Education Aspect.

N.		No. of frequencies					Mean	Percent	Description of the
		Every	Almost	Occasio	Almost	Never			
1.	the child spends a long period of time in front of the screen to exhaust his body and mind; He cannot concentrate, study his lessons, or do his homework	12	3	3	2		4.25	85 %	Every time
2.	Animation has become a major teaching agent for difficult learning issues.	5	9		4	2	4.30	80 %	Almost every

3.	Animation lessen time and effort.	3	8	2	3	3	4.05	81 %	Almost every
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The results in table (6) show that all percentages are close to each other. Item (1, 3, 4) with 86% encourage the concepts of nudity, the right of Jew and the rebellion. And item (2) with 87% percent of respondents insists on animation encourages the friendship relations between male and female. It is clear that most of parents and teachers believe that children shouldn't watch animation since it has a bad impact on children's Islamic ethical aspect.

Table (6): The Results of the Teachers' Opinion Toward the Aspect of Animation Affects Pupils' Ethics Aspect.

N.		No. of frequencies					Mean	Percent	Description of the Sample
		Every time	Almost every	Occasionally	Almost	Never			
1.	Animation encourages the nudity concept.	10	3	7			4.30	86 %	Every time
2.	Animation encourages the friendship relations between male and female.	11	5	3	1		4.40	87 %	Every time
3.	Establishing the right of the Jews as the concept of homeland in Remey Cartoon.	11	6	3			4.30	86 %	Every time
4.	Rebellion against values is part of Western culture. Every generation should rebel against the values of previous generations and this is how they see life.	11	5	3	1		4.30	86 %	Every time

2-To analyze the data related to the second aim namely: Investigating the students' frequency of time in watching the animation. The questionnaire is applied for (200) primary school students. Then, the weighted mean and the weighted percentile for each item in the questionnaire are calculated. According to the results of coming table (7), 88% of students watch cartoons

for more than 12 hours a day, 86% for five to seven hours, and 83% for less than four hours. This suggests that a larger proportion of respondents watch cartoons regularly and for extended periods of time.

Table (7): Students' Frequency of Time in Watching Animation

N.		No. of frequencies					Mean	Percent	Description of the Sample's
		Every time	Almost every	Occasionally	Almost not	Never			
1.	Watching animation from 1-4 hours	10	3	7			4.15	83 %	Every time
2.	Watching animation from 5-7 hours	11	5	3	1		4.30	86 %	Every time
3.	Watching animation from 10-12 hours	11	6	3			4.40	88 %	Every time

3- To analyze the data related to the third aim namely: Investigating the parents' opinion about the type of influence of animation positively or negatively on the Muslim children in Iraq. The closed-ended questionnaire is applied for (200) teachers and parents. Then, the weighted mean and the weighted percentile for each item in the questionnaire are calculated. The results show that parents' opinions about whether animations have a favorable or bad impact on their children are displayed in the following table. It is obvious that the vast majority of parents believe that cartoons have a detrimental effect on their kids.

Table (8): The Results of the Parents' Opinion toward the Type of Animation

N.		No. of frequencies					Mean	Percent	Description of the Sample's
		Every time	Almost every	Occasionally	Almost not	Never			
1.	Animation has a negative effect on the Muslim children in Iraq.	10	4	6			4.15	83%	Every time
2.	Animation has a positive effect on the Muslim children in Iraq.		1	3	5	11	1.30	16%	Every time

5. Conclusion:

The study's findings indicate that children are regularly exposed to cartoons, and that this exposure has a big impact mostly negative on how they believe, learn and behave. However, it was also discovered that, depending on the child and the specific cartoon he watches, cartoon effect can be either good or detrimental. It is noteworthy to mention that these animations have negative doctorial, ethical, social and learning impacts on Iraqi Muslim children. Since, they deviates from Islamic Iraqi culture in several ways, including language, morality, values, and other aspects. Parents, families, educators, politicians, artists, philosophers, wealthy individuals, and society as a whole have to create animations that respect the tolerant Islamic faith, morality, and good human values, as well as the mind, psychology, and cognitive capacities of Muslim children.

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أثير الرسوم المتحركة على الأطفال المسلمين العراقيين
(الجوانب العقائدية، الاجتماعية، الأخلاقية، الأكاديمية)

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كلية الامام الأعظم الجامعة/ قسم الدراسات الإسلامية في اللغة الإنجليزية

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كلية الامام الأعظم الجامعة/ قسم الدراسات الإسلامية في اللغة الإنجليزية

مستخلص البحث:

تهدف هذه الدراسة إلى التحقق من طبيعة تأثير الرسوم المتحركة على الجوانب العقائدية، الاجتماعية، الأخلاقية، الأكاديمية وكذلك آراء الطلاب والمعلمين وأولياء الأمور المسلمين العراقيين تجاه تأثيرها. وفي هذه الدراسة تم تطوير ثلاث فرضيات. تم تشكيل استبانة سيتم توزيعها على العينة المختارة المكونة من مائتي طالب من طلاب مدرسة بغداد الابتدائية للعام الدراسي 2023-2024 وكذلك المعلمين وأولياء الأمور لتحقيق الأهداف. أظهرت النتائج أن الآباء والأطفال يتفقون على أن الرسوم المتحركة لها آثار سلبية على نمو الأطفال. ومن المستحسن أن يحاول الآباء عمداً ملاحظة الرسوم المتحركة التي يشاهدها أطفالهم للتأكد من أنها مناسبة لأعمارهم وللعقيدة الإسلامية.

الكلمات المفتاحية: التأثير، الرسوم المتحركة، أطفال العراق المسلمين.