An Analysis of the Moral Crisis of Children towards Parents, Teachers, and Community in the 21st-century

Julkifli[1✉], Mardianto[2]

Universitas Islam Negeri Sumatera Utara, Indonesia[1,2]

E-mail: julkifli.0301181051@uinsu.ac.id[1], mardianto@uinsu.ac.id[2]

Abstrak

Kecanggihan teknologi dengan berbagai alternatif kemudahannya, memiliki dampak signifikan bagi krisis moral di kalangan anak, khususnya jenjang usia dasar (SD/MI). Penelitian ini bertujuan untuk menganalisa krisis moral siswa jenjang usia dasar, dengan latar penelitian (studi kasus) di Desa Tambak Cekur Kecamatan Serbajadi. Fokus penelitian ini ialah bagaimana krisis moral terjadi di kalangan anak usia dasar, serta peran orang tua, guru, dan masyarakat dalam menyikapinya. Adapun jenis penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif analitis. Pemerolehan data dilakukan menggunakan teknik wawancara mendalam, observasi partisipan, dan studi dokumentasi. Selanjutnya, data dianalisis menggunakan teknik reduksi (pemilahan data), penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menemukan bahwa penggunaan *gadget* tanpa pengawasan dari orang tua, menyebabkan terjadinya krisis moral yang masif di kalangan anak usia dasar. Selain bermain *game online*, anak juga terpengaruh dengan berbagai tontonan yang melalaikan, sehingga "usia emas" anak untuk belajar, menjadi lalai dengan lebih banyak menirukan joget "ala" aplikasi *tiktok* dan *snack video* daripada belajar. Melalui penelitian ini, diharapkan dapat menjadi konsep dasar bagi orang tua untuk menghadirkan peran sebagai pendidik di lingkungan keluarga bagi anak dan mengawasi anak dari berbagai dampak negatif yang disebabkan oleh penggunaan *smartphone*.

Kata Kunci: Anak Usia Dasar, Krisis Moral.

Abstract

The sophistication of technology with its various alternative conveniences, has a significant impact on the moral crisis among children, especially at the elementary-age level (SD/MI). This study aims to analyze the moral crisis of elementary-age students, with a research background (case study) in Tambak Cekur Village, Serbajadi District. The focus of this research is on how the moral crisis occurs among elementary-age children, as well as the role of parents, teachers, and society in responding to it. This type of research uses a qualitative approach with analytical descriptive study methods. Data collection was carried out using in-depth interviews, participant observation, and documentation studies. Furthermore, the data were analyzed using reduction techniques (data sorting), data presentation, and drawing conclusions. The results of this study found that the use of gadgets without parental supervision causes a massive moral crisis among elementary-age children. In addition to playing online games, children are also affected by various shows that are negligent, so that the "golden age" for children to learn becomes negligent by imitating more "style" dances with TikTok applications and video snacks than studying. Through this research, it is hoped that it can become a basic concept for parents to present their role as educators in the family environment for children and supervise children from various negative impacts caused by the use of smartphones.

Keywords: Elementary Childhood, Moral Crisis.

INTRODUCTION

Symptoms of a moral crisis among children are becoming a worrying phenomenon in the sophisticated era of the 21st-century (Astono, 2012). How come? Ease of access to information and communication has a significant impact on social change in society, especially concerns about moral degradation that is "contagious" in elementary-age children (Afandi, 2011: 85-98). This is further strengthened by the child's habit of playing online games alone all day at home or in the room without parental supervision (Asmiati, *et.al.*, 2021: 37-45; Harahap & Ramadan, 2021: 1304-1311).

New habits for elementary-age children in the 21st-century erode the need for children to interact with peers, parents, and the surrounding community. As a result, children are reluctant to sympathize and empathize with what is happening in society, because they spend more time alone with smartphones. Of course, this is considered normal by parents today, but this is where children begin to feel that they can live alone without the help of others, or even feel that they do not need to help others (Janttaka, 2020: 132-141).

