Reconstruction of Post-pandemic Early Childhood Religious Attitudes Against the Effects of Excessive Gadget Use Through Sigmund Freud's Psycho-Analysis Approach

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Abstract

Over the past year, the pandemic has had a major impact on the use of gadgets, one of which is at an early age in Indonesia. The latest data obtained from the Central Statistics Agency in December 2020 showed that around 3.5% of children under five and 47.7% of preschoolers had used gadgets in their daily lives during the pandemic. Surely this can interfere with the development of early childhood, especially in the development of religious attitudes. This research is to obtain information about excessive gadget use in early childhood during the pandemic, as well as to obtain solutions and efforts to reconstruct early childhood religious attitudes towards the effects of excessive gadget use after analysis through the Freudian approach. The object of this research is early childhood (1-6 years) and their parents. The method used in this research is descriptive qualitative research method, which was obtained from the study of literature. The results showed that the use of gadgets in early childhood during the pandemic was the lack of intensive supervision by each parent and also boredom during the pandemic. Solutions and efforts to reconstruct religious attitudes of early childhood to the effects of excessive use of gadgets post-pandemic can be done through Sigmund Freud's psycho-analysis approach by intensive parenting and games.

Keywords:
Excessive Use of Gadgets;
Reconstruction;
Psycho-Analysis.

Abstrak

Selama setahun terakhir, pandemi telah memberikan pengaruh besar bagi penggunaan gadget, salah satunya yaitu pada anak usia dini di Indonesia. Data terakhir yang diperoleh dari Badan Pusat Statistik di Bulan Desember 2020 lalu menunjukkan bahwa ada

Kata Kunci:
Penggunaan Gadget Berlebih;
Rekonstruksi;
Psiko-Analisis.

sekitar 3,5% anak balita dan 47,7% anak prasekolah telah menggunakan gadget dalam kesehariannya di masa pandemi. Tentunya hal tersebut dapat menganggu perkembangan anak usia dini, terlebih pada perkembangan sikap keagamaannya. Penelitian ini dimaksudkan untuk memperoleh informasi mengenai penyebab penggunaan gadget berlebih pada anak usia dini di masa pandemi, serta memperoleh solusi dan upaya untuk merekonstruksi sikap keagamaan anak usia dini terhadap efek penggunaan gadget berlebih pascapandemi melalui pendekatan psiko-analisis Sigmund Freud. Objek penelitian ini adalah anak usia dini (1-6 tahun) dan para orangtua. Metode yang digunakan dalam penelitian ini adalah metode penelitian kualitatif deskriptif, yang diperoleh dari studi literatur. Hasil penelitian menunjukkan bahwa penyebab penggunaan gadget pada anak usia dini di masa pandemi adalah kurangnya pengawasan intens oleh setiap orangtua dan juga kejenuhan di masa pandemi. Solusi dan upaya merekonstruksi sikap keagamaan anak usia dini terhadap efek penggunaan gadget berlebih pascapandemi dapat dilakukan melalui pendekatan psiko-analisis Sigmund Freud dengan cara pembinaan orangtua secara intensif dan berkesinambungan.

1. Introduction

Human life continues to change from time to time, from what was originally using the traditional way, now it has begun to switch to using the modern way. One of the changes that can be felt so far is the change in digital technology or often referred to as digital transformation. These technological changes have a major influence on the order of people's lives in the world. As the years go by, the faster the development of technology in the world. This is evidenced by the increasing number of digital technologies that can be used easily and practically by most people in the world. The result of the development of digital technology has given rise to a term, namely gadget. The use of this gadget is used by humans as an electronic device that can be used as a means of long-distance communication between humans. The term gadget itself is often associated with digital information tools such as smartphones, laptops, computers, and so on.

When viewed from its history, the term gadget first appeared in the 19th century (around the 1850s) and there is also evidence of the word gadget listed in the Oxford English Dictionary. The word gadget

in the dictionary has the meaning as an object used by someone with low memory. Other sources say that the word gadget also means dispute, where in 1886 there were three people from France named Gaget, Gauthier, and Cie. They have a dispute about the miniature Statue of Liberty in America. While another opinion, the term gadget comes from the French gâchette which in Indonesian means sparking or giving birth to a new idea (Taufik, 2013).

