

NARRATIVE COUNTER OF ONLINE GAMING AND SOCIAL MEDIA ADDICTION IN CHILDREN WITH INTEGRATION BETWEEN RELIGIOUS AND UNIVERSAL EDUCATION IN KERTAYASA VILLAGE

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Abstract - *Online games and social media are platforms that, if used properly, will bring good fortune, but if consumed in excess, they will have a negative impact. Children are the earliest age in development to imitate and do anything actively. It is important to hone and guide children, especially in Kertayasa village, to get rid of their addiction to online games and social media and replace them with positive and good outdoor activities for the growth and development of these children. This research was conducted using the observation method by looking at the phenomenon directly in the field, and also using interview techniques with the object under study. This research is a qualitative research by describing the facts of the data in the field, and this research was conducted using field research methods. To counter the narrative of addiction to online games and social media, the KKN 157 Team created a program that combines religion and universal science, which is carried out through the fields of education including SD, DTA, TPAA, digital literacy, and learning shelters. The result is very satisfying, the children of Kertayasa village understand the bad effects of addiction to playing online games and social media, so they want to limit it, and replace it with traditional games. In addition, their academic development and behavior can increase significantly, and make the growth and development of these children better. The five programs that we have compiled can be of interest to and loved by the children of Kertayasa village.*

Keywords: *Online Games, Social Media, Traditional Games, Religion, Science, Addiction, Kertayasa Village.*

1. INTRODUCTION

A. Background

Education can actually provide enlightenment and add new insights for people who are persistent and competent to achieve it. Education is the right of every citizen (pasal 31 UUD 1945 says that education is a right for every citizen and the government is obliged to finance such activities). The education system in Indonesia went from elementary to high school and continued to the college. The motto of Tut Wuri Handayani contains a message that every educator does not impose the will on his students. The meaning of Tut Wuri Handayani also means following from behind by influencing, meaning do not try to attract students from the front.

Relatedly, if we liken education and religious balance such as river water and estuaries. No matter how far the water flows through the river, he will pass through the estuary before wading through the open ocean. Water is like education itself, and the river becomes the crucible of the religious spiritual picture. When the river can no longer hold water discharge, of course there will be no unwanted disaster, on the contrary when the water does not have a container and is released freely, then the water will flow wherever it wants (has no direction). That statement explains that the relationship between formal education and religion must be balanced in order for the integration between the two to lead to a proper and purposeful open ocean.

In the flagship program of KKN group 157 class 105 UIN Sunan Kalijaga Yogyakarta, our focus is on increasing human resources in education activities in the midst of the global disaster of the covid 19 pandemic. Government regulations that limit various community activities, do not escape also various agencies, one of which is in the field of education, namely schools. Many efforts are made to reduce the rate of transmission of covid 19 which has been rife since the end of 2019 until now is still not over. One of the policies echoed by the government is online learning for students (distance learning) and the enactment of work from home (for staff and teachers). Something with a good purpose sometimes still has obstacles in its delivery. This we also feel in education in the era of the covid 19 pandemic. The difficulty of pursuit, the limitations of material delivery, or the lack of effectiveness of references, become a problem in the delivery of learning in the current era. There is no one to blame, each has its own advantages as well as its own shortcomings. The focal point that is our view is the neglect of the use of gadgets and social media, which is already rife and common in today's society, including children. Many among those who do not understand and are able to use it wisely, so that not a few freedoms become obstacles and direct children to be lazy and waste time.

Gadgets and online games are like already attached in one unit. We cannot separate the two, but instead we must be better able to direct both correctly and correctly. Forcing children to learn, memorize every day or things that seem to be their own satisfaction for parents is certainly not always good for them. On the contrary, letting children freely in the world which in this case is social media and online games is certainly not very right for them. Therefore, this article is an

appointment from the reality of the state of society that we find in the service period of KKN class 105 UIN Sunan Kalijaga Yogyakarta. This is like being a homework in itself that is prioritized in relation to the impact that occurs due to the covid 19 pandemic. Improving human resources (HR) to always exist and be ahead is the main goal for us with consistent and sustainable expectations.

