

Transformation of Muslim Family Education in the Digital Era: From Traditional to Modern

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Abstract

Education in the context of the Muslim family, focuses on the principles of Islamic religious sharia. *tsawabit*, which is something that remains in the religion of Islam that must not change at any time, but at the same time there is a *mutaghayyirat* nature that is flexible and dynamic. In the education of Muslim families in the Digital Era, it is important that there is dynamism with the times but still in accordance with the principles of Islamic religious law. Modernization is not something substantial to oppose if it is still in accordance with the tenets of Islamic teachings. The family is the smallest element of society that has a great role in the formation of the nation. Parents have an important role in family education and become the initial foundation for character and religious education. Parents in the modern era partly consider the education obtained by children in school to be sufficient so that they pay less attention to education, especially religious education in the family environment. This paper aims to explain and identify the forms of transformation of Muslim family education in the Digital Era, from traditional to modern that utilize digital technology.

Introduction Section

Education in the context of the Muslim family should be based on Islamic law, which refers to laws or principles that are constant and unchanging. It is important to remember that, family education must remain committed to something *tsawabit*, something that remains in Islam must not change at any time, but at the same time, in a thing that is *mutaghayyirat*, flexible and dynamic, it is important that there must be adjustments to the times. Something that *tsawabit* includes the purpose of having a family *maqasid* nikah then the basic principles in family education, as for *mutaghayyirat* such as *infrastructure for communication, media, and so on, especially in relation to technology in the digital era is something mutaghayyirat*. And that applying *tsawabit* in everyday life does not mean ruling out *mutaghayyirat*, or aspects of Sharia law that can change or adapt depending on the context and situation. Both are important and complementary in the practice of a Muslim's daily life so that they can be applied in various situations and conditions.

Modernization is not something substantial to oppose if it is still in accordance with the tenets of Islamic teachings. Because Islam is a universal religion that will not shackle people to progress, but must be guided by the principles of Islam. In Islam which is not allowed for westernization, the essence of modernization then becomes essential and in line with the principles of Islam religion and encourages Muslims to be critical and abandon *taqlid*. Thus, modernization is not essentially an essence that contradicts the basic tenets of Islam [1].

Muslim family education can be a source of inspiration for every family unit, if we talk about the family, then the family is the smallest unit in society that plays a big role in the formation of the identity of a nation. The formation of a family through marriage or other relationships as mentioned in the Qur'anic verse, "makes you nations and tribes" (Qur'an, surah Al-Hujurat [49]: 13). A quality family is formed through the basis of obedience and devotion to Allah *Subhanahu wa Ta'ala* and the manifestation of this obedience and devotion is reflected in the realization of the concept of *Samawa* (Sakinah, *Mawadah*, and *Warahmah*) in a serene, harmonious, and loving family or in accordance with the guidance of the Qur'an and the Sunnah of the Prophet Muhammad *Shalallahu'alaihi wa Sallam* It is the dream of every Muslim married couple in a household [2]. As stated in the Qur'anic verse, "He created pairs for you of your own kind, so that you might be inclined and at ease to them, and He made between you affection and affection" (Qur'an, surah Ar-Rum [30]: 21) [3].

The family is a society formed as a result of marriage based on mutual recognition between a man and a woman, based on love and affection [4]. Harmony and peace in the family in the Qur'an has a mandate from Allah *Subhanahu wa Ta'ala*, this brings the concept of *family Sakinah, Mawadah, Warahmah* contained in (Qur'an, surah Ar-Rum [30]: 21).

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the family should cover and complement each other, such as the clothes worn, how husband and wife should cover all the shortcomings of each other (Quran, surah Al-Baqarah [1]: 187), and harmony in the family is embedded in faith, piety, and obedience to Allah *Subhanahu wa Ta'ala* in his education so that the family is spared from hellfire. (Quran, surah Al-Anfal [8]: 27-28)

One example that illustrates this is Luqmân Al-Hakîm, a figure whose name is immortalized in a surah in the Qur'an. Although according to most scholars, Luqmân was neither a Prophet nor an Apostle, yet his wisdom and messages remain relevant and inspiring [5]. Luqmân, the wise father, gave some important advice to his son that has been recorded in the Qur'an. As mentioned by Ibn Kathir, "These wisdom-laden exhortations of Luqmân have been told by Allah to be exemplified and practiced by mankind" (Tafsir Ibn Kathir: 3/445) [6]. The purpose of education stated in the verses of the Qur'an and hadith can be used as a guide to assess the success of the current educational process in which the education of the Muslim family does not only pay attention to aspects of the world alone, but also takes into account the Hereafter, where every action is judged in terms of its good or bad.