Regardless of the origin of these gadgets, the Indonesian people themselves began to actively use gadgets since the 2000s. In 2018 alone, the digital marketing research institute Emarketer estimates that the number of active smartphone users in Indonesia is more than 100 million people (KOMINFO, 2015). The Central Statistics Agency (BPS) shows that the percentage of the population using cellular phones continues to increase, until in 2019 it reached 63,53% and 73,75% for household internet access ownership (BPS, 2019).

Indeed, at first gadget users in Indonesia were mostly adults, but along with the increasingly rapid progress of the times, gadgets became one of the tools used by children (Lestari, 2021). Moreover, during the past year, since the pandemic hit all over the world, including in Indonesia, the use of gadgets has become an alternative in the midst of existing limitations. In dealing with the COVID-19 pandemic, the Indonesian government continues to try to limit every social activity that was previously carried out without any restrictions. Unlike in other major countries that have implemented a lockdown policy during the pandemic, the Indonesian government has only imposed a PSBB (Large-Scale Social Restriction) policy since April 15, 2020 for various considerations (Herlawati, 2020). The PSBB policy lasts for about five months, namely Strict PSBB (14 September-11 October 2020) and Transitional PSBB (12 October 2020-10 January 2021). After that, the Indonesian government made a new policy in limiting community activities with the PPKM rules (Enforcement of Restrictions on Community Activities). This was done because the second wave of COVID-19 surged high in Indonesia as a result of the long holiday of Eid al-Fitr last May. The PPKM regulation runs from February (Micro PPKM) to July (Emergency PPKM). Then the PPKM rules still continue until now, but adjust the COVID-19 zone in each region in Indonesia (ANTARA NEWS, 2021).

The essence of the two government policies is actually the same, namely limiting excessive activities or interactions between communities. The existence of restrictions on these activities requires everyone to be in their respective homes. Therefore, during the pandemic, all work is transferred online (in the network) or known as WFH (Work From Home). Likewise, school activities are transferred to PJJ (Distance Learning). This is where the use of gadgets began to be used by most Indonesians for work and school purposes during the pandemic. The existence of gadgets during the pandemic is a necessity for each user. No exception for early childhood, most of them tend to still want to play and have fun.

This is then used as an excuse by some parents to allow their children to play and use gadgets, even though they are still young.

Boredom while only at home is the strongest factor in excessive use of gadgets in early childhood. One of the effects of excessive use of gadgets in early childhood is the decline in their religious attitudes. The decline in religious attitudes can be influenced by the awareness or ego that exists in every early childhood. This is where parental intervention is needed to reconstruct children's religious attitudes due to excessive use of gadgets during the pandemic.

Responding to these problems, it takes an approach to one's personality through the psycho-analytic approach of Sigmund Freud to find a solution so that the effects of excessive use of gadgets in early childhood are not too attached post-pandemic. Therefore, this study aims to: (1) obtain information about the causes of excessive use of gadgets in early childhood during the pandemic; (2) Analyzing the effect of excessive use of gadgets in early childhood on the development of religious attitudes; (3) Knowing various things about the psycho-analytic approach of Sigmund Freud's theory; and (4) Obtaining solutions and efforts to reconstruct early childhood religious attitudes towards the effects of post-pandemic excessive use of gadgets through Sigmund Freud's psycho-analytic approach.

