

THE INFLUENCE OF GADGETS ON THE MORALS OF TEENAGERS IN SAROLANGUN JAMBI PROVINCE

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Abstract

The development of information technology has had a significant impact on the lives of adolescents, including in Sarolangun Regency, Jambi Province. The massive use of gadgets affects various aspects of adolescent life, one of which is morality because morality is a person's behavior or attitude that arises from within, which is based on moral and ethical values. This article aims to analyze the influence of gadget use on adolescent morality in Sarolangun using a qualitative descriptive approach. Data were collected through literature studies from various journals, mass media, and academic books. The results of the analysis show that gadget use has both positive and negative influences on adolescent morality in Sarolangun, Jambi Province. Positive influences include access to educational information and the development of digital skills as well as facilitating access to lessons, while negative influences include decreased social interaction, increased aggressive behavior, and decreased compliance with social norms regarding parents and prevailing social norms in society. This requires the active role of parents, educators, and the community in guiding the wise use of gadgets to shape adolescent morality that is good and beneficial for themselves and society.

Keywords: Gadgets, Teenage Morals, Sarolangun, Information Technology

Abstrak

Perkembangan teknologi informasi telah membawa dampak signifikan terhadap kehidupan remaja, termasuk di Kabupaten Sarolangun, Provinsi Jambi. Penggunaan gadget yang masif mempengaruhi berbagai aspek kehidupan remaja, salah satunya adalah akhlak karena akhlak merupakan perilaku atau sikap seseorang yang muncul dari dalam dirinya, yang didasarkan pada nilai-nilai moral dan etika. Artikel ini bertujuan untuk menganalisis pengaruh penggunaan gadget terhadap akhlak remaja di Sarolangun dengan menggunakan metode pendekatan deskriptif kualitatif. Data dikumpulkan melalui studi literatur dari berbagai jurnal, media masa dan buku akademik. Hasil analisis menunjukkan bahwa penggunaan gadget memiliki pengaruh positif dan negatif terhadap akhlak remaja di Sarolangun Provinsi Jambi. Pengaruh positif meliputi akses informasi edukatif dan pengembangan keterampilan digital serta mempermudah untuk mengakses pelajaran, sedangkan pengaruh negatifnya mencakup penurunan interaksi sosial, peningkatan perilaku agresif, dan penurunan kepatuhan terhadap norma sosial terhadap orang tua dan norma sosial yang berlaku di masyarakat. Hal ini perlukan peran aktif orang tua, pendidik, dan masyarakat dalam mengarahkan penggunaan gadget secara bijak untuk membentuk akhlak remaja yang baik dan bermanfaat untuk dirinya dan masyarakat.

Kata Kunci: Gadget, Akhlak Remaja, Sarolangun, Teknologi Informasi



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INTRODUCTION

A gadget is a general term for small electronic devices that have specific and practical functions in everyday life. Examples of gadgets include smartphones, tablets, laptops, smartwatches, digital cameras, and even wireless earphones. Gadgets are typically designed with advanced technology to assist with various human activities, such as communicating, working, studying, playing, and maintaining health. Beyond their functionality, gadgets often attract attention due to their modern, compact, and innovative designs. Over time, gadgets have become an integral part of the modern lifestyle.

The development of information and communication technology has transformed lifestyles globally. Gadgets, as a technological product, have become an integral part of everyday life, including for teenagers.¹ In Sarolangun Regency, Jambi Province, gadget use among teenagers is showing an increasing trend. Teenagers use gadgets for a variety of purposes, from communication and entertainment to learning.²

However, uncontrolled gadget use can negatively impact adolescent moral development. Morality, as a reflection of an individual's morals and ethics, is crucial in shaping responsible and ethical adolescent personalities. Therefore, it is important to analyze how gadget use affects adolescent morality in Sarolangun.

