



Character Values Analysis of Morning Pledge Text and Its Relevance in the Digital Era

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Abstract

This study aims to analyze the relevance of character values in the morning pledge text to the challenges faced by students in the digital era as well as explain how Al-Azhar 15 Semarang Islamic High School students integrate these values with their use in the digital era. This research method uses content analysis qualitative (qualitative analysis method). The data sources used are pledge texts, observation notes, and interviews with students of Islamic High School Al-Azhar 15 Semarang. The steps taken in this research include data preparation and collection, coding, data organization, analysis and interpretation, and report preparation. The results showed that the character values in the morning pledge text include the characters of faith, obedience, humility, and gratitude by being devoted to parents. These character values are in line with Islamic teachings and have high relevance in facing the challenges faced by students in the digital era.

Keywords: Character; Morning Pledge; Digital Era

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Introduction

Character education covers a broader aspect than moral education, because it focuses not only on understanding right and wrong, but also on forming habits in living everyday life positively. According to Wynne Mulyasa (2011:3), the term "character" has its roots in Greek which means "to mark", and refers to the application of good values through real action. Character education aims to instill moral values in students, including elements of knowledge, personal awareness, determination, as well as motivation and action to apply these values in relation to God, self, others, the environment, and the nation, so as to form a perfect person.

Lickona defines character education as a systematic effort to help individuals understand, appreciate, and apply ethical principles in their actions. According to Lickona, character education includes three main aspects: understanding the *good* (*knowing the good*), loving the good (*desiring the good*), and practicing the good (*doing the good*). In line with this view, Albertus argues that character education allows individuals to freely internalize values that are considered good, noble, and worth fighting for, which serve as a guide for behavior in relation to themselves, others, and God. The character that inherent in a person is the result of a gradual formation process that is embedded in a person gradually (Kholilah, 2022).

The purpose of character education is to form the next generation of the nation with noble character and good morals so that they can realize a just, safe and prosperous nation (Santoso et al., 2003). School is the place that has the main mandate to provide character education to students. Character education in schools at the institutional level includes the application of values that become the basis of behavior, daily habits, traditions, and symbols carried out by all school members and the community around the school (Santoso & Murod, 2021). Character education in schools plays an important role in creating individuals with integrity and quality, as well as preparing a generation that is able to address the challenges of the digital world wisely.

In this fast-paced digital era, the development of information technology affects the mindset and behavior of the younger generation. The influence of social media and online content is one of the main challenges of character education in the digital era. The younger generation is often infected by a variety of unfiltered information that can lead to poor character, such as *cyberbullying* behavior, hoaxes, and bad content. Based on survey data conducted by the Ministry of Education and Culture, there is 24.4% potential for bullying to occur in schools (Rifa'i, et al, 2024). In addition, traditional values such as discipline, responsibility, and love for the country are potentially eroded by instant culture and individualism. Both of these are challenges for educational institutions, especially in efforts to form noble morals in students.

As an educational institution committed to character building, Al-Azhar 15 Semarang Islamic High School implements various positive habits to foster student character. One of the excellent programs that characterizes this school is the implementation of the Morning Pledge. The implementation of the Morning Pledge is carried out as an effort to foster students' disciplinary and religious character. This pledge is not just a routine activity, but also a means to instill essential spiritual and moral values. The Morning Pledge contains the shahada prayer, prayer before learning, and prayer for both parents. Therefore, the focus of this research will analyze the content of the Morning Pledge text and its relevance in the digital era.

Some previous studies, such as those conducted by Suanda and Reza Adhi Nugroho (2021) with the title "*Analysis of Character Education Values in Karate BKC Extracurricular Students of SMAN 1 Terbanggi Besar*" mentioned the character values found in the school's extracurricular activities, namely honesty, responsibility, discipline, and creativity. Then descriptive qualitative research by Abdan Rahim and Agus Setiawan (2019) with the title "*Implementation of Islamic Character Values Based on Student Habituation at Madrasah Tsanawiyah Negeri Kota Batu*" found that the character values applied to student habituation include religiosity, friendship, concern for the environment, discipline, creativity, national spirit, love of reading, social care, and responsibility. Meanwhile, research entitled "*Implementation of Character Education Based on Anticorruption Values Through Extracurricular and Habituation in Elementary Schools*" by Vina Kurnia Sari, et al (2021) discusses the implementation of character values in scout extracurricular activities including the values of responsibility, discipline, and independence.

