

ISLAMIC CHARACTER FOR ELEMENTARY SCHOOL STUDENTS IN DIGITAL ERA

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Abstract: This study aims to examine the importance of Islamic character for elementary school students in the digital age. The development of technology towards all digital is now increasingly rapid. In this digital era, humans generally have a new lifestyle that cannot be separated from all-electronic devices. The digital era has brought many good changes as a positive impact that can be used as well as possible. But at the same time, the digital era also has a lot of negative impacts, so it becomes a new challenge in human life in this digital era. These negative impacts are exposed to elementary school age students. The world of children is very concerning, especially in changing character and mentality. The attitude of children who are aggressive and physical violence is often witnessed in association with each other is an interconnected phenomenon. Strengthening Islamic character must be built as a strong foundation in a child to reduce the negative impact of the digital era. Synergy between family environment and school environment is needed in strengthening Islamic character. Family is very necessary to build a community of learners about children's education, and is very necessary to become an education policy in an effort to build Islamic character. While the school is an educational institution that is responsible for forming characters, to mature humans with good attitudes, behaviors, and morals so that a strong generation of Islam is born..

Keywords: digital era, elementary school students, Islamic character

1. Introduction

Character is a hot topic among education people today. The low morale of students and the problems that plagued the world of education are a reminder of the decline in noble character that used to be deeply embedded and become a personality. In the context of education, the problems that occur at the primary school level are quite a lot of cases. During April-July 2018, KPAI (Indonesian Child Protection Commission (KPAI) in the field of education handled and supervised 33 cases of child rights violations.

In the current digital era, the threat of loss of character is increasingly evident. The phenomenon of character damage will be faster when people who use the technology (including elementary school students) do not understand the philosophy of technology so wrong in using and looking at the value of technology functions. Sutarna (2018) said that the technology in the digital age without control can easily brainwash children through online games. children are more interested in mobile phones (Android) rather than traditional games, fairy tales, and children's songs that are full of education. For children, new digital technologies have a double-sided nature: they can be powerful tools of empowerment and self-expression, almost endless sources of information and social resources, but at the same time, they hold multiple dangers to which children are particularly vulnerable (Holloway et al., 2013; Livingstone et al., 2015). Children's development and hence their appropriation of media around them. Already in the 1970s, Bronfenbrenner's (1979) researcher acknowledged multiple social systems at various distances that impact an individual's life, including a microsystem (eg family), mesosystem (eg school), exosystem (eg school community) and macrosystem (eg dominant ideologies). Although each of these social systems can impact on children's appropriation of digital technologies, the key in understanding how children negotiate their digital technology use is the family context (Plowman et al., 2008; Stephen et al., 2013).

Responding to these opinions, it needs to be addressed with a solution to the existing problems. The religious approach in improving student morale must be carried out massively and comprehensively. Islamic character must be strengthened starting from the level of primary school age students as an effort to erode the negative effects of the digital era for students' moral development. Parents play an important role as the closest person to the child to maintain the bad influences that occur in this digital era. Parents in particular the role of their adoption of digital technologies and in the development of digital literacy (Bittman et al., 2011; Livingstone, 2007; Plowman et al., 2008).

Not only that, the synergy between parenting patterns and the education patterns carried out by schools that are in accordance with the Islamic education system should be carried out simultaneously. The Islamic education system, when comprehended as a whole, can make a significant input toward the development of a better education system that is useful for meeting the challenges of today (Dzilo, 2012). Furthermore, Haught (2004) and Peters (2006) show their optimism that problems can overcome by facing science and religion. The foundation for the integration of science and faith in education is the most fundamental principle in all Islamic teachings: the monotheism (Kartanegara, 2005). Therefore human beings must receive education based on character (wisdom and belief). The first principle of character a good Islamic based is Being Wise and Positive thinking. (Susanto, 2017: 247).