LITERATURE REVIEW

1. Understanding Gadgets

A gadget is a small electronic device with specialized and sophisticated functions, such as smartphones, tablets, and laptops. Gadgets are designed to facilitate human activities in various areas, including communication, information, and entertainment. Beyond their functionality, gadgets often attract attention due to their modern, compact, and innovative designs. Over time, gadgets have become an integral part of the modern lifestyle.³

2. Impact of Gadgets

Gadgets, such as smartphones, tablets, and laptops, have had a far-reaching impact on human life, both positive and negative. On the positive side, gadgets facilitate long-distance communication, accelerate access to information, support learning processes, and

¹ Milana Abdillah Subarkah, "Pengaruh Gadget Terhadap Perkembangan Anak," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 15, no. 1 (February 28, 2019), <https://doi.org/10.31000/rf.v15i1.1374>.

² Anizom Anizom, "Manajemen Komunikasi Media Pembelajaran Era Digital Di Man 2 Sarolangun," *Jurnal Literasiologi* 9, no. 4 (June 13, 2023), <https://doi.org/10.47783/literasiologi.v9i4.549>.

³ Ramdhan Witarsa et al., "Pengaruh Penggunaan Gadget Terhadap Kemampuan Interaksi Sosial Siswa Sekolah Dasar," *Pedagogik: Jurnal Pendidikan Guru Sekolah Dasar* 6, no. 1 (March 17, 2018): 9–20, <https://doi.org/10.33558/pedagogik.v6i1.432>.

increase work productivity. These technological innovations have also enabled the birth of various new industries in the digital sector.⁴

However, on the negative side, excessive gadget use can lead to physical health problems such as impaired vision, neck pain, and sleep disturbances. Psychologically, gadget dependence can reduce concentration, exacerbate social anxiety, and increase the risk of digital addiction. Furthermore, in social settings, face-to-face interactions are often reduced, potentially weakening social relationships between individuals.⁵

Overall, the use of gadgets brings great benefits if used wisely, but also poses serious challenges if not controlled properly.⁶

3. Morals of Teenagers

Morals are behaviors or actions that reflect an individual's moral and ethical values. During adolescence, individuals experience significant cognitive and emotional development, making the formation of morals crucial.⁷

4. The Influence of Gadgets on Adolescent Morals

Gadget use can have both positive and negative effects on adolescent morality. Positive influences include access to educational information and the development of digital skills. However, negative influences include decreased social interaction, increased aggressive behavior, and decreased adherence to social norms.⁸

RESEARCH METHODS

This research employed a qualitative approach with a literature review method. Data was collected from various journals and academic books discussing the influence of gadgets on adolescent morality. Data analysis was conducted by identifying key themes emerging from the reviewed literature. Then, the data was summarized and conclusions were drawn.

⁴ Adeng Hudaya, "Pengaruh Gadget Terhadap Sikap Disiplin Dan Minat Belajar Peserta Didik," *Research and Development Journal of Education* 4, no. 2 (2018), <https://doi.org/10.30998/rdje.v4i2.3380>.

⁵ Rivo Nugroho et al., "Peran Orang Tua dalam Mengurangi Dampak Negatif Penggunaan Gadget," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 5 (2022): 5425–36, <https://doi.org/10.31004/obsesi.v6i5.2980>.

⁶ Yulsyofriend, Anggraini, and Yeni, "Dampak Gadget Terhadap Perkembangan Bahasa Anak Usia Dini."

⁷ Nur Hapipa Siregar and Rahmi Wiza, *Pengaruh Penggunaan Gadget Terhadap Akhlak Remaja*, n.d.

⁸ Subarkah, "Pengaruh Gadget Terhadap Perkembangan Anak."

RESULTS AND DISCUSSION

The Positive Influence of Gadgets on Teenagers' Morals

Several studies have shown that gadget use can have a positive influence on adolescent morality. Teenagers can access educational information, such as learning materials and religious content, which can strengthen their moral values. Furthermore, gadget use can help adolescents develop digital skills that will be useful for their future.

