Sahabat Qur'an (SQ) Parental Control Applications Toward Children's Worship Through Gadget

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Abstract

This research aims to design and see the effectiveness of mobile applications Sahabat Qur'an as a means for parents to control their children through gadget. Sahabat Qur'an application is designed using the prototype method through several stages of determining the topic of the problem, designing the application as a solution to the problem, validating the application to experts and end with an application effective test to parents and children as the application user of the Sahabat Qur'an. There are several daily practice features that can be used by parents to control children's worship in the application of Sahabat Qur'an, among others are the reading of Quran, five times praying, recitation of dhikr, prayers and shalawat, and also available Islamic Kazanah articles. The fundamental difference is the one-door communication between parents and children, so that parents can control how the intensity of the child worships through the gadget. Interestingly the app can also detect the position of the child, so parents can control the child's whereabouts wherever they are. After a test of effectiveness and assessment of applications to several users overall stated that the application of Sahabat Qur'an is very useful and also effective as a means for parents to control daily worship of children through the communication of child gadgets. The application design of Sahabat Qur'an is a creative finding in digital technology that has been successfully designed and can even be used, but this application still needs to be developed again to be more effective and innovative.

Keywords: *Application, Sahabat Qur'an, Supervision, Parent, Child.*

Abstrak

Penelitian ini bertujuan untuk merancang dan melihat efektivitas aplikasi mobile Sahabat Qur'an sebagai sarana bagi orang tua untuk mengotrol anak melalui gadget. Aplikasi sahabat Qur'an dirancang menggunakan metode prototipe melalui beberapa tahapan yaitu menentukan topik permasalahan, merancang aplikasi sebagai solusi dari permasalahan,

menvalidasi aplikasi kepada pakar dan diakhiri dengan uji efektifitas aplikasi kepada orang tua dan anak sebagai pengguna aplikasi sahabat Qur'an. Terdapat beberapa fitur amalan harian yang dapat dijadikan orang tua untuk mengontrol ibadah anak dalam aplikasi sahabat Qur'an, di antaranya adalah kegiatan membaca al-Quran, sholat lima waktu, bacaan zikir, doa dan shalawat, sedeqah bahkan juga tersedia kazanah artikel keislaman. Perbedaan mendasar aplikasi sahabat Qur'an ini adalah terjalinnya komunikasi satu pintu antara orang tua dan anak, sehingga orang tua dapat mengontrol bagaimana intensitas pelaksanaan ibadah anak melalui gadget. Bahkan menariknya aplikasi ini juga dapat mendeteksi posisi anak, sehingga orang tua dapat mengontrol keberadaan anak dimanapun mereka berada. Setelah diadakan uji efektifitas dan penilaian aplikasi kepada beberapa orang pengguna, secara keseluruhan menyatakan bahwa aplikasi sahabat Qur'an ternyata sangat bermanfaat dan juga efektif sebagai sarana bagi orang tua untuk mengotrol ibadah harian anak melalui komunikasi gadget anak. Desain aplikasi sahabat Qur'an merupakan temuan kreatifitas teknologi digital yang telah berhasil penulis rancang dan bahkan dapat digunakan, namun aplikasi ini masih perlu dikembangkan lagi sehingga lebih efektif dan inovatif.

Kunci kunci: *Aplikasi, sahabat Qur'an, pengawasan, orang tua, anak*

Introduction

According to Shihab (1997) The Qur'an is the words of Allah SWT delivered by Gabriel in accordance with his redaction to the Prophet Muhammad SAW, and received by the Islamic Ummah in *Tawatur.* The Qur'an according to the term is the word of Allah that is revealed to the Prophet Muhammad SAW, who has the blessing of Lafaz, read it worth worship, narrated Mutawatir, written in Mushhaf, beginning with the Surah Al-Fatihah and end With Surah Al-Nas. (Shahbah, 1992). In the context of the Islamic, Quran is the primary source of reference and reference of Moslem in living life in the world to the hereafter. Based on the position of al-Qur'an as the main reference to the Islamic life ordinances, it is certainly absolute the whole Moslem obliged to know, to deepen and to practice all the values of the Qur'an in life.