2. Literature Review

Education World In The Digital Era

Children have known the digital world since they were born. There is even a term that children today are born in digital homes. The term describes that the relationship between human life in this era is closely related to the digital world. Children are increasingly being born in digital homes, and they become accustomed to being stimulated by early age technologies (Holloway et al., 2013). Apart from the (now) traditional television, which still plays an important role in the entertainment of children in the home (Lauricella et al., 2015), they are easily attracted to smartphones and tablets (Genc, 2014; Plowman et al., 2008). The digital era has brought many good changes as a positive impact that can be used as well as possible. Recent years, children's relationships with digital

technologies have emerged as important issues for academic studies and a variety of disciplinary contexts (boy, 2014; Gillett-Swan and Coppock, 2016; Livingstone and O'Neill, 2014; Third et al. , 2014)

But at the same time, the digital era also has a lot of negative impacts, so it becomes a new challenge in human life in this digital era. Challenges in the digital era have also entered into various fields such as politics, economics, social culture, defense, security and education. Coppok (2016: 370) argues that there are at least three benefits as well as the impact of digital technology in the digital era on the world of child education namely, First, digital technology can promote access to and utilization of key education, health and social services (Provision rights). Second, digital technology holds great prospects for empowering children and young people to become informed and active advocates of their rights (Participation rights). Third, digital technology also comes with a big challenge for violation of children's rights (Protection rights).

If examined, there are at least five negative impacts of the digital era on human values, including: 1) poverty in spiritual values, 2) human fall from beings spiritual to material beings 3) Religion's role becomes marginal and only afterlife, while world affairs become modern science affairs (secular). 4) human life is increasingly individualistic. Families and educational institutions lose their vital functions and roles as strongholds of morals and morality, and 5) there are frustrations and existential problems or identities.

The decline of moral values in children and adolescents has indeed become a serious concern of the government and society, but in the current digital era, the flow of technology information that is difficult to stem makes the problem not simple. Media without control can easily brainwash children through online games. Children are more interested in mobile (android) than traditional games, fairy tales, and children's songs that are loaded with education.

The digital era must be taken seriously, mastered, and controlled the role of technology well so that the digital era brings benefits to life (Setiawan, 2017). Education must be the main media to understand, master, and treat technology properly and correctly. Children and adolescents must be understood with this digital era both benefits and disadvantages. Parents must also be understood to be able to control their children's attitudes towards technology and treat it or use it properly and correctly. An introduction to the use of various applications that can help human work needs to be studied so that its benefits and uses are known and can use them effectively and efficiently to avoid negative and excessive impacts. Parents must highlight their use of technologies. In a model, raising children is more dominated by prohibition and rules linked to the use of digital technologies (Dias et al, 2016: 432).

Primary School Students Islamic Character

Basic teachings of Islam divided into three, yesit is faith, Islam and charity, which gave birth to the teachings of faith, sharia, and morals. Akidah is an Islamic belief system that underlies all activities of Muslims in their lives. Akidah or Islamic belief system is built on the basis of six beliefs or commonly called the six pillars of faith. Sharia means all religious rules established by Allah for Muslims both those set by the Koran and the Sunnah of the Prophet. While morality means the state of motion of the soul which leads to the act by not requiring the mind. Islamic character of a Muslim is manifested in his moral virtue. Prophet Muhammad SAW. In one of his words suggests that his presence on this earth carries a fundamental mission to perfect noble human character. The Prophet said that means "Verily I am only sent to perfect noble character". (HR Ahmad).

Primary school students are generally between the ages of six and twelve, at which age individuals have become sexually mature. And it is hoped that children can get the basics of knowledge for the success of their adjustment in the next life. At this time children are more easily educated than before and after age. for that as an educator must be a good role model for students, where at this age children have a characteristic that is imitating (imitation). Children assume that adult behavior is right, so that children will consciously or not imitate it.

Child education must be adapted to the stages of child growth and development, that the stages of character education begin at the age of 5-6 years or adab. In this phase the child must also be educated

about the character of right and wrong, good and bad character. More and more children are educated or introduced to what is permissible and what should not be done.