B. Literature Review

Basically the problem about the impact of online games is something that is often a conversation. This is characterized by previous research that discusses the problem of online games. The amount of research indicates that the problems caused by online games are serious problems that must be sought solutions. Many studies carry these basic assumptions, such as research conducted by Sri Wahyuni. Through his approach as an educator, he explained about the function and role of teachers in overcoming the problem of online game addiction. These functions are prevention functions, comprehension functions, alleviation functions, and supervisory functions (Adiningtiyas 2017).

Other research was presented by Abdul Haris and Febitio Ramadanu. Raising the theme of prevention of gaming addiction through the Qur'anic approach, research was conducted by looking for the content in al-AQuran to be applied as a preventive effort. Some of these efforts include educating children from childhood to love the Qur'an by providing an understanding that there is an extraordinary wisdom that we are close to the Qur'an (Haris and Ramadhanu 2019).

In addition to discussing prevention efforts and solutions, there is also research that discusses the problems caused by online games through certain fields of science. One of them is research by Umam and Muhid who tried to uncover the negative impacts of online games in the perspective of Islamic psychology. The result obtained is that playing online games excessively will have a bad impact on the psychological and physical players, such as visual impairment, sleep disorders, addiction, violence and also stress (Umam and Muhid 2021).

Therefore, it can be said that this article still has relevance to previous studies that have the same basic assumptions, but what is important is in terms of methods and approaches.

C. Problem Formulation

- 1) What is the role of elementary school in the narrative counter of online gaming and social media addiction?
- 2) How can DTA and TPAA counter addiction to online game and social media with Religion based?
- 3) What is the impact of ethical teaching in social media for the children of Kertayasa Village?
- 4) How is Saung Belajar's Role as a return on children's outdoor games in Kertayasa Village?

D. Benefits of research

In line with the goals that have been presented, this research is expected to be a solution and effort in preventing various problems caused by online games. In addition, it is hoped that this study can be data for further researchers to develop further material in an effort to overcome existing problems.

2. METHOD

The research in this article uses qualitative research. Qualitative Research is research conducted to explain and analyse phenomena, events, social dynamics, attitudes of trust, and the perception of a person or group towards something. The data in this study was obtained by interview methods with various related stakeholders, ranging from the children of Kertayasa Village, as well as the people of Kertayasa Village. In addition, the results of the study were also obtained through field observations. Field observation is a research method that directly looks at the object studied, and seen what is a phenomenon in the object in the field. Presentation of research results is carried out with analytical descriptive, namely describing and explaining the findings of research results. These methods and approaches are in accordance with the phenomena and objects we examine, because this form of research must look into the field, and see the research object directly.

3. RESULTS AND DISCUSSIONS

A. Elementary School Education As a Start to Counter The Narrative of Online Gaming and Social Media Addiction

Primary School education is the level of education aged 6-11 years. At this age, children are in their final childhood. The final childhood starts from the age of six to about the age of 12 years or until the time comes when the individual becomes sexually mature. This is a difficult age, because children no longer want to obey orders and are more influenced by their peers. This period is a period of formation of achievement impulse habits that tend to persist into adulthood so it is also called a critical period in the encouragement of achievement. At this age, children enter the group age, because the child wants to be accepted by his peers as a member of the group and when the child wants to adjust to the standards of the group in appearance, speech and behavior.¹

Therefore we think it is very necessary to be directed to children in various aspects for them, so that it becomes the basic foundation for further education. We have a major educational program, which is expected to have a major impact on the future of children. The better the next generation will certainly be very supportive for the progress of the nation and the country, and that is our common ideal as an Indonesian nation.

Along with the time of children who are entering a critical period, they are

¹ Soetjningsih, Christiana Hari. 2012. *Perkembangan Anak Sejak Pembuaian Sampai dengan Kanak-kanak akhir*. Jakarta: Kencana.

faced with the currents of globalization that result in various information can be accessed by anyone and anywhere. In the current era of globalization, it is very easy for children to access various information and applications circulating on the internet. The age of those who still really like to play encourages them to seek pleasure through online games that are popular these days.

It cannot be denied, although the game does have some negative impacts, but also has a positive impact as well. Such as improving concentration, developing thinking or reasoning power, improving English language skills, entertaining, and make new friends. The bad impact of online games is also no less, namely, making excessive addiction and forgetting in everything, lowering body fitness, difficulty concentrating during the teaching and learning process, decreased motivation to learn, damage the eyes and also nerves, the anointing of socialization.²

With all that impact, online games are like double-edged knives, when children play games, they can benefit quite a lot, but the age of those who still can not control themselves to the fullest, it is very likely that they will only get so many bad effects. Given the many adverse effects of using gadgets to play this game, it is necessary to do counseling to elementary school-age children.

