

## Implications of Moral Education on Children's Character in the Digital Era: Insights from Surah Al-Isra, Verses 23-24

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### ABSTRACT

In the digital era, the moral education of children's character presents novel difficulties and opportunities for schools, parents, and society. Young children are readily exposed to a wide range of material and interactions that were previously unheard of. Moral is an awareness that helps children through all kinds of skills and life values that contribute to social life, where moral education cannot be separated from character education. This study aims to determine the meaning and implications of moral education for children's character in the Al-Qur'an, Surah Al-Isra verses 23-24. The method used in research is library research with a methodological approach to the interpretation of the Al-Qur'an, the methodology is a method using the process of searching for the interpretation of the Al-Qur'an and collecting interpretations of verses related to moral implications on children's character. Research on Tafsir Al-Qur'an is included in the type of literature study research. Based on the research results, the values contained in Surah Al-Isra verses 23-24 command us to recognize Allah SWT and respect both parents. This verse also explains the importance of parents in teaching moral values that will make a child have charity. As a suggestion to the reader that this verse emphasizes the importance of filial piety to parents and the urgency of moral education for children. This research contribution provides information about the religious approach in the era of digital education, which is constructive in cultivating moral education for children's character.

**Keywords:** Moral Education, Character Education, Children Education, Digital Era, Religious Perspective, Al-Isra Verses 23-24



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## 1. INTRODUCTION

Education is a very essential and important issue in human life (Djubaedi et al., 2022; Hermino & Arifin, 2020). Aims to create adult humans who are knowledgeable, personable and skilled. Rizik et al. (2021) revealed that education is an effort achieved by humans to change behavior so that it becomes better and is also able to develop their knowledge following technological modernization. Although humans have entered the digital era, in education also teaches moral values and behavior (Birhan et al., 2021; Hidayat et al., 2022), education cannot be separated from family life, school and community (Hermino & Arifin, 2020; Posey-Maddox & Haley-Lock, 2020; Suryanto et al., 2023). Muhammad & Amril (2024), expressed the understanding of education in words, Education is a conscious effort to realize something cultural inheritance from one generation to another.

The whole world today's digital era is in dire need of moral education, culture, civilization, morality and ethical education (Datuk & Arifin, 2020; Ess, 2020; Zvereva, 2023). Things like this are not only experienced by residents of Indonesia but developed countries also participate in needing it. In industrial countries, moral education has been neglected, causing a reduction in moral education in society, because this requires efforts to regenerate moral education in industrial countries. Dito & Pujiastuti (2021) explained that the education sector as one of the main pillars for the progress of the nation's next generation also needs to adjust according to the times. Kambali et al. (2023) explained that educational efforts are based on noble and moral values.

In general, education is needed as a human effort to grow and develop physical and spiritual potential in accordance with the values that exist in society and culture (Huda & Salem, 2022). Islam also affirms that children are a mandate from Allah SWT given to parents, society, and the nation. Because the fate of the nation in the future is determined by the nation's children today. A child not only grows into a strong and independent person on its own but there are parents who will become public figures in a child, the formation of one's self-image is seen from the family environment. Because educating children properly and correctly includes something that will be held accountable to Allah SWT (Zaitun et al., 2023).

One of the commandments in the Al-Quran that a child must carry out is to be filial to both parents and to love and love both. *Birru Walidain* is a right of both parents that must be exercised by the child, in accordance with the commandments of Islam, as long as the parents will not command their children to do things that Allah Almighty hates (Sopyan et al., 2023). But if the Shari'a and commandments that deviate from the rules of religion should not be obeyed by the child, even if the parents command. As the previous researcher Fauzan (2021), implies character education for children in the perspective of Q.S. Al-Baqarah verse 83, which explains about avoiding shirk behavior which is a form of obedience to Allah, this is the basic concept of educating children to become pious persons.

Al-Qura'n-based education is one of the education based on the values of Islamic teachings applied in the Al-Qur'an, this aims to form children who believe and are devoted to Allah SWT, which includes ethics, morals, ethics, spirituality, understanding, and experiencing religious values in everyday life (Colina & Listiana, 2021), which will later become an important contribution to the building of the nation and state. As for the hadith narrated by Abu Hurairah there is that the practices favored by Allah SWT are one of which is to do good to parents, a child is highly recommended in Islam to do good to parents because parents have taken care of, educated and cared for since childhood (Firmansyah & Suryana, 2022). If both parents are elderly, as a child must take care and care for them as they take care of their children from childhood to adulthood.