Then 7-8 years at this time the child must have a sense of responsibility. At this age children also begin to be educated to be orderly and disciplined because of the implementation of prayer, demanding children to be orderly, obedient, pious, and disciplined. Furthermore, aged 9-10 years or Caring-caring, after the child is educated about responsibility, then the children are educated to start caring for others, especially peers who every day they hang out. Respecting others (respect for the older and dearer to the younger), respecting the rights of others, cooperating with friends, helping and helping others, and others are very important activities at this time. At the age of children reaching 11-12 years, in this phase the child must have independence, this means that the child has been able to apply to the things that are commanded or ordered and things that become prohibited or prohibited, as well as understanding the consequences of risk if breaking the rules.

To educate children to have good morals and Islamic character, a large role of parents is needed as the closest person. The best thing to do is by exemplary method. Being a role model for children is not enough to just do good things in front of children, but there needs to be reinforcement by guiding and directing children with a habit. so that students are used to doing it, then to become addicted and become a tradition that is difficult to leave in his life, so that students have an Islamic character. Because in fact, the Islamic character that is attached to a person will influence the people around him to behave in Islam too. The character of Islam that is attached to a person will be seen from the way of thinking and acting, which is always imbued with Islamic values. When viewed in terms of behavior, people who have Islamic character always show their determination in belief, their obedience in worship, maintaining good relations with fellow human beings and the natural surroundings. When viewed in terms of speech procedures, people who are Islamic in character will always speak in polite language, always greeting when they meet or separate. This Islamic character is needed by students in dealing with changing times and moral degradation, in this case students are expected to be able to have and behave with good and bad measures based on the provisions and provisions of religion (Ratna Megawangi, 2004: 5).

Strengthening Islamic Characters For Elementary School Students In The Digital Era

Violent behavior that often occurs in children and adolescents ranges from verbal behavior to physical action. Violent behavior manifests in bullying, gossip, threatening, ostracizing, mocking, calling with insulting nicknames, hitting, kicking and so on. Delinquency like this can lead to conflict, fighting, psychological pressure, to suicide. Violent behavior in school life like this is often done not only by students to students. But also by teachers to students. Violent behavior will foster a culture of school life that is not safe and peaceful and is not conducive to the development of students' personalities. Such school culture will not support the growth of character. While the character grows as a process of internalization of values and is not limited to the level of cognitive understanding of concepts. Peaceful character and behavior grow through and within the atmosphere school that is developed through the process of learning or activities outside the classroom. In this context the role of the teacher cannot be replaced by technology, but the teacher must be able to utilize technology as a tool to work in developing an educational culture that fosters the personality of students.

In line with this, Islamic character must be instilled early on to students. In the process of forming an Islamic character, students will not take place on their own, but the process is influenced by the school environment. All events that occur in schools should be integrated into character education programs, from which character education is a joint effort of all school residents to create a new culture in schools, namely the character education culture. The application of religious character education today is absolutely necessary not only in school, but also in the family environment. Even today not only early childhood to adolescents, but also in adulthood, character education is Islamic absolutely necessary for the survival of this nation. Because Islamic character is a trait inherent in a person or object that shows identity, traits, obedience or Islamic impression. In the context of Islamic character education or commonly called by the term "moral" has existed since Islam existed because of the Prophet Muhammad. on this earth is to perfect the noble character. In the case of a Muslim child, Prophet Muhammad SAW. "(Salahuddin, 2009: 222). Distinctive Islamic education system

developed immediately after the era of Prophet Muhammad, which has been able to stand the test of time, survive colonialism, and is still operational in many Muslim countries (Dzilo, 2012) and beyond.

The character of Islamic formed through a lot of processes, one of which is through education. To form the personal character can be through the habits of good and useful that is done repeatedly, day after day gradually will enter the private parts are hard Abandonment. Strengthening Islamic character for primary school-age children can be done if there is cooperation between parents and the school as an educational institution. Parents and schools must understand good Islamic knowledge. Islamic knowledge is usually defined as the type of knowledge that is used for religious discourse in Islam and for discovering and reflecting on the truth through the ritual of worship (I. Yusuf, 2012). Furthermore, Sutarna (2016: 324) says educational institutions consisting of family and school / madrasah need to be role models or models for learning and education.