Group 157 of KKN UIN Sunan Kalijaga class 105 considers the need to provide invites to reduce the use of this video game for students in SD N 1 Kertayasa. In realizing this goal, we implement it by inserting advice and instructions in every meeting we have every day. We hope that children can better understand how the impact of the video games they like. In addition to learning media in the classroom, we also see the need for other efforts that we think are supportive and necessary to do, such as inviting them to play traditional local games. Several times we invited them to play games such as kites and panggal.³ In addition, because of the age of those who like to group, we also invite them to reactivate reading in saung as a means of learning together in the hamlet of Tenjolaya kertayasa village.

Seeing how the state of the village that we think is quite complete in the learning media, in the form of elementary school, DTA and TPAA, we are optimistic that with the provision of complete learning hours this can fortify them to be able to continue learning and dismiss the adverse effects of online games earlier. Of course, our efforts are still said to be small enough to change a child's mindset instantly, we see the need for parents to direct children. So do not forget we convey to the teaching leaders in this hamlet, about how bad the impact of online games. That online games have a negative impact on the learning motivation of the students. Sorang children who are addicted to online games will affect motivation in learning and if the motivation of learning is disrupted it will also affect their learning achievement. Someone who is already addicted to online games needs special treatment.⁴

² Nisrinafatin. (2020). PENGARUH GAME ONLINE TERHADAP MOTIVASI BELAJAR SISWA.

³ Panggal is traditional game of Pangandaran Regency

⁴ Nisrinafatin. (2020). PENGARUH GAME ONLINE TERHADAP MOTIVASI BELAJAR SISWA. Jurnal Edukasi Nonformal, Vol 1 No 2. Hal 135-142

B. Qur'an Education Park (Taman Pendidikan Al-Qur'an - TPA) as a narrative counter to online gaming addiction based on religion

Along with the development of the times many habit patterns that began to change from trivial things to big things. One of the areas that is growing rapidly is technology. Technological advances that are increasingly unstoppable have entered the realm of personal life such as education, work, hobbies, even spiritually.⁵ In recent years there has been a lot of talk about the problem of the impact of online gaming. The problem is also found in the hamlet of Tenjolaya, where most children are addicted to online games. In recent years there has been a lot of talk about the problem of the impact of online gaming. The problem is also found in the hamlet of Tenjolaya, where most children are addicted to online games. In recent years there has been a lot of talk about the problem of the impact of online gaming. The problem is also found in the hamlet of Tenjolaya, where most children are addicted to online games. The data was obtained from the fact that we KKN members of group 157 asked directly to children about how long they played the game and it turned out that they almost spent the majority of their time playing games, some even skipped TPAA and MDTA just to play games. Of course, everything must have two sides, namely positive and negative, as well as online games. The problem or problem in this case is the balance between the two sides. Games that should be a means of entertainment to unwind, actually become a source of mental anxiety due to too much so that it causes opium. Online gaming addiction is a serious problem that must be overcome as quickly as possible, especially among children because their mental condition is still unstable. There are three negative aspects of online gaming: physical and mental health, social aspect, and academic aspect.⁶

One of the things that can be done in overcoming the problem of online game addiction is the cultivation of faith-based characters. Religion is the main foundation that must be instilled in every human being as early as possible. There are many rules in religion that are useful in order to distinguish between good and what is bad. If the religious soul is well ingrained then surely the character of the child becomes good as well. Some containers that can be used as a means of planting religious-based characters are TPAA (Qur'anic Education Park) and MDTA (Madrasah Diniyah Takmiliah Awaliyah). In the hamlet of Tenjolaya, the two institutions are the first step for children in learning religion.

In TPA, children learn to preach and learn the content and wisdom of the Qur'an. In relation to the problem of online games, TPA can be a means of character planting in an effort to overcome the problem. For this reason, KKN 157 who get the

⁵ Nurbaiti, "Kecanduan Bermain Game Online Dan Hubungannya Dengan Pendidikan Karakter Islami Siswa (studi Di Sd Azhari Cilandak Jakarta)," *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 3, no. 1 (24 Maret 2020): 55-67, <https://doi.org/10.36670/alaman.v3i1.40>.