Before Moslem practice the valuess of the Qur'an in life, the first step to be passed is by reading al-Qurán in advance because reading the Qur'an is a compulsory commandment for Moslem. It is not difficult to find the evidence in both the Qur'an and the hadith related to the advice for Moslem to read the Qur'an. As the word of Allah SWT in the epistle of Fathir verse 29-30 follows:

Meaning: indeed, those who recite the Book of Allah and Establish prayer and spend (in His cause) out of what We have provided them, secretly and publicly, (can) expect a profit that will never perish that He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative. (QS. Fathir: 29-30).

The above evidence is strengthened by the hadith narrated by Ibn Maajah and Ahmad:

Meaning: *Read the Qur'an, because it will come on the day of resurrection as the intercessory giver for the person who reads it.* (HR: Ibn Maajah, 215 & Ahmad (No. 1127).

According to Hakim (2014) in the context of Islamic education, the Qur'an Education for learners aims to develop the potential of children to become human beings who believe and fearof Allah SWT, intelligent, skilled, good at reading and writing al-Quran, also have noble morality, understand, comprehend and practise the values of the Qur'an. The Qur'an-based education is an education that peeling the issue of the Quran in meaning; Read (Tilawah), Understand (Tadabbur), memorize (Tahfizh) and practice and teach or nurture it through various elements. According to the education writer, Qur'an is an education that implements the values of Qur'an that are visible in the attitudes and activities of children wherever they are.

Thus Moslem should learn the Qur'an programmatically, both in the educational environment, the home environment, even must be started from the family environment (Syafril & Yaumas, 2018). Because the character of a child is determined from the understanding and practice of proper religious doctrine that is felt, seen and performed daily in the household (Murniyetti et al., 2016).

Along with the passage of time, apparently the tendency of Moslem especially among children to read and study the Qur'an is relatively decreased whereas generations of Moslem in the future will have a big and heavy challenge from various aspects, especially with the challenges of globalization that increasing day by day which far from the Islamic values. The main solution for the generation of Muslim is only to return to the values and instructions of the Qur'an itself because those values and instructions are found in the Qur'an. The low interest of the new Islamic

generation to read and deepen Islam through the Qur'an is also influenced by social change, which today is often referred as the millennial era and digital all-round. The activity of Reading Al-Quran is excluded by the use of *gadget,* social media, games, and other technological bustle. Especially for children and teenagers in Indonesia mostly spend their time to play *gadget.* Based on a survey by Palar et al., (2018), there are seven out of ten children saying parental supervision in the use of *gadget* is still lacking because the parents are also using *gadget.* While three other children say that they get *gadgets* supervision from parents because it can negatively impact on their health and achievement.

Based on the above problems, according to the author, it is required a solution where the Islamic generation actually should not be left behind on technology, but on the other hand they also must keep and learn the Quran. So related to this article and research author designed an application that serves as a control tool for parents in supervising his children's worship especially in reading the Qur'an. This application is called the *Sahabat Qur'an* with purpose as a means for parents to control children through *gadget*.

Literatur Review

An overview of the progress of a nation in the future is not separated from the pattern of the young generation now especially among children and adolescents. It is usually stated the phrase that growing children into a figure of youth is now the future leader, but it is important to know that the development of the figure and personality of the present generation is also not separated from the environmental influence and the development of their current surroundings (Kasmar et al., 2019; Agusti et al., 2018; Zafirah et al., 2018).

It is known that the advancement of technology is now very rapid and sophisticated. Many advanced technologies have been created making such great changes in human life in various fields. Related to the use of gadget technology among children as the problems being discussed in this article, it actually has positive or negative impacts. According to Chusna (2017) most of the parents give given too

much freedom towards their children to use gadgets, it has even started from an early age.

Actually, the use of *gadget* in children is not prohibited even today will almost not be encountered children who do not like *gadget* technology. People like gadgets because it offers a variety of features and the applications are interesting, varied, interactive and flexible. It makes *gadget* interesting for everyone, from the elderly, young, teenager's even children. *Gadgets* have many benefits in human life if used properly and appropriately, but the *gadget* also has negative impact especially for children if used without parental supervision. The results of the research Sunita & Mayasari (2018) concluded that there is a significant link between parental supervision on the impact of the use of gadgets in children. The presence of certain attractions offered by *gadgets* makes children interested in whatever features are in it.

