



***CHARACTER EDUCATION FOR EARLY CHILDHOOD:
TO PREVENT JUVENILE DELINQUENCY AND
THE NEGATIVE IMPACTS OF GADGET USE IN
INDONESIA***

**PENDIDIKAN KARAKTER UNTUK ANAK USIA
DINI: MENCEGAH KENAKALAN REMAJA DAN
DAMPAK NEGATIF PENGGUNAAN GADGET DI
INDONESIA**

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Received: 13 May 2023, Revised: 11 June 2023, Accepted: 20 July 2023

Abstract

The rise of juvenile delinquency, Physical bullying, and pornography circulating on social media, television broadcasts, and news reports. This is because children, adolescents and adults lack character education and assistance from their parents. The purpose of this study is to describe early childhood from the point of view of character education in Islamic education. In anticipation of the negative impacts of gadgets. This research is based on literature review. This type of research uses a literature review. The data was obtained through book literature data, published journals, and online news exposures. Data collection techniques come from primary data, secondary data, and

reference sources from books and journals that are relevant to the research theme. The data analysis technique uses content analysis of the contents of the literature research. The results of the study found that there was a motive for juvenile delinquency, children could not be directed and managed by their parents. It is difficult to be guided by teachers and parents. There is content that is not useful, as well as sites that are not good. This is due to the low and weak character education and guidance of Islamic education for children. It is important for children to be selective and intelligent in social media. The implications of this research are character building and guidance in the perspective of Islamic education.

Keywords: *character, children, smart in socializing, gadget information filtering*

Abstrak

Maraknya kenakalan remaja, *klitih*, dan pornografi yang beredar dari sosial media, siaran televisi, dan warta berita. Hal itu disebabkan karena anak-anak, remaja hingga dewasa kurang pendidikan karakter, dan pendampingan dari orang tua. Tujuan penelitian ini untuk mendeskripsikan anak usia dini yang di liat dari sudut pandang pendidikan karakter dalam pendidikan Islam. Sebagaiantisipasi dari dampak negative *gadget*. Penelitian ini berbasis kajian Pustaka. Jenis penelitian ini menggunakan literatur review. Data di dapatkan melalui data literatur buku, journal beriputasi, dan ekspos berita Online warta berita. Teknik pengumpulan data berasal dari data primer, sekunder, dan sumber referensi buku, journal yang relevan dengan tema penelitian. Teknik analisis data menggunakan analisis konten isi penelitian literatur. Hasil penelitian bahwa di ditemukan adanya motif kenakalan remaja, anak-anak tidak bisa di arahkan dan di atur oleh orang tua. Adapun sulit di bimbing oleh guru dan orang tuanya. Adanya konten-konten yang kurang *berfaidah*, serta situs yang kurang baik. Disebabkan karena rendah dan lemahnya pendidikan karakter dan bimbingan pendidikan Islam terhadap diri anak. Penting bagi anak selektif dan cerdas dalam bersosial media. Implikasi dari penelitian ini memberi pembentukan karakter dan bimbingan dalam sudut pandang pendidikan Islam.

Kata kunci: karakter, anak-anak, cerdas dalam bersosial, filterisasi informasi gadget

INTRODUCTION

When a child is born into the world. He has a soul that is still clean and pure. He will accept all forms whatever will affect him. The child will be formed from every influence that comes to him. According to Imam Al-Ghazali, children are a mandate for their parents, their hearts are clean, pure, and innocent. Empty of all carvings and images. Children will always accept the carvings they carve and will tend to anything that

affects them (Arifin, Mughni, & Nurhakim, 2022; Zara, 2022). One way to take care of it is to provide education at an early age, either related to religious sciences or related to other general sciences. Educating children is a huge responsibility for parents (Gustini, 2016). This is what will lead to the behavior and level of success of the child. the difference is motivated by how parents raise their children at home. In addition, parents must supervise and pay attention to their children, so they do not fall and get lost. As for education itself is a tool in the form of efforts to develop, grow, improve, lead, manage, and supervise, and look after students (Fadhil, 2017).

According to Hurlock, people who succeed after becoming adults usually come from families who are educated to be positive in the relationship between family members and healthy parents (Renov et al., 2021). He continued, such a relationship would produce children who were happy, relatively free from anxiety, friendly and considered attractive to other people, and as members of a group they were good at cooperating, with the condition that children had a balance in their psychological and physical development. In addition, children will also grow up with individuals who have positive values that will lead them to obtain good achievements (Hastasari, Setiawan, & Aw, 2022; Suyatno, Wantini, Sukiman, & Rachmawati, 2022). The information age gives rise to an increasingly widespread social environment because it is unified by technology and communication (Farida & Kasdi, 2021; Ghazali, 2009).

