

THE ROLE OF DIGITAL PARENTING IN THE DEVELOPMENT OF RELIGIOUS AND MORAL VALUES IN EARLY CHILDHOOD

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Abstract

Infusing religious roots could shape the characters, morals and personality of children through habituation and examples given by parents. Nowadays, the challenges of parents in assisting children to grow and develop are increasingly tough because of the development rate of information technology. The progress of technology causes many changes that occur in life. This change has had a huge impact on the transformation of existing values in Indonesia. Excessive use without supervision results in negative behavioral effects in early childhood which if left unchecked will affect children's morals. The problem that occurs is that many parents do not know how to accompany their children with their gadgets. The study aimed to describe the role of parents in assisting children in using technology such as gadgets, computers and other devices in developing religious and moral values for pre-school students. This research was conducted using the library research method, which was collecting and reviewing various kinds of literature on the role of digital parenting in developing religious and moral values for early childhood. The role of digital parenting is to control, give rules, guide and provide supervision to children in using their gadgets. The role of digital parenting in the development of children's religious and moral values included stimulating children's hearing and vision with the sound of the Al-quran, prayer, religious attitudes and behaviors that were repeated; children will be more honest, responsible for themselves.

Keyword: *Digital Parenting, Development Of Religious And Moral Values, Early Childhood*

Education takes place throughout the span of human life starting from the womb until the end of life. Education is carried out as an effort to inculcate morals that can affect the quality of society in the nation and state. The importance of education to print a generation of quality and more civilized nation. Creating a generation that has strong and moral character starts from an early age. Being a good and true human being who is loved by Allah is determined by the quality of education and religious experience since childhood. Early age is the best golden period in teaching the basics of values, religion and moral education. Of course, this is influenced by parents as the closest subject to the child's life.

At this time the world is at war against the corona virus disease -19 (covid 19) which paralyzes people's activities. Corona virus disease-19 is an infectious disease caused by a newly discovered coronavirus (WHO, 2019; Ministry of Health, 2019). The presence of this virus causes the government implements physical distancing to prevent the spread of the virus. School, work, family gatherings and other activities must be done from home using technology devices. Technology plays an important role in keeping community activities functioning without having to meet face-to-face, one of which is online learning (Komalasari: 2020). Information technology is introduced, integrated and incorporated into educational policies and practices including teaching readiness, internet infrastructure, online tools, access to laptops, resources and assessments (Starkey, 2020).

Online learning makes parents more extra in supervising and assisting children using technology devices. If before the pandemic the child used a smartphone/laptop that was lent by his parents, then because of the need to learn, each child already had his own smartphone/laptop. This is in accordance with data from the Central Statistics Agency in 2020 that internet use in households reached 78.18% with smartphone use up to 62.84% and computer ownership 18.83%. This phenomenon makes children very close to technology and makes children addicted. At an early age, children are able to operate tablets/gadgets. This is evidenced by several OECD studies (2014), Sweden has one of the most advanced IT infrastructures in the world and one of the highest internet penetration rates. Fifty-nine percent of the population has a tablet in their home, and 87% of families with children own multiple computers, smartphones, and tablets (Marklund: 2016). The same report reveals that about two-thirds of two-year-olds use the internet and about one-third use it every day. Indonesia is one of the countries with the most internet users. Of the approximately 133 million people surveyed in April 2016, the composition of the most internet users is based on the age range of 35 to 34 years, which is around 39 million people. Meanwhile, children are in third place, which is around 25 million people. The rest of the composition of other internet users in the age of 35 years to 55 years and over. This means that most people carry out activities through the internet regardless of age range. This is supported by data on internet users throughout Indonesia as many as 281 million people, while the total population of Indonesia is 252 million people (Rahimah: 2021). From these data it can be seen that the number of internet users is actually more than the total population, this is because one parent can have 2 to 3 cellphones at once.

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The role of parents in providing mentoring and supervision of children in using their gadgets is very important for the development of children which is called digital parenting. In accordance with the function of the family in education, the family provides education regarding the cultivation, guidance, or habituation of religious values, culture, and certain skills that are beneficial to children (Supratiwi, Mm etc: 2020). During the golden age, the cultivation of religious and moral values plays an important role in anticipation and contribution in creating a better generation. This can be done by instilling

positive character and habituation as well as parental assistance to children in the use of smartphones or other digital devices (Inawati, A: 2017). Digital parenting is very important in order to balance children's interactions with the real world, the environment, and stimulate children's thinking. Therefore, parents need to be familiar with digital parenting or digital parenting so that the use of gadgets in children does not negatively affect the development of thinking (Laely, 2003). Based on the problems above, the author will describe various references to how digital parenting influences the religious and moral values of early childhood.

Literatur Review

The closest environment for children is parents who play an important role in providing education first and foremost in the development of religious and moral values since in the womb. As the words of the Prophet Muhammad that every child born is born on the fitrah until he speaks fluently, it is his parents who make him a Jew, Christian and Magian. Children learn moral, scientific and religious principles, obligations, customs and worship practices from the family and school environment (Kitching & Shanneik, 2015).