Through this research, an in-depth study was conducted on the role of parents and families in reconstructing the religious attitudes of post-pandemic early childhood as a result of use of *gadgets* excessive during the COVID-19 pandemic. With this research, it is also hoped that it can provide a solution for every parent in supervising their children while playing or using *gadgets,* especially during the pandemic. Of course this can be done if parents continue to guide their children to do positive activities. As long as the rules are effect, *still in stay at home.*

2. Methods

The method used in this research is descriptive qualitative research method, which is obtained from literature study or literature study. This study uses a type of *library research*, with data collection techniques through library data in the form of text contained in books, articles, papers, journals and other written sources (Muhadjir, 1996). This study examines and analyzes efforts to reconstruct the religious attitudes of post-pandemic early childhood which have decreased due to use of *gadgets* excessive during the pandemic, using Sigmund Freud's psychoanalytic approach. The object of research in this case is children under five (1-4 years old); preschoolers (5-6 years); and parents.

3. Result and Discussion
Causes of Excessive Gadget Use in Early Childhood During the Pandemic

According to the Central Statistics Agency (BPS), on December 16, 2020, as many as 29% of early childhood in Indonesia used cell phones in the last three months. In detail, infants aged less than one year are 3.5%, children under five years old 1-4 years are 25.9%, and preschool children 5-6 years are 47.7%. In addition, as many as

12% of children at this age access the internet. Preschool children have the largest proportion, namely 20.1%, compared to 10.7% for toddlers and 0.9% for infants. Meanwhile, only 0-1% of early childhood use computers in the same time period (Lidwina, 2020).
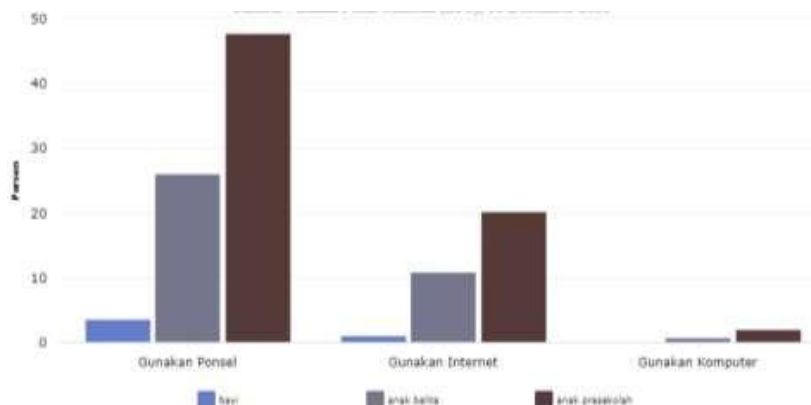

Fg.1. Percentage of Information Technology Use in Early Childhood (2020) (Lidwina, 2020)

With this percentage, of course, it is caused by several things during the pandemic, including: ***First***, **Children's Boredom,** if it is associated with the COVID-19 pandemic, children will feel bored because of several things, namely the necessity to always stay at home and do everything at home. inside the house. If parents are aware, this happens because early childhood still can't control their emotions, but that doesn't mean parents are indifferent and let it go. They divert this boredom by playing *gadgets* every time. ***Second,*** **Always Respond to Children's Requests, the** ability to resist desires is one of the success factors for children. All parents want their children to be happy, but always making children happy will create difficulties in the future. Most parents obey the requests of their young children to play *gadgets* during the pandemic so that their children do not play outside the house, in other words, parents can supervise and protect their children by staying at home. ***Third, the child is in control,*** just because he wants to please the child or can't bear to hear his whining and crying, don't let the child be in control especially when they use *gadgets*. On the other hand, parents have full authority over the rules at home. And ***fourth, Lack of Social Interaction,*** during the pandemic, most parents work from home, so parents often give *gadgets* to children when they are working, the goal is so that children are not fussy and do not interfere with their work. Actually what children need are parents who come into play, eye interaction, touch, expression and reaction to hone their social skills. So that children know how to behave when playing, face defeat, compete healthily, face problems, make tactics and learn to read situations (Rohayani, 2020).