The emergence of the era of globalization and the enormous role of electronic media will shift traditional socialization agents, such as socialization and interaction with parents, teachers, government, religious leaders, and others. One of the problems is the decreasing character in the social life and ethics of children in the practice of daily life, both at school, home and in the surrounding environment and this will result in several negative effects which have recently been worrying the community

(Suyadi, Nuryana, Sutrisno, & Baidi, 2022). A child can become a slander for his family and society, if the child is no longer a reassurance, but becomes a heart narrower, which will cause havoc for his family's life. Like the example of children today, most of them are involved in fights, fights and sexual harassment (Hamami & Nuryana, 2022; Widodo, 2019).

The problem that occurs in the current context is the rampant juvenile delinquency in Indonesia, both from villages to remote villages. The younger generation, teenagers, adults, especially not in accordance with the expectations of parents, teachers, and of course children. Sometimes there is a problem that children can operate gadgets/mobile phones. Playing games, Instagram, and often playing YouTube, this influences children's character education and the development of Islamic education in Indonesia.

In line with Indonesia's national education goals, Islamic education itself also has the goal of developing human abilities where character is an aspect that must be cultivated through education. Building character is like building, repairing, holding, and establishing something. Character education itself aims to develop the potential of students so that students can recognize and internalize positive values so that they are able to behave as human beings who have character, character, morals, character, or psychological traits that make a difference between one person and another. This is an effort or process carried out to improve, foster or shape character, psychological nature, character, noble character, human beings so as to create good behaviour and temperament based on Pancasila values (Harahap & Suyadir, 2020).

To build a child's character, it is not enough just to be at school, but parents must also participate. Because character or character is an important part for humans to achieve life goals safely and well. Character is a standard benchmark in determining behaviour and attitudes. Forming

a character is indeed not as easy as talking or turning the palm of the hand. If the character is likened to a solid building, it takes a lot of energy and a long time to change the building (Makin, 2018).

Based on screening and filtering writings or research on character education that is relevant to juvenile delinquency, Andi Prastowo has written about how to form early childhood character (Prastowo, 2017), Afifah et al (Afifah & Mashuri, 2019), Meti Hendayani (Hendayani, 2019), I Gusti Ayu Suasthi (Suasthi & Suadnyana, 2020), which is still relevant to this study. So far it has been researched and written by several researchers or writers above, which are relevant to this research. Based on the results of the literature and the search for journals and books above, this research aims to describe character education in Islamic education. As a taming and as an alternative so that there is juvenile delinquency, pornography, clit, and the negative impacts of gadgets. This research will have implications for the development and alternatives of rampant juvenile delinquency, clit, lack of awareness in social media with less useful content such as (TIKTOK, INSTAGRAM, FACEBOOK, and YOUTUBE).

The existence of this book can be used as a hero for parents and educators in educating their students, and in it explains the characteristics of child delinquency and solutions to overcome child delinquency as a development to educate children's character. The purpose of this research specifically is as a form of application to efforts to instill character education in children, both in the family, at school, and in their environment, so that this research can make a real contribution to being the best solution that can be solved theoretically (Kustati, Indra, Efendi, Ritonga, & Nelwarni, 2023). The house gets dirty, commotions often occur, rules do not work, sometimes even parents are embarrassed in front of people (due to children's behaviour). Therefore, is it true that behaviour is the original form of child delinquency? Is it true that the negative impact of gadgets can affect a child's bad character? Are character education and Islamic

education interrelated and what are the strategies and concepts? Maybe some of their behaviour is a stage of development which they must go through to reach their potential. Maybe the child's behaviour is the result of improper habituation from the parents, or if indeed the child is clearly naughty, it is a form of child's reaction.

METHODS

In this study, researchers used qualitative research methods. In Sugiyono's book (2017) qualitative research deals with data that is not numbers, collects and analyzes data that is narrative in nature (Maulidiana, 2020; Sugiyono, 2017). Qualitative research uses an approach, namely literature (Firmansyah et al., 2021). According to Kirk & Miller, qualitative research is a particular tradition in social science that fundamentally relies on human observations and relates to these people in their language and in their terminology (Rosyada, 2020).

Data collection techniques come from journal literature with publications, books relevant to the theme of character education, negative impact of gedged, as well as literature from Google Scholar or Scopus data. Screening of 100 articles and books was selected to become 50 articles, and selected so that 20 articles were relevant to the theme of this research.

The research data sources use three data sources, namely: (1) primary data as the main reference, (2) secondary data as a support for the primary data, and (3) derivative data. The research approach in this scientific work is to use a philosophical approach. This approach is used to examine more deeply about these thoughts which will be collaborated more deeply, so that the right formulation can be found as one of the contributions in developing character education in Indonesia. The method of data analysis using content analysis or content analysis (Darmalaksana, 2020).