Actually, the use of *gadgets* for children also has a positive impact to hone the child's mindset, for example in a game play will help the child to set the speed of thinking, process the strategy in the game and help to improve the child's right brain ability as long as under good supervision. On the contrary the positive advantages of the gadget, according to Setianingsih (2019) the use of gadgets is more dominant negatively impact that can affect the development of children. One of them is radiation of *gadget* that can damage the child's nervous network and brain when they use *gadget* intensively. In addition, it can also lower the child's active power and ability to interact with others. Children become more individual with their comfort zones with *gadget*, so they lack caring attitude toward friends and even others. Therefore, it is important to understand the influence of *gadget* especially for parents. The children should be restricted to their use on *gadget* in order to make child's power can develop well and become active, intelligent, and interactive children.

The above opinion is strengthened by Rizaldi (2019) & Lasari (2019) stating among the negative impacts that will arise as a result of the use of *gadget* in children is difficult to socialize, slow motoric development, and change in behaviour significantly. The role of parents is very important to supervise, control and pay

attention to all child activities. Rahmayani (2015), Engkizar et al., (2018) said that in 2018 the number of active users of gadgets in Indonesia is more than 100 million people. By that amount, Indonesia will be the country with the 4th largest active user gadgets after China, India, and America. The Central Statistical Agency (BPS) has projected that 30.5% or about 79.6 million Indonesian people in 2017 are children aged 0-17. This means that almost one in three Indonesians are children. It is predicted that the proportion of the children in the future also will not undergo significant changes (Warisyah, 2015).

Regardless of the problem of positive impact, negative or the amount of use of *gadget* in children in Indonesia as discussed above, in principle the technological development of gadgets will be difficult to be banned and stopped. Thus, according to the author, th children is a small human who has the potential to be developed, children have certain characteristics that are distinctive and not equal to adults, they are always active, dynamic, enthusiastic and curious about what they see, hear, feel, they seem to never cease to explore and learn. Therefore, children need the guidance of adults or parents so that children can develop according to their age and all phases of development (Jannah, 2016; Hasanah 2018).

The family is the first and foremost educational forum in the life history of the child who is the essential basis in the formation of the human character itself. In order to create a strong character and a soul in a family, the need for a harmonious and dynamic family can be created through the coordination and a strong two-way communication between parents and children (Hyoscyamina, 2011; Jaafar et al., 2020). Parents have an obligation to educate their children with religious values, in relation to the discussion of this article especially in practising the recommendation to read the Qur'an as it has been obliged to all Moslem (Yahya et al., 2019).

Method

The research used prototype methods through several stages of determining the topic of the problem, designing the application as a solution to the problem, validating the application to experts and ending with the application's effectiveness

test to parents and children as application users of the Qur'an. There are several daily practice features that can be used as parents to control children's worship in the application of the *Sahabat Qur'an*, among them is the reading of Quran, prayer of five times, recitation of dhikr, prayers, shalawat and Islamic article *Khazanah.*