The role of parents has great significance in family education and is a fundamental basis for the formation of religious character and values. In an Arabic poem it is stated, "*Al-um madrasatul ula*" which means mother is the first school for her child. If this role is carefully prepared, it is comparable to preparing the foundation for forming a quality nation. This underscores the contribution of parents in the education of Muslim families to form a superior generation. Not only that, when parents are active in guarding, caring, protecting, and responsible in educating children so that they can grow and develop properly, they are also reminded by religious teachings, "Keep yourself and your family from hellfire" (Qur'an, surah At-Tahrim [66]: 6). This instruction is especially addressed to parents, especially the head of the family.

Muslim family education is an essential need for every Muslim because through this family education, individuals can form a generation of people who believe, are devoted to Allah *Subhanahu wa Ta'ala*, and have noble morals. Realizing the urgency of Muslim family education, in this Digital Era, family education needs to undergo a transformation that starts from the smallest unit of a nation, namely the family. Along with the times, Muslim family education has undergone significant changes in the modern era from the side of parents, some parents tend to assume that the education received by children in school is sufficient, so that religious education in the family environment often receives less attention. A hadith of the Prophet Muhammad (*peace and blessings of Allah be upon him*) reminds us of the importance of family education by stating, "It is his father and mother who make Jews, Christians or Magi" (HR. Muslim).

This journal aims to explain and identify changes in the form of Muslim family education in the Digital Era, from traditional to modern by utilizing digital technology. With this analysis, it is expected to provide a deep understanding of the phenomenon of transforming Muslim family education and open discussions on appropriate solutions to overcome the challenges of the times. In addition, this paper also seeks to provide accurate and objective information about the education of Muslim families.

Method

Data collection techniques through documentation, namely by analyzing literature in accordance with the research theme such as books, journals, and other trusted articles. Then after the data is collected, researchers carry out analysis techniques through sorting by reading critically and making continuous comparisons with every information or educational data of Muslim families in the Digital Era found (Danuri & Maisaroh, 2019). Meanwhile, the data analysis technique in this study adopts the content analysis method, which is a research data analysis technique to produce reliable and valid inferences and prevent miscommunication by paying attention to the context (Bungin, 2012, p. 163). This research utilizes the method (library research), where data is sourced from literature (journals, books, and tafsir) that are relevant to a Muslim's view of family education, as well as the transformation that occurs in Muslim family education in the Digital Era, from traditional to modern. Literature study techniques are used as a way of collecting data by conducting studies or studies of various sources such as books, literature, notes, and reports related to the research problem to be solved (Nazir, 2009, p. 27).

Result and Discussions

The Muslim Family

"Family" is a word that has deep and varied meanings. According to the Big Indonesian Dictionary (KBBI), a family can be interpreted as a unit consisting of a mother, father, and children who live together in one house. However, this definition can be broader, encompassing all people who live in one house and are dependents. Family can also refer to relatives or relatives, creating a wider support network. In society, the family is considered a very basic unit of kinship, laying the foundation for a larger social structure. There are several terms related to "family", such as "batih family", which only consists of husbands, wives, and their children (KBBI, 2023). When we talk about "family", we are talking about more than just people living together. We are talking about the bonds, support, and structures that make up our society. Family can be interpreted in 2 ways: First, in a broad sociological sense, family includes all parties with the same lineage and blood relationship so it is not limited to "surname" [7].

The family is an important primary group in society. The family is a group formed from the relationship of man and woman, which lasts a long time to create and raise children. So the family in its pure form is a social unity consisting of husband and wife and immature children. This unit has certain properties that are the same, everywhere in the unit of human society (Hartono, 1990).