Although there have been many studies that discuss the importance of character values in general, there is still a gap in the literature that examines specifically how character values in the morning pledge text are integrated and relevant to the challenges of the digital era. Previous studies have focused more on the implementation of character education in general, but not many have examined in depth the relevance and integration of character values in the morning pledge text with students' use of digital technology. Therefore, this study fills the gap by providing a more specific and contextual analysis of the relevance of character values in the morning pledge text at Al-Azhar 15 Semarang Islamic High School to the challenges faced by students in the digital era.

Based on the above description, the researcher is interested in conducting research with the title "*Character Values Analysis of the Morning Pledge Text and its Relevance in the Digital Era.*" The problem faced is how the character values in the morning pledge text can be internalized by students in the midst of digital currents that are not always in line with the desired morals. The proposed solution is to deeply analyze the content of the Morning Pledge text and evaluate its relevance in the context of student character building in the digital era.

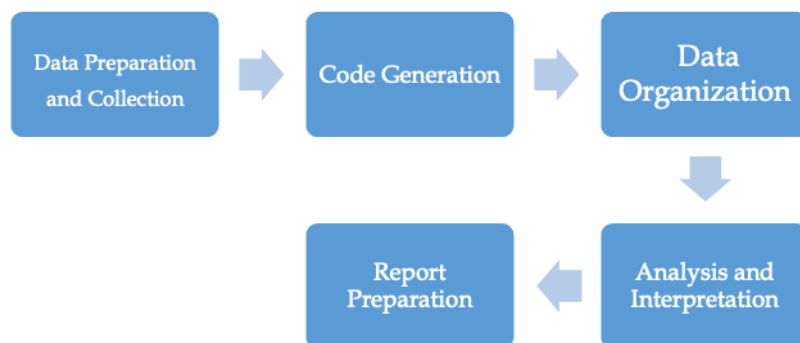
The purpose of this study is to explore the understanding of the relevance of character values in the content of the Morning Pledge text with the challenges faced by students in the digital era and explain how Al-Azhar 15 Semarang Islamic High School integrates character values in the content of the Morning Pledge text with its use in the digital era. The novelty of this research lies in the analysis approach that focuses on the relevance of these character values in the midst of today's digital challenges. Therefore, this research is expected to

contribute to understanding the text of the Morning Pledge as an effort to shape student character and its relevance in the digital era.

Method

The research uses a qualitative approach, because the emphasis of data collection is qualitative. Qualitative research is defined as research that produces procedures without involving statistical analysis methods. Qualitative research focuses on the researcher's efforts to make opinions that will be studied in more depth, then expressed in writing, and combined as a whole with complexity. The method used is qualitative *content analysis*, which aims to examine texts, books, or documents by drawing conclusions depending on the context of their use. This study will examine and analyze the text of the Morning Pledge of Al-Azhar 15 Semarang Islamic High School to obtain an in-depth presentation of the character values.

Some of the data sources used are pledge texts, observation notes, and interviews with Al-Azhar 15 Semarang Islamic High School students. The methods used by researchers in collecting data are documentation and interview methods. The documentation method refers to an approach to obtain data related to notes, books, magazines, transcripts, and other written documents. The general steps of research using qualitative content analysis include:



Result and Discussion

School as an educational environment plays an important role in providing teaching and guidance to students not only in academic aspects, but also in the formation of morals, personality, and in understanding Islamic values (Judrah, et al: 2024). Usually, each school has certain positive habits that characterize the school. Positive habituation in schools involves academic, social, moral, and religious behaviors that are influenced by learning motivation, positive interactions, understanding of Islamic values, as well as the role of family, environment, and school policies. Consistent and integrated positive behavior in school life can have a significant impact on learners' character development.

The morning pledge is one of the positive habits that is a superior program at Al-Azhar 15 Semarang Islamic High School. The morning pledge is carried out by all students together with teachers in the school hall every day. The series of morning pledge events begins with muroja'ah, opening, honoring the red and white flag, singing the Indonesia Raya song, reading the pledge, reading prayers, and closing. After a series of morning pledge events are completed, it is continued with duha prayer and muroja'ah together.

In the morning pledge text, there are daily prayers that must be recited by all students. The following is the text of the Morning Pledge that is read every day by all students of Al-Azhar 15 Semarang Islamic High School.