The Effect of Excessive Use of Gadgets on Children in Their Religious Attitudes in the Pandemic Period

Excessive use of gadgets in early childhood during the pandemic turned out to have an unfavorable influence on the development of religious attitudes. The influences in question include:

First, Lazy to Do Activities. In this case, one of the activities in question is religious activities. Before the arrival of the pandemic, early childhood activities tended to run normally without any restrictions on carrying out religious activities outside the home. However, since the pandemic, all activities including religious activities outside the home are prohibited by the government. Moreover, for preschoolers (5-6 years old) who were previously used to reading the Koran in science assemblies and praying together at the mosque near their house, immediately the habit began to decline due to being at home for too long and using gadgets as an alternative to eliminate boredom (Khotimah, 2016). Whereas in the Qur'an has been explained that every Muslim is required to worship Allah SWT. and also not to be lazy in carrying out religious activities, as described in the following verse:

[Arabic Qur'anic verse, Q.S. Al-Baqarah: 21-22]
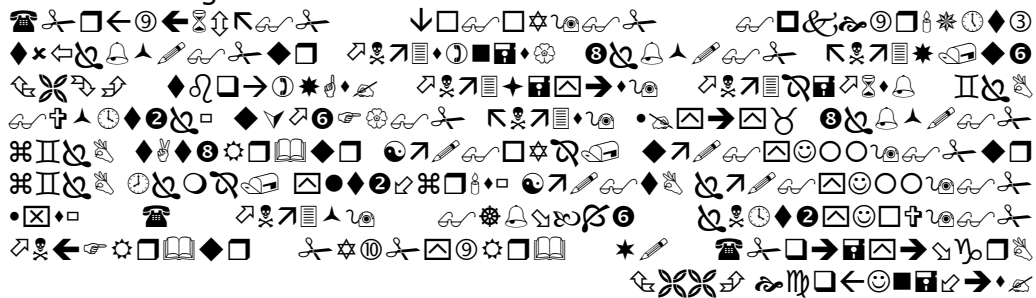
It means: "[21] *O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil). [22] Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).*" (Q.S. Al-Baqarah: 21-22).

Second, Are More Important Gadgets Than Parents' Commands. When children are addicted to the *gadgets* in their hands, they tend to only focus on the *gadget* without caring about the people around them. Worse yet, those people are their parents. This is ironically what happened in Indonesia, addiction to playing *gadgets* will have a bad impact on the development of children's attitudes, especially in early childhood (Hidayati, 2019). Whereas according to the teachings of any religion, especially Islam, it is not permissible to deny the orders of parents even to the point of disobeying them. This has been explained in one of the verses of the Qur'an regarding the obligation to worship one's parents:

[Arabic Qur'anic verse]

It means: "*And We have enjoined upon man concerning his partners – His mother beareth him in weakness upon weakness, and*

his weaning is in two years – Give thanks unto Me and unto thy parents. Unto Me is the journeying." (Q.S. Luqman: 14)

Third, Saying Less Politely To Older People. Early childhood behavior tends to easily imitate what they see and hear. If early childhood is allowed to play with *gadgets* without supervision, then they will be very easy to imitate the harsh words contained in the *gadget* . This is especiallypreschoolers (5-6 years old), most of whom can already operate *gadgets* true foradult, so they can easily watch YouTube videos, Tik-Tok, or *games* other onlinethat contain rude words and inappropriate actions. good. So that in everyday life, they will indirectly imitate bad behavior, even say impolite to people who are older than them. This has also been explained in the Qur'an so that every human being can speak gently towards others, the following verse is meant:

It means:" It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him)." (Q.S. Ali-Imron: 159)

Sigmund Freud's Approach to Psycho-Analysis Theory

Psychoanalytic theory, being the most comprehensive theory among other personality theories, but also received the most responses, both positive and negative responses. The important role of the unconscious along with the sex instincts and aggression in regulating behavior is Freud's monumental work/finding. Freud's systematics in describing personality is divided into three main topics, namely personality structure, personality dynamics, and personality development. (Alwisol, 2004). Freud's concept of the individual is very broad and profound. His theory attempts to describe complete individuals who live partly in the world of reality and partly in the world of fantasy, who are surrounded by inner conflicts and contradictions, but are able to think rationally, moved by forces they are not familiar with and by aspirations. unattainable aspirations, which alternately experience confusion and enlightenment, frustration and contentment, hopelessness and hope, egoism and altruism (Hall & Lindzey, 1993).

