



# Establishment of Social Skills in the Middle of Digital Technologies: A Quranic Approach

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**Abstract.** The presence of digital technology in the current era brings many changes to every side of life, one of which is the decline in social skills. With the massive digital technology, a child seems to be in a phase where he doesn't need other people. The siege of digital technology makes children able to do what they want without the help of others. This can be seen from the decline in the social skills they have when learning at school. The gadgets that they always carry are considered capable of replacing the role of humans, all of which will be contrary to human nature itself, which always coexists with other people. This condition is what Jeffrey A. Hall and research results from Gajah Mada University stated that the use of social media (devices) can make children have less time to socialize. As a result, their social skills can decrease. It is interesting for researchers to see and examine how the message conveyed by the Koran in dealing with these conditions. Considering that there are about 23.35% of the verses of the Quran allude to social aspects. This research is included in qualitative research with the library method. Various sources related to the message of the Koran in improving social skills were studied and analyzed. The results of the study state that three steps in the Quran can be used as a solution to the skills problems that occur in this new normal era. These methods are 1) through getting to know each other, 2) through praying and 3) by helping people in need.

**Keywords:** Establishment · Social Skills · Digital Techonology · Quran

## 1 Introduction

Social skills is “those identifiable, learned behaviours that individuals use in interpersonal situations to obtain or maintain reinforcement from their environment.” [1] This ability will bring a person to his acceptance in a society. With this ability, a person will certainly be useful both for himself and for others. The importance of this social skill is because it is something that is very in line with human nature which tends to live in groups and in society [2]. To achieve this nature, efforts are needed called education. Therefore, education and social skills are two things that cannot be separated.

According to Sobel, one of the goals of education is to help students enter into community life [3]. The educational materials they receive should give a child instructions

on how to be a person who needs and can be relied on when help is needed by others. Likewise in the context of Islamic education, in addition to educating physically, mentally and spiritually, Islamic education also aims to make Muslims have good social skills [2].

Seeing the importance of these social skills, especially related to human nature and educational goals, it is certainly mandatory for anyone to maintain these social skills. In the midst of the massive use of technology today, plus the presence of the Covid-19 outbreak which has changed the life system from offline to online, it seems that social skills are something that must be saved. Indirectly, such conditions cause the process of internalization of knowledge to be increasingly hampered. Before the Covid-19 pandemic and learning was still carried out face-to-face, interaction activities, helping each other, helping each other and working together could be done easily by students at school. However, this becomes different when learning is done through gadgets. According to research conducted by Jeffrey A. Hall, a professor of communication science at the University of Kansas quoted by Hariyadi, the results of his research on 2,774 American youth who had used social media (devices) for two years turned out to have little time to socialize [4].

A similar study was also conducted by Kusuma and Sutapa who stated that the existence of learning carried out through gadgets (online) during the Covid-19 pandemic made children's social emotional behavior decreased. This is due to the lack of intensity of their communication [5]. Likewise with the results of research from Gajah Mada University which states that gadgets can make social skills decline. Even this decline in social skills will potentially lead to feelings of loneliness and lead to depression [4].

This kind of condition is not the expected condition for anyone. Moreover, those who feel the impact are children who are currently studying. The presence of technology as a supporting medium in the current era even in the pandemic era should not make the essence of education itself disappear. There should not be a strong rejection of technology on the grounds of declining social skills. So the steps needed are to look for alternatives and other efforts so that the technology continues to run and the essence of education in the form of forming social skills can still be implemented. It's not even an exaggeration if today's technology is used to strengthen friendship even though it is limited by distance and time.

One alternative and step in dealing with such conditions is to look at the Koran's point of view. As a holy book that applies to anyone and is suitable for any era, the Koran has given several signs and instructions on how social skills which are part of human nature can be maintained. The search for alternatives and steps through the Qur'anic approach is not without reason, the researcher sees that there is a close relationship between social skills and the Qur'an. In fact, according to Nasaruddin Umar, there are 23.35% or around 1,456 verses of the Koran that tell about social society [6]. So it is natural that Islam is said to be a religion that highly upholds human values. From his teachings, the contents of his book and even the nature of his Prophet did not escape from the aspects of the social dimension. So that this research is expected to contribute to strengthening social skills drawn from the values of the Koran as a result of this research.