TEKS IKRAR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dengan nama Allah yang Maha Pengasih dan Maha Penyayang

(In the name of Allah the most gracious and the most merciful)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Aku bersaksi bahwa tiada Tuhan selain Allah

(I witness that there is no God except Allah)

وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Dan aku bersaksi bahwa Nabi Muhammad itu utusan Allah

(And I witness that Muhammad is the messenger of Allah)

رَضِيتُ بِاللَّهِ رَبًّا

Aku rela bertuhan Allah

(I admit that Islam is my religion)

وَبِالْإِسْلَامِ دِينًا

Dan aku rela beragama Islam

(And I admit that Islam is my religion)

وَبِمُحَمَّدٍ نَبِيًّا وَرَسُولًا

Dan aku rela ber-Nabi dan ber-Rasul Muhammad

(And I admit that Muhammad is the prophet and the messenger of Allah)

وَبِالْقُرْآنِ إِمَامًا وَحَكَمًا

Dan aku rela berkitab suci Al-Qur'an

(And I am happy that the Holy Quran is my way of life)

رَبِّي زِدْنِي عِلْمًا

Ya Allah, tambahilah ilmuku

(Oh my Lord, please grant me more knowledge)

وَازْدُقْنِي فَهْمًا

Dan pertinggilah kecerdasanku

(And increase my intelligent)

أَمِينَ

Ya Allah kabulkanlah permohonanku

(Oh Lord, please answer my prayer)

DOA UNTUK KEDUA ORANG TUA**PRAYER FOR PARENTS**

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَرَحْمَهُمَا كَمَا رَبَّيْتَانِيْ صَغِيرًا

Ya Allah ampunilah dosaku, dan dosa ayah bundaku, dan sayangilah keduanya seperti mereka menyayangiku sejak kecil

(Oh Lord, please forgive me and the sins of my parents. And please love both of them as well as they look after me since i was a child)

أَمِينَ

Ya Allah kabulkanlah permohonanku

(Oh Lord, please answer my prayer)

The morning pledge text of Al-Azhar 15 Semarang Islamic High School contains the recitation of basmallah, shahada, prayer before learning, and prayer for both parents. This pledge is not just a routine activity, but also a medium for instilling fundamental spiritual and moral values. Basmallah recited before praying indicates that one always remembers *Allah (dhikrullah)* at every time and place, and expresses gratitude to Allah. The Shahada as an acknowledgment of the oneness of God is an important spiritual foundation. Prayer before studying serves as a reminder of the importance of intention and a request for guidance in the learning process. Meanwhile, the prayer for parents teaches students to respect and pray for their parents, which is an important part of noble character.

The character values in the text content of the Morning Pledge of Al-Azhar 15 Semarang Islamic High School include:

1. Character Value of Faith

Etymologically, faith is a confession that comes from the heart. While in a technical sense, faith includes recognition in the heart, pronunciation with the tongue, and implementation through physical action. A person's level of faith can be seen through his behavior and actions. If the behavior and actions are good, then the person can be considered a believer. However, in truth, one's faith can only be known by the individual who undergoes the behavior and actions.

The basics of faith are explained in the Prophet Muhammad's hadith, when the Angel Gabriel asked about faith, and the Prophet replied as follows:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرُهُ وَشَرُّهُ

"Faith is belief in Allah, His angels, His books, His messengers, the life of the last day, and you believe in His good and bad destiny."

Faith consists of six interrelated pillars. If one of these pillars is missing, a person cannot be called a believer, because he is missing one important aspect of faith. Faith can only be established if all of its pillars are present, just as a building cannot stand firmly without a complete foundation. These six things are the pillars of faith, and whoever denies one of them is not considered a believer.

The value of faith is very important in human life, because every individual always needs the blessings given by Allah to His servants who obey His commands. Faith is the main force that fosters *istiqomah* and guides children's behavior. The character of faith has a fundamental role as the basis for humans to always do good, because of the deep belief that God is always watching everything humans do. This character is vital because it provides the ability to have a fighting spirit and avoid actions that do not provide benefits.

Character education related to faith also emphasizes the importance of sincere loyalty, that only God has the right to be worshiped. Novan Ardy Wiyani states that one aspect of character that needs to be developed in the behavior of students is related to increasing faith and piety in God through the formation of the heart. According to Novan, faith and piety become a solid foundation for character building, which in turn will give birth to other positive characters.

