

## **Analysis of Supporting and Inhibiting Factors in the Integration of Character Education in Akidah Akhlak Subjects at MIN 11 Aceh Tenggara**

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### ***Abstract***

*This paper aims to explore the supporting and inhibiting factors in the effort to integrate character education in akidah akhlak subjects at MIN 11 Aceh Tenggara. This study uses a qualitative method with a narrative approach and data collection techniques of interview, observation, and documentation; then, the data is analyzed using the methods developed by Miles and Huberman, namely data reduction, data presentation, and data verification. This study shows that the supporting factor for integrating character education in aqidah moral learning at MIN 11 Aceh Tenggara is the availability of learning media in the form of focus and Madrasah residents who work together to supervise all students, both outside and inside the Madrasah environment. The inhibiting factors are the limitations of Madrasah infrastructure in the form of no mosque or prayer room, family support, and social media and games that have an influence on student character.*

Tulisan ini bertujuan untuk mengeksplorasi faktor pendukung dan penghambat dalam upaya pengintegrasian pendidikan karakter pada mata pelajaran akidah akhlak at MIN 11 Aceh Tenggara. Penelitian ini menggunakan metode kualitatif dengan pendekatan naratif dan teknik pengumpulan data wawancara, observasi dan dokumentasi, kemudian data dianalisis dengan metode yang dikembangkan Miles dan Huberman, yaitu reduksi data, penyajian data dan verifikasi data. Penelitian ini menunjukkan bahwa, faktor pendukung pengintegrasian pendidikan karakter dalam pembelajaran Akidah Akhlak MIN 11 Aceh Tenggara adalah kesedian

media pembelajaran berupa infocus dan warga Madrasah yang bersinergi untuk mengawasi semua siswa, baik di luar maupun di dalam lingkungan Madrasah. Adapun faktor penghambatnya adalah keterbatasan prasarana Madrasah berupa tidak ada Masjid atau musala, dukungan keluarga, dan media sosial dan *game* memberikan pengaruh terhadap karakter siswa.

**Keywords:** *Integration of Character Education; Akidah Akhlak; Supporting; Inhibiting*

## Introduction

All parties including the schools, parents, and societies are responsible to implement character education. As an education institution, the school has an important role to implement character education because National Education System No. 20/2003 mandated the building of the student's positive mental. Moreover, the government gave Pendidikan Agama dan Budi Pekerti subjects for every education level. Even on the level of education under the Ministry of Religion, religious education is divided into four subjects that are History of Islamic Culture, Al-Qur'an-Hadith, Aqidah-Akhlak, and Fiqh. It is indicated that the educational institution has an important role to implement character education.

One way to implement character education is to integrate it into the subjects. More results of the study indicated that the integration of character education to the various subject have been successful such as Natural Science,<sup>1</sup> Citizenship Education,<sup>2</sup> German Education,<sup>3</sup> Social Science,<sup>4</sup> etc. Therefore, the integration of character education into the various subjects is very important.

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<sup>1</sup>M. Khusniati, "Pendidikan Karakter Melalui Pembelajaran IPA," *Jurnal Pendidikan IPA Indonesia* 1, no. 2 (2012), <https://doi.org/10.15294/jpii.v1i2.2140>.

<sup>2</sup>Puspa Dianti, "Integrasi Pendidikan Karakter Dalam Pembelajaran Pendidikan Kewarganegaraan Untuk Mengembangkan Karakter Siswa," *Jurnal Pendidikan Ilmu Sosial* 23, no. 1 (2014), <https://doi.org/10.17509/jpis.v23i1.2062>.

<sup>3</sup>Sulis Triyono, "Pengintegrasian Pendidikan Karakter dalam Pembelajaran Bahasa Jerman," *Jurnal Pendidikan Karakter* 0, no. 3 (2012): 269–79, <https://doi.org/10.21831/jpk.v0i3.1250>.

<sup>4</sup>Rifki Afandi, "Integrasi Pendidikan Karakter Dalam Pembelajaran IPS Di Sekolah Dasar," *PEDAGOGIA: Jurnal Pendidikan* 1, no. 1 (February 1, 2011): 85, <https://doi.org/10.21070/pedagogia.v1i1.32>.