## 2 Method

Research on the formation of social skills in the study of the Qur'an is included in literature research with a qualitative approach. Library research is research that uses library materials as its object [7]. The selection of this type of research is based on the object under study, namely the message or signal of the Qur'an related to the formation of social skills. These messages or signals are then analyzed and adapted to current conditions, especially the era of digital technology development.

Specifically, this article examines the concepts contained in the Qur'an which are studied using the Maudhu'i interpretation approach, namely examining verses that are deemed relevant to the theme presented. So data the primary comes from the Al-Qur'an verse about strengthening social skills, while the data secondary data comes from other references that support the theory. Data analysis techniques use content or content analysis that examines the verses of the Qur'an, combining them with previous theory or research as evidence, then draw a conclusion as a product of this study.

## 3 Result and Discussion

### A. *A Blurred Potrait of Social Skills Amid Digital Technology*

As social beings, humans are faced with new problems in this era. The unstoppable advancement of digital technology not only brings positive impacts, negative impacts are also felt for its users. The various conveniences found in gadgets seem to make people live in their own world and begin to become indifferent to the surrounding environment [8]. There are two meanings in the discussion of social skills. The first meaning is related to a person's ability when interacting with other people, while the second meaning is a person's ability to solve problems so that he gets a harmonious adaptation in society and his environment [9]. From these two meanings, there are keywords that are obtained, namely interaction with other people and harmonious adaptation. This form of interaction and adaptation will work well if a person, especially a child, only has the only place when he needs help, namely the people around him.

In contrast to today's era where the presence of gadgets makes a child addicted and it seems they no longer need and need help from outsiders. With the massive use of these devices, many children spend their time with devices instead of socializing. Children prefer gadgets as a place to play rather than having to play outside with friends [10]. Even according to Coyne SM et al., the internet that is on a device can make a decrease in psychological conditions for individuals and disorders of behavior and one's social interactions [11]. According to Hendrawan, there are hundreds of children who are addicted to gadgets and must be rehabilitated at the Cisarua Mental Hospital, West Bandung Regency. As of February 2021, there have been 14 children undergoing outpatient treatment due to interference from the device [12].

Such conditions are exacerbated by the Covid-19 pandemic which has changed the world of education from an offline system to an online system. This online learning makes children unable to meet their classmates. Though this meeting is a means for them to socialize. This kind of meeting will also affect the development of children in general. Because, this form of development will be built by many aspects, such as aspects

of the community (friends around), family, educational and environmental regulations. The impact of implementing learning from this can be seen from the lack of cooperative attitude shown by the children. This is due to the limited playing time and communication between them [13].

According to Barbara Nosal in Kusuma et al., stating that the negative impact of online learning that has been carried out during the Covid-19 pandemic on children's social development, among others, is that children will lose the opportunity to build their social sensitivity in the form of the ability to interact with peers, the ability to solve problems, learn respond to others, meet social expectations and have an empathetic attitude [14]. A similar study was also conducted by Wulandari and Purwanta who explained how children develop during online learning during the Covid-19 pandemic. The results showed that among the five aspects studied, including physical-motor, cognitive, language, socio-emotional, and artistic aspects, only the socio-emotional aspects of children experienced a decline. Out of 46 respondents, only 2 said it had not decreased, 44 others stated that since online learning, children's social-emotional development had decreased. As a result, children are less able to accept diversity and tend to have low tolerance for others [15].

The blurry portrait in this discussion does not mean giving directions to stop the use of digital technology completely. Because, the problem is not in the use of digital technology, but in its misuse if digital technology is used excessively, especially if it interferes with children's social skills. So the effort that must be made is how to optimize the use of this digital technology so that the positive impact of it can be felt and the negative impact of this digital technology can be avoided as well as possible.

### B. *Quran and Social Skills*

Islam is a religion that pays great attention to social matters. Through the holy book of the Koran, it is seen how the content of the Koran which instructs its people not to underestimate social matters. In the introduction above, it has been mentioned that there are about 23.35% or 1,456 verses of the Koran that tell about social aspects [16]. One of them is as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا  
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“O people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Aware..”* (QS. Al-Hujurat [49]:13).

