

Children's Moral Education in The Digital Age

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Abstract

Digitalization has an impact on all aspects of human life, changes in mindset and lifestyle are inevitable. One of the most worrying problems is the emergence of various kinds of social media that can damage morals. The type research is library research and this research is comprised as descriptive qualitative research. The data analysis technique used is content analysis. While the data collection using a descriptive approach explanatory. Result of the study include: Moral education with the right method is the main key so that children are able to control themselves in using digital media and can take advantage of the sophistication of technology and communication for things that are useful for themselves. The methods in moral education that can be applied in today's digital era include; exemplary methods, habituation, advice, attention, punishment and supervision.

Keywords: education, morals, digital age.

A. Introduction

The sophistication of science and technology at this time has made the world seem to be without borders, various kinds of virtual communication activities to all corners of the world in a short time and the advancement of technology and communication triggered various changes in human life. This is characterized by the increasingly central role of cyber technology in all areas of life.

Digitalization has an impact on all aspects of human life, patterns that are instantaneous, practical and do not pay attention to the process side, and lifestyle changes are inevitable. One of the most worrying problems is the emergence of social media that can damage morals (Shinta, 2021). Children born in this day and age are now directly faced with "two worlds", namely the real world and the virtual world, parents play a very important role in creating environmental conditions so that children are better prepared to face various challenges in the digital era. Therefore, moral education becomes very important, so that the child has sufficient provisions to live the next life.

The key to one's happiness is in one's temperament and character (when one always familiarizes oneself with good character), then this is a sign of one's goodness. On this subject Ibn Qayyim explains that a person's happiness and misery are in his temperament and character, and no one can achieve good in the world and in the hereafter except with good temperament and character (Ibnu Qayyim, 1999, P. 294).

Moral education with the right method is the main key so that children are able to control themselves in using digital media and can take advantage of the sophistication of technology and communication for things that are useful for themselves, but children still avoid the bad influences they cause. So that children can achieve happiness, glory and salvation in the world and the hereafter.

B. Discussion

Moral Education

In the Big Dictionary Indonesian it is explained that education is the process of changing the attitudes and practices of a person or group of people in an effort to mature people through teaching and training efforts (Departemen pendidikan, 2013, p.236).

In the Islamic context the term education has been known as *at-tarbiyah*. According to linguistics, *tarbiyah* comes from three meanings of the word - *robbaba-robbayurobbii* which means to fix something and straighten it out. According to Ibn Abdillah Muhammad ibn Ahmad alAnshari al-Qurthubi means that the *rabb* is the owner, the all-repairing, the all-governing, the all-adding, the all-fulfilling. Meanwhile, according to al-Jauhari, it is feeding, nurturing, nurturing (Yatim Abdullah, 2012, p.22). God, because God is educational, nurturing, nurturing and creator. *Tarbiyah* according to Ibn Qoyyim al- Jauziyah, includes *tarbiyah qalb* (education of the heart) and *tarbiyah* of the body at the same time. And he explained the *kaifiyah* (way) of the heart and the body. He said “ Between the heart and the body are equally in need of *tarbiyah*. Both must be grown and supplemented with nutrition so that they are able to grow perfectly and better than before (Ibnu Qayyim, 1999, p. 46).

From the description of the understanding of education, it can be understood that education is an effort to guide, foster and direct so that children get good. This is very important for parents and educators in the digital era like today so that children are able to utilize technology correctly and avoid damage caused by getting out of control in using information technology. As for morals according to Hamzah Ya'qub comes from Arabic, plural from the word “*khuluqun*”, meaning action. The word “*khuluqun*” is commensurate with the word “*khalqun*”, meaning genesis and the word “*khaliquun*”. It means creator and the word “*makhluqun*”, meaning the created one. Thus, the terminological formulation of morals is a close relationship between *Khaliq* and *makhluq* and between *makhluq* and *makhluq* (Beni Ahmad S, 2010, p. 14).

According to Ibn Maskawaih morals are qualities ingrained in the soul that encourage him to do deeds without requiring thought and consideration (Abu Hasan Al Mawardi, 1985, p.243). Al-Mawardi revealed: “A person is said to have a noble character if his mind is smooth, has a soft character, his face is cheerful, does not like to rebuke and always speaks a good word (Abu Hasan Al- Mawardi, 1985, p.243).

Shaykh Ibn Sa'di said: “ Noble morals are the main and great morals. It is built on patience, gentleness and a tendency to commendable temperament. This morality also gives birth to an attitude of forgiveness, being able to be tolerant of

others and happy to share benefits for others. Commendable morals are also manifested by patience in dealing with the various evils of others, forgiving the mistakes of others and repaying their ugliness with kindness (Abdurrahman As-sa'di, p. 68).