First, family education. Education in the family is very necessary to build a community of learners about children's education, and is very necessary to become an education policy in an effort to build character in a sustainable manner (Agus Wibowo, 2012: 105). Furthermore Jahroh and Sutarna (2016: 402) argue that the most important factor in strengthening Islamic character is parents, because the cultivation of religious values, and the basics of life are learned for the first time in a family environment. In Islamic education all aspects of goodness come from Allah. Namely the Qur'an and the Sunnah (Prophetic traditions). When traced in detail, the Qur'an does not directly reveal the form of education for children. That is, the Qur'an verses do not describe in detail how effective systems, patterns and mechanisms of education are applied to children. A number of editors of the Koran that were traced turned out to be a series of indicators relating to everything around the process of family survival in relation to the existence of children. For example, it contains an appeal that parents order children to always do good (QS. Luqman [31]: 13 and 17-18); teach independent children independently (QS. Al-Anbiya [21]: 78-79); instill a fair attitude towards children (QS. Joseph [12]: 8); teach children to worship (Surah al-Baqarah [2]: 132- 133, Surah Luqman [31]: 17, QS. at-Tahrim [66]: 6); etc.

Second, the school environment. Educational institutions consisting of schools / madrasah, need to be a role model or modeling for learning and education process of learners. This is because the practice of education in every level is not just the development of the reasoning of students, but also the formation of moral character and reasoned mind. Character education of noble character, especially for Muslims, cannot be separated from the activities of Islamic education (Sutarna, 2018: 61). Even finding Parker (2013) points out: "In Indonesia, Islamic education has become an increasingly popular choice for Indonesian parents over the last decade or more." The process of education in schools should be implemented in an integrated manner starting from the principal, the teachers and the elements other school supporters. The principal has the role of coordinating various resources in the school and carrying out leadership functions. Lunenberg and Irby (2006: 182) state: "principals combine and coordinate various types of resources by carrying out four basic leadership functions: planning, organizing, leading, and monitoring." Another very important aspect is the teacher which was later put forward by Sharma , (2003: 128): "Teachers should not only be good in teaching but also good citizens possessing basic moral and aesthetic values."

Furthermore, Al-Zarnuzi (2008) outlined his educational thoughts, which formulates the ethical yardstick for both the teacher (the Mu'allim) and the student (the Muta'allim) in the teaching and learning process. Here, the Ta'lim al-Muta'allim is important because its principles are essential for guiding students and teachers, on one hand, and teaching and learning, on the other, in the Islamic institutions today (Hafidzah, 2014; Huda & Kartanegara , 2015b).

At school, the teachers and all elements of the school must show good character and example to the school community. The school environment must also be made as comfortable as possible so that school residents feel enjoy it. In a good environment, children tend to have a good attitude, together with its surroundings, or adjust to the environment. (Sutarna, 2016: 270). Moral-based education is a necessity which is the main lesson, especially education religious Islamic in every educational institution. (Roosyidah and Sutarna, 2016: 489).

3. Conclusion

Establishing and strengthening the Islamic character as an effort to erode the negative impact in the digital era for elementary school-age children must be done by synergizing between parents (family) and the school as an educational institution. Parents have a very important role in shaping the Islamic character of the child, as the words of the Prophet narrated by Tirmidzi, "No provision of parents to their children is more important in addition to the provision of good manners". In the end, teachers as educators and parents must emulate all the nature and guidance of the Prophet Muhammad in all his activities, including in an effort to instill Islamic character in elementary school-age children. The Word of Allah SWT in Al-Ahzab verse 21, which means:

"Verily, there is in the Messenger of Allah, a good example for you (that is) for those who hope (mercy) of Allah and (the coming) of the Day of Judgment, and he calls many God".

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