When the integration of character education to various subjects is important, the integration to Akidah Akhlak is more important because Akidah Akhlak and character education have the same purposes as the good habit.<sup>5</sup> Even, Zaini and Ramlan said the strengthening of Akidah for children is very important to anticipation children from online culture aberration because when the children have the strong Akidah, their will can filter and reconstruct problems with wise of logically, attitude, and aesthetics based on benefits together.<sup>6</sup>

Some studies have shown that the integration of character education into Akidah Akhlak is successful by inserting the character values when learning activities of processing.<sup>7</sup> Harpan Reski Mulia found that this integration feasible into the core competition, learning objectives, and learning method.<sup>8</sup> Meanwhile, the study of Ridhatullah Assya'bani and Khairul Bariah found that integration of character education feasible of teachers into every step on learning such as planning, implementation, and closing.<sup>9</sup>

The above explanation attracted my attention because it would inform us that integration is feasible into Akidah Akhlak. However, the study of supporting and inhibiting factors has been overlooked. So, this study purposes will explore the supporting and inhibiting factors in the effort to

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<sup>5</sup>See: Agustino Hermino, *Manajemen Kurikulum berbasis Karakter: Konsep, Pendekatan, dan Aplikasi* (Bandung: Alfabeta, 2014), 159 and; Dja'far Siddik, *Konsep Dasar Ilmu Pendidikan Islam*, Edisi Revisi, Cet. 1 (Bandung: Citapustaka Media Perintis, 2011), 49.

<sup>6</sup>Zaini Zaini and Roni Ramlan, "Penguatan Pendidikan Aqidah Anak Dari Penyimpangan Budaya Online," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (December 26, 2019): 201–14, <https://doi.org/10.19105/tjpi.v14i2.2736>.

<sup>7</sup>Buhari Pamilangan, "Integrasi Pendidikan Karakter Dalam Pembelajaran Aqidah Akhlak," *Istiqra': Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2018), <https://www.umpar.ac.id/jurnal/index.php/istiqra/article/view/467>.

<sup>8</sup>Harpan Reski Mulia, "Integrasi Pendidikan Karakter Dalam Pembelajaran Akidah Akhlak," *TADRIS: Jurnal Pendidikan Islam* 15, no. 1 (June 16, 2020), <https://doi.org/10.19105/tjpi.v15i1.3092>.

<sup>9</sup>Ridhatullah Assya'bani and Khairul Bariah, "Integrasi Nilai Karakter dalam Pembelajaran Akidah Akhlak: Studi Pembelajaran Akidah Akhlak di MI Integral Al-Ukhuwwah Banjarnegara," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 3, no. 2 (December 23, 2019): 139–62, <https://doi.org/10.35931/aq.v3i2.169>.

integrate character education into Akidah Akhlak because if we knew of these factors, those will simplify us to integrate character education. Besides, we can anticipate the inhibiting factors and we can soon conquer them so that integration with smooth.

### **Research Method**

The Islamic Elementary School 11 Southeast Aceh (MIN 11 Aceh Tenggara) is the locus of this study. This study used the qualitative method with a narrative approach. As a qualitative method, this study will describe the natural setting conditions. So, I will try to describe the supporting and inhibiting factors in the integration of character education into Akidah Akhlak without giving a setting. Therefore, this study is a real description of that study. Likewise, a narrative approach is an approach used for the study of individual life with asking them to tell about their lives, and this study I asked Akidah Akhlak's teachers at MIN 11 Aceh Tenggara.<sup>10</sup>

The techniques of data collection used interviewing, observation, and documentation. The interview used two of Akidah Akhlak's teachers and the principal in MIN 11 Aceh Tenggara. The observation was used to discern the integration of character education at MIN 11 Aceh Tenggara firsthand. As for the documentation, all documents used to catalog both online and offline are related to the purpose of this study. Meanwhile, I used Miles and Huberman's concept to analyze data findings that are data reduction, data display, and conclusion or verification.<sup>11</sup> This study used data triangulation and theory triangulation to test data analysis.<sup>12</sup>