Figure 1. Research method cualitative (literatur review) (Sugiyono, 2017)

DISCUSSION

Character is a strategy of thinking and behaving that has become the hallmark of every child to live and work together, be it in the family, community, even the scope of the country. Every good individual character is an individual who can take and make decisions and is ready to take responsibility for every decision he has made (Handayani, Widodo, & Wahyudi, 2020). Education does not only build and shape Indonesian people who are smart or intelligent, but also have character and personality, so that they can develop their potential to have spiritual, religious, intellectual and moral intelligence, self-control, and qualified skills in providing solutions needed by society, nation and state (Abu-Remaileh, 2021). Literature sourced from written subjects such as books, journals, magazines, newspapers or scientific papers and data deemed relevant. When children mostly play and have difficulty learning, for

example, therefore, children are often justified by being called naughty. In fact, this is because the learning approach used is less interesting, boring, or because the child's world is indeed a game world (Nurpratiwi, Effendi, & Amaliyah, 2021).

Explorative delinquency is a way for children to express and explore their potential in fine-gross motor skills, as well as in learning something. For example, tearing books and paper, going up and down chairs, scribbling on walls, breaking toys and torturing animals. Meanwhile, pseudo-naughty has the form of asking to be carried, likes to bite, does not want to share and beat, and is selfish. Meanwhile, habitual delinquency takes the form of television addiction, dirty words, whining, argumentativeness, and a preference for snacks (Fidia Atmaja, Na'imah, Saidah, & Ratnasari, 2022).

As for true delinquency in the form of pride, cheating, stealing, lying, and smoking. From the division of delinquency above, not all child behaviour that irritates the heart can be classified as delinquency, so it needs to be "stopped". Adequate knowledge and understanding are needed to select and differentiate delinquency so that the solution provided is appropriate and does not kill a child's potential. It is very likely that what is called delinquency is just one way for ordinary children to learn about something or a form of sharpening the potential intelligence possessed by children (Kadi, 2022).

The existence of both obedient and naughty children, when juxtaposed with religion is a form of test for teachers or parents. If children's misbehavior and stubbornness are handled with patience and a willingness to learn to deal with it, it will improve a quality for parents and their parenting skills. This means delinquency changes from slander to blessing. Conversely, if responsibility is released or fails, then for the parents this ordeal will still turn into slander and can develop into other slanders. If the first situation needs to be grateful, then the second needs

to be avoided. The principle is that naughty children are not born but they are created. There is a long process that goes through in the creation of this delinquent child, what is very important is to ensure that a family is not an institution that produces naughty children because of the lack of attention from parents to these children (Hefni, 2022).

So, with character education will grow people who have strong character and are smart in solving all life's problems. Character intelligence is the goal of actual education by forming intelligent characters and applying them in a sustainable and systematic manner, it is hoped that children will become emotionally intelligent. This emotional intelligence is a very important provision in preparing children for their future, because a child will understand more and easily face all forms of life's challenges, including to succeed in the academic field (Agho, 2009; Thoroughgood, Padilla, Hunter, & Tate, 2012).

In order to create a good success in children's character education in a family, in addition to the right way of educating or parenting, as parents also need a strategy in building the character of elementary age children (Adeni & Hasanah, 2021). As we know that the purpose of forming character education is to strengthen the values of life so as to make students' distinctive personalities, correct student behavior in accordance with the values developed by the school, and build harmonious connections with family and society.

Implementation of character education in schools that is implemented in Islamic Religious Education all components must be involved, be it the principal, teachers and employees, school supervisors, school committees and student guardians, as well as the components of education itself namely curriculum content, learning process and school management , implementing co-curricular activities or activities, developing facilities

and infrastructure, financing and improving the work ethic of all school members (Sari & Prasetyo, 2021).

There are 16 characters that students can apply at school or at home: a. Religious ; obedient attitude and behaviour in carrying out the teachings of the religion he adheres to, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions. B. Honest; behaviour based on efforts to make himself a person who can always be trusted in words, actions, and work. C. Tolerance; attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves. D. Discipline; Actions that show orderly behavior and comply with various rules and regulations. E. Hard work; Behavior that shows serious behavior in overcoming various learning obstacles, assignments and completing assignments as well as possible. F. Creative ; Thinking and doing something to produce new ways or results from something you already have. G. Independent ; Attitudes and behaviors that are not easy to depend on others in completing tasks. H. Democratic ; Ways of thinking, character, and acting that value the rights and obligations of himself and others. i. Curiosity ; Attitudes and actions that always try to find out more deeply and broadly than something that is learned, seen, and heard. J. National spirit; Ways of thinking, acting and insight that place the interests of the nation and state above self and group interests. K. Love the motherland; Ways of thinking, behaving and acting that show loyalty, care and high appreciation for the nation's language, physical, social, cultural, economic and political environment. K. Appreciate achievements; attitudes and actions that encourage him to produce something useful for society, recognize and respect the success of others. L. Friendly ; Actions that show pleasure in talking, socializing, and working with others. M. Love peace; Attitudes, words, and actions that cause others to feel happy and secure in their presence. N. Likes to read; The habit of providing