In the pledge text of Al-Azhar 15 Semarang Islamic High School, the evidence of the character value of faith is through the recitation of basmallah and shahada. Both include evidence of faith that is spoken verbally. Syahadat has its own meaning. The memorization of *لَا إِلَهَ إِلَّا اللَّهُ* which is better known as the creed of monotheism implies that a person believes and declares that there is no one who must be worshiped besides Allah. Every Muslim is obliged to direct all forms of worship only to Him, and believe that Allah is the source of the goal of life both in this world and in the hereafter. Then the lafal *أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ* or better known as the shahada rasul has the meaning

of wholehearted recognition, both physically and mentally, that Muhammad is a servant and messenger of Allah Swt. sent to all mankind, and practicing the implications of that recognition. Shahadatain is not just a sentence uttered without meaning, but it is the pronouncement of the agreement and recognition of Allah Swt. as the Creator and the Prophet Muhammad as His messenger.

The Shahada Tawheed affirms belief in Allah as the only God worthy of worship. Faith in Allah means deep belief in His existence as the Rabb who possesses all the attributes of perfection and glory. This faith fosters peace of mind and encourages one to obey Allah's commands and stay away from His prohibitions. People who believe in Him will always show compassion to others, not commit injustice, and avoid actions that harm others. Allah is also forgiving of His repentant servants, so that believers will always forgive the mistakes of others without holding grudges.

Then the shahada Rasul emphasizes the importance of faith in the Prophet and Messenger, in this case addressed to the Apostle Muhammad. The meaning of the shahada rasul is the recognition of Muhammad as a servant of Allah and His messenger. The recognition of Muhammad as a servant means the same creation as humans in general, but he is the chosen human messenger of Allah who is assigned to convey the message of Islam as a warner and bearer of good news. So it is appropriate for Muslims to follow the teachings brought by the Apostle Muhammad (Wiwi, 2021).

Syahadatain is the gateway for humans to enter Islam. In addition, shahadatain functions as a human pledge or oath in believing in Allah and the Messenger of Allah and showing obedience to both as a form of determination of the promises that have been made. So the pronouncement of shahadatain must be full of confidence, because it determines the other pillars of Islam.

2. Karakter Obedience

Obedience is a form of action that involves obedience and respect for the rules of others. In Islam, obedience is very important, because a Muslim is actually a person who surrenders and submits completely to Allah Swt and His Messenger. This obedience is not just about formally carrying out orders, but rather a deep awareness of Allah's oneness and acceptance of all His provisions. With obedience, a Muslim shows his love for Allah and His Messenger, as well as his commitment to live life in accordance with the teachings of Islam.

Obedience is a tangible manifestation of one's faith. When a person obeys Allah and His Messenger, it shows the truth of his faith and deserves to receive mercy from Allah, as He says.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ١٣٢٢

"Obey Allah and the Messenger (Muhammad), that you may be given compassion" (Q.S. Ali Imran [3]: 132).

Obedience to Allah means carrying out His commands and avoiding His prohibitions, by performing acts of worship, doing good deeds, and following the provisions of Shariah in social interactions. It also includes abiding by the limits set by Him, by accepting what is lawful according to Him and renouncing what is unlawful. Obedience to Allah also involves doing amar ma'ruf nahi mungkar, spreading His teachings with wisdom and good advice, and trying to change evil through power, tongue and heart, according to our ability. We are also forbidden from harming or oppressing Allah's creatures, rather we are commanded to help them, spread goodness, and avoid bad deeds. Obedience to His Messenger is also obligatory, as he conveys revelations from Allah, without acting on lust. Obedience to the Messenger is considered a form of obedience to Allah, as He says.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيفًا

"Whoever obeys the Messenger of Allah (Muhammad) has obeyed Allah. But whoever turns away from that obedience, know that We have not sent you to be a guardian over them" (Q.S. An-Nisa' [4]: 80).

A person who claims to obey Allah SWT, but refuses to follow the Messenger of Allah, then his obedience is not recognized according to the Qur'an and the Messenger of Allah does not consider him part of his people. Similarly, anyone who claims to adhere to the Qur'an but does not follow the Sunnah of the Prophet is merely making a claim without a valid basis. His charity will certainly not be accepted. Because the condition for the acceptance of charity is sincere intention for the sake of Allah SWT. and *ittiba'* with the sunnah of the Prophet.