### **Result And Discussion of Findings**

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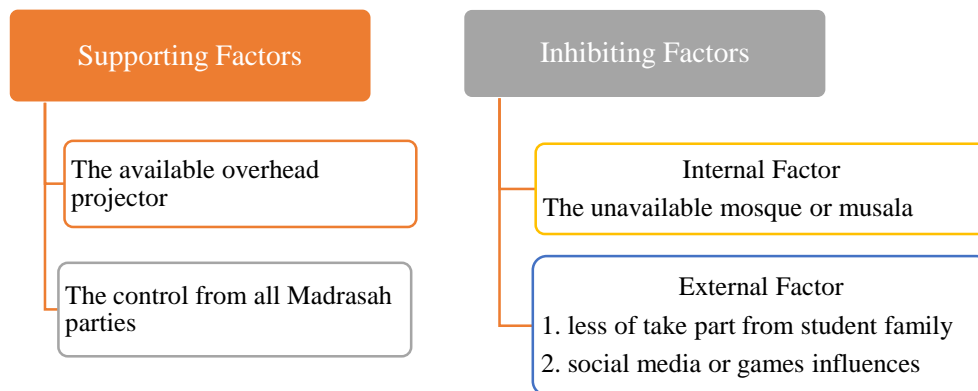
<sup>10</sup>John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches 4th Ed*, trans. Achmad Fawaid and Rianayati Kusmini Pancasari, Cet-II (Yogyakarta: Pustaka Pelajar, 2017), 18.

<sup>11</sup>Matthew B Miles and A. Michael Huberman, *Analisis Penelitian Kualitatif*, trans. Tjerjep Rohendi Rohidi (Jakarta: UI Press, 1992), 16–21.

<sup>12</sup>Afifuddin and Beni Ahmad Saebani, *Metodologi Penelitian Kualitatif* (Bandung: Pustaka Setia, 2015), 144.

According to the purpose of this study, the learning process is the main attention. Some findings of supporting factors when the Akidah Akhlak's teachers integrate character education into their subjects are available of the overhead projector, and the control from all Madrasah parties. As the inhibiting factors are internal factors of the unavailable mosque or musala, and external factors of the student's family less of taking part for the student character implantations and social media or games influences.

Picture1  
Result of Study



### **Supporting Factors**

#### **The available overhead projector**

Today, the overhead projector is often used as a learning medium. Likewise, the result of this study found one of support for character education integration into Akidah Akhlak is the overhead projector. The Akidah Akhlak's teacher used the overhead projector to play videos relating to lesson materials.

One of Akidah Akhlak's teachers said that the overhead projector utilization was very effective for the integration of character education into Akida Akhlak's learning because she plays for videos or films with a short duration. After playing videos, she asks her students to discuss that video and asks them to take the positive character ofimitation and the negative

character not to imitate.<sup>13</sup> Besides, the inhibition to use the overhead projector is when the teacher can not use the overhead projector. So, the Madrasah parties (especial of administration staff in MIN 11 Aceh Tenggara) helped the teacher to connect until the learning material is feasible.<sup>14</sup>

According to the above opinion, the principal of MIN 11 Aceh Tenggara said the availability of the overhead projector has been eased by Akidah Akhlak's teacher to integrate character education. So, the availability of the overhead projector is an urgent component to integrate character education in every learning. Therefore, several of the overhead projector benefits are easy to use, can show videos or films with inspirational narration to engender and strengthen students' characters, and can make the lesson more interesting.

The video is a medium from the arrangement or sequence of moving pictures and can give illusion and fantasy. The video also provides an advantage of information with attractively, live, dynamically, and effectively to transfer of information.<sup>15</sup> According to Syaiful Bahri Djamarah and Aswan Zaini, the video is the medium best because this media comprised sound and image elements and this medium is named with audiovisual media.<sup>16</sup> Besides audiovisual, this medium has been named also multimedia learning because this medium is the combination of audio and images media. And then, In several studies, multimedia learning has been successful to gave more breakthroughs in lessons such as natural science,<sup>17</sup>

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<sup>13</sup>Subjek A, Faktor Pendukung dan Penghambat Pengintegrasian Pendidikan Karakter Pada Pelajaran Akidah Akhlak, Perekam Audio, October 20, 2020.

<sup>14</sup>Hasil observasi, senin jam 09:15 tanggal 19 Oktober 2020.

<sup>15</sup>Wina Sanjaya, *Media Komunikasi Pembelajaran* (Bandung: Fajar Interpratama Mandiri, 2012).

<sup>16</sup>Syaiful Bahri Djamarah and Aswan Zaini, *Strategi Belajar Mengajar* (Jakarta: Rineka Cipta, 2010), 135.

<sup>17</sup>Wayan Iwantara, Wayan Sadia, and Ketut Suma, "Pengaruh Penggunaan Media Video Youtube Dalam Pembelajaran IPA Terhadap Motivasi Belajar Dan Pemahaman Konsep Siswa," *Jurnal Pendidikan Dan Pembelajaran IPA Indonesia* 4, no. 1 (January 13, 2014).

how to compare multimedia using and conventional,<sup>18</sup> multimedia learning can recognize students' learning styles,<sup>19</sup> etc.