time to read various readings that provide virtue for him. O. Care for the environment; Attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair the natural damage that has already occurred. acknowledge and respect the success of others. L. Friendly; Actions that show pleasure in talking, socializing, and working with others. M. Love peace: Attitudes, words, and actions that cause others to feel happy and secure in their presence. N. Likes to read; The habit of providing time to read various readings that provide virtue for him. O. Care for the environment; Attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair the natural damage that has already occurred. acknowledge and respect the success of others. L. Friendly; Actions that show pleasure in talking, socializing, and working with others. M. Love peace: Attitudes, words, and actions that cause others to feel happy and secure in their presence. N. Likes to read; The habit of providing time to read various readings that provide virtue for him. O. Care for the environment; Attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair the natural damage that has already occurred. Like to read ; The habit of providing time to read various readings that provide virtue for him. O. Care for the environment; Attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair the natural damage that has already occurred. Like to read ; The habit of providing time to read various readings that provide virtue for him. O. Care for the environment; Attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair the natural damage that has already occurred.

The Role of Parents in Forming Children’s Character Through Islamic Religious Education.

As the first educational environment that influences children’s development, the duties of parents towards children are:

1. Teach the science of Islamic Religion.
2. Instilling faith in the child’s soul.
3. Educate children to obey religion.
4. Educating children to have noble character.

The points above refer to descriptive aspects related to “the role of parents in shaping Islamic character for children”. However, here the researcher simplifies even more so that it can be understood and analyzed by Budiman’s readers and other researchers. The following are the results of the data tabulation obtained by the researcher:

Table 1.
Aspects that influence children’s Islamic Character

No.	Formation of Islamic Character	Impact on children
1.	Teach the science of Islamic Religion	80%
2.	Instilling faith in the child’s soul	80%
3.	Educate children to obey religion	80%
4.	Educating children to have noble character	80%

Data sources: Yogyakarta Education and Sports Agency and DIY PWM DIKDASMEN 2021.

Based on the explanation in table 1. Above. An explanation can be taken that it is important to maintain and shape Islamic character in children (DIY & DIKDASMEN PWM DIY, 2023). Moreover, coupled with the development of technology and informatics are increasingly skyrocketing and the style of the times is increasingly down to earth . Social media expands without any forms and boundaries. Therefore, ways are needed

that shape the character of children starting from an early age (Maftuhin & Muflihati, 2022; Santoso & Khisbiyah, 2021). The formation of the character in question certainly cannot be separated from the aspects and perspectives of Islamic education. From several aspects and ways that can be softened and effective ways that are right on target include teaching Islamic religious knowledge, instilling faith in the child's soul, educating children to obey their religion, educating children to have noble character (Salik, 2019).

Based on the literature data that has been analyzed by researchers from the first point to the fourth point, it produces an 80% impact on processing from zero. The determination of this data is relevant to the data on early childhood education-based Islamic education figures in the data from the women's and children's protection agency (Latif & 'Aziz, 2019).

Cultivating an Islamic Character is a self-identification that can be seen clearly in one's behavior changing based on Islamic values with perfect exposure to references to Islamic teachings. The important role of education in creating the next generation.

The formation and development of character starts from the family environment as the main alternative or a good example of developing children's character to produce humans as individual, social, rational and religious beings. Parents and those around them should set a good example in various areas of child development (Suyadi, 2019a; Suyadi & Widodo, 2019; Wahyuningsih, 2016; Yoyo, 2020).

Science education and learning is the teacher's main task, this job is only owned by a teacher. Other duties of the teacher include, as a figure for their students, supporting students to have more confidence in teaching and learning activities, always giving wise messages, understanding child development, supporting students to be more confident and independent

so that they become good idols for their students (Thohir, Ma'arif, Junaedi, Huda, & Ahmadi, 2021).

The important role of parents and teachers in producing Islamic characters has social contact. The family is the basis for the initial formation, while the school is a complement to children's character education so that students are described as the *Robbani* generation (Maksum, Abdullah, Mas'udah, & Saud, 2022).

The Contribution of the Role of Parents and Teachers in the Formation of Islamic Character

In this case the researcher, to add additional data and validate the data in this study, is to collect data in the field. Observations and direct interviews in the field, namely at ABA Ahmad Dahlan Kindergarten, Kraton, Yogyakarta. The research data is to strengthen data validation and sharpness of the literature data in this research.

To facilitate the reader, the researcher describes the results of observations and interviews through the following tabulations:

Table 2.
Character building carried out at ABA Ahmad Dahlan Kindergarten, Kraton Yogyakarta

NO.	Formation of ABA Kindergarten	Character Responses of Parents and children
1.	Cultivating Aqidah and <i>Akhlak Karimah</i>	75%
2.	Inculcation of Al-Qur'an based Character values	75%
3.	Effective habituation of children	75%

Data source: Formation of Islamic character and implementation of PAI values in ABA Kindergarten in the 2022-2023.