Adolescent morals in an Islamic perspective refer to behavior and attitudes that are in accordance with the teachings of the Koran and the Sunnah of the Prophet Muhammad ﷺ. Adolescence is a challenging transitional period filled with challenges and a search for identity, so moral development during this phase is crucial for shaping noble character and a pious personality. The indicators reflecting the morals of teenagers in Sarolangun can be reflected in:

a. Morals towards Allah SWT

Muslim youth are taught to have a strong relationship with Allah SWT through:

- Tawhid: Maintaining the purity of belief only in Allah SWT, as explained in the QS. Luqman: 13 following:

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: And (remember) when Luqman said to his son, when he was giving him a lesson: "O my son, do not associate partners with Allah, indeed to associate partners with (Allah) is truly great injustice." (Qs. Lukman 13).⁹

This verse is part of Luqman al-Hakim's advice to his son. Luqman began his important speech with the most important warning: the prohibition of shirk (associating partners with Allah), because shirk is the biggest sin in Islam and a form of injustice against the Creator.¹⁰ The lessons that can be taken from this verse are:

- 1) Tawhid as the foundation of life: This verse emphasizes that true faith begins with tawhid, namely the belief that only Allah deserves to be worshipped. This is the primary foundation of moral and spiritual education.¹¹
- 2) Shirk is the Greatest Injustice: Shirk is called the "greatest injustice" because it places creatures in a position that belongs only to God. This is a form of spiritual injustice with the most severe consequences, both in this world and the hereafter.¹²

⁹ Kemenag, *Al-Qur'an Dan Terjemahnya Persi Application Di Pc or Laptop 2024*, vol. 01 (2024).

¹⁰ Amrul Aysar Ahsan, "Pembinaan Anak Dalam Surah Luqman Ayat 13-17," *AL ASAS* 4, no. 1 (April 20, 2020): 54–68.

¹¹ Tarmizi Taher, *Menyegarkan Akidah Tauhid Insan* (Gema Insani, 2002).

¹² Sitha Nurcahaya Dewi et al., "Syirik Dan Dampaknya Bagi Kehidupan Manusia," *Mutiara: Jurnal Penelitian Dan Karya Ilmiah* 2, no. 1 (2024): 437–50, <https://doi.org/10.59059/mutiara.v2i1.1035>.

- 3) The Importance of Education and Advice in the Family; Luqman as a father gives advice to his son full of wisdom. This shows the important role of parents in instilling monotheistic and moral values from an early age, with a gentle and wise approach.¹³
 - 4) Education Begins with Faith; Before teaching other knowledge, a child must be equipped with an understanding of who God is and why He alone is worthy of worship. A sound faith will give rise to noble morals.
 - 5) Loving Language in Advice; The words “ya bunayya” (oh my beloved child) show that the advice is delivered with affection, not violence, so it is more touching and easily accepted.¹⁴
 - 6) Awareness of Faith as a Bulwark against Deviance: By instilling an understanding of monotheism, a child or adolescent will be more resilient to negative influences such as materialism, figure worship, and a secular lifestyle. The wisdom of this verse is highly relevant in the context of family education, youth development, and improving the morals of society in general, especially among adolescents in Sarolangun Regency, Jambi Province.
- Consistent worship: Enforcing prayer, fasting and other acts of worship as a form of piety. The Prophet said:
"The first thing that will be counted on a servant on the Day of Judgment is his prayer..."(HR. Tirmidhi).

b. Morals towards Parents

Teenagers are required to be dutiful to their parents, as Allah says in Qs. Al-Isra' verse 23 which reads:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: And your Lord has commanded you not to worship other than Him and to do good to your parents as best as possible. If one of them or both of them reaches old age

¹³ Nina, “Persepsi Orang Tua Terhadap Pentingnya Pendidikan Bagi Anak,” *JPPUMA: Jurnal Ilmu Pemerintahan Dan Sosial Politik UMA (Journal of Governance and Political UMA)* 1, no. 1 (2013): 11–27, <https://doi.org/10.31289/jppuma.v1i1.548>.