According to Purwandari, *et.al.* (2021), parents are the main role models for every child, because from birth to adulthood they always witness firsthand the behavior exemplified by parents. Ironically, this central role is not used by many parents as momentum for teaching and providing good examples for children, especially moral and religious values. This is because today's parents prioritize their children's academic or non-academic achievements rather than providing children with religious values and morality from an early age.

Furthermore, Agung & Marisa (2019: 1-4) added that the central role of parents towards their children can be termed as "madrasatul ula" (school or first place of learning for children). Where, the father's role is to provide for and protect the child, plus the role of the mother is to care for, nurture, and love the child. Thus, children get protection, education, and full love from both parents. This effort is based on the view that children are "assets of the afterlife" for parents. In Islam, children who are "sholeh" really need prayers for their parents. Regarding the "sholeh" character in children, parents play a big role in instilling character in children. Likewise, parents need a collaboration with the school/madrasah (teachers) and the surrounding community (Alifiani, *et.al.*, 2019: 51-55).

The phenomenon in society shows that 21st-century children actively play with gadgets without parental supervision, prefer to access online games and other entertainment applications than Android-based learning applications, and the behavior of children who often dance without feeling burdened in public after watching videos. tiktok and snack videos (Ruth & Candraningrum, 2020: 207-214). This fact is further exacerbated by the findings of elementary-age children who commit crimes. In fact, in the past, children in the village/village actively interacted through traditional games (Nur, 2013).

Based on a preliminary study in Tambak Cekur Village, Serbajadi District, researchers observed the behavior of elementary-age children in the village, where many children like to play alone at home or in their room, this is also justified by their parents, especially in the atmosphere of the Covid-19 pandemic. 19. Of course, this will erode the child's social interaction, even though the child's age needs social-emotional development facilities through interaction with peers, parents, or the surrounding community.

Relevant research on the moral crisis in children has been studied by previous researchers from various perspectives. These include discussing aspects of the moral crisis among teenagers in the Covid-19 pandemic era (Mewar, 2021: 132-142), handling children's moral crisis through character education (Bahri, 2015: 57-76), the phenomenon of "prank" among teenagers (Hidayatullah & Wiradiputra, 2021: 112-125; Isnawan, 2021: 59-74), addiction to online games in children and adolescents (Masfiah & Putri, 2019: 1-8), the impact of online games on children's morals (Aprilianto, 2020: 75-91), the morality of children who like to play smartphones (Wahyudah & Harmanto, 2014: 655-669; Syahran, 2015: 84-92), and the role of teachers in overcoming game addiction in children (Adiningtiyas, 2017).

Observing the literature review above, it is known that previous research focused on the types, factors, and phenomena of moral crises among children and adolescents, both at the beginning of the 20th century until the Covid-19 pandemic. On this basis, a gap analysis was found between this study and the previous one, namely from the aspect of the participation (share) of parents, teachers, and the community in responding to the occurrence of a moral crisis among children, especially in Tambak Cekur Village, Serbajadi District, which is summarized in the title of the study, "*Analysis of the Moral Crisis of Children Towards Parents, Teachers, and Society in the 21st-century Era*". Through this research, it is hoped that it can become a basic concept for parents to present their role as educators in the family environment for children and supervise children from various negative impacts caused by the use of smartphones.

METHOD

This research uses a qualitative approach with a descriptive-analytical study method. The background of this research is in Tambak Cekur Village, Serbajadi District. The focus of the research discusses the role of parents, teachers, and society in addressing elementary-aged children in the 21st-century era. The data obtained in this study used participant observation techniques, in-depth interviews, and document studies. The observations made included the stages of identifying the problem factors that occurred, how to handle them, and educating the public regarding the dangers of the impact of the moral crisis. The interview technique is used to obtain accurate information from the object under study and the understanding of the surrounding community regarding the research theme, as well as document studies including studies of relevant scientific sources based on books, journals, and data provided by the public (informants). Then, the data were analyzed using reduction techniques (data sorting), data presentation, and drawing conclusions. Finally, the data is declared valid (valid) through the triangulation test of sources and research data methods (Assingkily, 2021).