Based on the tabulation results of observation and interview data at ABA Kraton Kindergarten, Yogyakarta. It can be explained that the method of character formation that is carried out includes inculcating Aqidah and good morals with responses that are the theme of 75% of parents, children and society. 75% here refers to the quantitative number of research, which means that it covers and fulfills the requirements of this research. The response from the community, family, parents and children was quite good. Because instilling this method into children's character starts with being fresh and refreshing through the ABA Kindergarten teachers (Ismunandar, 2023).

Instilling Al-Qur'an based Character values. In particular, children are given training, formation and education based on reading the Koran. The Qur'an is not enough to read, but also memorized and explained by the ABA Kindergarten teacher. This was responded well by parents, children, families and the community with a sufficient figure of 75%. Where this sufficient number refers to the value criteria and qualitative research data or mixed research.

The last is imitation and habituation with good morals and attitudes. Here, as a model or play is a teacher. Which will be followed by ABA Kindergarten children. This is also accepted by society, families, children in particular is the role of parents. 75% are well responded by children, parents, families and the community. Habituation and imposition of good moral habits to children. Set a good example, such as reading a prayer before eating, starting with the right hand, not eating with a sound, and eating slowly. Apart from that, all the habituation and imposition of good morals that are small and light need to be passed on to children. With the hope that all children and learning participants behave well and have good character (Arifin, 2016).

Planting Aqidah and good morals from an early age is the foundation of a child's future. The teacher as a link for parents while at school has a responsibility also in developing and developing the quality of students' faith, because character building on the basis of Aqidah and morals will manifest in the daily behavior of students and the right facilitator in building student character based on education Islam. In surah Luqman verse 13 it is explained:

“And (remember) when Luqman said to his son, when he was teaching him: “O my son, do not associate partners with Allah”. Verily, associating partners with (Allah) is truly a great injustice.”

Based on the argument of the verse above, it means that for parents to explain or tell their children about shirk behavior or duplicating Allah SWT, it is a grave sin, because Allah SWT, the supreme ruler, has no one who can match it.

It is better to inculcate character values based on the Qur'an and hadith starting from an early age with good methods or approaches that come from the closest people around them, namely parents and teachers as a model for their life actions to educate good values and Islamic personality (Aripudin et al., 2022).

Habituation is very effective and efficient applied by students from an early age in childhood or kindergarten when they were still in kindergarten. If habituation is carried out as early as possible it will greatly affect the child's behavior. Children very easily imitate what is being seen, heard, and experienced without being able to distinguish between positive and negative aspects (Hamami & Nuryana, 2022).

As ordered by the ABA Kindergarten teacher who said that religious teaching is taught about monotheism, morals and worship. Islamic religious education material has been described by the class teacher by

explaining it in full and easily understood by children, so that it becomes a provision for children until they grow up.

The current generation is the effort of the previous generation, while the next generation is the result of the efforts that are currently being carried out. How to prepare tomorrow's generation with education that prioritizes Aqidah values for the formation of noble character in every child.

The word of Allah SWT in surah an-Nisa verse 9 explains that “and should fear Allah, namely those who, if they leave behind them weak children, they are worried about their (welfare). Therefore, they should say the right words.

The formation of Islamic character is based on peace, not making mistakes because Allah SWT sees the slightest action, behaving moderately, being knowledgeable, tolerant, honest, helping each other and maintaining cleanliness.

The Role of Society in Forming Children's Character Through Islamic Religious Education.

In this case, the role of a society is indispensable in the lives of individuals, groups and groups. Apart from all that, life is a role of the community as a role of control, playing a role of helping each other, respecting each other, and motivating to be united in semkuyung in the village and in the village. The following is from the explanation of the analysis tabulation above:

Tabel 3.
The role of society in the development of children’s Islamic education

No.	The Role of Society in character building	To parents and children
1.	Teach problem solving skills	The hope is that the child finds a solution
2.	Analyze the problems you are facing	The goal is that children can more easily solve the problem
3.	Setting goals	Focus on the intended goal
4.	Thinking about the short and long term consequences of an action that is being taken	Consider the dangers and the results obtained

Islamic religious education functions in the family and society to form people who believe in and have devotion to Allah SWT to create a good life in the family and society. The role of the community in character education is to teach problem solving skills, such as analyzing problems, setting goals, and thinking about the short- and long-term consequences of an action to be taken (Suyadi, Sumaryati, Hastuti, & Saputro, 2020).

The Role of Schools in Forming Children’s Character Through Islamic Religious Education.

Islamic Religious Education is an important foundation in cultivating and forming student character in schools, therefore implementing strategies for forming students’ religious character through learning Islamic religious education is relevant (Thohir et al., 2021). In this case, creating an atmosphere of effective and efficient learning activities and their application in the environment outside the classroom is one of the strategies of an education in achieving educational goals and outputs that have good character and personality. In addition to conveying learning about Islamic religious education theoretically, this can also be done by carrying out various activities such as congregational prayers, charitable

activities, practice exams, applying 4S (smile, greeting, courtesy, manners) and so on. The following is the role of the school as the formation of student character which is carried out by the model of a teacher:



Figure 3.