Findings and Discussion

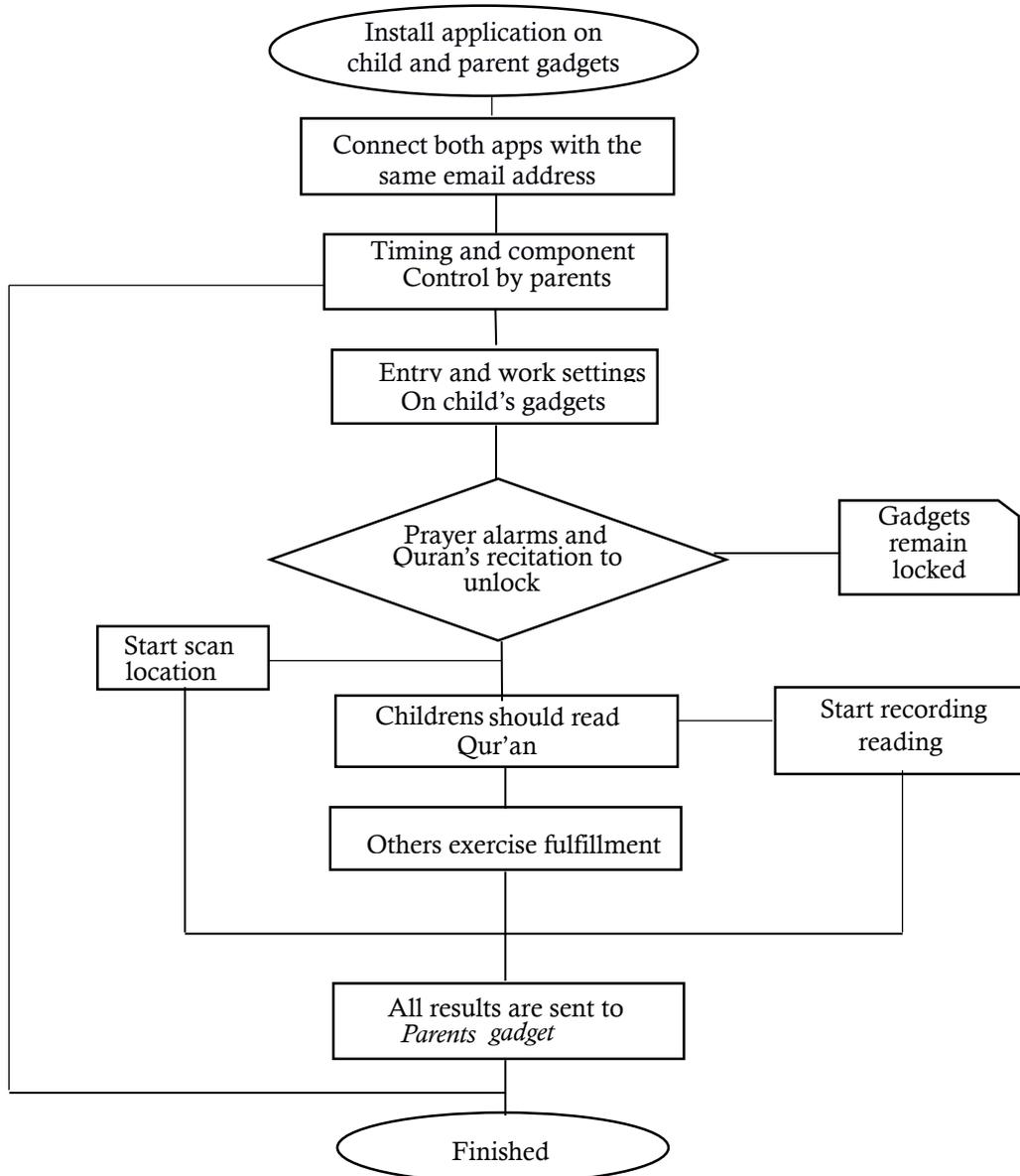**Features Design of the Sahabat Quran application**

The Quran app is a mobile application that provides a supervision management service especially the recitation of the Qur'an on children's *gadget.* Through several services provided, parents will get excellent service in fulfilling all needs in the supervision of children. The following Table 1 will describe the features in the *Sahabat Qur'an* application:
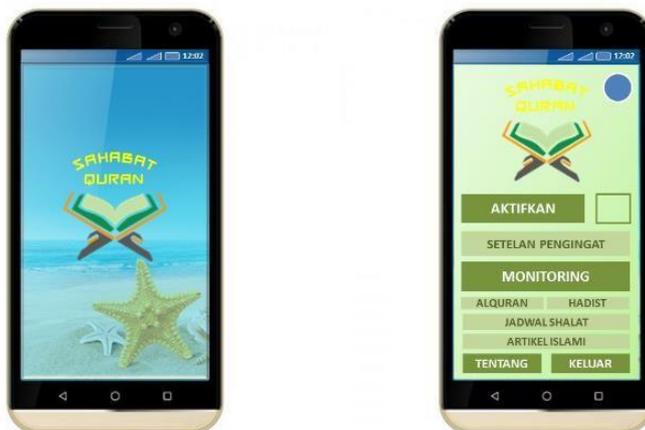
Table 1. Features of *sahabat Qur'an*

No.	Service Component	Actors Involved
1	Timing and component control of children's practices	Parents
2	Recapitulation of children's practices	Parents and Children
3	Prayer Alarms and read Qur'an	Children
4	*Gadget* locker	Children
5	Location scanners	Parents and Children
6	Qur'an recitation evaluation	Parents

