



Islamizing Smartphones as a Way to Prevent Moral Decline in Early Childhood in the Modern Era

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Article Info

Article history:

Received : 10 January 2024

Acceptance : 15 February 2024

Published : 15 February 2024

Available online

<http://aspublisher.co.id/index.php/kolaborasi>

E-ISSN: 3064-4054

How to cite:

Ramadora. (2024). Islamizing Smartphones as a Way to Prevent Moral Decline in Early Childhood in the Modern Era. *KOLABORASI: Journal of Multidisciplinary*, 1(1), 31-40.



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ABSTRACT

This study examines the Islamization of smartphones as an effort to prevent moral decline in early childhood in the modern era. The rapid development of digital technology has made smartphones an inseparable part of everyday life, including in the environment of young children. Although smartphones offer educational and communicative benefits, their uncontrolled use may negatively affect children's moral development through exposure to inappropriate content, reduced social interaction, and dependency on digital entertainment. This research employed a qualitative library research design by analyzing books, journal articles, regulations, and other relevant scholarly sources related to early childhood, moral education, Islamic values, and smartphone use. The data were collected through documentation techniques and analyzed descriptively and thematically. The findings indicate that the Islamization of smartphones can be carried out by integrating Islamic values into digital use, strengthening parental supervision, selecting age-appropriate religious and educational content, and fostering collaboration between family and educational institutions. The study concludes that smartphone Islamization can serve as a preventive strategy to support moral formation in early childhood, provided that it is implemented consistently, critically, and contextually in accordance with Islamic educational principles.

Keywords: Islamization of Smartphones, Early Childhood, Moral Decline, Islamic Education, Digital Parenting.

1. INTRODUCTION

Early childhood according to the Ministry of Education and Culture Regulation No. 146 of 2014, is a child aged between zero and six years, while according to the National Association for Education for Young Children or abbreviated as NAEYC, it states that early childhood is between zero and eight years old (Işıkcı, 2024; Lewis et al., 2024). At that age, children also experience the Golden Age or also called the golden age, which starts from children aged 2-6 years (Punongbayan, 2023; Yuningsih et al., 2024). At this time, children experience a rapid development and growth process so that it becomes a priority for parents. Parents must provide good and correct parenting patterns, which are expected to provide education, especially religious education, to children when they are at home (Suhendar et al., 2023; Yusra & Tabroni, 2022). Religious education in the family environment plays a very large role in the formation of personality, especially for children, because it is in the family environment that children first receive education that can affect the child's subsequent development (Draper et al., 2024; Lestari et al., 2024).

Because religion is very closely related to the moral development of children. Children's moral development will be well formed if parents care and play an active role in educating them. However, family functions include the functions of fulfilling physical and non-physical needs which consist of 8 functions, namely, religious function, socio-cultural function, love function, protection function, reproductive function, socialization and education function, economic function, and environmental development function (Al Haqiqi et al., 2024). Based on several family functions above, it can be seen that one of the functions of the family is the educational function. This means that parents as the first and foremost educators have an obligation to provide education to their children, including moral education. In modern times, children's morals are in crisis and at a worrying stage. We often see this in real life where they have behaved beyond the limits, where they no longer have wisdom in behaving, this is very worrying for the current conditions.

There are many factors that influence the decline in morals in children today. One of the factors that influences it is globalization, where globalization has caused many changes in the lives of the people in it, the entry of various ideologies, technologies and even cultures can change the order of life in society (Prasanti et al., 2024; Serikbekovna et al., 2023). Technology such as smartphones does provide various conveniences in life, but it is undeniable that technology will have a negative impact if its users do not use it wisely (Agarwal & Lu, 2022; Faber et al., 2022). In terms of children's moral development, the consequences of smartphone use must be an extra concern for parents. When children are often busy with their smartphones,

make sure parents know what they access or watch every day, because currently children can easily be exposed to content that is not appropriate for their age (Suhendar et al., 2024; Suhendar & Halimi, 2023).

For example, games that show crime scenes, hurting others, whether intentionally or not, even immoral acts. This is certainly not good for children, children can be exposed to these negative things and will be imprinted in their brains and carried over until they are adults, or worse they will apply them. Because early childhood is like a sponge that will absorb anything they see. In line with the problems above, this article will try to find a solution to overcome this by integrating technology with religion, through a concept known as Islamization.

2. RESEARCH METHODE

This study employed a qualitative library research design (Creswell, 2021). Library research was chosen because the discussion focuses on conceptual and normative analysis concerning the Islamization of smartphones, early childhood moral development, and the role of parents and education in responding to the moral challenges of the modern era. The data used in this study consisted of primary and secondary sources. Primary sources included scholarly works discussing the Islamization of knowledge, Islamic educational values, child moral development, and the impact of smartphone use on children. Secondary sources included journal articles, books, government regulations, and other relevant academic references that support the discussion of early childhood education, parenting, and digital media use.