¹⁴ M Syahrani Jailani, *Kasih Sayang dan Kelembutan dalam Pendidikan*, n.d.

in your care, then never say to either of them the word "ah" and do not shout at them and speak to them noble words.¹⁵(Qs. Al-Israa' : 23)¹⁶

This verse contains at least two main commands from Allah SWT, namely the prohibition of worshipping other than Allah (Tauhid), and the command to do good (birrul walidain) to both parents.

These two commandments are juxtaposed in one verse, showing how important the position of monotheism and devotion to parents is in Islam. This can be explained by its meaning and main values, namely:

1). Monotheism as the Highest Command

Allah opens this verse with the command to worship Him alone. This is the fundamental foundation of Islamic teachings, and all acts of worship must be built on the pure foundation of monotheism.¹⁷

This verse begins with an affirmation of monotheism, namely uniting Allah in worship, as He says:

"Your Lord has commanded you not to worship anyone other than Him..."

This is the essence of monotheism, the belief that only Allah deserves to be worshipped. No other deity deserves worship—whether in the form of prayer, prostration, hope, or sacrifice—except Allah SWT.¹⁸ In other words:

- Tawhid is the foundation of all Islamic teachings.
- This verse emphasizes that worshipping Allah alone is an absolute command from Allah.
- The sentence "do not worship other than Him" also shows a strict prohibition against shirk, namely associating anything with Allah.

The connection with Morals is that Allah SWT directly mentions the command to do good to parents, fellow relatives and fellow humans. This shows that:

- After vertical relationships (with Allah SWT), Islam places great emphasis on horizontal relationships (with other humans), starting from parents.
- Strengthening of monotheism must be reflected in morals and actions.

Essentially, the meaning of monotheism in Surah Al-Isra', verse 23, affirms that Allah alone is worthy of worship, without any partner. This verse also demonstrates that

¹⁵ Mengucapkan kata *ah* kepada orang tua tidak dbolehkan oleh agama apalagi mengucapkan kata-kata atau memperlakukan mereka dengan lebih kasar daripada itu.

¹⁶ Kemenag, *Al-Qur'an Dan Terjemahnya Persi Application Di Pc or Laptop 2024.*, vol. 01.

¹⁷ Taher, *Menyegarkan Akidah Tauhid Insan*.

¹⁸ Endang Sri Rahayu, "Makna Tauhid Dalam Perspektif Tasawuf Dan Urgensinya Bagi Kehidupan Sosial Masyarakat," *Emanasi : Jurnal Ilmu Keislaman Dan Sosial* 2, no. 1 (2019): 32–44.

monotheism is not merely a matter of belief, but must be demonstrated through obedience and noble morals—starting with devotion to parents, relatives, and fellow human beings.¹⁹

2). Serving Parents as a Priority Command

After the monotheism, Allah immediately commands us to be good to our parents, indicating how high and important their position is in the life of a Muslim, because of the philosophy: no matter how great we are as children, we must still be obedient and submissive to our parents as long as their orders do not disobey Allah SWT.²⁰

Devotion to both parents is an attitude of respect, obedience and affection that a child shows towards his father and mother. This action reflects gratitude for all the sacrifices, love and efforts of parents in raising and educating their children. Forms of devotion can take the form of polite speech, helping parents with their work, praying for them, listening to advice, caring for them in old age, and not hurting their feelings or disappointing them. In many religious teachings and cultural values, filial piety to parents is a noble act that is highly recommended and even considered a moral obligation.²¹

3). Prohibition on Hurting Parents, Even with Light Words

The word "uf" (an expression of annoyance or dislike) represents the mildest verbal expression of displeasure. However, Allah SWT still forbids it, let alone harsher words. This demonstrates that being kind to parents is not only about actions, but also about words and attitudes. As explained in the Qur'an, Surah Al-Isra', verse 23:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: And your Lord has commanded you not to worship other than Him and to do good to your parents as best as possible. If one of them or both of them reaches old age in your care, then never say to either of them the word "ah" and do not shout at them and speak to them noble words.²²(Qs. Al-Israa' 17 : 23)

¹⁹ Rahayu, "Makna Tauhid Dalam Perspektif Tasawuf Dan Urgensinya Bagi Kehidupan Sosial Masyarakat."

