



ISLAMIZING SMARTPHONES AS A WAY TO PREVENT MORAL DECLINE IN EARLY CHILDHOOD IN THE MODERN ERA

Novriti Ramadora

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

*Corresponding Author: novritiramadora@gmail.com

Article Info

Article history:

Received :
Acceptance :
Published :
Available online
<http://aspublisher.co.id/index.php/syahadat>

E-ISSN: xxxx-xxxx

How to cite:

Ramadora. (2024). "Islamizing Smartphones As A Way To Prevent Moral Decline In Early Childhood In The Modern Era" Syahadat: Journal of Islamic Studies, vol. 1, no. 2, pp. 33-39, 2024.

ABSTRACT

This study reviews the Islamization of smartphones as a prevention of moral decline in children today. Due to globalization and the rapid development of technology, children often spend time with smartphones. This causes children to watch things they shouldn't watch so they follow and bring them into the real world. And many other negative impacts. This study details that by Islamizing and associating smartphones with Islamic things, it will make children's morals better. The method used is a literature study, which observes previous research on the Islamization of science and technology. And regarding the difficulty in Islamization, it is due to the emergence of challenges both from within Islam and from outside Islam.

Keywords: Islamization; Children's Morals; Smartphone



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

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 (Zaini and Kurnia, 2017: 81). At that age, children also experience the Golden Age or also called the golden age, which starts from children aged 2-6 years (Andini et al., 2023: 72). 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. 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 (Evi, 2020: 8). 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 (Tin et al., 2020: 219).

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 (Mutiani, 2018: 4).

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 (Indriana, 2021: 5). 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. 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 (Yuli et al., 2019: 695).

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 METHOD

The approach in this study uses a type of research in the form of a literature study or library study. Literature studies can be done by collecting references consisting of several previous studies which are then compiled to draw conclusions (Mardalis, 1999). The results of the compilation of several previous studies are used to conclude: (1) Why is Islamization of smartphones necessary, (2) How to Islamize smartphones, (3) How can Islamization of smartphones help overcome moral crises in early childhood. (4) What are the challenges in Islamizing smartphones.

3. RESULT AND DISCUSSION

Islamization on Smartphones

Basically, the Islamization of science is a response given 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 (Abuddin, 2012: 127). 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 physical urges that tend to be secular and unfair to the essence of self or soul, because humans in their physical form tend to forget their true nature (Halauddin and Bahri, 2022: 2).

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 essence of themselves or their souls, because humans in their physical form tend to forget their true essence (Halauddin and Bahri, 2022: 2). 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 (Hafid, 2021: 83). 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 (Hafid, 2021: 83).

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 (Hafid, 2021: 85). 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. 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 (Halauddin and Bahri, 2022: 3; Rambe et al., 2023).

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 (Hafid, 2021: 83). Until now, 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 (Albar and Makbul, 2012: 17):

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 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 a person 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 (Putri and Lili, 2021: 64): 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 (Abuddin, 2012: 134-135) 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.

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 is undeniable 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.

Actions that we can take if the seeds of radicalism appear in ourselves or our environment are to consult with the authorities, if within the campus we can consult with lecturers or student service units to provide initial solutions to prevent the growth of radical extremism, but if we have found someone in our environment who has begun to declare that they will carry out acts of terror, then we can report it to the authorities such as the police or Densus 88. Do not let the ideology of radical extremism develop or even be shared with each other because as we have explained, the impact is very dangerous, such as the occurrence of various types of terror that end up damaging relations between religious communities and even the division of religion itself into groups that are in conflict with each other.