RESULTS AND DISCUSSION

Moral Urgency for Elementary-age Children

Morality is an important part of child development (Ananda, 2017: 19-31). A reflection of one's morality will appear when interacting, receiving, and sharing information with others (Irawati & Purwani, 2013). Usually, individuals will be said to be good by the community if they follow customs, referring to the rules (norms) of life that apply in the local community. Furthermore, Sabran (2021: 57-65) explains that morality is a valuable "asset" of culture and religion. This is because morality is seen as having different benchmarks and indicators by each cultural system of a region. Therefore, human values are the main indicators of morality in society (Kiranti, *et.al.*, 2021: 7203-7209).

Concerning morality, character education is the main milestone in internalizing religious values, cultural values, and ethical values that apply in society (Idi & Sahrodi, 2017: 1-16). This is based on the community's need to respond to various phenomena of moral decadence among children, starting from the reluctance of children to listen to and follow their parents' advice, and children's immoral behavior towards their parents, such as yelling, fighting, even ironically hitting their parents if they don't. want a child's request.

Education in the family environment has a central role in instilling character in children from an early age. On the other hand, if parents ignore their role and fully surrender their child's character to the teacher at school, it will lead to contradictory and paradoxical views on children regarding the essence of ethics (moral). Children who receive moral teaching at school cannot immediately practice these moral values if their parents display bad figures at home. Likewise, with a reflection of the attitude that children pay attention to in the community where they live. This shows that the collaboration of families, schools, and communities in educating children is very much needed in harmony (Bahroni, 2009: 269-288).

According to Kadir (2013: 67-82), human morality is dynamic, can change, or is distorted. Shifts in human behavior are usually also based on the mindset and patterns of the social life of each individual. Especially

among children, they will imitate the figures around them (parents, teachers, and society, hereinafter referred to as the education tri-center) as examples in the formation of children's personalities. On this basis, the three tri-centers of education "color" the life and morality of children.

Based on the observations of researchers in Tambak Cekur Village, children display quite apprehensive behavior, where many children like to stay silent and play with gadgets rather than interact socially. Traditional games such as playing marbles, and so on, are no longer attractive to children. They prefer to play online game applications that are easily accessible without having to get dirty with soil when playing traditional games.

Referring to various relevant documents (scientific articles), it was found that many elementary-age children like to seek independent entertainment from gadgets, watch funny videos on YouTube, and practice "prank" contexts that are disturbing to children's morality. How come? Children consider tricking their parents by saying "prank" is something that is a joke and part of the content that YouTube viewers are interested in (Fitri, 2017: 118-123). This means that "prank" content is seen as a joke that can make money for YouTube content creators, but undermines the morale of elementary-age children. In addition, children are also affected by the negative side of smartphones, where bullying practices often occur among children, so children's social interactions are disrupted. It can interfere with the child's mentality and be fatal for the child's development.

Responding to the description of the phenomenon and document review above, Wardhani & Krisnani (2020) explained that the role of parents in motivating children's learning is very important, especially in the era of the Covid-19 pandemic. Various easy access to learning resources should enable parents to play the role of primary educators when their children are at home. Furthermore, Gunawan & Huda (2019) added that the effectiveness and efficiency of learning in children must be collaborative so that the involvement of various parties can help to facilitate children in optimal growth and development.

It is a fact that in the people of Tambak Cekur Village, Serbajadi Subdistrict, parents think that the task of educating and earning a living for their children are two different things. When referring to the Islamic concept, the role of parents is integral and holistic for the growth and development of children. However, in teaching the knowledge, skills, and character-building of children, the cooperation of parents with various parties is needed, one of which is educators in schools/madrasas. However, it should be emphasized that the main task of parents in educating their children is not distorted by sending their children to school.

Thus, it is understood that parents, teachers, and the community have an important role that is carried out collaboratively in supporting the optimization of children's growth and development. This is because children continue to interact with the three environments, starting from increasing insight, building character, and being fully aware of devoting themselves to society. Furthermore, moral decadence, whose symptoms are very massive among children, can be minimized and anticipated from an early age.