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The human tendency to do good or bad morals, is a form of process, this process is actually very instrumental in shaping the final behavior of human tendencies. This process is then used by educational experts to conceptualize so that human beings can survive in goodness, namely through education. This is where the urgency of moral education, especially children, lies, because to realize a generation of noble character in the digital era like today, the most effective way is to educate children from an early age.

Moral education is one of the education that must be given to children as early as possible. This is because the child is still holy and clean and has not been contaminated with various bad demons. Therefore, as parents it is necessary to teach and exemplify noble deeds that are in accordance with the teachings of the Quran and the hadith of the prophet Muhammad Shalallahu'alaihiwasalam.

According to Ahmad amin, there are several things that strengthen moral education and exalt it, namely: 1. Expand the environment of the mind, because a narrow mind is the source of some ugliness and a chaotic intellect cannot produce high morals. 2. Bond with the chosen one, this is because man likes to follow an example. 3. Read and investigate the journeys of heroes and the extraordinary-minded. 4. What is more important to give impetus to akhlak education is that one obliges himself to do good deeds for the public (putting the public interest first).

Trying to do habits with good deeds. The purpose of moral education is given to children in order to cleanse themselves of sinful and evil deeds (Ahmad Amin, 1975, p. 63-66). Because as a human being who has physical and spiritual, the physical is cleansed outwardly through jurisprudence while the spiritual is cleansed spiritually through morals. People who have a clean mind or heart will give birth to praiseworthy deeds so that with praiseworthy deeds it will give birth to a society that respects each other and is happy in the world and the hereafter.

Morals taught to children also aim so that children can know good things and are encouraged to carry them out in daily life and know despicable deeds and dangers so as not to harm the child's life (Mahmudah, et al, 2022). Thus the child will be able to sort out which things can be done and which man should be abandoned or shunned. Briefly, the purpose of moral education is to educate ethics and the formation of children's souls through lessons, coaching and moral guidance both carried out in schools and in the family environment.

Moral education is the first value education that children get from their families. The results of Rohner's research show that a person's childhood experiences greatly influence the development of his personality. The parenting

style of parents, whether accepting or rejecting their children, will affect their emotional, behavioral, socio-cognitive development, and the health of their psychological functions until adulthood.

Digital Age

Understanding the Digital Era

The digital era is a time when most humans at that time used digital systems in their daily lives. This digital system is more sophisticated than the previous system, namely the analog system. Analog systems produce imitation signals obtained from nature, so there is often signal degradation which results in less clear signals.

Media in the digital era has the characteristic of being able to be manipulated and networked. The media capabilities of this digital era make it easier for people to receive information. The increasingly sophisticated digital technology today makes a big change to the world, the birth of various kinds of digital technologies that are increasingly advanced has emerged a lot.

Various groups have been facilitated in accessing information in many ways, and can enjoy the facilities of digital technology freely and under control. The digital age also makes the realm of people's privacy seem to be lost. Personal data recorded inside the brain of a computer makes internet residents easy to track. The digital age is not a matter of being ready or not and neither is it an option but it is already a consequence. Technology will continue to evolve and move continuously without stopping that runs in the midst of human life. Then there is no other choice but to master and control the technology properly and correctly in order to improve.

Positive and Negative Impacts of the Digital Age

In the development of digital technology, there are many impacts felt by humans, both positive and negative impacts. The positive impacts of the digital era include: a. The information needed can be faster and easier to access. b. The growth of innovation in various fields oriented towards digital technology that facilitates the process of work. c. The emergence of digital-based mass media, especially electronic media as a source of public knowledge and information. d. Improving the quality of human resources through the development and utilization of information and communication technology. e. The emergence of various learning resources such as online libraries, online learning media, online discussions that can improve the quality of education. f. The emergence of e-businesses such as online stores that provide a variety of necessities and make it easier to get them.

The negative impacts of the digital era that must be anticipated include: a. Violation of Intellectual Property Rights (IPR) due to easy data access and causing people to commit fraud. b. Instant thoughts where such children are trained to think short and lack concentration. c. Misuse of knowledge to commit acts Criminal is like breaking through the banking system. d. Decreased morality

caused by easy access to and pornography sites. e. The emergence of anti-social individualist attitudes.