In life, as in digital society, it is very clear as if two things are very contradictory, but this is indeed true. On the one hand, it can be seen that the shiar and excitement of religious life, but on the other hand, it is easily seen that the morals of society are changing further and further away from the values of the Al-Qur'an (Oktarina & Hakam, 2023). We can know the phenomenon that occurs today many children who are lawless, such as yelling at parents, refuting parents' words, being selfish towards themselves and not thinking about parents' hearts. In Arabic the child is called "*Walad*" or "*Ibnun*". The word *walad* is used for children born by humans, while the word *ibnun* is used for a broad meaning of biological children, adoptive, stepchildren and others (Nurdiannisa, 2021). In the teachings of Islam, it is explained that considering the many and great sacrifices and kindness of parents to children, namely caring for and educating their children so that a child is obliged to be filial to both parents.

Doing good to parents has a special level that is very high and noble in the eyes of Allah SWT, so it is very important for a child to do good to his parents (Astuti, 2021), for this commandment lies after the command to worship Allah Almighty alone without fellowshiping Him. The purpose of this writing is to fortify the character of children from these phenomena and problems, by implying morality education in the formation of children's character, because character building in a child without moral education will not produce generations who have noble morals in the digital era.

Several recent researchers have studied children's moral and character education correlated with the Al-Qur'an. Firmansyah & Suryana (2022) studied moral education in the Al-Qur'an, Surah Al Hujurat, verses 11-13. (Wanto & Jalwis, 2021) studied character education in the Al-Qur'an, Surah Luqman verses 12-19. Azizah & Maghfiroton (2023) studied character education in the Al-Qur'an, Surah Al-An'am Verses 151-153. Irfan (2022) studied education in children's character in the Al-Qur'an, Surah An-Nisa Verse 36. Faqih et al. (2024) studied children's character in the Al-Qur'an, Surah Al-Ankabut Verse 45. Unlike these studies, as a novelty paper, this paper focuses on the values of spirituality in the Al-Qur'an, Surah Al-Isra verses 23-24. Therefore, this study aims to determine the meaning and implications of moral education for children's character in Surah Al-Isra verses 23-24 in the digital era.

## 2. METHOD

The type of research that we currently use is the interpretation of the Al-Qur'an, surah Al-Isra' verses 23-24, research of the interpretation of the Al-Qur'an is a method by using the process of searching in the

interpretation of the Al-Qur'an and collecting interpretations of verses related to morals or character in children. Research on Tafsir Al-Qur'an is included in the type of research through literature study by analyzing content, because in finding a source there is no need to do directly to the place where the source of the data is sought, but can be through the intermediary of journals, and the Al-Qur'an.

This research method uses qualitative methods where analytical descriptive research is carried out by describing facts which are then followed by analysis (Sugiyono, 2018). In this study, qualitative research views the object as a dynamic, the result of thought construction and interpretation of the observed symptoms, and whole (holistic) because every aspect of the object has a unity that cannot be separated. It aims to describe the importance of moral education in the learning process and make a systematic, factual and accurate explanation of the facts and understanding and adequate explanation of the object of study.

### 3. RESULTS AND DISCUSSION

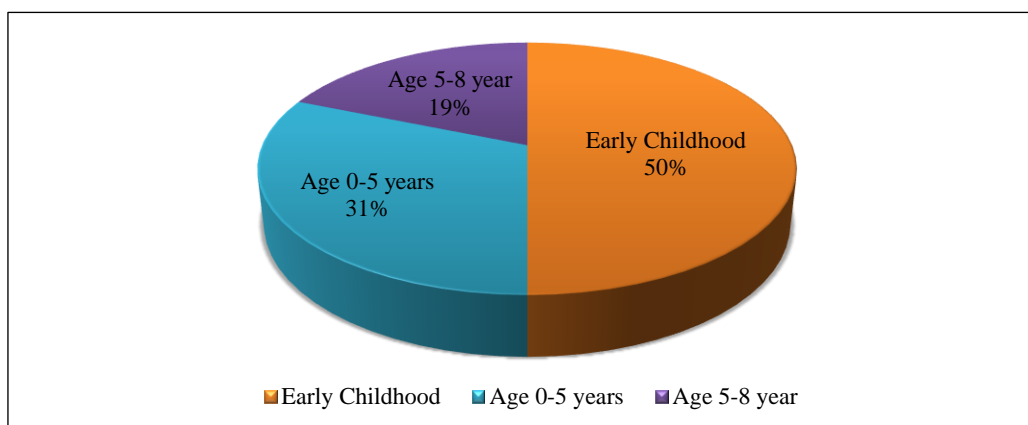
#### 3.1. The Value of Moral Education and Character Building of Children in the Digital Era