Smartphone Use among Elementary-age Children in the Covid-19 Pandemic Era in Tambak Cekur Village

The Covid-19 pandemic has caused significant changes in social life, including in the education sector (Dewi, 2020: 55-61). The sophistication of Android-based technology is the main choice as an alternative to the implementation of continuing education in a pandemic atmosphere. Of course, the use of smartphones or androids is increasingly massive among children as online learning facilities and media (Dewi & Sadjiarto, 2021: 1909-1917). In this context, the use of android is an important concern for educational practitioners in the aspect of supervision.

Indeed, smartphones or androids are very familiar to the 21st-century generation. Almost all of them already have various social media accounts as a means of interaction in cyberspace (Wilson, 2020). Children's addiction to smartphones is very large, among the behaviors that stand out is that children can't be away from Android within 1 hour. Given the magnitude of the child's need for smartphones today, it should be balanced with supervision, guidance, and guidance from parents, teachers, and the community towards children (Mawarda, 2021: 96-105).

Technological sophistication does not only have a positive impact and is an alternative to online learning for children. This is because the decline or decadence of children's morality also stems from the use of smartphones which seem unstoppable for children. According to Assingkily & Rangkuti (2020), the moral crisis is also caused by the lack of moral education in children. Thus, in various media and scientific writings, it is found that crimes committed by children, watching prohibited shows, even view "prank acts" as jokes and happiness.

Children's dependence on technology is also increasingly visible, where children consider smartphones as a primary need. It is more important that children should interact with peers, play traditional games, and practice skills by playing in nature. Likewise, the impact of social media on children is greater than the enthusiasm of children to be close to the surrounding nature (environment). Starting from children's activities on Facebook, Instagram, TikTok, Twitter, and snack videos, where children in these social media applications more often see videos, other people's life statuses, watch friends' activities and artist content, and even imitate dancing videos and content. "prank" (Moulita, 2021: 107-115; Cecariyani & Sukendro, 2018: 495-502). Of course, this phenomenon is further exacerbated by children's unlimited activities with friends of the opposite sex and becoming victims of hoaxes (Rahadi, 2017: 58-70). On this basis, the role of parents is needed in educating children.

The above phenomenon is in line with the findings of researchers in Tambak Cekur Village, Serbajadi District, where many children dance while watching their cellphones, plus a group of children who are engrossed in their respective gadgets to play online games. It is not uncommon for them to say "*you are stupid, you are not good at playing, huh*". Of course, this sentence has a negative charge, but it has become a habit among children.

According to Rosdiana & Nurnazmi (2021: 100-109), the TikTok-style dance syndrome is very widespread in society, especially among children. Indecent spectacles which should not be accepted by children, are now even freely accessible to children and even practiced in their daily dances happily in front of the camera. Something that was considered taboo for children has now become free viewing access. Furthermore, Nurrahmi (2021) asserts that this kind of behavior can be the forerunner to the erosion of morality in children. Supervision of parents, teachers, and the community is the main capital in providing "shields" and "filters" for children. Because, the findings of this study also show that elementary-age children begin to call older people without respectful speech (such as an uncle, aunt, brother, or sister).

Based on the description above, it can be interpreted that the use of smartphones is very massive among children, apart from being used as an excuse for online learning, smartphones are also seen as the forerunner to the decline of morality in children. The ease of access to learning does not make children more enthusiastic about learning, instead, they prefer to watch various entertainments on the internet and play online games. On this basis, supervision is needed from the education tri center (family, school, and community), limiting the use of smartphones in children, and directing children to interact socially with peers. Thus, the crisis of morality in children can be minimized together effectively and efficiently.

CONCLUSION

Based on the findings (results) and discussion above, it can be concluded that the use of gadgets without parental supervision causes a massive moral crisis among elementary-age children. In addition to playing online games, children are also affected by various shows that are negligent, so that the "golden age" for children to learn becomes negligent by imitating more "style" dances with TikTok applications and video snacks than studying. Through this research, it is hoped that it can become a basic concept for parents to present their role as educators in the family environment for children and supervise children from various negative impacts caused by the use of smartphones.

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