The data were collected through documentation techniques, namely identifying, selecting, reading, and classifying relevant literature according to the focus of the study. The selected references were then analyzed using a descriptive-analytical approach through several stages: data reduction, thematic categorization, interpretation of ideas, and synthesis of arguments. The analysis focused on four main aspects: (1) the urgency of Islamizing smartphones in early childhood, (2) strategies for integrating Islamic values into smartphone use, (3) the potential contribution of smartphone Islamization to preventing moral decline in children, and (4) the challenges faced in implementing such an approach. To maintain the credibility of the analysis, the study compared arguments from different sources and emphasized relevance, consistency, and contextual suitability with the issue of child morality in the digital age.

3. RESULT AND DISCUSSION

Islamization of Smartphones

Basically, the Islamization of science is a response to the crisis of modern society caused by the rise of western concepts. The western concept in question is based on a materialistic and relativistic worldview, which assumes that education is not to improve human character, but to view reality as something that is materially meaningful to humans. This causes humans to be harmonious only to take advantage of each other, not purely harmonious. This is one of the causes of the crisis of modern society (Acton, 2023; Ren et al., 2022).

The Islamization of science according to al-Attas, namely the liberation of humans from magical, mythological, animistic, cultural-national traditions (which are contrary to Islam) and from the shackles of secular understanding of thought and language. Also liberation from the control of his physical urges which tend to be secular and unfair to the essence of himself or his soul, because humans in their physical form tend to forget their true nature (Furqani & Echchabi, 2022; Jung, 2024).

Islamization of science according to al-Attas, namely the liberation of humans from magical, mythological, animistic, national-cultural traditions (which are contrary to Islam) and from the shackles of secular understanding of thought and language. Also liberation from the control of physical urges that tend to be secular and unfair to the nature of the self or soul, because humans in their physical form tend to forget their true nature (Hudson, 2023). In general, Islamization is making or bringing something into Islam and making it Islamic.

Islamization is a step or effort to understand something with an Islamic framework by including Islamic understanding (Edison et al., 2022; Laabdi & Elbittoui, 2024). Islamization of science means Islamizing modern science by compiling and rebuilding literary science, and exact sciences by providing a basis and goals that are consistent with Islam. So, if you mention the Islamization of smartphones, it means bringing or making the smartphone function in the development of Islam. The purpose of the Islamization of knowledge itself is to protect Muslims from knowledge that has been contaminated and misleading, resulting in errors. The Islamization of knowledge aims to develop true knowledge that awakens the thoughts and personalities of Muslims so that it will increase faith in Allah (Yaacob & Haron, 2024). The Islamization of knowledge will give birth to security, goodness, justice, and the strength of faith. Another goal is to build Islamic thought on a path that leads to obedience to God's law.

Smartphone Islamization Strategy

The Islamic civilization that flourished in 650-1000 AD, was able to build an Islamic civilization that had a major influence on modern Western civilization today. Developments occurred in various fields of science, both religious and

non-religious. During this period, scientists such as: Imam Malik, Imam Syafi'i, Imam al-Asy'ari, al-Kindi, al-Farabi were born. And several other scientists such as Ibn al-Haysam, al-Khawarizmi, al-Razi and other great scholars. However, in 1250-1800 AD, Muslims began to experience decline in various aspects of political, economic, social, educational and cultural life which was followed by defeat in intellectual, moral, cultural, cultural, and ideological life (Mohiuddin, 2023).

Until today, including the decline in the moral aspect which makes smartphones one of the causes. So the strategies that can be done to carry out the Islamization are (Salleh, 2022):

1) Making Islam the basis for the use of science

By not questioning the science and technology, but what is questioned is the person who uses it. If someone uses technology and science in the context of things that smell of Islam, then indirectly and slowly we begin to apply Islamization to the technology. Islamization of science in this way views science and technology in the sense of its products as neutral, the airplanes used by the Hajj pilgrims are the same as the airplanes used by drug dealers or used by people who are against the teachings of Islam. The religious influence of someone who uses science and technology is clearly very much needed if combined with the expertise and precision of each. What is good is if the science and technology are in the hands of a Muslim who practices his religion and in his work is supported by high expertise and precision.

2) Incorporating Islamic values into the concept of science

The basic assumption is that science is not neutral, but rather full of values inserted by the people who design it. Thus, the Islamization of science and technology must be carried out on science and technology itself.

3) Its application begins with a study using an ontology and epistemology approach.