According to Tafsir al-Maraghi quoted by Yusuf explaining that this verse is a verse about human relations with other humans. The differences that exist between humans are not a reason to ridicule, criticize, give bad titles, slander and find fault and gossip about others [17]. Differences between humans, especially the pluralistic life in the country, should be a reinforcement and motivation so that the values of unity can continue to be honed. So from here it can be seen that the differences that exist between humans should be able to strengthen the social sense of humanity itself.

In addition, social practices that have been prescribed by Allah SWT. In the Qur'an also exemplified by the Prophet Muhammad. in life. He has given many outlines how to behave and behave in a crowd. Prophet Muhammad SAW. said:

عَنْ أَبِي حَمْرَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ" رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

From Abu Hamzah Anas bin Malik radhiyallahu 'anhu, the assistant of the Messenger of Allah, from the Prophet. said, "*None of you believes until he loves his brother as he loves himself.*" (HR. Bukhari and Muslim)

The above hadith implies that a person's perfect proof of faith is when he already has social skills. People who believe are not people who have a high individualistic attitude. However, people who believe are people who are sensitive to their social environment [18]. With regard to this social behavior, once a slave came to the Messenger of Allah. He was seen forcing the Prophet to go with him in completing his personal affairs. Without much question, Rasulullah SAW. Immediately went with the slave. Even the Prophet Muhammad. Escort and wait for him until the servant is finished with his business [19].

### C. Know Each Other

Islam is a religion that highly respects social aspects. Islam's great attention to this social aspect is evidenced by the presence of verses in the Quran that discuss this matter. In addition, all forms of differences created by Allah SWT. Between fellow human beings is also one of the facilities so that each human being can respect and respect each other for these differences. Thus, what is desired by the Qur'an is achieved, namely the creation of humans with high social skills. In this regard, Allah SWT. said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Aware." (QS. Al-Hujurat [49]:13).

Lafaz لِتَعَارَفُوا in this verse according to Imam Mujahid in the meaning of knowing each other that the Fulan comes from the Fulan tribe [20]. If a child already knows who his family members are in a small scope, it is expected that when he has entered the world of friendship, he is also required to get to know each other with his friends. From this environment, it will bring up a sense of respect for him. This respect is expected to be an attitude that must be trained from an early age through getting to know each other activities that have been prescribed by the Quran.

This activity of getting to know each other is the first and foremost activity so that a person can have a high social attitude. According to Hosen in *Tafsir Al-Quran di Medsos*, various introductory activities carried out by a person are the first step that can stimulate

various other activities as a consequence of the introduction [21]. For example, if a child already knows his parents, then he has an obligation to help and respect his parents, as well as in the context of the wider community. This kind of demand when seen in real life turns out to be very in accordance with the sunnatullah set by Allah SWT. The differences of each individual should make people know and respect each other. From this kind of condition, it is hoped that every human being is able to live together, please help and help each other.

The importance of getting to know each other in the midst of the massive use of digital technology, especially gadgets that can distract someone from social activities, is something that must be instilled in children. This Qur'anic cue to get to know each other if applied seriously will have a big impact on the child's personality. If someone with a device can communicate and get to know other people, then with this facility it will be easy for him to help each other if needed help. From this it can be seen that using gadgets wisely will not hinder social activities, but will increase relationships and social skills for children.

#### D. *Forming Social Skills Through Prayers*

Prayer worship is indeed a vertical worship that emphasizes the aspect of personal servitude to Allah SWT. However, if studied further, it turns out that prayer also contains social values [22]. So that echoing prayer education for a child is the right step so that social values can be formed in the current era of digital technology. Education for children through prayer is also carried out by Luqman al-Hakim, as stated in the word of Allah SWT. as follows:

يُنِّيْ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ  
وَاصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر

*“O my son! Perform prayers and command (humans) to do what is right and prevent (them) from doing what is evil and be patient with what befalls you. Indeed, that is an important matter.”* (QS. Luqman [31]: 17)

According to Mustafa al-Maraghi quoted by Mustoifah et al., the command to pray in this verse is worship that symbolizes the obedience of a servant to His Lord. In addition, prayer is the main worship in order to prevent the perpetrators from heinous and evil deeds [23]. Prevention of heinous and evil deeds is what will later become the fruit of the benefits of social education contained in prayer. In other words, when a person has performed the prayer service in earnest, then he will be prevented from bad behavior, if that is the case, then he will have less chance of hurting others through his hands and actions.