In the digital era, implementing moral education will be easily achieved if the synergy between teachers, parents and children themselves (Dewi et al., 2022; Hermino & Arifin, 2020; Karmanova et al., 2022). Moral education aims to assist humans in instilling moral values and manners, in everyday life, to be able to produce individuals who understand moral values so that they have a commitment to act consistently. Value is something that exists in human beings that must be lived and maintained. Value education serves to help students understand value in a life. Values are also always associated with morals and ethics. In man there is a mind, heart, feelings and also morals that have character, which other living beings do not have.

Values are beliefs and beliefs that become the basis for a person or group to choose their actions (Eccles & Wigfield, 2002; Sagiv & Schwartz, 2022). Value is related to good and bad problems which make the benchmark of truth in a value in terms of philosophical perspective is axiology. Where the value will become something absolute and eternal, a person's value will be seen from the moral value in the child, so values and morals cannot be separated from one another.

There is a value education approach in the digital era that aims First, the Inculcation Approach (an approach with emphasis on instilling social values), Second, the Cognitive Moral Development Approach (An approach that encourages students to think about morals), Third, the Values Analysis Approach (Approach in student development in logical thinking). According to Byrnes (winner of the women of the year from Vitasoy in Australia) in Kartikowati & Zubaedi (2020), a good children's education institution is when children will learn to be independent, strong social, confident, have great curiosity, can take ideas, develop ideas, go to other schools to be ready to learn and fast in adapting and enthusiastic in learning which is based on good morals.

In the sense that educated children are like a mesing whose gasoline is still full, then the engine will just run in a new place and will be inversely proportional to an uneducated child who will have difficulty starting the engine, until he will become slow (Muawanah, 2018). Character building in early childhood is very easy to do, compared to character building in adolescence, according to psychologists in early childhood is in the process of very rapid brain growth and development, because children have not been affected in negative things that exist in the environment, so parents are easy to direct and instill character education values. Figure 1 below illustrates brain development in children, which parents need to pay attention to in order to direct and instill the values of character education from an early age in the digital era.



**Figure 1.** Brain Development in Children

Influences in moral development and discipline in early childhood are: a). Internal influences, family plays a role in the development of moral values at the age of 0-6 years, and moral cultivation of discipline in children. b). External influences, schools play a role in enforcing rules so that a child remains disciplined

in his daily life. Parents play a major role in the education of a child (Ahmad Fitriyadi Sari, 2023; Akpuokwe et al., 2024; Wilson & Gross, 2018), therefore parents must be able to take advantage of early childhood in children so that they can develop creativity, potential and also instill character values in children, so that in adulthood they have good brilliance, and can be useful for their own children and also useful in their environment.

### 3.2. The Concept of Moral Education in Q.S Al-Isra' Verses 23-24

Islam as the best means of teaching good things (Pallathadka et al., 2023) so that it can benefit Muslims because there are commandments and prohibitions (Talhah Ajmain et al., 2022), because the Al-Qur'an is a source of education and science that educates humans with soft language, beautiful words, so that the Al-Qur'an can provide changes to education and is able to invite scientists to participate in digging, understanding and digging what is contained in it with the aim that humans are closer to Allah SWT. When it comes to instructional sources, the Al-Qur'an tops the list. The values found in the Al-Qur'an should always govern the activities and processes of Islamic education (Dwi Noviani et al., 2024; Muslih, 2020).

Having good behavior towards parents, filial piety to parents, and not associating Allah SWT, this is in accordance with the Word of Allah SWT, in Surah Al-Isra' Verses 23-24:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُ هُمَا وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا (23) وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا (24)

Translation: "And your Lord has commanded that you should worship none other than Him, and do good to your father. If either of them or both come to an advanced age in your care, then at once do not say to either of them the word "ah" and do not yell at both, and speak to both good words, and humble yourselves towards both with affection and speak to both good words."