Based on the above explanation, projector utilization is one of the supporting factors to integrating character education into Akidah Akhlak because the teacher can show the educational videos and students can take lessons contained. Furthermore, the Madrasah must provide projector utilization in order to support integrating character education in every lesson and especially for Akidah Akhlak.

### **The control from all Madrasah parties**

The involvement of all Madrasah parties to observe the student's behavior is an urgent element in educational institutions. According to Zubaedi, the implementation of character education runs well in Madrasah, so all of the Madrasah parties including the principal, supervisor, teachers, and staff must have some perception, synergize, and remain in their respective corridors.<sup>20</sup> Furthermore, character education has been integrated into all lessons will be easy to implement.

The teamwork in MIN 11 Aceh Tenggara parties has been seen. They participated to control student behavior, for example, every day when students marched, the principal asked all students which one of them is not praying, and then the principal also asked them to be honest. After answering, the principal gave them a reward for all of the students to answer honestly even if the students have not prayed. The aim of that treatment is for older students to be honest about their lives even if they did a mistake.

Besides of principal, the administration staff also supported the implementation of educational character. My observation result has indicated

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<sup>18</sup>Mualimul Huda, "Pembelajaran Berbasis Multimedia dan Pembelajaran Konvensional (Studi Komparasi di MTs Al-Muttaqin Plemahan Kediri)," *JURNAL PENELITIAN* 10, no. 1 (February 1, 2016): 125–46, <https://doi.org/10.21043/jupe.v10i1.1333>.

<sup>19</sup>Harpan Reski Mulia, "Pembelajaran Berbasis Multimedia: Upaya Memahami Keberagaman Gaya Belajar Anak," *Jurnal Penjaminan Mutu* 5, no. 2 (September 11, 2019): 144–54, <https://doi.org/10.25078/jpm.v5i2.857>.

<sup>20</sup>Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan Islam*, Cet. 1 (Jakarta: Kencana, 2012), 162.

this support. I found when students are fighting or indicate another guilty, the administration staff should reprimand immediately without waiting for their teacher. Moreover, when the teachers were discussing students' departments, the staff of the administration should involve and report the students who have ever been guilty. Based on the result discussion, the teacher will know of character should enhance into student.

The surroundings of MIN 11 Aceh Tenggara have judged also the support of character education integrations. The researcher sees the surroundings of MIN 11 Aceh Tenggara a lot of posters or images have content teaching kindness such as part of Al-Maidah's second verse commended to mutual help unto righteousness and piousness, a poster forbidding to drop trash into a bin, a poster commending to familiarization into clean living, etc.

Relevant to the surroundings at MIN 11 Aceh Tenggara, the teachers can utilize several posters for the integration of character education. According to Akidah Akhlak's teacher, he verbalizes when a student is guilty like a late to coming to Madrasah or disturbing another student, he has asked to memorize a part of Alquran or Arabic expressions that are looked at the surroundings of MIN 11 Aceh Tenggara. And then verbalizing the same of other Akidah Akhlak teachers, that the posters or images surrounding MIN 11 Aceh Tenggara have helped her integrate character education into Akidah Akhlak lessons. She would use those posters as a learning medium because the part of the character would integrate available in there.<sup>21</sup>

Related to the above explanation, the control from all Madrasah parties has been judged as the supporting factor in an attempt to integrate character education into Akidah Akhlak lessons. So, this result is suitable

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<sup>21</sup>Subjek C, Faktor Pendukung dan Penghambat Pengintegrasian Pendidikan Karakter Pada Pelajaran Akidah Akhlak, Perekam Audio, October 27, 2020.



with Oemar Hamalik writes that the school is a system of components and interacting to get the best output.<sup>22</sup>

### **Inhibiting Factors**

The integration of character education into Akidah Akhlakhas certainly obtained the inhibiting factors. Based on the result studies, I found two factors inhibiting the integration of character education into Akidah Akhlak at MIN 11 Aceh Tenggara. Two factors are internal and external.

#### **Internal Factor**

The internal factor refers to anything within the MIN 11 Aceh Tenggara and under the control of this Madrasah no matter whether they are tangible or intangible. The internal factors become inhibiting due to have not carried out duly their functions. Besides, in the Madrasah institutions, the availability of infrastructure also becomes an inhibiting factor.