⁶ Abdul Haris dan Febitio Ramadhanu, "Pendekatan Al-Qur'an Dalam Merubah Mental Buruk Anak Akibat Kecanduan Game Online," *Al-Munawwarah : Jurnal Pendidikan Islam* 11, no. 2 (2019): 171-83, <https://doi.org/10.35964/al-munawwarah.v11i2.3791>.

opportunity to teach, massively conveys material related to the ethics of playing online games, such as a ban on spending time in vain, criteria for games that can be played (because many games appear with gambling systems), playing should not neglect obligations, etc.⁷

C. DTA (Diniyah Takmiliyah Awaliyah) as a Counter narrative of online gaming addiction and social media based on Religion

Education is the most important thing that must be owned by humans, even more so for children. In the world of education, a teacher has a responsible duty to teach his students about moral education, physical education, reason education, and education to be responsible in society.⁸ Islam also regulates the education of children, which regulates how to nurture and educate children, Islamic parenting is a complete parenting based on the attitude and behavior of a teacher towards his students from an early age both in terms of educating, fostering, familiarizing and guiding children to the maximum based on the Qur'an and Sunnah.⁹ The task of a teacher is collaborating with parents is to provide positive direction and provide guidance to his students in order to apply the teachings of true Islamic education based on good behavior.

In Islamic education, Islamic education emphasizes more on the practice of parenting, not only focusing on parenting styles during teaching and learning activities, but more on how a teacher shapes people al-kamil in their children. Teachers have an obligation to guide and educate their students based on religious sharia. Islam considers that in forming a good child character it must start from good teacher behavior as well. Islam considers that the behavior of children in the future is a reflection of parents, teachers and education that they teach from an early age. In the current era, there is a new problem in educating children, namely because most children are now a lot of online gaming. The development of the internet cannot be denied to have a big impact in various areas of life, not least in the field of education. But the adverse effects that accompany it also cannot be underestimated, especially by learners who have not been too able to filter the negative impacts it causes. A teacher should have special attention about the negative impact that the internet has, especially the problem of online game addiction in children. Therefore we from the KKN 157 group who in this case served as teachers, have away to overcome the problem.

How to overcome this is to practice the theory of Abdullah Nashih Ulwan in Muhammad Nur Abdul Hafizh Suwaid, namely there are 5 methods, the method is the method of example, habitual method, advice method, attention method and

⁷ Khotibul Umam dan Abdul Muhid, "Sisi Negatif Game Online Perspektif Islam Dan Psikologi Islam," *Psikoislamedia: Jurnal Psikologi* 5, no. 2 (16 Februari 2021): 153–67, <https://doi.org/10.22373/psikoislamedia.v5i2.7071>.

⁸ Tadkiroatun Musfiroh, *Memilih, Menyusun dan Menyajikan Cerita Untuk Anak Usia Dini*, (Yogyakarta: Tiara Wacana, 2008), hlm. 15.

⁹ Z Drajat, *Membina Nilai-Nilai Moral di Indonesia*, (Jakarta: Bulan Bintang, 1985), hlm. 34.

method of punishment.¹⁰

Islamic Education Methods in overcoming children addicted to online games include the following:

1) Method of Exemplaryness

The method of example is the most convincing method of success in preparing and shaping students in moral, spiritual and social. Students will always imitate and imitate the attitude of their teachers. When a teacher behaves politely the student will imitate it, and if a teacher behaves honestly the student will also grow honest behavior, and so on.¹¹ In psychological studies, many experts argue that the process of mimicking this is at the modeling level. The closest modeling in is the role of the parents themselves and their teachers. Parents and teachers have an important war in setting a good example to their children, be it from behavior, attitude, honest behavior, prayer, preaching. The child will follow or imitate the behavior exhibited by parents and teachers, if the parent and teacher show a bad attitude or behavior, the child will also imitate it.