The family has an important role for individuals in shaping the basis and characteristics of their personality. The family represents noble values such as strong faith in God, sacrifice, willingness to sacrifice for the common good, love of goodness, faithfulness, and others. With these values, families can assist individuals in finding their own identity. In the context of religious education, the family provides various aspects such as Islamic religious education, worship education in Islam, basic Islamic teachings, learning to read the Qur'an, and morality education in Islam [8].

Muslim families often face forms of identity crisis, faced in the Digital Age with the need to hold on to tradition, while at the same time adjusting to modernity. Those in raising their families in this global era have experienced a struggle between the necessity of holding tradition on the one hand, and the demands of following modernity. The Muslim family is essentially an Islamic society. Within the Muslim family is contained a religious concept (al-mafhûm al-dîni), namely that family members are bound by a religious bond to embody a noble personality (al-shakhsiyyât al-sawiyyah) [9].

The term "Muslim family" refers to a family that practices Islam well. The Muslim family is formed of people who believe in Allah and His Messenger, understand good monotheism by performing worship, and obey the ethical and moral rules described in the Qur'an and Sunnah. Muslim families also carry out various Islamic activities, such as praying five times a day, fasting in Ramadan, performing zakat (almsgiving), and performing Hajj if able and others. In the Muslim family, there is a strong emphasis on values such as compassion, respect, and the responsibility to cultivate good morals and morals in accordance with the teachings of Islam in daily life. In addition, they also seek to blend the teachings of Islam with the challenges and opportunities of the modern era, including education and technology. Muslim families can come from different tribes, cultures, and countries, but they are united in their belief in the teachings of Islam as a guide to life. The family plays an important role as the main source of religious and moral education [10].

The Muslim family is part of a society that undergoes a transformation from traditional culture to one that thinks critically, understands science and technology, but still maintains religious values, faith and devotion to Allah *Subhanahu wa Ta'ala*. The two aspects are not contradictory, but complementary, mutually enriching and limiting. Thus, balanced individuals emerged, namely those who obtained and developed knowledge and remained devoted to Allah *Subhanahu wa Ta'ala* [11].

The Muslim Family Education

Family Education from the perspective of the Quran is not limited to giving rewards and punishments (*fanishment*). But it needs to be followed by love (*mahabbah*), help (*Ta'awun*), togetherness (*musawah*), and brotherhood (*muakkkah*). These concepts are no longer social concepts, but have become educational concepts in the family [12]. Education that must be taught in Muslim families from an early age is religious education and is the obligation of parents in providing education. Family education plays an important role as the foundation of continuing education. Currently, technological development is very rapid, this has positive and negative impacts, especially in the realm of family education [13]. Today we are facing the problem of lack of closeness between child and parent. Especially the fathers. Many "mute fathers" can't get along with their children. Communication is rare. There is no understanding of each other, even talking to each other is difficult. This is the source of many conflicts. Even though in this era it is very easy to communicate with each other between families through gadgets. Whereas if we follow the example of the Prophet *Shalallahu'alaihi wa sallam*, we will see how close the Exemplar is to his children and grandchildren. There were so many moments of intimacy with them. And that closeness is maintained from childhood to adulthood.

Family education, according to the Qur'an and Hadith, is defined as an educational process based on Islamic aqidah values, including education for husbands, wives, parents, and children. This process is based on basic principles such as compassion, democracy, patience, independence, humanity, and discipline. The conception stage is also very important in starting family life, including in choosing a partner, getting married, and living a conjugal relationship in accordance with Islamic teachings [14].

As in the hadith 'Ali bin Abi Talib narrated by Imam Bukhari, that Fatimah *Radhiyallahu 'anha* once complained and complained to the Messenger of Allah when her hands were cut and calloused because of frequent grinding of wheat. He also asked for a *khodim* (helper). You can imagine how close the Prophet was to Fatimah, until when Fatimah experienced family (financial) problems, she did not hesitate to open up and confide directly to her father. Even though Fatimah is an adult and married. Something that rarely happens in today's era. Either because of embarrassment or indeed the absence of closeness.