The role of the school as a galvanizer of student character

Character building is part of values education in schools, and it is an urgent noble endeavour to be carried out. When talking about the future, schools are responsible not only for producing students who excel in science and technology. But also, identity, character and personality. According to Santrock (2007) character education is education with a personal approach that is directly addressed to students. Its function is to instil moral values and also provide lessons to students about moral knowledge. So that students do not do various things that are prohibited in the applicable norms (Afifah & Mashuri, 2019).

School is a facility that is deliberately designed to carry out education. Due to the progress of the times, it is impossible for families to meet all the needs and aspirations of children for science and technology. The more advanced a society is, the more important is the role of schools in preparing the younger generation. before entering the community development process (Jailani & Huda, 2022; Jailani & Suyadi, 2022).

Process of Character Formation in Children

The Process of Forming Religious Character Islamic religious education is a pillar of character education because it is from Islamic religious education that there is knowledge about faith, where faith is the basis for cultivating morals. It is these morals that lead students to become religious. However, the process of forming this religious character is clearly not easy and not in an instant. Apart from the environment, there are also influencing factors such as internal (instinct, custom, will, conscience, heredity) and external (education and environment) (Nurul Khotimah, 2020). To foster religious character in students, PAI teachers can carry out their strategies effectively and efficiently through learning Islamic religious education that is adapted to the curriculum, the strategies used include the following:

1. Habituation: Something that is intentionally done repeatedly to become a habit.
2. Exemplary: Prioritizing aspects of behavior in the form of concrete actions, rather than just talking without action.
3. Rule enforcement

Ki Hajar Dewantara in interpreting education is as a process of making demands to develop students' potential, these demands illustrate that the purpose of education leads to assisting students in the process of perfecting the order of their behavior. Enforcement of continuous rules of habituation which emphasizes students to process first, so that they are accustomed then all forms of rules can be implemented and obeyed (Yuliyanto, 2019).

The Role of Islamic Religious Education in Forming Religious Character

Islamic Religious Education is an important foundation in cultivating and forming student character in schools, therefore implementing strategies for forming students' religious character through learning Islamic religious education is relevant. In this case, creating an atmosphere of effective and efficient learning activities and their application in the environment outside the classroom is one of the strategies of an education in achieving educational goals and outputs that have good character and personality. The following is a picture of one form of cultivating the character of students in Islamic boarding schools:



Figure 4.

Planting the value of Islamic religious education in Islamic boarding schools

In addition to conveying learning about Islamic religious education theoretically, this can also be done by carrying out various activities such as congregational prayers, charitable activities, practice exams, implementing 4S (smile, greeting, courtesy, manners) and so on (Kustati et al., 2023).

Holistic Character

Education is part of human life where everyone who is born will receive education from their parents. Educating a child since childhood is part of the early education provided by families who will gradually acquire education in certain institutions and society. Education is very important for human life. Education is a conscious and planned effort to create a

learning atmosphere and learning process so that students actively develop their potential (Wina Sanjaya, 2005).

In everyday life, education is seen as a basic need inherent in every individual. Education is also seen as a function that is inherent in our daily lives. The real function of education is to provide facilities that enable an educational process to run well and smoothly. Getting an education is a must and a necessity in the nation and state. Education has been seen as an investment in the development of human resources which is very much needed in social and economic development (Muhammad Anas Ma`arif & bnu Rusydi, 2020).

Character education is not in the form of material that can only be recorded and memorized and cannot be evaluated in a short period of time, but character education is a learning that is applied in all student activities both at school and in the community through a process of habituation, exemplary, and carried out continuously. Therefore, the success of character education is a shared responsibility between schools, communities, and parents. Character building through Islamic religious education can be carried out through formal and non-formal education channels. On the non-formal path occurs in the community and family environment, while the formal occurs in the school environment. The state prepares institutions to improve human quality through education, namely schools. Meanwhile character building cannot be separated from the important role of parents, teachers and the community. Through parents, students can model good behavior directly that they usually get at home. Through teachers, students can gain knowledge about what and how to do good, while in society, students can apply what they have received from parents and teachers (Abu-Remaileh, 2021; Awhinarto, 2020).

The Impact of Using Gadged on Children According to Islamic Views

The results of the use of gadgets in children according to views Islam is very worrying because, if you are not yet mature there will be no problem but if you are mature you have to be more careful because the negative impacts of gadgets are more numerous and dangerous than the positive impacts. The negative impacts that arise from the use of gadgets are starting from social problems such as Cyber Bullying, Triggering Crime, Pornography, Bad Communication, Threats of Hate Speech, Emotional Development, Physical Development, Spilling Secrets. Its positive impact makes children's learning enthusiasm (Hendayani, 2019). The following is a picture of students using cellphones for the final semester assessment exam (PAT) in the online post-online period during Covid-19:



Figure 5.