In fact, not only that Teacher also as a guide, The role of teachers as guides is done by us kkn group 157 by giving directions on the benefits of the internet, namely as a medium to dig up information and as a means to do good, in addition kkn group 157 make their own order when in class, kkn group 157 also provides a ban on the use of mobile phones in schools as an effort to overcome internet and gadget addiction and make participants Students in the teaching and learning process become more conducive not to focus on their mobile phones. The role of group 157 as a teacher is as a guide (director), the teacher must set goals, directions, and rules or conditions of travel that will lead his learners to the good and the appropriate path of travel.

2) Habit Method

The habits of parents and teachers are great givers in shaping children's morals. In this case, related to being taught or applied by parents and teachers is very influential on the behavior, the life of the child. The good seen from the behavior of parents and teachers shown through learning and habits can be beneficial for themselves and others so that the habit will settle in the teenager.

3) Suggestion Method

Teachers as advisors, we also realize that teachers are advisors, because a teacher has a level of maturity and experience that is more than his learners. For that we kkn group of 157 who are expected as a teacher must be willing to be open and willing to share, not feel disturbed if used as a place to "vent" by the learners. Therefore, we kkn group 157 is also in the process of KBM trying to be close to all its

¹⁰ Muhammad Nur Abdul Hafizh Suwaid, Prophetic Parenting: cara Nabi SAW mendidik anak, (Yogyakarta: Pro-UMedia, 2010), hlm. 140.

¹¹ Muhammad Nur Abdul Hafizh Suwaid, Prophetic Parenting: How the Prophet (Peace be upon him) Educated Children, (Yogyakarta: Pro-U Media, 2010), p. 140.

learners. Based on the above theory, the role carried out by a group of 157 who domiciled as a teacher as well as an advisor, in the KBM process we always try to take the time to convey Islamic advice and advice in each learning process, we also provide strengthening morals and faith to fortify their learners to avoid bad behaviors.

In this method of advice the child can think better and encourage the child to be more advanced, having guidelines about the teachings of Islam indicated by parents and teachers orally. When children go to school or play with their friends parents or teachers always provide guidance to children not to leave prayer, tell the truth, and do not violate religious teachings. In this regard, parents and teachers are one of the best roles in educating their children where parents and teachers have an important war in advising every behavior that is considered deviant in the child, be it related to prayer, learning, schoolwork, and play.¹²

When looking at the reality that there shows a lot of children who play online games and obviously this activity takes a lot of time to play. In this case, parents and teachers can play a role in providing other options or suggesting other activities besides playing online games to the child.

4) Methods of Attention

Parents and teachers should always pay attention to the behavior of their children or students, if the child neglects obligations then parents or teachers will remind with subtle language. Supervise and pay attention to mental and social readiness. In attention there are several aspects, among others: cognitive, affective, emotional, and spiritual. Attention in reminding children to do schoolwork, prayer, preaching by using good language without having to be rude or violent because parents must also pay attention to the psychic side and character of the child. In terms of playing online games children also need attention so as not to be addicted to online games.

5) Punishment Method

Problems that arise as a result of excessive online gaming behavior encourage family intervention when at home and teachers when at school to prevent online gaming addiction. It becomes important for parents and teachers to be intensely indirectly able to establish communication with their children or students. Punishment is given as a decisive action in terms of punishment in order for children to walk the right path and be able to correct themselves and mistakes. A good method of punishment in children is to punish with love and meekness and not keep wrong habits. Children who have deviant behaviors such as playing online games for a very long time are negative attitudes. With punishment or punishment, children can take lessons related to things that can harm themselves.

¹² Muhammad Nur Abdul Hafizh Suwaid, *Prohetic Parenting: cara Nabi SAW mendidik anak*, (Yogyakarta: Pro-UMedia, 2010), hlm. 144.

D. Media Literacy teaches ethics in social media

Since the covid-19 pandemic, many changes have occurred, not least in the education sector. Education in Indonesia is instantly changing in terms of learning media conducted. Most of the learning is done online, so not a few students are required to adjust to learning. In addition, the use of gadgets in student learning, does not rule out the possibility for students to abuse them so that it brings bad effects for children, and not maximal in utilizing the device. So that digital literacy is needed for students related to the procedures for using good devices.

