Moslem Family Education in The Digital Era

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Abstract

The quick improvement of computerized innovation today demonstrates that the world has entered another period known as the advanced time. In this computerized time, everybody can get to, give, convey, impart and take part in different web-based exercises. The universe of data innovation offers numerous comforts through mechanization, which benefits people in numerous ways. Nonetheless, this additionally makes expected misfortunes for people. Therefore, Muslim family education plays an important role in forming children who have noble character, are tough and wise, have a strong Islamic outlook, and are able to navigate and utilize technology effectively. Muslim family education is not just about providing information about religion, but also about creating an environment that supports the spiritual, moral and social growth of family members. Parents play an important role as role models in practicing Islamic values so that children can internalize the teachings in their lives. This article tries to offer a perspective on how Islamic family education prepares the Islamic generation in the digital era.

Keywords: Education, Muslim Family, Digital Era

Introduction

Education is a significant consider the improvement of a country. Mechanical improvements have fundamentally impacted the manner in which we learn and show in the time of digitalization. In this way, training should adjust to these changes. One field of instruction that must likewise adjust to the time of digitalization is Islamic schooling. The exploration results show that the use of Islamic schooling in the time of digitalization can increment understudy learning adequacy. This should be visible from the experimental outcomes which show an expansion in understudy scores in the wake of executing Islamic schooling in the digitalization period. Aside from that, the overview results likewise show that understudies are more keen on advancing by using innovation. In any case, it ought to be recalled that the utilization of innovation in training likewise has adverse consequences, like reliance on innovation and absence of social collaboration. In this manner, there is a requirement for oversight and guideline by the school in the utilization of innovation so it doesn't cause adverse consequences.

Islamic religious education always goes hand in hand with the life of a Muslim. As the nature of life is dynamic, Islamic religious education must try to balance it. The substance of Islamic religious education has not changed, namely in the aspects of sharia, tariqat, nature and ma'rifat. However, the strategy for achieving Islamic values can be adapted to current developments without abandoning the good traditions that have been built for a long time. Islamic religious education is needed to get closer to Allah SWT. family, school and community which are intermediaries for a Muslim in developing his religious potential. Muhammad Athiyh Al-Abrasyi in his book Moh. Roqib stated that the aim of Islamic religious education is to form noble morals, prepare for the afterlife, prepare for sustenance, foster a scientific spirit, and prepare for professionalism. All of these goals lead to increasing a person's added value both quantitatively and qualitatively. (Nisrofah, 2023)

The digital era, which has now become a part of people's daily lives, especially the younger generation, will indeed change lifestyles. Including learning patterns and information dissemination patterns. The era of paper is slowly but surely being shifted. When digital dictionaries can be obtained easily and can be accessed via applications on gadgets. Apart from that, little by little, magazines, books and even newspapers are being replaced by digital versions. Scientific journals, which are usually expensive because of the large number of paper copies, are now switching to digital format. Likewise, most libraries will subscribe to online journals because they are cheap and take up less space. Almost all newspapers now have an online version. Textbooks have also started to go digital. When this happens, the dissemination of information is actually carried out through the digitization of new versions of information.

The world of information technology which offers a variety of conveniences with a culture of automation, on the one hand offers benefits to humans, but on the other hand it also causes a lot of harm to humans themselves. Many jobs that previously were very dependent on other people, required a lot of time, a lot of energy and excellent physical abilities, with the presence of digital systems or devices that offer completely automated solutions, this dependence can be reduced. This convenience is increasingly forming a new culture, namely instant and individualistic culture. Other realities which are also serious problems in this digital era can be found in cyberspace, such as the spread of hoax news, cyber bullying, hate speech, online prostitution, sexual exploitation and pornography, child trafficking and so on. Even though it cannot be denied that children today spend a lot of their time with digital media.

Based on the description above, the main problem in this article is the Role of Muslim Family Education in the Digital Era. And this problem then becomes a reference in formulating the main problem that will be presented, namely the urgency of Muslim family education in the digital era.

Theoretical

1. *Education* (Pendidikan)

One area that is a benchmark for a nation's progress is education. The world of education is one of the most rational paths towards an advanced future (Choirul Muna, et al: 2022). Whenever the issue of the nature of schooling in Indonesia (remembering Islamic training for Indonesia) is in every case fiercely examined. Factors causing variations in schooling quality in Indonesia. To start with, instructive action methodologies and info yield examination utilized in public training systems and execution are not applied in every case. Second, its execution in public training is regulatory centralism, so the assurance of madrasas as schooling suppliers is exceptionally subject to administrative choices which are long haul in nature and as a rule struggle with territorial circumstances. (Suriyati, et al: 2023).