²⁰ Hofifah Astuti, "Berbakti Kepada Orang Tua Dalam Ungkapan Hadis," *Jurnal Riset Agama* 1, no. 1 (2021): 45–58, <https://doi.org/10.15575/jra.v1i1.14255>.

²¹ Hafidz Muftisany, *Berbakti kepada Orang Tua* (Intera, 2021).

²² Mengucapkan kata *ah* kepada orang tua tidak dibolehkan oleh agama apalagi mengucapkan kata-kata atau memperlakukan mereka dengan lebih kasar daripada itu.

Surah Al-Israa, verse 23, contains a very noble command from Allah SWT, namely that humans worship only Him and be kind to their parents. In this verse, Allah forbids anyone from speaking harshly or hurting their parents, even simply saying the word "ah" is not permitted. Instead, children are commanded to speak to their parents with noble, respectful, and gentle words. This verse emphasizes that after the obligation to worship Allah SWT, being devoted to parents holds a very high position in Islam. This shows the enormous role and contribution of parents in a child's life.²³

4). Prohibition on Yelling or Being Rude

Yelling at your parents or raising your voice in front of them is a form of incivility that is forbidden, especially when they get older and become more emotionally sensitive. In fact, we are commanded to humble ourselves towards both of them and show compassion, as Allah SWT says below:

وَاخْفِضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Meaning: And humble yourself towards them both with great affection and say: "O my Lord, love them both, as they both taught me when I was little." (Qs. Al Israa' 17: 24).²⁴

This verse is a continuation of God's command for humans to be devoted to their parents. After previously mentioning in verse 23 the prohibition against harsh language and the obligation to speak kindly to parents, verse 24 emphasizes the attitude a child should have, namely:

- a) "Humble yourself towards both of you with great affection": This describes an attitude of *tawadhu'*, gentleness and respect in treating parents. "Bending down the wings of humility" is a figure of speech that conveys an attitude of reverence and love.²⁵
- b) "Say: 'O my Lord, have mercy on both of them': Allah SWT teaches children to always pray for their parents, both while their parents are still alive and after they die. This shows the importance of maintaining a spiritual relationship between children and parents.²⁶
- c) This prayer reminds us of the sacrifice and love of parents in raising children from childhood, so that children should reciprocate with the same or more love.²⁷

Surah Al-Isra' verse 24 teaches the highest value in being devoted to parents: not only through respectful and gentle actions, but also by praying for them lovingly, in return for their

²³ Abdullah Rikza and Saiful Islam, "Pendidikan Karakter dalam Tafsir Almisbah Surat Alisra' Ayat 23-24 dan Surat Luqman Ayat 12-19," *Jurnal Pendidikan Islam* 3, no. 1 (2019): 1.

²⁴ Kemenag, *Al-Qur'an Dan Terjemahnya Persi Application Di Pc or Laptop 2024*, vol. 01.

²⁵ Astuti, "Berbakti Kepada Orang Tua Dalam Ungkapan Hadis."

²⁶ Hafidz Muftisany, *Berbakti kepada Orang Tua* (Intera, 2021).

²⁷ Mutia Mutmainnah, *Kecajaiban Doa & Ridho Ibu* (WahyuMedia, 2008).

love and sacrifice in raising them from childhood. This verse reflects the noble morals highly valued in Islam, so when young people, especially in Sarolangun, have such a spirit, their morals will be very good.

5). The Obligation to Say Noble Words

Allah commands that every word we speak to our parents be gentle, polite, and respectful. This reflects the high Islamic etiquette towards parents, a manifestation of gratitude for their service and sacrifice. Surah Al-Isra', verse 23, teaches that the highest good after worshipping Allah is to be devoted to one's parents, refraining from even the slightest form of disrespect and always being respectful. This verse also serves as a primary foundation for adolescent moral education and the development of true Muslim character.