Moral Education Methods in the Digital Era

Moral education methods that can be carried out by parents at home and educators in schools include the following:

1. Exemplary Method (Uswatun Hasanah)

Children have enormous imitator tendencies or traits, hence the *uswatun hasanah* method”a good example of people close to the child. It’s the most appropriate. In this case, the closest person to the child is his parents at home , therefore exemplary examples of his parents have a great influence on the mental and moral formation of children. Exemplary in education is the method that most assures its success in preparing and shaping the child in moral, spiritual and social. Furthermore, the educator in school is the best example in the child’s view that he will imitate in his actions and manners, realized or not, even imprinted in the soul and feelings of an image of the educator, whether in speech or in deeds, whether material or spiritual, known or unknown (Abdulllah Nashih Ulwan, 1981, p. 2). Without setting a good example, the education of children will not work, and advice will not be imprinted, all forms of speech and actions of parents and educators will be imitated by the child. Gradually a child will know by itself that the actions he does are an obligation that must be carried out not solely because it follows the behavior of parents and educators. Parents must set an example for children in the use of information technology such as the internet, gadgets, cellphones and others. Tools are used for useful things, always paying attention to the right time and place.

2. Habituation Methods

Since childhood the child must be accustomed to doing good activities, trained to behave well, taught manners and so on. Educating, training, and guiding children slowly is something that must be applied to children so that they can achieve traits and skills well, so that their beliefs and morals are firmly embedded. Morals and principles of belief, including the skills of the limbs, require a gradual process to be achieved and must be carried out habitually or repeatedly so that they are achieved and mastered well, and can be carried out easily and lightly, without breaking hard and finding difficulties (Muhammad Husain, 2007, p.11).

3. Method of Advice (Mau’izhah al-Hasanah)

Advice can open children’s eyes to the essence of something, push it towards sublime situations, adorn it with noble morals and equip it with Islamic principles. The Qur’an’s methods of calling for indictment are manifold. Sincere counsel is imprinted and influential, if it enters a clear soul, an open heart, a wise mind, then the advice will get a response as soon as possible and leave a deep mark (Abdullah Nashih Ulwan, 1981, p.68).

Advice can be in the form of advice or invitations to do or do something good and useful, with the suggestion of instilling discipline, carrying out the

obligations of religious orders in children, so that finally carrying out everything with discipline that will later form a noble personality. As in the words of the Prophet that a child when he is 7 years old or perhaps below must be invited to perform the five-time prayer. Children should be invited to do prayers. So that a human being is formed who is in constant contact with his creator. Imam al-Ghazali explained that a child who has reached the age of tamyiz, should not be allowed to leave thaharah and prayer. Also began to be ordered to fast a few days in the month of Ramadan (Imam Ghazali, p.197).

Advice can also be in the form of prohibitions which is a must not to do acts that could harm yourself or others. This effort is a decisive action to stop deeds that are very clearly wrong. This prohibition is an inappropriate act to do such as stealing, fighting with his friends, and so on. This kind of deed must be so that when he grows up, doing acts that are prohibited by religion is a taboo for him. This strategy aims to form discipline or good behavior for children.

4. Attention Method

The method of education with attention is to devote, pay attention and always follow the development of children in the formation of creeds and morals, spiritual and social preparation in addition to also asking about the situation of physical education and the power of scientific results. This method of attention is the strongest method of education in the formation of a whole man and can encourage him to fulfill his responsibilities and obligations perfectly.

5. Punishment and Reward Methods

This method of punishment is an act given to children who consciously and deliberately make mistakes such as misusing information technology for crimes or obedience to Allah Ta'ala, so that with this punishment the child appears a sense of neglect and does not make mistakes a second time. This punishment results in a discipline in the child. To a higher extent, it is incumbent on children not to do an act prohibited by religion. To do or not to do is not out of fear of punishment, but out of one's own conversion and is an obedience to God and always expects His blessings.

Giving gifts to children when doing commendable deeds also needs to be considered, gifts are not always materials or goods, but giving gifts can also be in the form of nods with radiant faces, thumbs up and so on, it all includes gifts that have a very big influence on students. Because, with this gift, it can please children.

6. Surveillance Methods

This method is used to keep unwanted things from happening. Because man is not perfect, so most likely to always make mistakes, these deviations are always present. Therefore, before the mistakes and irregularities are made further, there should always be an effort to hold supervision. Especially nowadays, children are already good at playing gadgets, in this case parents must be able to really supervise, because if they are not supervised later children can open forbidden sites that all damage children's morals and morals.

C. Conclusion

Children's moral education needs special attention for parents. Because of the good and bad behavior of the child, depending on the education given to the child, if the child is educated with good morals, the child must be a good child and vice versa. In today's digital era with all the impacts that occur, the challenges of moral education are more complex. The right method is needed to educate children's morals, so that children in the future become human beings who have noble morals.

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