Based on the paragraph above, that the position of parents as educators is the main discussion. Parents automatically have the right to treat their children well and not show boredom and boredom verbally or body language towards children. In this discussion, parents should not ignore the psychological aspects of parenting. Even though they cannot think logically, children still need the love and affection of their parents.

Providing a lot of material without any parental love and affection will make children feel that there is no emotional bond between themselves and parents, so that the negative impact radiates that children will not be sensitive to what is felt by their parents. At this digital era, education has an important role in life, especially Islamic education. Islamic education is the basis for fostering *akhlakul karimah* which is *rahmatul lil'amin* where the main basis is the Al-Quran (Aini & Khofifah, 2023; Susilo et al., 2022).

In Surah Al-Isra' verses 23-24 it also explains the education of *birul walidaini*, we can see in today's modern world the treatment of a child towards parents is no longer natural. There is a trait that causes all these things to be useful for humans, namely forming ethics for the better by involving all the abilities they have, namely being able to think, behave, act, practice and preach Qur'anic readings and reflect morals as taught in the Al-Qur'an and there is no perfect guideline other than the Al-Qur'an, this is already stated in the values of the Al-Qur'an (Siswanto & Anisyah, 2019).

Thus, as a whole, what is contained in Sura Al-Isra' verses 23-24 is a form of concept that has quality or causation. From this it can be seen that the concept of moral education in Islam and the importance of the position of parents in educating their children, later children will become moral individuals (always filial) to parents.

### 3.3. Implications of Morality Education in Children in the Digital Era

Often people use the term implication without really thinking about what it means and means. The meaning of the word implication itself actually has a very broad and diverse scope, so that it can be used in various sentences in different scopes, according to implication experts is a consequence or direct result of the discovery of a scientific discovery. In general, implications have many words in common including relatedness, involvement, effect, concern, association, effect, connotation, intent, meaning and suggestion. According to Tirtarahardja, education can be interpreted as one of the systemic activities or activities that are directed at the formation of student personality and systematically.

The purpose of the implications of development on the morals of a child is to get stimulation or educational stimulation in accordance with the stage of growth and development in children, to see how the child develops according to his age which is seen in the development of physical, intelligence, socio-emotional, language and communication in accordance with the uniqueness and stages of development passed by the child.

In human life education is needed, because in an education there is a learning process that will bring positive changes in human life, these changes will affect individually and also in the community environment. Education can also be interpreted in a process of ethical change and also contained in human

behavior, in order to realize a directed purpose in life. Education has its own strategy for how education runs well, so that a good strategy can be formed by improving morals in children, because the existence of good morals in an education system will have a good impact on children.

From Rusdiani et al. (2023) also explained that the moral development of children is divided into 3 phases, namely: 1.) the absolute phase, children live the rules as something that can be changed, because they come from the authority they respect. 2.) Reality phase, the child adjusts to avoid rejection of others. Regulations will be considered subject to change because they come from a joint formulation. 3.) Subjective phase, the child pays attention to motives/deliberations in behavioral judgments. Therefore, in the activities carried out by teachers and children or adults can propose some rules in playing so that children still understand certain limits.

Etymologically moral also has the meaning of habits or ways of life, while in substantive it is related to the good and bad of humans. In Arabic it has its own meaning, namely "*akhlaq*" which comes from the word "*kholaqoh, yakhluqu, khuluqon*" which is *tabi'at*, or can also be called "*khulqon*" which is events or creation. *Akhlaq* can be used as human protection, if in teaching moral values applied by educators to children is good and a good environment will be *akhlaq*.