Schooling is completed to foster all parts of the human character, and that implies the most common way of changing the mentalities and conduct of an individual or gathering with an end goal to develop people through educating and preparing endeavors, both physical and otherworldly perspectives. (Hasbi Siddik: 2022). Among the dynamic aspects of Islam is education which is then called Islamic Education. Throughout its history, the formulation of the concept and implementation of Islamic education has been influenced by social changes in various loci of space and time through which it has passed. Islam is a religion of da'wah, meaning that Islam urges its followers to continuously carry out da'wah operations. The development of Muslims cannot be separated from the da'wah activities carried out by the community/religious leaders in supporting the civilization of their lives; As a result, many people always face various problems that arise either directly or indirectly from the people who are the targets of da'wah; These problems were then added to the challenges of the current global era (Salsabila in Tugiah et al: 2022).

Globalization and digitalization influence all areas of training, including strict instruction. Perhaps of the greatest change at present felt is the impact of digitalization and advances in data and correspondence innovation that have radically made progress with an individual's propensities and decisions in seeing things. (M. Ryzki Wiryawan: 2022). Etymologically, Islamic education comes from the Arabic word "at-Tarbiyah" with the verb "*rabba*". The word for "teaching" in Arabic is "*at-Ta'lim*", with the verb "*Allama*". The Arabic language for education and teachings is "*Tarbiyah wa Ta'lim*" (Rahman Afandi: 2018). Islamic education can be interpreted in various ways, including Islamic education according to Islam, Islamic education in Islam, and Islamic religious education. The term Islamic education is understood in three ways: first, it is socio-historical, second, it is more normative, and third, it is more process-oriented in teaching Islamic religious teachings. (Defnaldi, et al: 2023). While the basis of Islamic education from a philosophical perspective is the formation of noble morals, Islam stipulates that moral education is the soul of Islamic education. In this way, the aim of Islamic Education will have a big impact on the formation of the personality and morals of each individual, so indirectly with such a big goal, Islamic Religious Education should not be taken lightly and only considered as a trivial lesson (Firman Mansir: 2022).

2. *Moslem Family Education* (Pendidikan Keluarga Muslim)

In Islam, family is known as usrah, nashl, ali, and nasb. Families are shaped through posterity (kids, grandkids), marriage (spouse, wife), breastfeeding, and autonomy. According to an anthropological perspective, the family is the littlest social unit of people, a social substance that has a spot to live and is portrayed by financial participation, improvement, instruction, security, care, and so forth. (Abdul Mujib in Abdul Rahman: 2023). Thus, it can be said that the family is a subsystem that influences the life and development of human character (Afifuddin: 2022).

Muslim family education is a process of character formation and Islamic religious values carried out by family members in the home environment. It involves the efforts of parents or guardians to teach and guide their children to understand Islamic teachings well and practice them in everyday life. Muslim family education is a process of character formation and Islamic religious values carried out by family members in the home environment. It involves the efforts of parents or guardians to teach and guide their children to understand Islamic teachings well and practice them in everyday life. Muslim family education covers various aspects, including: (Zahrotunnisa, 2023)

a. Religious Education: Conveying Islamic teachings, such as belief in Allah as the Almighty God, understanding duty and the afterlife, and teaching about the Prophet Muhammad as the messenger of Allah. Religious education also includes teaching the Koran, Hadith, and Islamic history.

b. Worship and Rituals: Teaching and familiarizing family members with performing religious services, such as praying, fasting during Ramadan, paying zakat, paying zakat, and performing the Hajj if able. Parents should set an example in carrying out worship and stimulate children's participation in their performance.

c. Morals and Ethics: Teaches Islamic moral and ethical values, such as honesty, compassion, patience, mutual help, and respect for fellow human beings. This helps shape good character and appropriate behavior in society.

d. Family Education: Teaches about the rights and responsibilities of family members, the importance of good communication, mutual understanding, and providing support and affection for each other.

e. Personal Development: Encourages personal development through learning, reading, striving to achieve goals, and honing skills in accordance with Islamic principles.

f. Tolerance and Acceptance: Teaches the importance of tolerance for differences in society, including tolerance for other people's beliefs and cultures.

g. Self-Control: Guiding family members in controlling emotions and desires so as not to fall into harmful actions.

h. Understanding the Secular and Religious World: Teaches how to harmonize life in the secular world with Islamic religious values, so that you can live a balanced and beneficial life for yourself and society.

