

Wan Mohd Khairul Firdaus Wan Khairuldin, Wan Nur Izzati Wan Nor Anas, Mohamad Zaidin Mohamad, Abdul Hanis Embong, Wan Khairul Aiman Wan Mokhtar. (2021). The Role of Prophet Muhammad s.a.w in Educating Children and its Applications to Prevent Gadget Addiction among Children. *International Journal of Early Childhood Special Education (INT-JECSE)*, 13(2): 718-722. DOI: 10.9756/INT-JECSE/V13I2.211112

Received: 19.05.2021 Accepted: 20.08.2021

Wan Mohd Khairul Firdaus Wan Khairuldin¹
Wan Nur Izzati Wan Nor Anas²
Mohamad Zaidin Mohamad³
Abdul Hanis Embong⁴
Wan Khairul Aiman Wan Mokhtar⁵

The Role of Prophet Muhammad s.a.w in Educating Children and its Applications to Prevent Gadget Addiction among Children

Abstract

Nowadays, technological advances are expanding rapidly around the world, including Malaysia. Technology has a lot of positive impacts on the survival of everyday society, such as meeting human needs and wants. One of the technologies that are gaining the community's attention, including children today, is gadgets. However, using these gadgets sometimes causes people to become addicted to using them if not controlled. This situation also affects children because children also include those who are easily addicted to using gadgets. Although gadgets provide benefits, when their use is excessive and uncontrolled, this will have a detrimental effect on health and morale. Therefore, there are two main objectives of this article written. First, to explain the disadvantages of gadget addiction in children, the second objective is to analyze the role of Prophet Muhammad s.a.w in educating children and its application to prevent gadget addiction. To fulfil the objectives, the documentation method is carried out. The data were collected and analyzed based on content analysis to apply the Prophet Muhammad s.a.w method in educating children to overcome gadget addiction among children. The study found three main ways of the Prophet Muhammad s.a.w in educating children imitated by parents in overcoming children's addictions such as parents being role models to children, communicating with the child and choosing friends.

Keywords: Addiction, Gadget, Children, Prophet, Islam.

Introduction

The use of information and communication technology among people around the world has become a phenomenon in line with the rapid advancement of technology (Omar & Latip, 2015). In addition, the use of wireless

communication technology is also a social phenomenon. This phenomenon also covers all levels of society regardless of those who are working, studying and even children and the elderly are no exception in using technological devices or better known as gadgets. According

Wan Mohd Khairul Firdaus Wan Khairuldin¹, Faculty of Islamic Contemporary Studies, Sultan Zainal Abidin University, Gong Badak Campus, Terengganu. Email: wanfirdaus@unisza.edu.my
Wan Nur Izzati Wan Nor Anas², Academy of Islamic Studies, University of Malaya, Malaysia.
Mohamad Zaidin Mohamad³, Faculty of Islamic Contemporary Studies, Sultan Zainal Abidin University, Gong Badak Campus, Terengganu.
Abdul Hanis Embong⁴, Centre for Foundation and Liberal Education, University Malaysia Terengganu.
Wan Khairul Aiman Wan Mokhtar⁵, Faculty of Islamic Contemporary Studies, Sultan Zainal Abidin University, Gong Badak Campus, Terengganu.

to Beauty et al. (2015), gadgets are one of the factors to social media to be easily accessible. This is even more so when in Malaysia, the development factor of the broadcasting media industry when the government has changed the policy that allows satellite television broadcasts to appear by amending the broadcasting act (Fazree& Zakaria, 2018).

Among the examples of smart devices are telephones, radios, video games, computers, smartphones and so on (Fazree& Zakaria, 2018). However, according to Ithnain, Ghazali and Jaafar (2018), smartphones are among the technological devices that get the attention of every layer of society. Even gadgets nowadays have other features such as internet equipment, messaging, video, social media to meet the needs of each individual.

Even features like the internet are the most significant factor why people use it no matter the time of day or night (Hassan and Rashid, 2012). The information and information are easily available without working hard to obtain it (Sulaiman et al., 2017).

Methodology

The documentation method is used in this paper to obtain clear information related to the prophet guidance in educating children and gadget addiction among children. The documentation method is a way of collecting data by performing a study on documents that are relevant to the study conducted (Diah, 1987). According to Barnadib (1982), the documents used include regulations, diaries, books, newspapers, reports, etc. Classical and contemporary documents are also referred to collect data to obtain as much information related to addiction. The method also obtains the effects of gadget addiction on children either in health or from a moral point of view.