Prophet Muhammadﷺ also emphasized that Allah's pleasure depends on the pleasure of parents (HR. Tirmidhi).

Morals Towards Others

Teenagers should cultivate honesty, trustworthiness, avoidance of harm, and respect for peers and adults. The hadith states:

"None of you will believe until he loves for his brother what he loves for himself." (HR. Bukhari and Muslim).

Morality towards others is the good attitudes and behaviors a person displays when interacting with others. This includes:

a. Speak politely

Politeness is a way of speaking that reflects respect, politeness, and awareness of others' feelings. Politeness isn't just about choosing the right words, but also about intonation, facial expressions, and the right timing of your speech.

Characteristics of Polite Speaking

1. Use words that are gentle and not hurtful. Example: "Excuse me, may I ask a question?" or "Thanks for helping."
2. Don't interrupt other people, give other people a chance to finish what they're saying before we respond.
3. Speak in a calm and non-harsh tone.
4. Avoid words that are insulting, mocking, or provocative.

5. Show respect according to the age or status of the person you are talking to. For example, speak to parents, teachers, or community leaders in more polite language.²⁸

The Importance of Speaking Politely

- Maintain good relationships with others, both in the family, school and community environment.
- Reflecting good personality and moral values taught in religion and culture.
- Avoid conflicts and misunderstandings in daily communication.
- In Islam, speaking politely is part of noble character. Rasulullah SAW said: "Whoever believes in Allah and the Last Day, let him speak good or be silent." (HR. Bukhari and Muslim).²⁹

Examples in Everyday Life

- Saying "please" when asking for help.
- Say "sorry" if you make a mistake.
- Don't use harsh words when you're angry.
- Avoid jokes that offend other people.

b. Mrespect others.

Respecting others is an attitude and behavior that demonstrates our recognition of others' existence, opinions, rights, and feelings. Respecting others means treating them with respect, fairness, and empathy, regardless of age, status, ethnicity, religion, or background.³⁰

Characteristics of Respecting Others

1. Listen to other people's opinions carefully, without interrupting or belittling.
2. Respect differences, whether in opinions, habits, or life choices.
3. Respecting other people's time and effort, for example arriving on time or not wasting other people's help.
4. Use language that is polite and not condescending.
5. Give others the opportunity to speak and contribute.

The Importance of Respecting Others

- Fostering harmonious and peaceful social relations.
- Foster mutual trust and cooperation in families, schools and communities.

²⁸ Chusnul Chotimah et al., "Analisis Penerapan Unggah Ungguh Bahasa Jawa Dalam Nilai Sopan Santun," *International Journal of Elementary Education* 3, no. 2 (2019): 202–9, <https://doi.org/10.23887/ijee.v3i2.18529>.

²⁹ Chotimah et al., "Analisis Penerapan Unggah Ungguh Bahasa Jawa Dalam Nilai Sopan Santun."

³⁰ Hondi Panjaitan, "Pentingnya Menghargai Orang Lain," *Humaniora* 5, no. 1 (2014): 1, <https://doi.org/10.21512/humaniora.v5i1.2984>.

- Avoiding conflict and arguments.
- In Islamic teachings and Indonesian culture, respecting others is part of noble morals that must be maintained.³¹

c. Thelping each other,

Mutual assistance is the act of helping others in matters of goodness and life's necessities. This behavior demonstrates concern and social solidarity, where a person willingly provides assistance—whether energy, time, thoughts, or material things—to others in need, without expecting anything in return.³²

d. Mtake care of each other's feelings, Sand avoid behavior that hurts or harms other people.

In Islam, morals towards others are a reflection of faith and the practice of monotheistic values. Rasulullah SAW said: "Indeed, I was sent to perfect noble morals." (HR. Ahmad).