For Freud, the task of psychology was to look for factors in personality that we don't know about. This is the meaning of Freud's statement, that scientific work in psychology consists in converting unconscious processes into conscious ones. Psychology is the science

of behavior, while psychoanalysis is the science of personality (Osborne, 2000). According to Freud, the unconscious and the conscious are two localities in the psychic apparatus (views that have left deposits in the process of repression and penetration). So, when we say that an unconscious mind is trying hard to translate something into the preconscious, then put it into the conscious plane, we don't realize that the second thought must be formed in a new locality. In other words, to change the unconscious processes into conscious processes, a subconscious process occurs, namely the preconscious process. The relationship between the preconscious and the unconscious to consciousness is that it can be said that the preconscious is like a filter gauze between the unconscious and conscious systems (Freud, 1954: 615).

According to Freud as stated by Hall, personality consists of three important systems, namely the id, ego, and superego. In a person who is healthy at heart, the system, id, ego, and superego are a unified and harmonious arrangement. If the three personality systems are in conflict with each other, then the person concerned is called a person who cannot adapt (Hall & Lindzey, 1993). **The id** is a primitive part of personality. The id is the original personality system; The id is the womb in which the ego and superego develop. The id contains everything that is psychologically inherited and has been present since birth, including instincts. The id carries out the original or first life principle, which is called the pleasure principle. The purpose of the pleasure principle is to relieve one from tension, or to reduce the amount of tension. The id acts when someone does something impulsively. The id cannot think, it only imagines or acts (Engler, 1997).

The ego arises because the needs of the organism require transactions that correspond to the objective world of reality. The ego is called the reality principle. The ego adapts to reality. The ego is a spiritual system which is a new formation of the reciprocal relationship between a person and the world. The ego is the executor of the personality, which controls and governs the id and superego, and maintains relations with the outside world for the benefit of the whole personality and its broad needs. The purpose of the reality principle is to suspend the circulation of energy until a tangible object that will satisfy a need is found or produced. The suspension of an action, means that the ego must be able to withstand the tension, until the tension can be relieved by a form of natural behavior. The establishment of the reality principle does not mean that the pleasure principle is abandoned. Pleasure is only temporarily frozen for the sake of reality (Hock, 1998).

The superego develops in early childhood, when rules are given by parents by giving rewards and punishments. The superego represents the ideal realm more than toward reality or pleasure, the superego goes toward perfection rather than toward reality or pleasure. The superego consists of two child systems, namely the ego-ideal and conscience. Ego-ideal, in accordance with the child's

understanding of what is morally considered good by his parents. On the other hand, conscience conforms to the child's notions of what his parents consider morally bad, and they are formed through experience with punishment. Egoideal and conscience are considered contradictory aspects of the same moral standard. The superego is the moral branch or the justice branch of the personality (Harber, 1984). It can be said that the psycho-analytic approach to Sigmund Freud's theory has a relationship with excessive use of gadgets during the pandemic. Where the ego of an early child tends to have to obey their wishes to keep playing gadgets so that they don't feel bored while at home.

Reconstruction of Early Childhood Religious Attitudes Against the Effects of Excessive Gadget Use in the Pandemic Period

Efforts to reconstruct the religious attitudes of early childhood which have decreased as a result ofuse of *gadgets* excessiveare through intensive guidance and supervision from the parents and also the family. Parents function as motivators for children, with motivation through mentoring and affirming words, children will feel brave to try. Because with simple words from an early age and entering their world as playmates, they will understand more quickly what we convey or exemplify to them. Since children already understand something, parents must encourage children to dare to do something, for example praying, swimming, choosing clothes that he will wear to school, and other new things for him. When the children have understood the parents must get used to discussing with the children about their needs and what they will do. At this time, the role of parents is very important where the state of education is centered from home, parents can get used to the things that children can do by looking at examples from parents (Tafonao, 2021).