Through this data collection, these data will be analyzed using content analysis methods. This content analysis is used to examine and clarify the interpretations found in the document. The content analysis results are to obtain a systematic conclusion (Krippendorff, 2004 & Rohana Yusof, 2004).

Findings

This article has two specific discussions. First, gadget addiction among children and its effects. Second, the guidance from Prophet Muhammad s.a.w in educating children. This discussion will achieve the main objective of applying the ways of the Prophet in educating children to address the problem of gadget addiction that occurs among children for the preventing.

Gadget Addiction and the Effects to Children

Islam acknowledges that Allah S.W.T made human beings as beings who have feelings of affection or longing. However, if the feeling uncontrolled in a good and orderly manner, then the feeling will adversely affect the individual. This feeling is known as addiction.

Addiction has several levels of rigidity. Such rigidity is a disease of the mind. According to Ali (2017), addiction is rigidity with certain levels and that rigidity is a mental illness. While addiction according to Holden (2001), addiction refers to the body's dependence on something that makes it like the support is prolonged. Noor (2015) divide the definition of addiction into two situations. First, addiction is when the body or mind wants something. Second, when the mind and body get it, the mind and body will function as usual again.

According to Zaid (2017), today, most Malaysians in particular, are addicted to the use of gadgets. In fact, this gadget addiction also occurs in children (Fazree& Zakaria, 2018). This addiction occurs because the use of the internet is effortless. After all, you can use it wirelessly or the internet can be browsed without using wires. Moreover, Internet usage services nowadays are also very cheap (Hassan & Rashid, 2012) as not only smartphones, tabs or laptops can be used with the internet. Even televisions today can also be used by connecting to the internet. Therefore, it is not tied solely to a smartphone, tablet or laptop alone when it comes to the use of gadgets.

Addiction while using gadgets has a worse effect on individuals. Simmon (2018) mentions that addictive activities will generally cause harmful effects on individuals. According to Abdullah et al. (2017), addiction to things is allowed as long as it benefits the individual. If the addiction has had a bad effect on the individuals, then the addiction is prohibited.

Generally, in Malaysia, people are addicted to gadgets, especially children (Zaid, 2017). According to Parzi (2019), children in Malaysia are concerned that most of them are influenced by gadgets. The study also found that 78.3 % of parents in the Klang Valley allow children to have their own gadgets. According to Nahar et al. (2017), a study found that Malaysian children spend time with gadgets on average for 19 hours in a period of 7 days. This is contrary to the assumption of their parents, who have believed that their child uses the gadget an average of 11 hours a week.

According to Salmah Omar and Malisah Latip (2015), pediatric and neonatal consultants explain that the use of gadgets such as smartphones, computers, and so on has more adverse effects than positive effects on children

if they use gadgets without parental monitoring. According to him, children who play with gadgets for more than two hours will cause their eyes to be affected. It will cause their eyes to blur and become short-sighted.

Also, if a child uses this gadget excessively in a lying or sitting posture for too long, it will result in child's spine problem. This will lead to the risk of becoming hunched over at a high young age.

While for children aged five years and above, their concentration in learning will be affected when they are too obsessed with gadgets. In terms of socialization and communication, children will be easily impatient, become quiet, and more worryingly, children's communication skills will be weak, and their mastery of the use of language will not develop.

Marzoli (2013) stated that excessive use of touch screens would result in the child experiencing health effects for a long time. While using a touch screen, children are unable to build the muscles needed to write. This will cause the hand muscles to become weak. In addition, the unlimited use of tablet computers could have a negative impact on the development of children's human capital.

Studies on the adverse effects of using this gadget have also caught the attention of experts worldwide. The younger generation faces health problems such as the neck and back of the body when using computers, video games and smartphones. As a result of the study, nearly three-quarters of primary school children and two-thirds of secondary school students reported having problems in the neck and back of the body (Omar and Latip, 2015).

Excessive use of gadgets has a detrimental effect on society, especially on children. These adverse effects may not be detected early, but it will impact the future, especially on health and mental health. It will even affect the morals and behaviour of children. Therefore, this problem should find a solution so that the next generation is healthy in terms of health and morals.