The positive impact of the gadged being used as a PAT exam facilitator during the online period of Covid-19

Islamic education has been carried out since Allah taught the names of objects to Prophet Adam AS and even all the Apostles who were sent by Allah to his people indirectly carried out Islamic Education for the services of the Apostles who were tireless in upholding Allah's words, the teachings of monotheism, namely Islamic teachings, can be victorious. and continues to grow until now. Children are the generation of the Islamic nation, don't let that generation be damaged because a gadget is only one object but can harm many people. In the letter al-ahzab verse 59 means: "O Prophet! Say to your wives, your daughters and the wives of the believers, "Let them cover their headscarves all over their bodies." so that they are not disturbed. And Allah is Forgiving, Most Merciful." it is a prohibition against opening the genitals, and if the child has reached adolescence, then Allah says in the letter al-isra verse 32 means: "And do not approach adultery, in fact adultery is an abominable act. And a bad road." Maybe for parents, children are still children, but children are also human beings who can develop from Kindergarten, Elementary School to College, so don't ever ignore children so that children don't do immoral things (Aditoni & Rohmah, 2022; Taufiqurrochman, 2020).

There are so many negative rather than positive impacts of using gadgets on children, so we must be able to instill a sense of obedience, obedience to what Allah has commanded in the Koran and must also be able to keep children away from doing things that are prohibited in the Koran. Early age is the golden age to start children's education. Formation of spiritual values and personality should begin in this phase. Education about obedience, discipline and commitment must be packaged according to the world of early childhood (Suyadi, 2019b).

Lots of people have researched the impact of gadgets from an Islamic perspective, namely Destri Anggreini (2017), Siti Rosidah (2018), Said gawwa (2020) and so on. They all make research journals with qualitative and quantitative methods. They are all researchers on Islamic education,

and the impact of something on the Islamic religion. Even though the title is different, it is still related to my journal about the impact of using gadgets on children according to an Islamic perspective. Indeed, there are many impacts caused by gadgets for children, namely the positive impact of the child becoming enthusiastic about learning, making lots of friends, and also not stressing children because there are unique and funny games there, but on the other hand there is a negative impact, namely children are lazy to study because , frequent playing games, and children also become wrong socializing because, following current trends that should not need to be followed and makes children lack communication with parents because, parents are busy online business while their children are busy playing (Suyadi, Wahyu Asmorojati, Yudhana, Nuryana, & Binti Siraj, 2022).

As a Muslim I agree with those who have researched the impact of something from an Islamic point of view. Indeed, in Islam there are many rules, but that is God's way of keeping humans from becoming uncivilized humans. Adab is important than knowledge because, knowledge can be sought while adab, adab is a habit that is very difficult to change if habits are wrong, then the role of parents in educating and teaching children is very necessary so that they are not addicted to gadgets by starting to approach children by invite children to discuss, communicate and teach lessons about adab. A child is like clay if it is wrongly formed or directed, the future path of the child will also be wrong. then as a parent it is indeed his duty to educate but if he has educated but the child still commits disobedience then, that is God's way of making these parents patient, and pray. Because effort without prayer is arrogant and prayer without effort is in vain". So, these two things are very related and cannot be separated. A pious / pious child is the dream of Muslim parents, so, must be smart in responding to the wishes of children who want to play gadgets (Rizki, 2021; Zulaiha & Baryanto, 2019).

Otto Soemarwoto (1983): Impact is the influence of an activity. Hiro Tugiman: Impact is something that is objective. Impact is a very important internal control concept, which can easily be turned into something that is understood and taken seriously by management. Impact according to Waralah Rd Cristo (2008: 12) is something that is caused by something done, can be positive or negative or influence positive impact is the desire to persuade, convince, influence or impress other people, with the aim that they follow or support their good wishes. Impact is the desire to persuade, convince, influence or impress other people, with the aim that they follow or support his wishes. Impact according to the Big Indonesian Dictionary is a collision, an influence that brings both positive and negative consequences. Impacts can be divided into two, namely positive impacts and negative impacts. The positive impact is definitely a good and good impact, while the negative impact is definitely a very bad impact and you have to be able to stay away a little so that something undesirable doesn't happen.

With the rapid development of communication technology, mobile phones (mobile phones) have various functions besides receiving calls or SMS (short messages), mobile phones can also function as a photographing tool, recording all activities, as a means of information and even mobile phones can be used to explore the internet world. depending on the feature of the cellphone. As a communication tool, cellphones provide benefits for users to carry out long-distance communication and these cellphones can also be used as entertainment for some people who have cellphones with additional functions besides for long-distance communication in the form of tools for taking pictures, recording, playing games, Mp3, listening to the radio, watching television and even internet service (Al-Khresheh, Khaerurrozikin, & Zaid, 2020; Ledbetter, 2010).

Definition of Smartphone/handphone According to Gary B Thomas and Misty E, (2007) a smartphone is an internet enabled telephone

that usually provides personal digital assistant (PDA) functions, such as calendar functions, agenda books, address books, calculators and addresses. And a smartphone is an object. which is very sophisticated and something that is very important to use for business, school, and playing games because, in which there are features that can make it easier for users. But besides cellphone communication tools that provide benefits, cellphones also have aspects that are detrimental to human life . If you look closely, cellphones are no longer a communication tool that is owned by parents and adults only, but these cellphones have become popular among children, especially students.