Religious values are the highest and absolute spiritual values that are based on human beliefs and beliefs (Alawiyah, FS, and Masruroh, L.; 2020). Every religion teaches universal moral values such as respecting parents, honesty, sportsmanship, responsibility and being fair to everyone.

Santrock (2002) states that moral development is a development related to the rules and conventions regarding what humans should do in interacting with others. Moral changes are changes in behavior that occur in children's lives with regard to procedures, habits, customs or value standards that apply in social groups. Moral is a person's opinion or consideration about the good or bad of something which can then be judged from the behavior it appears (Masitah, W., & Setiawan, HR: 2018). Instilling strong religious and moral values aims to make children have strong beliefs so that they are not influenced and can filter out bad things around them (Fauziddin, 2016). The development of aspects of religious and moral values is closely related to character, manners courtesy, willingness to carry out religious teachings in children's daily lives (Lestarinigrum, 2014).

Basically, newborns do not have a hierarchy of values and conscience. Newborns do not carry moral abilities. In this case, the newborn child behaves not based on moral norms. But gradually he will learn the moral code of his parents, then from his teacher, and his playmates. In building the moral behavior of children, it is not easy if parents and teachers do not understand the character and character of their children. The ability of children to listen and observe something and imitate it is very influential on the formation of children's character (Nasution, M & Rini: 2016).

The moral development of children is closely related to the cognitive development of early childhood. Jean Piaget suggested that Children's morality consists of two stages, namely heteronomous morality (ages 4-7 years) which considers justice and rules as environmental properties that do not change and are out of human control. The second stage is autonomous morality (age 10 years and over) which is already able to realize that rules and laws are created by humans, he also realizes that one's actions must be considered the intentions of the perpetrator and also the consequences. Lawrence Kohlberg developed Piaget's theory by classifying six levels of moral development. The theory of Kohlberg's moral development is (Syamsudin, A: 2012)

Usia Kronologis	Tahap Perkembangan	Perasaan
Pra-moral 0 - 6 th	TAHAP 0: Anak belum dapat membedakan baik dan buruk	Belum diamati
Pra-konvensional 6 - 10 th	TAHAP 1: Anak menilai baik-buruk berdasarkan akibat perbuatan	Takut akan akibat negatif perbuatan
	TAHAP 2: Anak menilai baik-buruk berdasarkan kontrak/imbal jasa	
Konvensional 10 - 17 th	TAHAP 3: Orang menilai baik-buruk berdasarkan persetujuan orang lain	Rasa bersalah bila berbeda dari orang lain
	TAHAP 4: Orang menilai baik-buruk berdasarkan ketertiban sosial	
Pasca-konvensional 17 - 28 th	TAHAP 5: Orang menilai baik-buruk berdasarkan hukum yang berlaku	Penyesalan dan menyalahkan diri sendiri
	TAHAP 6: Orang menilai baik-buruk berdasarkan hati nurani	

The development of early childhood religious and moral values has been contained in Permendikbud no 137 of 2014 namely Knowing and knowing the religion embraced, Imitate the movement of worship, Pray, Maintain cleanliness, Be honest, helpful, dopant, respectful, and recognize good and bad behavior, Say hello and return greetings, Respect other people's religion . Syamsudin A, grouped the development of religious and moral values of early childhood into the application and knowledge of religious and moral values as written in the table below.

Knowledge	Application of Knowledge
Knowing the context of expressing gratitude, apologies and compliments to friends	Imitating attitudes and movements in prayer
Understand the meaning of opposite behavior such as good-bad, right-wrong, happy-sad, crying-angry	Imitating short prayers
Understanding the meaning of love for God's creation	Imitating ritual worship movements
Knowing the identity/ attribute/ attribute/ characteristics/ God that is embraced	Get used to praying before and after activities
Recognize the characteristics of good and bad behavior	Get used to good behavior
Recognize identity/attributes/nature/characteristics/religion adhered to	Get used to greeting people who are known and unknown
Understanding the context of applying noble behavior	Get used to doing ritual worship
Distinguishing good and bad behavior according to the context	Get used to choosing good behavior and avoiding bad behavior
Get to know the rituals and holidays of the religion adopted and the holidays of other religions	Get used to respecting differences in religion, ethnicity, race and customs of others

The development of religious and moral values can be stimulated through proper parenting. The rapid development of technology makes children very close to technological devices so that digital parenting is needed.

Digital parenting is to provide clear boundaries to children about what they can and cannot do when using digital devices. Digital parenting is a parenting strategy related to the rules for using digital devices both online and offline (Rode, 2009). Digital parenting includes the activities of parents providing clear boundaries, guiding and supervising children in using digital media (Sukiman, 2016). Parents and children need an agreement

around the use of digital media, utilizing educational programs/applications related to aspects of child development, not prohibiting children from using gadgets. This does not mean that parents forbid their children to completely use digital, but provide clear rules and limits for use.

Parents are expected to be able to protect their children from digital threats but not hinder the potential benefits it offers. In the pocket book Series Parental Education: Educating Children in the Digital Age published by the Ministry of Education and Culture in 2016 that there are several things that parents must pay attention to in supervising their children, namely:

a. Children's eye health.