In more detail, according to Rahman and Murtadha Mutahhari, there are eight educational values in prayer, two of which are related to social values. The first is education to fulfill the rights of others and the second is unity education. Education to fulfill the rights of others means that prayer will certainly not be accepted if the person praying is still using other people's stolen goods. That is, stolen clothes used for prayer can make the prayer not accepted by Allah SWT. From this it can be seen that if a person is taught

to pray from an early age and earnestly, then before that he has tried not to become a thief who can harm others.

The second educational value related to the social aspect is unity education. This can be seen from the direction of the Qibla that is faced by Muslims when carrying out prayers. This unity should be able to stimulate other social dimensions such as togetherness, cohesiveness and one goal in the body of Muslims. So that someone who performs prayers will not have a high individuality soul [24].

The command to pray in the Qur'an is usually also coupled with the commandment of zakat. If examined further, the wisdom of combining these two worships is a concept of social education taught by the Qur'an. In the book *Misteri Agka dii Balik Al-Qur'an*, it is stated that there are 26 places in the Qur'an that mention simultaneously prayer and zakat [25]. The coupling of these two acts of worship is not without wisdom. According to Kamaluddin, the combination of the two worships is a motivation from Allah SWT. so that people can actualize social values. The actualization is obtained from prayer as the main worship and zakat as horizontal worship [26]. The command to worship zakat which is always located after the order to pray shows that the divine dimension must always be prioritized and included in any matter, including those concerning social relations. In other words, the relationship to Allah Swt. is the main aspect that can lead a person to social good.

#### E. Command to Help People in Need

One of the social behaviors that need to be built in a child is the behavior of helping each other. In the midst of today's sophistication of digital technology that can distract someone from social activities, it is necessary to instill a helping attitude in a child. The command to help each other is contained in the Qur'an. This behavior of helping each other is the result of getting to know each other and the educational value of praying which has been described previously. Allah SWT. said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ  
وَالْعُدْوَانِ...

“...and help you in (doing) goodness and piety, and do not help in sin and enmity.”  
(QS. Al-Maidah [4]: 2)

In this verse it is clear that the command to help is allowed only in good things. According to Sheikh Muhammad Abdul Athu Buhairi, the form of helping in this case of kindness is to provide assistance when you are experiencing difficulties, give alms and all behaviors that can bring social benefits, both in religious affairs and world affairs. [27]. This kind of behavior needs to be trained in children so that they are able to have social sensitivity. For example, by teaching children to feed the poor and helping friends who are in trouble when doing a job.

In addition to this verse, the matter of helping others as well as a form of attention from the Qur'an to social aspects is also seen in the Qur'an Surah al-Ma'un as follows:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ١ فَذَلِكَ الَّذِي يُدْعُ النَّبِيَّ ٢  
 وَلَا يَخْضُ عَلَى طَعَامِ الْمَسْكِينِ ٣ فَوَيْلٌ لِلْمُصَلِّينَ ٤ الَّذِينَ  
 هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ٥ الَّذِينَ هُمْ يُرَاءُونَ ٦ وَيَمْنَعُونَ  
 الْمَاعُونَ ٧

*“Do you know people who reject religion? So that’s the one who rebukes the orphan. And do not encourage feeding the poor. So woe to those who pray. Those who neglect their prayers. The one who is having fun. And reluctant to (give) help.” (QS. Al-Ma’un [107]: 1–7)*

Some of the commands and cues of the Qur’an above regarding efforts to form social attitudes in children are things that should not be underestimated. The social values contained in the Qur’an should be used as guidelines for how social education should be implemented. Educations like this are able to act as a deterrent and even brake control in the midst of the massive use of digital technology today.

## 4 Conclusion

The development of digital technology in this day and age does not only have a positive impact. The negative impact of digital technology is also felt by many parties, one of which is the decline in social skills for the wearer. In fact, regarding social skills is something very urgent. It is one of the goals of education and the nature of humans themselves who are born as social beings. In the midst of such conditions, the Qur’an provides solutions and steps so that these social skills do not just disappear. Given the great attention of Islam through its holy book in social aspects. These steps are through: 1) getting to know each other, 2) through praying and 3) helping people in need. With the three steps offered by the Qur’an, it is hoped that it can be a balance as well as a control brake so that social skills for digital technology users can be formed and maintained in accordance with the nature of humans who are born as social beings.

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