Prophet Muhammad s.a.w Guidance in Educating Children

Children are a trust that Allah S.W.T bestows on those who hold the title of mother and father. Children are generally born in a state of purity from any sin. Therefore, it is the parents who shape the character of the children.

Prophet Muhammad s.a.w is a role model or human example who should be emulated. Allah S.W.T sent him down to this world is to be an example to humankind in all things, and one of them is the education of children. There is no

denying that Islam attaches importance to the education or upbringing of children. Thus, the educational process can be seen through the example of the Prophet S.A.W. Among them are:

Parents Set an Example for their Children

In the life of a child, parents are the most influential figures in their lives. Parents set an example to children because whatever the parents do, the children will follow them (Yahya et al., 2005). For children, parents are the first human beings in their lives. The influence of both parents will be so strong on the children that they form a self-concept whether influenced by positive things or otherwise. Everything that children see, such as conversation, speech, and parental behaviour, will affect the children (Ulwan, 2012).

According to Ghazali, Razak and Lubis (2016), this exemplary method is the most effective method that has been mentioned in the Quran and hadith. Prophet Muhammad s.a.w himself was the best example to his ummah, including his children. It is has been explained in the words of Allah S.W.T in surah al-Ahzab verse 21 means:

“Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes to reach Allah and the Last Day (the day of reaching Allah before death) and remember (repeat the Name of) Allah much.”

(Surahal-Ahzab, 33:21)

When looking at the personality of Rasulullah S.A.W, he has an admirable character and morals. However, he was cautious of his morals in front of children. It needs to be emulated by parents as children make their parents an example, especially in shaping their personalities. It can be seen in the hadith means:

“Honour your children and beautify their character.”

(Narrated by Ibnu Majah)

In this gadget addiction situation, one way is that parents need to be an example to the children. Parents need to stay away from gadgets when they are with children to avoid children being influenced to play with gadgets and subsequently become addicted (Hafidzin, 2018). Unfortunately, there have been cases of parents using devices in front of the child and causing the following children to use the gadget.

Therefore, it is clear that parents need to reduce the use of gadgets in front of children. Parents need to find free time not to use gadgets when with children so that children do not feel excluded, which will cause children to be influenced by gadgets (Hashim and Razali, 2009).

Communicate with the Child

Islam is a religion that teaches people to love each other. Especially showing parental love to children. This was also done by Rasulullah S.A.W. There is a hadith narrated by Anas r.a means:

“Anas r.a said that when he walked along with the Prophet Muhammad s.a.w, and when approaching the children, he greeted them.”

(Narrated by Muslim)

Also, when children feel the love of their parents, there will be intimacy between them. This warmth will give rise to effective communication of their sesame. As a result, children will not feel empty in their daily lives. They would prefer to spend their time with their parents without the need for gadgets to be their daily activity (Jamaluddin & Kiprawi, 2004).

If there is no communication between parents and children, children will look for other solutions to communicate with other parents. One of the uses of gadgets like smartphones is to connect with other people. It will strain the relationship between parents and children (Alias & Parzi, 2015).

Third: Selection of Friends for Children

In Islam, Islam advocates the selection of well-mannered individuals to be friends. It is clearly shown by the Prophet s.a.w, who urged parents to choose friends over their children. There is a hadith from Abu Musa Al-Asy'arir.a. that Prophet Muhammad s.a.w said:

Perumpamaan Antara Seorang Teman Dengan Seseorang

“The example of a good pious companion and an evil one is that carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.”

(Narrated by al-Bukhari)

Choosing friends for children is essential so that children are not influenced by their friends who own and are addicted to gadgets. Children who have gadgets such as smartphones can communicate with their friends through Facebook, WhatsApp, etc. According to Hassan and Rashid (2012), 20.4% of 168 respondents agreed that respondents (school students) are willing to spend time communicating (chatting) with friends. Unfortunately, this also means kids are addicted to gadgets for spending time solely to chat with friends.

Therefore, parents need to monitor their children, including friends, even on social media.

The influence of friends in the mass media also impacts children's morale and behaviour, especially in the problem of gadget addiction (Rosli, 2018).