In the pledge text, the evidence of obedience is through the reading of رَضِيتُ بِاللَّهِ رَبًّا. (I willingly believe in Allah, and I willingly believe in Islam, and I willingly believe in the Prophet and Messenger Muhammad, and I willingly believe in the Holy Qur'an). The confession is a firm statement of the character of a Muslim's obedience which shows full acceptance of the oneness of Allah, willingness to submit and obey His commands, and commitment to carry out the teachings of Islam in a kaffah manner. This obedience is not only limited to speech, but must be applied in real behavior, such as worship, preaching, and noble character.

A Muslim is required to always obey Allah and the Messenger in all situations and conditions. Obeying Allah and his Messenger also accepts Islam as his religion and the Qur'an as a holy book that serves as the main guide in living everyday life. Obeying Allah can provide peace and make the perpetrator among the pious. Likewise, obeying the Prophet PBUH becomes part of the pious people. However, if a person only obeys Allah, meaning that he ignores his obedience to the Messenger of Allah, then his piety status is not valid. Therefore, if a person wants to be called a pious person, he must obey Allah and the Messenger of Allah.

3. Character of Humility (Tawadhu')

Humility reflects a sense of shame associated with keeping oneself pure and living life in simplicity. This character involves self-control so as not to be excessive in various aspects of life. In addition, humility also relates to one's ability to position oneself wisely, maintaining a harmonious relationship first with God, then with fellow humans.

Humility is one of the main traits that can make a person the most honorable servant. Being humble means that we are truly concerned about the glory of God rather than ourselves. Humility is the result of seeking God's glory and greatness and realizing our weakness before Him. Humility is a spiritual adornment that a person possesses and is the main character that Allah uses as a measure in assessing the quality of His servants. Thus, humility also involves an effort to stay away from all despicable deeds that are disliked by Allah, as they can lower the quality of a servant.

Humility is a noble trait. It stems from an awareness of one's own shortcomings so that one avoids being arrogant, haughty, or self-seeking. Individuals who have humility will see themselves as equal to others, without feeling superior in terms of intelligence, wealth, honor, appearance, or dignity. Because, in essence, every advantage that a person has is always accompanied by shortcomings. As the Prophet said about the importance of being humble and not arrogant below.

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ. (رواه مسلم)

"A person who has a zarrah's worth of pride in his heart will not enter Paradise." (H.R.Muslim)

From the above Hadith, we can see how the Prophet mentioned that people who have pride in their hearts will not enter heaven, no matter how small the form of pride is. The main characteristics of a humble person are as follows:

- a. Take responsibility and dare to admit intentional or unintentional mistakes. Not many people are able to carry out this kind of attitude. Admitting mistakes requires a warrior spirit and a big heart.
- b. Be open. In this case, one is willing to accept suggestions and criticism from others. The suggestions and criticisms inform us of our limitations and shortcomings to be further refined for the better.

In Islam, humility is known as *tawadhu'*. *Tawadhu* is a Muslim character that reflects simplicity and humility. In the hadith of the Prophet mentioned:

وَمَا تَوَاضَعُ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ

"Whoever is humble for the sake of Allah, Allah will elevate his position." (H.R. Muslim)

Al-Munawi quotes Ibn 'Athallah who explains that true humility is directed towards Allah. While humility shown to fellow human beings, but accompanied by a belief in self-aggrandizement, is not true humility, but rather closer to arrogance. Furthermore, Al-Munawi explains that the reward for humility directed towards Allah is the glory obtained both in this world and in the hereafter. Humility towards Allah is reflected in the form of obedience to His commands and avoiding His prohibitions.

In relation to the pledge text of Al-Azhar 15 Semarang Islamic High School, the recitation that refers to humility to Allah in studying is رَبِّ زِدْنِي عِلْمًا. وَارْزُقْنِي فِيهِمَا (O Allah, increase my knowledge, and raise my intelligence). In studying, one must have good manners, seriousness in learning, and a humble attitude. This is because human knowledge has a limit. Above one's intelligence there is still more intelligent, so one should not be arrogant about the knowledge one has.

Being humble is likened to being a rice paddy that gets fuller the more it bends down. Rice teaches us to have a personality that grows along with the greater knowledge we have, which should lead us to be more humble. This also applies to what we have, both in ourselves and in social relationships with others. Humble describes someone not being arrogant with their knowledge and still respecting anyone by thinking positively and always smiling to avoid negativity.

A learned person must familiarize himself with being humble about the knowledge gained. Because to gain knowledge, of course, requires a very long time process and incurs considerable costs. Do not let the results of struggle and hard work be wasted by growing and familiarizing life with arrogant nature.