According to the table above it can be explained that *Sahabat Qur'an* application can integrate with all components of the user. Interestingly all the components of the service are integrated into one so that parents can access all services in one application directly. In addition, the necessity of the Qur'an recitation to unlock the gadgets and locations scan creates *realtime* monitoring on the use of child gadgets. Then reading evaluation service on Al-Quran recitation can be a means of face-to-face. In order to look more detailed and clear, the following figure 1 will explain how the system of actor's relations involved in the application of the *Sahabat Qur'an*:

Fig 1. Flow System and Working Procedures of *Sahabat Qur'an*

Install application on child and parent gadgets

Connect both apps with the same email address

Timing and component Control by parents

Entry and work settings On child's gadgets

Prayer alarms and Quran's recitation to unlock

Gadgets remain locked

Start scan location

Childrens should read Qur'an

Start recording reading

Others exercise fulfillment

All results are sent to *Parents gadget*

Finished

Prototype Design of Sahabat Qur'an Application on Parent Gadget as Child Worship Supervision

Fig 2. Application Initial Display and **Fig 3. Application Features Options**

In Figure 2 and 3 is the initial display of the *Sahabat Qur'an* application on parent's gadget. Next in Figure 3 is a feature display where parents can run the application by following the command to start activating the supervision function or *monitoring*.

Fig 4. Activated Contents and **Fig 5. Message from Child Gadget**

Figure 4 is a worship content control that will be activated on a child gadget, and is used as monitoring material. Next, figure 5 is a message or notification sent from the child gadget to the parent gadget that the worship content on that day has been completed.

Prototype Design of *Sahabat Qur'an* Application on Child Gadget

Fig 6. Initial Display of *Sahabat Qur'an* Alarms

This *Sahabat Qur'an* application is set by parents on the kid's gadget to be an alarm reminder of children's worship. A notification will appear every time you enter the five daily prayers or other services such as the above display. And notifications will appear like pictures 7 and 8 below, which aim to confirm that the worship has been carried out or not, accompanied by verses of the Qur'an, hadith, and words of poetry that are emphasis to carry out the worship.

Fig 7. Image Confirmation Warning and **Fig 8. Emphasized Warning**

With the above content, it is expected to grow a sense of responsibility from children towards the worship they have to do, because worship is not for others, merely for saving their lives later.

Fig 9. Sunnah Worships Content

In addition to the compulsory worship that is displayed, it is also added by displaying the content of the Sunnah worship services. With the intention to build the basis thought of children that their compulsory worship is still not perfect yet, which must be covered with Sunnah worship.

Fig 10. Image Reading Allocation and **Fig 11. Additional Reading Option**

After the compulsory worship accompanied by Sunnah worship have been carried out, the next content will appear, namely the allocation of the reading of the Qur'an which must be completed at that time as shown in Figure 10 above. Then, when you finish reading a notification will appear to confirm whether you will

continue reading or finish. By pressing the finish button, a message is sent to the parent gadget that the child's worship duties at that time have been carried out.

Fig 12. Recapitulation in 24 hours

After 24 hours, every worship will automatically accumulate in the application and will be displayed as shown in Figure 12 above. Figure 12 will also appear on the parent gadget.

In addition to the compulsory worship allocation content that must be carried out on that day, there are also additional content such as the Islamic articles, world clock, Qibla direction, and others. Like figure 13 below:

Fig 13. Additional Content on Application

Fig 14. Confirmation of Image Worship and **Fig 15. Reminder Sentence**

Figure 14 and 15 are the final display on the child gadget after the recapitulation of the implementation of worship on that day accompanied by a reminder sentence or awareness reminder. Solving technological and children's problems cannot be solved by relying on rational power. The rationality of technology is very limited, and the reluctance to understand technology is more than just a tool/device that provides convenience and comfort to make people behave irrationally.

Technology viruses have caused adult humans to experience technological somnambulism. Feeling capable of mastering technology for a comfortable life and humanizing humans, but actually, it has been wrong in depicting technology. This error has been passed down to children who are still not aware of how technology will lead to the gap in life.

Conclusion

The *Sahabat Qur'an* Application is the answer to the problems described above. This application brings together the supervisory function of parents and problem solving of interest in reading the Qur'an and increasing children's worship. Instead of being a reminder media for child worship, this application is also a media for parents to improve their own worship. In other words, it becomes a reminder for both parties to worship.

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