Based on an interview with a teacher of Akidah Akhlak in this Madrasah, the unavailability of a mosque or musala around MIN 11 Aceh Tenggara areas becomes an inhibiting factor to the integration of character education into Akidah Akhlak. According to that teacher, if the mosque is available, she will make pray *Duha* programs, and according to her, that is the one way to integrate character education into Akidah Akhlak. Although there is a mosque beside the MIN 11 Aceh Tenggara, the mosque is opened when the community wants to obligatory prayer together.

Furthermore, the infrastructure is an important component in education institutions. Given these and related problems, the Indonesia government has formulated in the Permendiknas RI No. 24/2007 (Minister of education and culture regulation No. 24/2007 of infrastructure Elementary School/ Islamic Elementary school, Junior High School/ Islamic Junior High School, Senior High School/ Islamic Senior High School) of the standard worship facility.

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<sup>22</sup>Oemar Hamalik, *Perencanaan Pengajaran Berdasarkan Pendekatan Sistem* (Jakarta: Bumi Aksara, 2014), 22.

The mosque or musala is a place for Akidah Akhlak teachers to habituate students for discipline pray and bedient to the religion they believe in is an obligation. Furthermore, in an educational institution, the worship facility is an infrastructure that must be there. This opinion is suitable for Permendiknas RI No. 24/2007 that the numbers of worship facilities depend on educational institution need with minimal spacious 12 M<sup>2</sup>.

Given the mosque or musala function, based on Permendiknas RI No. 24/2007, the mosque or musala function in an educational institution is a place for school societies to worship has been supposed they religion when school time presenting. Likewise, more values are contained in every movement and word of ritualistic prayer in Islam. For example, in the *Takbir* movement, this meaning is that humans praise the glory of God. While of *salam* movement and word is that humans spin around from other human and they abandon oneself just to Allah.<sup>23</sup>

According to the above explanation, the mosque or musala has been judged as the supporting factor in an attempt to integrate character education into Akidah Akhlak lessons. So, an educational institution must be provided a mosque or musala that can accommodate their students to obligatory prayer together. Besides, the availability of a mosque or musala in the Madrasah makes it Akidah Akhlak teachers easy to integrate character education into Akidah Akhlak.

### **External Factor**

Besides the internal factor of Madrasah, several the Madrasah external factors have been found as an inhibition to the integrating of character education into Akidah Akhlak, that is:

#### **1. The Family**

In education, the family is the main element in implantation character. Because the first education of children is obtained from their

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<sup>23</sup>Abdullah Al-Hamid Al-Atsari, *Al-Wajiz fi Aqidati as-Salafu as-Shalih Ahli as-Sunnah* (Saudi Arabia: Dar al-Alamiyah, n.d.), 345.

family. Meanwhile, the Madrasah is the second place for children to learn, and the teacher is the second educator. Furthermore, their first place for learning is their home and their first teacher is their parent.

According to Akidah Akhlak's teacher, the family has been an inhibition factor to the integration of character education into Akidah Akhlak. In this position, the support of student parents is the main element in education character. This statement is suitable with the hadith, that a habituation pray of children should start from their home.<sup>24</sup> Further, that hadith instructed parents to beat up their child who does not obligatory prayer and isolate children's bedroom. Thus Islam taught parents how to educate children.

Modeling is the best way to educate children. Because if the parent behaves, truthful, brave, and the parents always avoid doing anything contrary to religion, their children going to be good, be honest, daredevil, and always avoided doing anything contrary to religion. Conversely, if the parent is a liar, a traitor, a miser. So as a child show these traits.<sup>25</sup>

Related to the above explanation, Istadi also contends that mother roles will shape children's habits, and will build children's characters. Whereas, the father roles will impress the life values to children. That the father was just the moment to talk, but that will give the impression to the child.<sup>26</sup> Furthermore, the roles of parents will complement each other to implant children's character. Even, Gotman and De Claire also said that

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<sup>24</sup>Abi Zakariya Yahya Ibnu Syarif An-Nawawi, *Riyad As-Shalihin* (Beirut: Dar al-Fikr, n.d.), 301.

<sup>25</sup>Selamat Pasaribu, "Peran Orang Tua dalam Pendidikan Tentang Perkembangan Psikososial Anak Usia Dini," in *Strategi Pendidikan Anak Usia Dini dalam Membina Sumber Daya Manusia Berkarakter*, ed. Asrul and Ahmad Syukri Sitorus (Medan: Perdana Publishing, 2016), 296–310.