4. Gratitude Character with Birrul Walidain

Gratitude, according to some scholars is *syakara* which means to open or reveal. Meanwhile, the opposite of *syakara* is *kafara* (kufr) which means covering or ignoring the blessings given by Allah. This concept is in accordance with the word of Allah in Surah Ibrahim verse 7.

وَإِذْ تَأْتِنُ رَبُّكُمْ لَبِنُ شُكْرُكُمْ لَا زِيَادَتَكُمْ وَلَبِنُ كُفْرُكُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٧

"And (remember) when your Lord reminded you that if you give thanks, I will increase (My favors) for you, but if you disbelieve, then surely My punishment is severe." (Q.S. Ibrahim [14]: 7)

That what is meant by the character of gratitude is the act of doing good to both parents, as in Q.S. Luqman verse 14.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّالَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ
إِلَيَّ الْمَصِيرُ

"We commanded man to be kind to his parents. His mother conceived him in a weakened state and weaned him in two years. (We commanded,) 'Give thanks to Me and to your parents.' To Me is your return." (Q.S. Luqman [31]: 14)

Gratitude to one's parents is an attempt to draw closer to Allah through a noble act of worship known as "birrul walidain". The aim is for individuals who are filial to their parents to achieve good fortune in the sight of Allah, the Creator and Ruler of Nature, in the form of a desirable place of return, infinite rewards, and a perfect balance of good deeds.

Birrul walidain is the best form of expression of love in Islam and is a manifestation of our gratitude to Allah. The responsibility of birrul walidain is obligatory for children as a form of noble character, which is realized by obeying their orders (as long as they do not conflict with Islamic teachings), maintaining their existence, praying for them, and continuing to do good to them.

In relation to the pledge text of Al-Azhar 15 Semarang Islamic High School, the reading that refers to the character of gratitude by doing good to parents is *اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَرَحْمَتُهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا* (O Allah forgive my sins, and the sins of my father and mother, and love them both as they have loved me since childhood). Birrul walidain is a religious commandment that must be carried out. This action is not only limited to fulfilling social norms, but also as a form of obedience to Allah's commands.

In the Qur'an, birrul walidain is always juxtaposed with the obligation to obey Allah, reflecting the high rank and importance of parents in the eyes of their children. Allah emphasizes this command for the attention of mankind, given their noble position and the great sacrifices they have made. Therefore, Allah stipulates a firm stipulation that children who disobey their parents will be punished with a very serious sin, after shirk, which will not be deferred until the Day of Judgment, even in this world.

The act of birrul walidain or disobedience towards parents will produce consequences that greatly affect a person's life. Children who are devoted to their parents will experience various goodness, luck, and safety in the world, so that their success in life is greatly influenced by how much they are devoted to their parents. Conversely, the failure of a person's life can be seen from his bad treatment of his parents, which can cause various difficulties, insecurity, and suffering, as a result of opposing, hurting, and committing acts prohibited by Allah against parents.

In the digital age we live side by side with technology. Technology has a positive impact if used wisely. However, on the other hand, technology has a negative impact. This is caused by digital things that can eliminate norms and culture. The digital era brings significant challenges, including:

1. Data privacy challenges.

These challenges can affect the lives of students, including students of Al-Azhar 15 Semarang Islamic High School. As a generation that is active in using technology, students often share personal information through social media. If they do not have good digital literacy skills, they are vulnerable to misuse of information and data hacking by irresponsible parties. To address data privacy issues, schools can conduct digital literacy training that focuses on personal data security, provide socialization on the importance of privacy settings on social media, and educate students on the risks of sharing sensitive information online. In addition, parents and teachers can play an active role in providing supervision and direction to students to be wiser in using technology.

2. The challenge of moral degradation.

Moral degradation is a decline in cultural values owned by the community that is owned by the community into a new phenomenon caused by the rapid development of technology. Moral degradation is very vulnerable to students in schools. Teenagers who

experience moral degradation tend to ignore rules and violate norms. For example, easy access to information through the internet or television media presents less educational spectacles. In addition, the existence of violent games causes brawls between students in the educational environment.