The American Academy of Pediatrics or AAP suggests a screen time limit for children is two hours per day. Children under two years old are not recommended to stare at the cellphone screen at all and ages 2-5 years a maximum of 1 hour per day. Excessive screen time can damage a child's vision. Pay attention to the child's body posture, the position of the eyes is parallel to the device, not bent and in a bright place. Also adjust the lighting from technological devices (Herlyna, et al: 2018)

b. Sleep problems.

This can happen if children look at digital screens for too long and the content of digital media is not good. It is recommended that a maximum of 1 hour before bedtime does not look at digital screens in order to get good quality sleep.

c. Concentration Difficulty

Excessive digital use has an effect on skills and decreased concentration in children. Children can also be hyperactive.

d. Decreased learning achievement

Without supervision, applications and digital media accessed by children can have an impact on a child's learning achievement.

e. Physical development

This happens because of the lack of physical activity carried out by children. Even children often resist hunger, thirst, desire to urinate which can interfere with the digestive system and imbalance body weight.

f. Social Development

Children can be individual human beings who are not sensitive to the surrounding environment. More self-centered so it is difficult to get along and lack of empathy. Content that children see is cheerful, avoid sadness and conflict.

g. Brain development

It is important for children to balance playing in the real world and the virtual world in order to stimulate their creativity

h. Delaying Language Development

The importance of mentoring from parents is not only accompanying but also asking questions and exchanging stories about what children see in digital. So that children are not passive and remain stimulated in their language development.

Dyna Herlina, et al (2018), a psychologist and social expert, suggested things that parents should do with their children in digital parenting. This is in line with what the Ministry of Education and Culture wrote in the Pocket Book Series on Parental Education: Educating Children in the Digital Age, namely:

a. Assist children in accessing digital technology devices

Parents try to always be by the side of the child when the child uses digital devices. There are two main interests, namely negotiating time so that children do not overstep the deadline and choosing media and channels.

b. Clearly direct the use of digital devices and media

There needs to be a clear agreement between children and parents for time limits and what children can access on their digital devices. Guide children with effective and easy communication for children.

c. Understanding the information provided by digital media

This understanding is carried out using the moral and rational framework of each family. Discuss what children see on their digital devices. If the child has seen negative content, then provide understanding and explanation so as to avoid it, not disseminate it and only discuss it with parents.

d. Balancing digital time with real-world interactions

Parents provide other fun activity options if the child's screen time is up so that the child does not feel addicted and likes to do activities that use physical and interact with other people.

e. Lend children digital devices as needed

Children are only given digital devices according to their needs. Do not buy it as a personal item so that the child is able to control himself and learn to use it with his family.

f. Choose a positive program/application

Choose applications that are educational and have a positive impact on children. For example, Islamic music, hijaiyah letters, introduction of numbers and the alphabet, daily prayers and short verses, learning ablution and prayer, singing and dancing and other things that can stimulate children's growth and development.

g. Accompany and increase interaction

Do a lot of interactions and ask questions about the things that children see on their digital media. Build discussions so that children are open and have an understanding of their views on phenomena outside the home.

h. Use digital devices wisely

As individuals who are imitated by children, parents must be wise in using digital devices. Keep digital devices when you're with your family, or when your kids are talking and telling stories. Don't ignore your child, let alone talk loudly because you are engrossed in your own digital device.

i. Browse children's activities in cyberspace

Parents can monitor the websites their children visit. Make arrangements, parental control and web filtering that can assist parents in monitoring or blocking website addresses that are not in accordance with the child's development.

The use of digital devices has both positive and negative effects. In recent times, various negative behavioral phenomena are often seen in children's daily lives through newspapers, television, or social media, for example lack of manners, imitating violent scenes, and imitating inappropriate behavior by children (Permataputri,D,I & Syamsudin A: 2022). As a wise parent, it is necessary to maximize supervision of children in the use of technological devices so that they have more positive effects on children. Digital devices can be used as a means to stimulate the development of early childhood religious and moral values to become individuals with noble character. The use of technology such as gadgets and tablets can be media that can improve children's development but still must be under the attention and supervision of parents and other adults (Engelhardt, et al: 2008; Kuntsi, et al: 2009)

Masitah, W (2019) stated that there are several ways that can be done to improve children's morale, namely storytelling, modeling (qudwah), practical demonstrations, teaching methods, question methods, conversations and dialogues, repetition and practical demonstrations. Meanwhile, Sylvia Rimm (2003) provides suggestions for providing toys that educate, read, talk and answer children's questions, play while learning, make use of television and computers sufficiently, consider learning at the age of three, use the surrounding environment to enrich children's horizons and not provide activities. too dense for children. The role of digital parenting in the development of religious and moral values is to use technology that is increasingly developing, parents can stimulate the development of religious and moral values of early childhood by periodically listening to the chanting of the Qur'anic verses, daily prayers, ablution and prayer movements, moral content to help others, and so on. You can also hear the minutes of the Prophets and Apostles through digital media, asking children to retell and talk about the stories they have heard. The existence of time restriction rules and parental supervision makes children more responsible for themselves, manages their honest nature and makes children more confident.

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