Conclusion

Gadget addiction is a worrying problem and deserves attention. It is because the addiction to these gadgets has a negative impact on health and the morale and personality of children. Children by nature need to play, learn and do beneficial activities to form a good character.

Parents should take the initiative and play a role in overcoming gadget addiction among children. It is because of the children's habit of playing with gadgets at home. Therefore, parents need to emulate Prophets Muhammad s.a.w in educating children because Rasulullah S.A.W is a figure or role model in educating children. Therefore, among the ways Rasulullah S.A.W in educating children should be imitated by parents in overcoming children's addictions such as parents being role models to children, communicating with children and friends' selection for their children.

Acknowledgement

This article is a part of research under Fundamental Research Grant Scheme (FRGS), FRGS/1/2019/SSI03/UNISZA/02/2(RR315), and is supported by the Ministry of Education and Universiti Sultan Zainal Abidin (UniSZA).

References

- Omar, S., & Latip, M. (2015). The Influence of Technological Devices on Social Development and Child Health Problems. *Journal of Social Welfare*, 1, 1-12.
- Fazree, S.D.M., & Zakaria, S.M. (2018). The Impact of Gadget Use on the Social Cognitive Development of Preschool Children. *Journal of Master Discourse*, 2(4), 1-6.
- Hassan, J., & Rashid, R.S.R.A. (2012), Internet Addiction Among Form 4 School Adolescents in the City Johor Bharu. *Journal of Technical, Vocational & Engineering Education*, 6(2012), 23-43.
- Sulaiman, W.I.W., Noor, N.M., Salman, A., & Mahbob, M.H. (2017), The Influence of Communication Technology on Organization in the Malaysian Broadcasting Department. *Journal of Social sciences and Humanities*, 12(1), 110-128.
- Manumpil, B., Ismanto, Y., & Onibala, F. (2015). The Relationship Between Gadget Use And Student Achievement Level In Sma Negeri

- 9 Manado. Nursing e-journal (*e- Kep*), 3(2), 1-6.
- Ali, A.W.M. (2017). Analysis of the Stages of Addiction According to the Theory of al-'Ishq Ibn Qayyim al-Jawziyyah, *Al-Hikmah*, 9(1), 49-59.
- Abdullah, S.F.S., Yusoff, K., Zakarua, A., Ismail, F.A., & Sabtu, N. (2017). Care of the Mind According to the Islamic Perspective in the Context of Maqasid Syariah. *2nd International Islamic Heritage Conference (ISHEC 2017), Avillion Hotel Melaka*.
- Holden, C. (2001). 'Behavioral' addictions: do they exist? *Science*, 294(5544), 980-982.
- Simmons, L.L. (2008). *The Everything Health Guide to Addiction and Recovery: Control your Behaviour and Build a Better Life*. Adam's Media.
- Nahar, N., Sangi, S., Salvam, D., Rosli, N. & Abdullah, A.H. (2017). Negative Impact of Modern Technology in the Life and Development of Children to Adolescence, *International Journal of Islamic and Civilizational Studies*, 01(2018), 87-99.
- Yahya. A. (2008). *Family in Moral Formation*.
- Ghazali, N., Razak, K.A., & Lubis, M.A.L.A. (2016). *Philosophy and Pedagogy of Islamic Education Issues and Challenges*. Selangor: Publisher UKM.
- Ulwan, A.N. (2012). *Education of Children in Islam*. Solo: Insan Kamil.
- Hashim, N. & Razali, A. (2009), Technology and Social Media in Parent-Child Communication. *Malaysian Journal of Communication*, 35(4), 337-352.
- Diah, A.H.M. (1987). *An Example of a Methodological Description*. Kuala Lumpur: Academy of Islamic Studies, University of Malaya.
- Barnadib, I. (1982). *Meaning and Methods of Educational History*. Yogyakarta: Yayasan Publisher FIP-IKIP.
- Krippendorff, K. (2004). *Content Analysis: An Introduction to Its Methodology* (2nd ed). Thousand Oaks, CA: Sage.
- Yusof, R. (2004). *Social Science Research*. Selangor: PTS Publication dan Distributors.
- Sucuoğlu, B., Bakkaloğlu, H., Karasu, F.I., Demir, S., & Akalin, S. (2013). Inclusive preschool teachers: Their attitudes and knowledge about inclusion. *International Journal of Early Childhood Special Education*, 5(2), 107-128.