Apart from that, to form and develop a strong character, a strong foundation is needed from an early age. Early education in the feeling of schooling educated or given to kids. The main fundamental instruction that should be educated and given to youngsters is aqidah schooling, strict training and moral instruction. (Doli Witro, 2019)

a. Creed Education

b. Religious Education

c. Moral Education

The three kinds of training above are a brought together structure that can't be isolated from one another. Every one of the three should be completed well together so that youngsters' instructive objectives can be accomplished. Assuming instructive objectives are accomplished, it is trusted that youngsters will be shaped who comprehend and understand Islamic qualities and apply them in regular day to day existence.

3. **Digital Era**

The digital era is an era of technological development that has brought major changes to the world. It is increasingly easier for people to obtain information in various ways and can freely enjoy the various possibilities that digital technology has. Apart from its many benefits, negative impacts also emerge as threats. Crime becomes easier, online games can damage the mindset of the younger generation, pornography and copyright violations are easy to commit, etc. (Hadiarni & Mariah, 2018). All areas of life have taken advantage of the digitalization era to support their operations. Digitalization aims to increase the efficiency and effectiveness of the industrial world. In this way, all available time and resources can be optimized to gain greater profits. Technological advances make it easier for everyone to complete their work. In addition, technological advances can increase the acceleration of information dissemination. As a result, everyone can access any information they want easily and quickly. On the other hand, technological advances are a challenge for Islamic religious education. Social reality shows that Islamic values that are built and taught by families and educators show a shift in a negative direction (Nisrofah, 2023).

Riri Zahra (In Ani :2023) explained the many benefits and positives of digital technology, including: helping the learning process, building creativity, facilitating communication, encouraging business growth, streamlining public services, and even bringing together various social movements easily and quickly. Technology makes everything easier and faster. However, apart from the many benefits and positives, the digital era also has negative sides such as: decreased learning achievement due to excessive use, limiting physical activity needed for children's growth and development, hampering the development of children's social and language skills due to the early introduction of gadgets (especially under 2 years), brain development is not optimal due to unbalanced development, stimulation, eye health problems (screen time should be limited to a maximum of 2 hours per day), concentration problems, sleep problems, insufficient amount of sleep and sleep quality (due to the content of the program), no there is privacy, allowing the collection of personal data, child

predators, cyber bullying, and so on and issues of pornography, violence, or instilling negative values. (lia dwi jayanti, 2020; Zahrotunnisa, 2023)

Methodology

This research is library research that uses qualitative methods with thematic methods, for example collecting journals, books or other documents that discuss Muslim family education in the digital era. Primary data in this research comes from journals and books related to the dynamics of Muslim family education in the digital era, while secondary data in this research is everything that is relevant to the title of this research, with the hope of finding a comprehensive understanding of Muslim family education in digital era. The data collection method is related and continuous with the research object to be studied. After all the data is collected, it is then processed by editing, organizing and finding research results. Meanwhile, the content analysis method is used for data analysis. This content analysis method is a research method that draws conclusions that can be replicated, uses valid data, and considers context.

Results and Discussion

1. Islamic Family Education

The family is the most basic social institution in order to produce human qualities. Until now, it is still a belief and hope that the family is very capable of being relied upon as an institution of moral resilience, morals al_karimah, the good and bad of a generation, is largely determined by the formation of individuals in a family. In QS At-Tahrim verse 6 it is explained that the family needs to be looked after, the family has the potential to create love.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ

اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

It means
O you who believe! Protect yourself and your family from the fire of hell whose fuel is   people   and stones; The guardians are rough and tough angels, who do not disobey Allah   in what He commands them and always do what they are told**.**

In fact, according to Law Number 20 of 2003, it is stated that the family is one of those responsible for education, alongside the community and government. The existence of parents as the main person responsible for instilling the most basic values before children enter the next community, because the family can be seen as an educational institution that is very vital for the continuity of education of the younger generation and for the development of the nation in general.

Helmawati (In Hadiarni: 2018) explained that parents, especially fathers as leaders and also as educators in the family, should be able to carry out their functions well. The functions of educators in the family that are often desired include: (Hadiarni & Mariah, 2018)

a. Function of Religion. This function is very closely related to educational, socialization and protective functions. This religious function is carried out through the cultivation of belief values in the form of faith and piety. The

instillation of these values is taught to family members through an invitation to always carry out the commands of God Almighty and stay away from His prohibitions. This learning can be done by parents as educators through habituation and example to children.

b. Biological Function: Biological function in family education is the function of fulfilling basic needs in the family to maintain survival. The husband, who also plays the role of father and head of the family, has the obligation to earn a living to fulfill basic needs which include the need for food, clothing and shelter. The wife or mother is also obliged to carry out her function as a companion and manage the things entrusted to her.