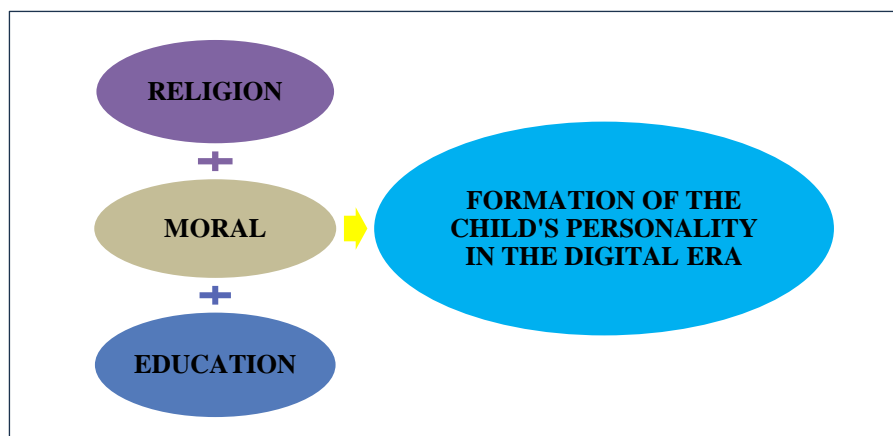
The meaning of morals for a child's life is very important in the family and society (Birhan et al., 2021; Madyawati et al., 2021), because without morals it results in a disharmonious interaction in society which will further generate social anxiety. In order to have a harmonious social life, one must have a good moral personality. Moral behavior is very necessary for the realization of a life of peace, order and harmony (Datuk & Arifin, 2020). Thus moral education can also be equated with the terms ethics education, ethics education, value education or effective education.

Moral education is an awareness that can help students through knowledge, and skills which must have values that contribute to personal satisfaction and social life. Which can be seen in the definition shows that moral education has two goals. First, it helps young people acquire knowledge, skills, attitudes, and values to increase life satisfaction. Second, helping individuals realize their social lives while contributing to the formation of a better society based on care and love for humans and creatures without interfering with the right of others to realize their legal value.

In Islam there is also a command to have noble morals, religion is etymologically the behavior of a person who has a relationship in beliefs that have been embraced and believed by humans. Islamic religious education introduces, and understands humans in the world of education the importance of having noble morals (Rochmat et al., 2022). Islamic religious education is based on the Qur'an and Sunnah in increasing faith in Allah and improving morals, and behavior (Zakariyah et al., 2022). Instillation of Islamic religious values in children must be given from an early age both in the form of informal education and non-formal education (Hidayat et al., 2022).

Islam has its own educational principles based on the teachings and values of Islam (Huda, 2021; Pallathadka et al., 2023). Therefore, the basic thing of an education is the main thing that has a function as a basis for guiding and guiding Islamic education. The form of human behavior will be seen in the direction through the system of his religion that he has adhered to. Here as a foundation and basis that is a reference for education and also students with the aim of getting real education.

Education will not be able to escape from the religion of Islam itself where Islamic education facilitates humans to learn and learn to actualize all the potential they have, both physical and non-physical which Allah describes as *ulil albab* as a complete Muslim man, namely people who believe, knowledge, and are always productive in doing charity in accordance with the guidance of Islamic teachings. The quality of society is determined by the education of its members. One way is to improve the quality of the community.



**Figure 2.** Formation of The Child's Personality

Children in the digital era usually have several personality characteristics that are influenced by the technological and media environment in which they grow up. In general, integrating technology into education can form different children's personalities. The results of the study on the concept in Figure 2, the formation of the child's personality in the digital era can be formed through the integration of education plus morals and religion. By integrating these three aspects, children can be equipped with a balanced understanding of how to use technology wisely while still adhering to strong moral and spiritual values. This helps them form a healthy and responsible personality in the digital era.

#### 4. CONCLUSION

The meaning and implementation of Surah Al-Isra' Verses 23-24 is that a child is in dire need of education, because education teaches good morals, character and morals. Parents act as the main educators who must be role models for a child, because in early childhood, the child's brain and behavior can develop rapidly, it causes the child, when seeing something that has just been seen will be an example for him, at this time parents must do character building in children. Islam teaches that to be a perfect human being there must be a high sense of compassion and morality. The existence of these two aspects will help them to build spiritual values so as to guide them in behavior, stated in Surah Al-Isra' Verses 23-24 which has highlighted the importance of the role of parents in teaching moral values that will make a child moral. This research contribution provides information about the religious approach in the era of digital education, which is constructive in cultivating moral education for children's character.`

Children raised in the digital age typically exhibit various personality traits shaped by their media and technology environments. These three elements, integration of education, morals, and religion, can be combined to provide kids with a well-rounded understanding of how to utilize technology sensibly and can form good character in children. In the digital age, this aids in developing a sound and responsible personality.

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