3. The challenge of spreading fake news (hoaxes).

Hoaxes are now widely spread on social media and websites. Hoaxes are information that is intentionally spread to manipulate facts or mislead for specific purposes, such as influencing public opinion or creating social chaos. The negative impact can be very detrimental, even dangerous. The widespread spread of misinformation can undermine trust in true news and disrupt various aspects of social, political and economic life. This misinformation can also affect individual decision-making, especially regarding health, politics and human rights. Therefore, information literacy skills are becoming increasingly crucial in facing these challenges. Information literacy encompasses the ability to access, understand, evaluate and use information critically, in order to distinguish between valid and false information.

4. Mental health challenges.

Another challenge is that social media use creates new social pressures that can increase anxiety and be detrimental to students' mental health. Screen addiction and reduced offline social interaction can contribute to increased mental health symptoms. Integrating digital literacy into the school curriculum can help shape wise behavior in using technology. The influence of digital technology is also seen in sleep and physical activity patterns among young people. The use of electronic devices before bed or for long durations can disrupt healthy sleep, which in turn impacts their mental health. In addition, reliance on digital technology can reduce time for physical activity and in-person interactions, which can negatively affect their physical and psychological well-being.

From some of the character values contained in the pledge text of Al-Azhar 15 Semarang Islamic High School, of course, these values are very relevant to be applied in life, especially in the digital era. The digital era has brought significant technological developments and profound transformations in the way we interact, learn and communicate. These values have a deep relevance to the formation of individuals to have good character. Among the relevance of these values are:

1. Relevance of the value of faith.

The value of faith provides students in setting clear life goals and not deviating from religious teachings. Faith education in Islam aims to form Muslims who are firm in their belief in Allah, accept the revelations brought by the Prophet, and are ready to fight to uphold the truth of religion, even if they have to sacrifice their lives and property in their journey.

The relevance of the value of faith in the digital era is very important, especially for students. In the face of excessive challenges and the negative influence of social media, faith and piety become a strong moral foundation. The younger generation needs to utilize technology to deepen religious knowledge, such as using Islamic apps and joining online studies. In addition, building a community that supports Islamic values can help students remain steadfast in the principles of faith amidst the rapid changes of the times.

As sophisticated as digitalization is, we must not forget who made it. Although technology is the result of human intelligence, if humans are not given reason and mind, technology will not be produced. Therefore, we must keep in mind that everything was originally created by God. As the *unity of science* which says that the source of all knowledge is in Allah SWT. This is found in Q.S. Al-Baqarah [2]: 31.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١.

"And Allah taught Adam the names of all things, then He showed them to the angels, saying, 'Name these things to Me if you are the true ones!'" (Q.S. Al-Baqarah [2]: 31).

The above evidence is about the unity of knowledge. The unity of knowledge in the view of Islam implies that all forms of knowledge come from Allah, and there is no separation between religious and worldly knowledge. So that the technology created by humans is basically also part of the knowledge that comes from Allah.

2. Relevance of obedience value.

The value of obedience has relevance as a moral guide for students in facing the digitalization era. In the era of rapid information and the rapid development of technology that sometimes contradicts religious values, obedience is an important foundation in good morals and ethics. This value trains us to obey Allah, the Prophet, parents, teachers, and applicable school regulations. It is hoped that students can be wise in sorting out information and avoid misuse of technology. Allah's word in Q.S. Al-Baqarah: 208.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ٢٠٨

"O you who believe, enter the religion of Islam fully and do not follow the footsteps of the devil! For indeed he is a clear enemy to you." (Q.S. Al-Baqarah [2]: 208)

The above verse reminds students to avoid negative things that often appear in cyberspace, such as hoax news, inappropriate content, and other despicable behaviors.

Obedience also trains students' responsibility and discipline in upholding Islamic principles. Adherence to the rules and norms at school helps students manage their use of technology wisely. They will be more selective in choosing the content they consume and avoid gadget addiction. Because no matter how smartly they use technology, if they do not obey the applicable rules, then it is not justified. Therefore, students must be able to combine obedience and digital skills, in order to become a generation with integrity, technology wise, and bring positive change.

3. Relevance of the value of humility.

The value of humility has relevance in building the character of students who are not only intellectually intelligent, but also polite in interaction. The value of humility helps a person to respect others, avoid arrogant attitudes, and accept criticism gracefully. Its relevance to education in the digital era, students who are humble will be easy to get along with so that they can strengthen social relationships with others.