c. Economic function: This function is related to managing the income earned to meet family needs. For this, a husband or father should have sufficient income to meet the family's needs and have the ability to supervise its use well. A wife who is also a mother should be able to manage the finances handed over by her husband. He should be able to prioritize priority needs in the family so that the existing income will be able to meet the family's living needs.

d. Function of affection. This function explains how each family member loves each other. Husbands should shower love on their wives and children. The love given is not only in the form of material things but in the form of attention, warm togetherness as a family, motivating and supporting each other for the common good. This affection is not determined by quantity, but is very much determined by quality. For this reason, parents have quality time with their family members in between their busy schedules,

e. Protection function, this function describes how fellow family members protect each other. The father as the head of the family should protect his wife and children from various threats that would harm them. Both direct and indirect threats.

f. Function of education: The family is the first and main place of education for children. It is from the family that children begin to learn many things, especially values, beliefs, morals, learning to speak, recognizing letters, numbers and socializing. Children learn from their parents by seeing, hearing, and doing what their parents say or do.

g. Child socialization function. This function explains that humans, apart from being individual creatures, are also social creatures who cannot live alone to fulfill their daily needs. From an early age, children are taught to be able to listen, appreciate and respect other people, and care about the environment around them. Children are also taught to be honest, help each other, love each other and be responsible.

h. Recreational function: Recreation is entertainment that is good for the soul and mind, which can refresh the mind, soothe the soul, and bring family ties closer together.

Therefore, education in the family is an important aspect in shaping a person's behavior. Therefore, education in the family is an important aspect in shaping a person's behavior. Reality and the instructive interaction will likewise decide great outcomes. So instruction is a bound together framework that is interconnected with one another and needs one another. Along these lines, its capability will be felt. Training is an interaction, not an unconstrained movement that happens only a single time. As a cycle, the pith of instruction is a progression of customized, coordinated and ceaseless exercises. There are different parts that assume a part in supporting the execution of instructive exercises really and effectively. These parts are interconnected and rely upon one another. Consequently, the approach establishment or structure is the key establishment in the I nstructive cycle which can decide the degree of the advantages of training and where to take them. (Astuti & Afandi, 2023)

1. **Digital Era**

The computerized time is a condition where people can uninhibitedly do different longings, one of which is precise and quick data. Somebody who is accustomed to utilizing advanced applications will cause their reality to feel extremely deserted. Everybody necessities to dominate the universe of innovation to get the information they need (Yeri:2021). Islamic education is shifting or transforming into paradigms, methods and strategies for developing Islamic religious education to be contemporary and in line with digital developments (Ahmad Hariyadi, et al: 2023). Islamic Religious Education is an essential piece of the schooling system, and alongside mechanical advancements in the computerized period, topical learning approaches are turning out to be progressively significant. (Erik Novianto and Nurul Hidayat: 2023).

Digital technology has positive and negative impacts on children's growth and development. Parents have a big responsibility in utilizing digital technology to teach religious values to children. It is hoped that parental supervision and limiting the use of digital technology for children can minimize the negative impacts that digitalization can cause. The significant job of Muslim family schooling in the computerized period in setting up the Muslim age to confront contemporary difficulties. This is accomplished through internet based strict training, carrying out proper limitations on innovation access, and giving oversight. Moreover, Muslim family training centers around fortifying Islamic character, encouraging computerized mindfulness, and building positive parental good examples. In general, Muslim family training in the advanced time can possibly offer more extensive admittance to strict information, cultivate further comprehension, and support more dynamic contribution in strict practices. By carrying out these systems, families can all the more likely explore the advanced world while keeping up with Islamic qualities and standards.

Conclusion

Islamic strict training in the family in the advanced age is vital to give, because it is the reason for kids in acting, talking and acting. Kids brought into the world in the Alpha Age are as of now acquainted with contraptions or advanced gadgets so guardians should know the model for bringing their youngsters up in the Alpha Age. , with the goal that kids can act astutely and not go too far while utilizing the web. The difficulties of Islamic strict training in the family, which should be perceived, are the necessities of youngsters, the requirements of kids' play potential, and the requirements of youngsters' socialization. Since schooling is a cycle, a clear idea is required. The idea is obviously founded on the Koran and hadith, so with this concept the schooling gave will be more engaged and in accordance with current turns of events. If essential, make a pointer that expresses that our kid has made improves (the marker can be made by the guardians concerned). Since at teachers have little command over their understudies, perhaps something like 8 hours and that is the most extreme category. So guardians must keep on building character/teach kids. Subsequently, guardians' means or activities in giving Islamic strict schooling in the family environment should be really engraved in the kid's heart. Thus, to understand this, the elements of the Islamic family should be done well, to make a millennial age that is controlled in adjusting to the times.

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