Every family has a different parenting style in educating their children. Parenting provided by parents has an influence on the formation of children's character and behavior. Children grow and develop under the care of parents to adapt to the environment, get to know the world around them, and patterns of social life in the environment. Good parenting and education from the family is very necessary in shaping the personality of a child. Parenting patterns in early childhood will form children, so that person provides sufficient character for early childhood, if it is lacking it will result in delayed socialization skills, therefore a supportive environment will support growth at an early age. The process of growth and development of a child is very rapid and can affect the next life. Children in their time will usually be influenced by the environment in forming character in children (Handayani, 2021: 160-161).

Parental assistance when children use *gadgets* is part of one of the digital parenting patterns used to prevent gadget addiction in children. The ways of assisting the use of gadgets used by parents vary, ranging from accompanying children in accessing the internet when using *gadgets*, giving examples and teaching children to be wise

in using gadgets, to trying to distract children from gadgets by dividing special time to accompany children to play. The next effort used by parents in preventing addiction to using gadgets in children is to monitor children's activities orhistory *browsing* when using gadgets. Moreover, based on the information obtained, the informant stated that monitoring the activities or browsing history accessed by children when using gadgets was to minimize the occurrence of errors in content consumed by children. By monitoring the activity orhistory *browsing* that is accessed, children are accustomed to being wiser in using gadgets. Preventing children from playing games intensively is a wise step as an effort to educate children to remain productive in the digital era (Anggrasari, 2020). Making screen time is also done so that children avoid being addicted to gadgets. This is in accordance with the findings of Hijriyani & Astusi (2020) which states that limiting the use of gadgets in children is the right choice for every parent in preventing gadget addiction in children.

The next effort used by parents is to make *screen time* on the gadget. Based on the information obtained, this method is used because sometimes children cry when the gadget they use is taken, so if the screen of the gadget they are using turns off then they will leave the gadget and go to other activities. When their focus shifts from *gadgets*, it is easier for parents to direct them to more productive physical activities for child development.

Parental care when accompanying children to study at home during the pandemic will have quality if it is also used to build togetherness among family members, Gloria (2020) states that parents must help each other, together with children, then invite children to participate in homework such as cleaning toys, make the bed, water the plants, and so on. Thus parental care becomes positive and productive parenting in learning from home in the midst of the COVID-19 pandemic, especially when supervising children who are still young (early) in using (gadgets). (Karmila, 2021: 5-6).

4. Conclusion

During the pandemic, community activities were disrupted due to the restrictions on activities issued by the Indonesian government. The use of *gadgets* is an alternative to make work easier while at home. Although at first *gadgets were* only used by some adults, but as the times progressed, *gadgets were* increasingly in demand by many people around the world, including early childhood in Indonesia. The COVID-19 pandemic has increased the number ofusers *gadget* in Indonesia. There are several causes ofuse of *gadgets* excessivein early childhood during the pandemic, namely children's boredom, always obeying children's requests, and children being in control.

However, if a child uses *gadgets* excessiveduring a pandemic, it will have a bad influence on the development of his religious attitude. These influences include: laziness in carrying out religious activities; more concerned with *gadgets* than parental orders; and speak impolitely to elders. According to Freud as stated by Hall, personality consists of three important systems, namely the id, ego, and

superego. It can be said that the psycho-analytic approach oftheory *Sigmund Freud's* has a relationship withuse of *gadgets* excessiveduring the pandemic. Where the ego of an early child tends to have to obey their desire to keep playing *gadgets* so that they don't feel bored while at home. Efforts to reconstruct the religious attitudes of early childhood which have decreased as a result ofuse of *gadgets* excessiveare through intensive guidance and supervision from the parents and also the family.

Further research is expected to complement the limitations of this study, among others, by direct observation to the field and involving the object of the research concerned. In addition, there is also a need for supervision and guidance of researchers to ensure respondents' understanding, control possible bias, and maintain data validity. Further research is needed on solutions in overcoming addiction to playing *gadgets* during a worldwide pandemic. This can enrich our understanding and provide more detailed information; thus the role of parents in supervising and guiding their children can be more focused.

Acknowledgements

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