In the digital era, many people are *flexing* their achievements. Being humble teaches students not to be arrogant about what they have. In Q.S. Luqman: 18 it is explained:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨

"And do not turn your faces away from others in arrogance, and do not walk on the earth in haughtiness. Verily, Allah does not like those who are arrogant and boast." (Q.S. Luqman: 18)

Thus, being humble is an important reminder for students in the digital age to remain noble. They must be more careful not to hurt each other on social media. So that healthy digital communication can be expected.

4. The relevance of the value of gratitude (birrul walidain)

People's busyness in using digital devices often shifts interactions with family at home. In fact, interacting with family, especially parents, is very much needed in life. Children and parents should communicate every day to strengthen their relationship. However, if they are far apart, they can utilize technology. Relevant in the digital era, technology is used as a medium of communication between children and parents if they are far apart. By using chat messages and *video calls*, it has shown good communication

between the two. However, in communicating using social media, it must be in accordance with communication ethics. As Allah says in Surah Al-Ahzab verse 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝٧٠

"O you who believe, fear Allah and speak the truth." (Q.S. Al-Ahzab: 70)

In addition, the value has a very important relevance in reducing cases of moral degradation. Some children today have poor manners towards their parents. This could be due to the influence of bad associations in their friendship environment. So the solution is that children must be limited by parents in using technology.

Education in the digital age plays an important role in preparing generations to succeed in a world that continues to evolve technologically. By utilizing technology carefully and focusing on developing relevant skills, students are expected to be ready to face challenges and take advantage of opportunities in the future (Astuti, 2022). Character education in the digital context should receive more attention and be applied to students. Teachers and parents have an important role in educating character in the digital era, acting as role models who show moral behavior to students.

There are several ways Al-Azhar 15 Semarang Islamic High School students integrate character values in the content of the Morning Pledge text with its use in the digital era, namely:

1. Technology utilization wisely. Students of Al-Azhar 15 Semarang Islamic High School when using gadgets, they utilize them to get closer to Allah Swt., such as diligently following online studies. In addition, students also utilize social media to spread Islamic propagation.
2. Managing time wisely. Students of Al-Azhar 15 Semarang Islamic High School practice setting daily time limits for using social media and the internet. This is done through creating a daily schedule of worship reminders so that it can help maintain a balance between digital and spiritual activities.
3. Being humble. When learning in class, Al-Azhar 15 Semarang Islamic High School students respect and listen to the teacher. Their humble attitude is also reflected in the fact that they help their friends who are in trouble. When using social media, they avoid being arrogant and give positive and constructive comments.
4. Grateful to have supportive parents. Students at Al-Azhar 15 Semarang Islamic High School show gratitude for having parents who are fully supportive. Evidence of this gratitude can be seen in the parents' efforts to ensure that their children can attend Islamic educational institutions. As a form of devotion to their parents, these students are committed to studying diligently to achieve success both in this world and in the hereafter.

Integrating the character values contained in the pledge text requires collaboration between teachers, parents and the community. This is in line with the tri-center of education which includes family, school, and community as the three main educational environments. Parents are responsible for educating their children at home, teachers have the obligation to educate students at school, and the community plays an important role in creating and supporting the development of good character and personality in wider social life.

Realizing the important role of parents in shaping children's character, parents should work together with schools to support the education process. In the context of relationships with schools, parents need to establish good coordination with the school (Kurniawan, 2017: 223).

Conclusion

Based on the results of the research, it is concluded that the character values contained in the text of the Morning Pledge of Al-Azhar 15 Semarang Islamic High School, such as the value of faith, obedience, humility, and gratitude by being devoted to parents. These character

values provide relevance to students in facing challenges in the digital era. Islamic values help students to utilize technology wisely and not deviate from religious teachings. The value of obedience teaches students to have digital skills and try to obey Allah, the Prophet, parents, and regulations. Then the value of humility teaches students not to be arrogant on social media. Meanwhile, the value of gratitude (*birrul walidain*) teaches students to use technology as a means of positive communication with parents.

Students are required to manage technology wisely so as not to do negative things. Because as sophisticated as humans are in creating, Allah, the Creator, is still sophisticated. In integrating these character values in the digital era, Al-Azhar 15 Semarang Islamic High School students do various ways, including utilizing technology wisely, managing time wisely, being humble, and being grateful to have supportive parents. It is then suggested that schools can integrate the character values contained in the morning pledge text into all subjects and extracurricular activities by optimally utilizing digital technology. Then the hope is that schools can produce graduates who are not only smart, but also have a strong character in the midst of the advancement of the digital era.

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