The definition of digital literacy has a variety of meanings. In this case from the definition, terms are often interchangeable; For example, 'literacy', 'fluency' and 'competence' can all be used to describe the ability to steer the way through digital and informational environments to find, evaluate, and receive or reject information. In short, digital literacy is not just the ability to find, use and disseminate information but, it requires the ability to make critical information and evaluation, the accuracy of the applications used and an in-depth understanding of the content of the information contained in the digital content. On the other hand, digital literacy includes the responsibility of every dissemination of information that it does because it concerns its impact on society.¹³

In the use of digital literacy, it has many positive impacts, including saving time, learning faster, saving money, making it safer, always getting the latest information, always connected, making better decisions, can make you work, make happier, and can affect the world.

From the phenomenon that occurs, it is clearly visible under very many student activities carried out with the help of technology. Faced with such advanced technology from the age of children. This is in line with the term of the digital natives generation. The natives generation is the generation with activities attached to the use of computers, and considers digital technology to be an integral part of its life. Other characteristics of this generation really enjoy games (online games), as well as the need, the desire to be connected to the internet at all times, create content and share it with others, then, very active in social media.

The use of information technology not only has an impact on social activities, but the influence of technology on the generation of digital natives can be seen also on their learning style. This is in accordance with research conducted by Ghaith (2010), the learning style of the digital natives generation, with characteristics: how to learn quickly, process information quickly, although in the end can not concentrate properly, because it looks for fast-paced information in a short time. The tendency of the generation of digital natives who are fast-paced and instant make them prefer to browse information, without wanting to linger to read information in full (Law, 2009). Browsing and reading information activities (Gilster, 1997) have differences, especially in the experience gained from these activities. A person gets

¹³ ETI SUMIATI, WIJONARKO, "MANFAAT LITERASI DIGITAL BAGI MASYARAKAT DAN SEKTOR PENDIDIKAN PADA SAAT PANDEMI COVID-19", Buletin Perpustakaan Universitas Islam Indonesia, 3(2) 2020, 65-80.

information from books, has a different experience when users read books by browsing information on the internet. Browsing activities are dynamic, meaning that if you access a site the information displayed on the internet today will be different content in the next day. The experience of reading books is static, meaning that the novelty of the book's content is not as fast as the novelty of information on a site. In addition, the reader will not lose the meaning of the book, even though it has been printed many times or changed editions.

With all these studies, we consider it necessary to create specifically a program that provides learning for students on how to utilize good technology. We raised this topic of digital literacy with the title "Ethics of social existence". We take this title because, we consider it very necessary to do direction or guidance to students to be able to use good ethics in the use of technology, especially gadgets. The material we raised include ethics in communicating, spreading sara, pornography and acts of violence, checking the truth of the news, appreciating the work of others, and not too much publicizing personal information.

In this digital literacy, we provide some examples of how to contact teachers, about how to start a conversation, language and a good time in communicating. Teaching how to be ethical is something that has to be done for a long time, but we teach in the basics only what they really need. In addition, we provide understanding for students to be careful in their activities on social media, namely about how they avoid the spread of sara, hardness and pornography issues. Then given the very frequent use of social media, we consider it very important to provide understanding for students to be able to filter all news, so as not to get carried away by fake news (HOAX) which is sometimes quite snarling. Furthermore, it relates to the use of copyrighted works and the last of how they maintain privacy in social media.

E. Saung Belajar as a Means of Returning Children's Outdoor Games

In Kertayasa Village there are many outdoor games that are useful and also good for children's growth and development. Like the game Panggal, Kite, Hide and Seek, and etc. But what happens is that many children in Kertayasa Village are turning to online games such as Mobile Legend, Free Fire, PUBG, and etc.

Research conducted by Tri shows that online games have a bad impact on players, namely addiction. In addition, it also has an impact on the psychological health of game players, namely by often finding cases of online game players whose IDs are stolen by other players to take money and disarm expensive equipment, saying rude and dirty potentially continues into the real world and players potentially also do bad things that have an impact on the habits or nature of game players.¹⁴

Not to mention the way to socialize children in Kertayasa Village no longer by visiting from house to house but, moving socially online with instant. Social media

¹⁴ Injani, "Media Information Universitas Mount Rinjani," Scientific Journal Rinjani, Vol. 8

eventually becomes a poison that makes children anti-social, and prefers to lock themselves in rooms with social media accounts. For them the number of followers is the real friend while the real friend is the opposite.