The anthology explains that all sciences essentially come from Allah SWT, because all of these sciences are the result of studying the verses of Allah SWT. Epistemology explains that a science is compiled through Islamic religious knowledge which is based on the study of the verses in the Qur'an. Because these sciences use the verses of Allah, then all of these sciences are essentially from Allah, therefore, they must be devoted to worshiping Allah through devotion to the interests and welfare of humanity.

4) Providing education in a tiered and continuous manner from childhood

Since childhood, children must be instilled with a strong religious spirit, the practice of religious tradition experiences and so on. After that, he was taught the basics of strong religious knowledge, taught the Qur'an both in terms of reading and understanding its contents. In addition, he was also taught the relationship between one science and another in general. Furthermore, he studied several fields of science and expertise according to the fields of interest.

- 5) Integrating the two paradigms of religion and science that seem to show differences.

Religion assumes or sees a problem in terms of norms (how it should be) while science examines it from its objective (how it is). Religion sees problems and their solutions through God's guidance, while science through human experimentation and reason. In addition, religious teachings are believed to be God's guidance, its truth is absolute, while scientific truth is relative. Religion talks a lot about the supernatural, while science only talks about empirical matters.

The Impact of Islamization of Smartphones on the Morals of Early Childhood

In today's modern era, keeping children away from using gadgets is difficult and somewhat impossible. The problem of daily life using gadgets such as parents working using gadgets, communicating with relatives using gadgets and so on. On the other hand, children are always around their parents, therefore keeping children away from gadgets has a fairly high level of difficulty. Of course, this has a positive or negative impact on children.

Some of the negative impacts of smartphone use on children are as follows (Yadav & Chakraborty, 2022): a.) Children imitate more scenes from the videos they will watch. Which does not necessarily contain positive elements. b) Become less interactive with other people because children prioritize their gadgets, c.) Become addicted to playing games so that they forget to do other things. These things are a supervision for parents so that children are not addicted to smartphones and are reluctant to interact socially. At an early age, children experience a golden age which means that children are more sensitive to stimuli. We can avoid this by starting to make efforts to Islamize the smartphone.

By carrying out Islamization, useful benefits can be obtained to overcome the problem of moral decline in children. The benefits are: 1) The technology will continue to develop dynamically in accordance with the demands of the times, because only Islamic teachings are the teachings that prioritize scientific teachings, 2) Children will get a momentum of glory and balanced prosperity, between material welfare and spiritual welfare, 3) Children will

feel growing into a force that helps each other through the knowledge they have, 4) The Islamization of this technology will have an impact on the emergence of an integrated educational concept between religious knowledge and general knowledge.

Challenges in Islamization

The idea of Islamization of science is not fully supported by all groups of Muslims. There are some groups who disagree or even oppose the idea of Islamization of science (Sawaluddin et al., 2022). They believe that all science is already Islamic, because the main source is Allah SWT himself. So they doubt the labeling of Islam or not Islam on all sciences. Apart from that, the big challenge for the continuation of the Islamization process and is the real challenge is as follows:

1) Commitment of Muslims

Not all Muslims agree with the idea of Islamization of science, even Naquib al-Attas said that the biggest challenge to the development of the idea of Islamization of science comes from among Muslims themselves. The groups of Muslims who do not support the idea of Islamization, among others, due to the shallow knowledge of Muslims towards their own religion.

2) Commitment of Islamic Scholars

The commitment of Islamic scholars still needs to be questioned. The demands of life that give rise to materialistic, consumerist and hedonistic lifestyles have eroded the spirit and idealism of Islamic scholars to carry out the Islamization of science. Science is considered a commodity that can be traded to gain profit. As a result, the orientation in seeking knowledge or developing science has changed, no longer to achieve "Allah's pleasure" but for self-interest.

3) Commitment of Islamic Higher Education Institutions

Islamic universities, which should be the spearhead of the Islamization of science movement, are often trapped in pragmatism. Some Islamic universities are only oriented to fulfilling pragmatic needs, becoming industrial factories for labor and no longer centers for developing scientific ideas

4) Challenges of Globalization.

The challenges of globalization that continue to develop along with the development of communication and information technology are increasingly fostering materialism and a hedonistic and consumerist

lifestyle. This has implications for the fading of idealism and the spirit of realizing the Islamization of science.

4. CONCLUSION

Basically, the Islamization of knowledge is a response given to the crisis of modern society caused by the rise of western concepts. In general, Islamization is making or bringing something into Islam and making it Islamic. Islamization is a step or effort to understand something with an Islamic framework by including Islamic understanding. The purpose of the Islamization of knowledge itself is to protect Muslims from knowledge that has been contaminated and misleading so that it causes errors. Technology such as smartphones does provide various conveniences in life, but it cannot be denied that technology will have a bad impact if its users do not use it wisely. One of the impacts is the decline in children's morals which is a crisis in modern society today. However, this can be overcome if parents, teachers and the surrounding community work together to Islamize the technology.

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