<sup>26</sup>Nurhayani, "Kelekatan Ayah Terhadap Perkembangan Emosi Anak Usia Dini," in *Strategi Pendidikan Anak Usia Dini dalam Membina Sumber Daya Manusia Berkarakter*, ed. Asrul and Ahmad Syukri Sitorus (Medan: Perdana Publishing, 2016), 182.

the father's involvement in parenting can develop a child's empathy, respectfulness, affection, and good relationship.<sup>27</sup>

Likewise, Zubaedi expressed his opinion about the importance of parents' involvement in the implant of educational characters to their children. He said the father is the best educator for girls to learn of strong personalities and obstinacy. The father's involvement also helps a girl to grow of self-concept, entitle to honor, and the attitude of competition. So, the girl also will be able to avoid adultery because self-respect was as deep ingrained. Meanwhile, for the boy, the father can be the best role to learn how to say well, behave, think like a man.<sup>28</sup>

And then, Thomas Lickona has expressed clearly, "even if schools can improve students' conduct while they are in school, the likelihood of lasting impact on the character of a child is diminished if the schools' values are not supported at home".<sup>29</sup> For that reason, we can take the conclusion when the parent does not become involved mentally to build student characters, that will be an inhibiting factor for integrating character education into Akidah Akhlak.

## 2. Games and Social Media

The other external factor to integrate character education into Akidah Akhlak's lesson are games and social media. According to Akidah Akhlak's teacher, even the students learn in elementary school and the age them are six until eleven years old, but more of them have addicted games and social media. Related to that, when I was sitting in the schoolyard and reading an electronic book on my phone, some students were coming and asked me what kind of games were installed on my phone. For that student question, we can show that the game has been cultivated in children's environment.

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<sup>27</sup>Nurhayani, 165.

<sup>28</sup>Zubaedi, *Desain Pendidikan Karakter*, 148.

<sup>29</sup>Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, trans. Juma Abdu Wamaungo, cet-3 (Jakarta: Bumi Aksara, 2013), 57.

According to McLuhan that technology has created a revolution in the communities. Today, the community has relied on technology and the society older has depended on the society's capability uses of technology.<sup>30</sup> Using social media does likewise in children's environment example Facebook. Even according to Sahana, today in Indonesia using Facebook has become a routine by students, teachers, lecturers, lawyers, politicians, artists, word figures, etc. In fact, because of this phenomenon, Indonesia earned the nickname "the Republic of the FB". In connection with her, this nickname has inspired the growth of Facebook's users in Indonesia. Because in 2008, Facebook's users in Indonesia was 64,5%. This aggregate has become Indonesia as "the fastest-growing country on FB in Southeast Asia" and this aggregate has outmatched growth, Facebook's users in China and India as the most population in the world.<sup>31</sup>

Based on that data, Judita Christiany has studied Facebook users of students in Macassar. She has found that the students have goofed off because even they have used it in their spare time, but unknowingly they have an addiction to using Facebook, they also have goofed off.<sup>32</sup> Furthermore, the addiction to using games and social media of students, that become an inhibiting factor to integrate character education into Akidah Akhlak's lesson.

## Conclusion

The integration of character education into Akidah Akhlak is a way to build moral students. In this integration effort at MIN 11 Aceh Tenggara have been found two supporting and two inhibiting factors. Two supporting

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<sup>30</sup>Primada Qurrota Ayun, "Fenomena Remaja Menggunakan Media Sosial Dalam Membentuk Identitas," *Jurnal Program Studi Ilmu Komunikasi Universitas Ahmad Dahlan Yogyakarta* 3, no. 2 (October 2015): 8–16.

<sup>31</sup>Christiany Juditha, "Hubungan Pengguna Jejaring Sosial Facebook Terhadap Perilaku Remaja Di Kota Makassar," *IPTEK-KOM: Jurnal Penelitian* 13, no. 1 (June 2011): 29–42.

<sup>32</sup>Juditha.

factors are the available overhead projector and the control from all Madrasah parties. Meanwhile, two inhibiting factors are internal and external Madrasah. The internal of Madrasah that becomes inhibiting to the integration is the limitation of the musala or mosque's infrastructure. And then, the external of Madrasah that becomes to the integrations are the parent does not become involved mentally to build student characters and the addiction to using games and social media of students.

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