The lessons of Islamic religious education as a whole are within the scope of Al-Qur'an and Al-hadith, faith, morals, fiqh/worship, and history, while at the same time illustrating that the scope of Islamic religious education includes the embodiment of harmony, harmony and balance of human relations with Allah SWT, oneself, fellow human beings, other creatures and their environment (*hablun minallah wa hablun minannas*). If we examine all the commandments and prohibitions of Allah in the Qur'an, as well as the orders and prohibitions of the Prophet SAW in the Sunnah formulated in fiqh, it will be seen that all of them have a specific purpose, and nothing is in vain. All of them have deep wisdom, namely as a mercy for mankind, as emphasized in several verses of the Qur'an, including in Surah Al-Anbiya': 107, regarding the purpose of the Prophet Muhammad being sent. In the view of Islam this tendency towards religion is an encouragement that comes from within man himself which is a gift from Allah. Grace to all nature in the verse is defined as the benefit of the people. So, Islamic religious education is a conscious effort made educators in order to prepare students to believe, understand, and practice Islamic teachings through predetermined guidance, teaching or training activities to achieve predetermined goals. As Muslims we must be wise with gadgets (mobile phones) because if we are not wise, we will get a negative impact

even though there are many positive impacts. Especially for children who still don't know what is right and wrong, don't get it because,

As a parent, you must be able to instil discipline in your child so that discipline becomes a habit. Currently, there are not a few Muslims who have limited knowledge and understanding of Islam. They only limit Islam to two spheres, namely the pillars of Islam and Islamic morals. Supposedly, Islam is not limited only to its pillars and morals. Islam is a system that is universal, plenary, and perfect (syamil) from all sides, be it rules, ethics, or law. Shari'a or manhaj (method, concept) of Islam, in addition to relating to aqidah, morals, worship, Islamic teachings, also includes other concepts in life, such as social, political, economic, military, education, and law (Hairina, 2016).

This is suitable for parents so they can understand how much impact can be caused by gadgets and so that parents and teachers can educate children so that children can play less games to worship Allah. It is the duty of parents to educate children because, children are a gift from Allah not to make their children do immoral things because their parents are far from religion. Parents as the main means in the family must supervise their children in using gadgets and provide direction to their children regarding the positive and negative impacts that gadgets produce. Gadgets are indeed important for our lives, but we must not forget that life in this world is not eternal.

RECOMMENDATIONS

Character education is an effort that is systematically designed and implemented to help students understand the values of human behaviour related to God Almighty, oneself, the community and national environment. The process of integrating character education is sought by teachers and parents by providing examples of the material presented and

actions to be applied to life both in the community and at school, so that the basic character formation process can be achieved. From the results of the research above there are also some attitudes and behaviours that show religious behaviour, uphold the values of honesty, discipline, show love and be proud of the motherland.

Islamic religious education is the pillar of character education. This character education is formed from faith material morals that have been given by parents and teachers. Islamic Religious Education can enter in all subjects. In fact, the impact is real in life. By applying Islamic Religious Education material, it can form good, productive, effective, and efficient individuals and can be useful for the life of society, nation and state. Based on the results of research and findings on character building strategies for elementary school age children, it is suggested as follows: The responsibility for character building for elementary school aged children is the responsibility of all teachers, parents, and is not only assigned to certain subjects. It is recommended for teachers and parents to become suitable and good for students or children, because they are not only given subject matter but also need examples from teachers and parents who have guided them.

It turns out that there are a lot of impacts resulting from gadgets (handphone) ranging from positive to negative impacts. The positive impacts are: It can make it easier for children to learn, makes children excited about learning to count and read because there are lots of interesting animations, and also adds to children's insight about lessons that can be taken from the prophets and apostles with funny features. Then the negative impacts are: Make children lazy to study because they prefer to play games, and also children follow current trends by not covering their genitals, and dancing in front of the camera, especially for women, such things are of course strictly prohibited by Allah because, it makes Allah angry. According to an Islamic view, the use of gadgets on children

is very worrying. Children still need the guidance of their parents and teachers because they do not know what is right and what is wrong, do not get it because, parents' gadgets never educate their children, instead they are engrossed in themselves with their gadgets, and even children become stupid about religion. Parents must always be wise with gadgets so that children do not forget to pray, pray, give alms and also learn about Islam.

CLOSING

Our thanks go to those who helped with this research, to books by experts, and writings about character education in journals with reputation. And don't forget the lecturers in charge of character education and Islamic education, namely Dr. Suyadi and Dr. Wantini.

This research has no interests or conflicts of interest. This research is purely the researcher himself who develops and actualizes the form of the data to become the output of the article. With the help of reliable researchers and lecturers of Islamic education and character education and early childhood education.

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