Many things they do to get the attention of the public to exceed the limit for the size of children. So it is very vulnerable if later children will lose the time of outdoor play and friends who are real and replaced with the imaginary world. Therefore, KKN UIN Sunan Kalijaga group 157 provides briefing and narrative counter guidance for online gaming addiction and social media in Kertaya Village by making Saung Belajar. Saung belajar is a small place like little house for which becomes a gathering place for kertayasa village children to learn and get to know a lot of information and knowledge.

Saung Belajar teaches children the devastating effects of playing online games and social media. At first children are asked about the game they play, and the ins and outs. Come to the question of Top Up one of the online game games.¹⁵ At first asked where the money to play the online game, they said from the snack money given by their parents. Then we asked if their parents knew that the children were not spending money but instead spending on online games, their answer, they did Top Up without their parents' knowledge. Then the question continues to whether if their parents find out they're Top Up they'll be happy or angry. They realize that parents know their parents will be scolded.¹⁶

Here we see that online gaming addiction alone can bring up lying behavior for these children. Even in the interview we asked why it was not used as snack money, but the surprising answer we got, they better hold the rapar than have to buy food for the needs of online games. The narrative counter we provide for Saung Belajar is to clarify what the disadvantages are if addicted to playing online games and social media. We answer children's questions one by one by staying based on reasons that children can accept.

The question of one of the children who visited was "Brother, in Free Fire there is no door", suppose "in heaven there is a door no yah?", "you can play games so you can get money by selling an account", and etc. After doing the narrative counter we reactivity by replacing it outdoor (outdoor). The initial stage we started the plan in Saung Belajar with the thing most liked by the children of Kertayasa Village is playing kite. The enthusiastic kite game is very big, when we come to play with children, it turns out they enjoy the game, but there is no initiation to start that makes the children lazy and prefer online games and play social media in their homes. And the kite- playing agenda we routinely do every day in the afternoon.

There is no limit there saung belajar also teaches children to learn to guide. Because at first our members are mostly Malays who if starting a conversation always starts and ends with a guide, the children are interested in it and want to learn it. In the beginning we explained the basic of making pantun, and exemplify the types of

¹⁵ Top UP is the purchase of online game attributes with children's money

¹⁶ Interviews with kertayasa village children in Saung Belajar.

pantun, until we told the children to make a guide and read it in front of his friends. Excellent enthusiasm from children in Kertayasa Village, mostly make pantun with Sundanese language, but has a witty meaning. We were satisfied after giving the material.

Saung belajar also teaches the art of painting, so that children are invited to paint their own hands and stamped the dip provided in saung belajar, and mention what their ideals are in the day. They painted his hands very well and were very happy, until the paint that became the color was made. The next thing is about trash. We see Kertayasa Village is a beautiful village, do not let its beauty be damaged because the habit of throwing garbage in its place is not taught from an early age. Finally, the KKN team provided counseling on the difference between organic, non-organic, and mixed waste. Far from that the KKN UIN team also made canoe barrels from used items, and also painted them with children, and invited children to put garbage cans into public facilities.

The last day of KKN also with our Saung Belajar program closed with a game of hide and seek which was very funny and unique. We had time to record it and can be seen in our IG (KKN Kertayasa Village). We played hide and seek with the kids, and the instinct of playing as a child came back. The more afternoon the game ended with a bathing game in the river, we did questions about citizenship, religion, and other sciences in exchange for snacks, even in the river children were happy and active in playing. Before doing goodbye, in Saung we told the children not to be addicted to playing online games and social media. Please continue this learning, and the agenda that KKN's brother to please get used to, even improved. Eventually we hugged each other and the children cried to let us go.

4. CONCLUSION

From what we found on the ground apparently addicted to online games and social media is very contagious children in Kertayasa Village. Education integration between religion and the science of the universe through various ways has in fact succeeded in making children reduce the level of playing online games and social media, and switch to traditional games, and be able to enjoy their childhood well. But we understand that only one month in the study is a short time to be able to overcome these impacts, so we hope that in the future researchers can further produce comprehensive research, and followed by the handling of quality solutions. Government policies are also needed for the mental health of children in the digital era, lest children be allowed to use the widest possible gadgets especially in pandemic times that require internet channels for learning media, so as to make important policies to discuss experts related to this problem, in order to produce efficient and useful solutions.

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