Personal Morals

Muslim youth are encouraged to have commendable qualities such as:

- Honestly, this can be seen from the meaning of honesty explained in the QS. At-Taubah: 119

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning: O you who believe, fear Allah, and be with those who are righteous. (Qs. At-Taubah 119).³³

- Patience, the nature of patience is a reflection of the commendable morals of a modern teenager, because it can restrain oneself from the strong influence of the environment and the influence of gadgets, we can see this in QS. Al-Baqarah: 153 as the basis that patience is a command from Allah SWT that we must carry out, so that our lives can be peaceful and serene.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Meaning: O you who believe, make patience and prayer your helpers, indeed Allah is with those who are patient. (Qs. Al-Baqarah 153).³⁴

³¹ Panjaitan, "Pentingnya Menghargai Orang Lain."

³² Chotimah et al., "Analisis Penerapan Unggah Ungguh Bahasa Jawa Dalam Nilai Sopan Santun."

³³ Kemenag, *Al-Qur'an Dan Terjemahnya Persi Aplication Di Pc or Laptop 2024*, vol. 01.

³⁴ Kemenag.

- Tawadhu'/humble (HR. Muslim)
- Guarding the gaze and private parts, Guarding the gaze means avoiding looking at things that are forbidden by religion, especially looks that can arouse lust, such as looking at the private parts of other people who are not mahram. Maintaining the genitals this means protecting oneself from adultery and anything that comes close to it, including maintaining purity and self-respect in daily interactions and behavior. This is also explained in QS. An-Nur: 30 as a basis for this commandment from Allah SWT.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Meaning: Say to men who believe: "Let them restrain their gaze, and guard their private parts; that is purer for them, indeed Allah is All-Knowing of what they do." (Qs. An-Nur: 30).³⁵

Avoiding Bad Morals

Islam prohibits teenagers from bad deeds such as lying, cheating, adultery, stealing, jealousy, and so on. Rasulullah ﷺ said:

"A believer is not someone who likes to criticize, curse, speak harshly and dirty words." (HR. Tirmidhi)

Negative Influence of Gadgets on Teenagers' Morals

On the other hand, uncontrolled gadget use can negatively impact adolescent morals. Some of the identified negative impacts include:

- Decreased Social Interaction: Teenagers who use gadgets too often tend to reduce social interactions with family and peers, which can hinder the development of their empathy and social skills.³⁶
- Increased Aggressive Behavior: Exposure to violent content in digital media can increase aggressive behavior in adolescents.

³⁵ Kemenag.

³⁶ Puji Asmaul Chusna, *Pengaruh Media Gadget Pada Perkembangan Karakter Anak*, n.d.

- Decreased Compliance with Social Norms: Teenagers who are addicted to gadgets tend to ignore social rules and norms, such as disrespecting parents and teachers.³⁷

CASE STUDY IN SAROLANGUN

Although there hasn't been much research specifically examining the influence of gadgets on adolescent morals in Sarolangun, the phenomenon in this area is not significantly different from other regions in Indonesia. Teenagers in Sarolangun have also experienced increased gadget use, which has impacted their behavior and moral values.

CONCLUSION

From the above explanation, it can be concluded that gadget use among adolescents in Sarolangun, Jambi Province, has significantly impacted their moral development. While gadgets offer benefits in terms of access to information and communication, uncontrolled use tends to lead to a decline in moral quality.

Some of the negative impacts that can be seen include: reduced politeness in speaking, decreased respect for parents and teachers, weakened social awareness, and exposure of teenagers to negative content that is not in accordance with local religious and cultural values.

Therefore, parents, teachers, and the community need to play an active role in guiding teenagers in using gadgets wisely. Instilling moral values such as polite speech, respect for others, helping others, and maintaining personal dignity and self-respect must continue to ensure that Sarolangun's young generation continues to grow with strong character and noble morals.

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³⁷ Siregar and Wiza, *Pengaruh Penggunaan Gadget Terhadap Akhlak Remaja*.

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