References

- Aeni, Evi Rufaedah. 2020. Peranan Pendidikan Agama dalam Keluarga Terhadap Pembentukan Kepribadian Anak-Anak. *Jurnal Counselia: Jurnal Bimbingan Konseling Pendidikan Islam*. Vol 1, No 1.
- Andini, dkk. 2023. Implementasi "Reward ASYIK" untuk Mengembangkan Keaktifan Anak dalam Belajar RA Puspa Pertiwi. *Jurnal JIIP (Jurnal Ilmiah Ilmu Pendidikan)*. Vol 6, No 6.
- Dalimunthe, MA., Syam, AM., Suhendar, A., & Ritonga, AR. (2024). Optimizing Local Regulations in Creating a Balance of Human Health and Environmental Preservation. *KOLABORASI: Journal of Multidisciplinary* 1 (1), 1-12.
- Dalimunthe, MA., Syam, AM., Suhendar, A., & Al-Mujtahid, NM. (2024). Deconstructing Islamic Cyberculture: Mitigating Inferiority and Cancel Culture in Virtual Space. *OPINI: Journal of Communication and Social Science* 1 (2), 12-26
- Hafid. 2020. Islamisasi Ilmu Pengetahuan. *Jurnal HAKAM: Jurnal Kajian Hukum Islam*. Volume 5 nomor 2.
- Halauddin dan Bahri. 2020. Islamisasi Ilmu Pengetahuan; Pengertian, Tujuan, Langkah, dan Pengaruh. *Jurnal Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam*. Volume 1, Nomor 1.
- Handrianto, Budi. 2010. Islamisasi Sains Sebuah Upaya MengIslamkan Sains Barat Modren, Jakarta: Pustaka Al-Kautsar.
- Manurung, AK., Sayekti, R & Syam, AM. (2024). Analisis Pemanfaatan Jurnal Elektronik Sebagai Sumber Belajar Oleh Mahasiswa Universitas Muhammadiyah Sumatera Utara. *Jurnal Ilmiah Wahana Pendidikan* 10 (17), 178-186
- Miranti dan Dasa. 2021. Waspada Dampak Penggunaan Gadget Terhadap Perkembangan Sosial Anak Usia Dini. *Jurnal Cendekiawan Ilmiah PLS*. Vol 6 No 1.
- Oktavia, dkk. 2023. Optimalisasi Pendidikan Anak Usia Dini di Masa Keemasan Melalui Program Parenting Desa Wonosari. *Jurnal Abadimas Adi Buana*. Volume 7 No.1.
- Rambe,R.F. AL. K., Ritonga, A.R., Dalimunthe,M.A. (2023). Komunikasi Publik Pemerintah Kota Medan Dalam Pengalihan Kewenangan Kebijakan Terkait UU No. 23 tahun 2014. *Komunika*. 19(01), 39-44. <https://doi.org/10.32734/komunika.v19i01.11411>
- Ritonga, A. R., Education, I. R., Zein, A., Syam, A. M., & Ohorella, N. R. (2023). Misconceptions of Jihad: A Constructivist Review of the Meaning of Struggle in Islam in the Modern Era: Analysis of the verses al-Amwaal wa al-Nafs
- Rusdi, M., Sebayang, V.A., Kholil, S., & Syam, A.M. (2024). Islam and the Ethics of War: Deconstructing Jihad through the Principle of Humanism in Theological Discourses
- Salafudin. 2013. Islamisasi Ilmu Pengetahuan. *Jurnal Forum Tarbiyah*. Vol. 11, No. 2.
- Salsabila, G., Achiriah, A., & Syam, A. M. (2023). Peran Perpustakaan Lingkaran Dalam Meningkatkan Literasi Budaya Masyarakat Di Desa Denai Lama. *Jurnal Ilmu Perpustakaan (Jiper)*, 5(2).
- Sawitri, dkk. 2019. Dampak Penggunaan Smartphone terhadap Perkembangan Anak Usia Dini. *Seminar Nasional Hasil Penelitian dan Pengabdian Pada Masyarakat IV*.

- Simatupang, A. R., & Syam, A. M. (2021). Kelas Literasi Sebagai Upaya Meningkatkan Kemampuan Menulis Mahasiswa Universitas Kristen Duta Wacana Yogyakarta. *Maktabatuna*, 3(1), 65-79.
- Siregar, N.Z & Syam, A.M. (2024). The Influence of Digital Library Service Quality On Student Satisfaction. *PERSPEKTIF: Journal of Social and Library Science* 2 (2), 40-48.
- Zaini, dan Kurnia Dewi. 2017. Pentingnya Media Pembelajaran Untuk Anak Usia Dini. *Jurnal Raudhatul Athfal: Jurnal Pendidikan Islam Anak Usia Dini*. Vol 1, No 1.
- Zaini dan Soenarto. 2019. Persepsi Orangtua Terhadap Hadirnya Era Teknologi Digital di Kalangan Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*. Volume 3 Issue 1.