One thing that needs to be realized, that to establish a close relationship, it is necessary to engineer it from an early age. Such as by inviting to chat while the child is still in the womb (*prenatal education*), playing or traveling together, attending and giving gifts on his special day, listening to each other's recitation or memorization of the Qur'an, and of course praying sincerely for him. Everything can be adjusted to the *marhalah numuw* (development stage) of our child. There is one more simple way that fathers need to try to do with him. This is an attempt to engineer closeness for toddlers.

When you have time to hold it, try stopping by the large glass in your home. Stop for a while and hug her tightly. At that time, he will feel closeness more than usual. Not only his skin that feels the warmth of our body, but his sense of sight will also witness that we are very attached to him. Because the more five senses involved, the more closeness will be firmly established. When looking in the mirror with him, we can fill it with ngaji, bernasyid, or style together. Effective communication formed in the family environment between children and parents from an early age will create a relationship full of affection and harmony. Fostering communication between parents and early childhood is certainly different from adolescents or other adults. The methods used by early childhood are usually simple, imaginative, creative, and expressive. Therefore, parents must be able to adjust the way they communicate [15]. Don't forget to lead him to read a prayer offered in the mirror, "*Allahumma kamaa hassanta kholqi fahassin khuluqi*". O God, as thou hast made good my creation, so be good in my morals.

The rapid advancement of digital technology today shows that we have entered a new era, namely the digital era. In this era, every individual has the ability to access, provide, disseminate, communicate, and participate in various online activities. Information technology provides many conveniences through the automation process, providing benefits to humans in various aspects. However, this also carries potential risks for individuals. Therefore, education in Muslim families has an important role to play in shaping ethical, strong, and wise children with a strong Islamic identity, who are able to navigate and utilize technology effectively [16].

As a Muslim in this era, his role was very significant in family education. There have been changes in family education related to social life and society, especially along with the current globalization and digital advancement. Education itself is a process of transferring knowledge from educators to the next generation of knowledge (Rohimin, 2019). In an effort to form a family, the family is able to provide tranquility, tranquility, and peace based on faith, piety, and the best application of the Rabbi's divine law. The character of Muslims as depicted in history, becomes an important lesson that can be taken into consideration in seeing the relationship between Islamic Education applied in the family environment, as well as formal and non-formal education [17].

There are similarities in the perspective of Muslim education and general family education, especially in terms of moral and moral education, socio-cultural aspects, and the role of parents. A Muslim is expected not only to practice religion formally, but also to understand and adapt to moral and ethical values in society. The role of parents in guiding and educating children also has a central role in both perspectives of education.

In the context of Islamic education, the Muslim family adheres to the principle of individual and social observance that encourages one to obey and apply the teachings of Islam thoroughly in personal and communal life. As part of their responsibility, parents are expected to provide formal and non-formal education that includes religious knowledge, science, and morals, as an effort to protect them from the wrath of Allah SWT. Therefore, happiness in the family can be interpreted as the attention of parents in instilling strong religious values, including faith, taqwa, and tawakal to Allah SWT, which are then manifested in the practice of daily life.[18]

Muslim family education is a process of instilling Islamic principles and characters carried out by family members within the scope of the household. This process involves the role of parents in educating and nurturing their children to have a deep understanding of the teachings of Islam and apply them in everyday life. Muslim family education includes a variety of elements, including:

1. Religious Education: Teaches Islamic teachings, such as belief in Allah *Subhanahu wa Ta'ala*, understanding of obligations and life after death, and teaches about Prophet Muhammad *Shalallahu'alaihi wa Sallam* as a messenger of Allah. It also includes the teachings of the Quran, Hadith, and Islamic history.
2. Worship and Rituals: Teach and familiarize family members to perform worship, such as praying, fasting Ramadan, paying zakat, and performing Hajj if possible. Parents should set an example in performing worship and stimulate children's participation in its implementation.
3. Morals and Ethics: Teaches Islamic moral and ethical values, such as honesty, compassion, patience, helpfulness, and respect for fellow human beings. It helps to form good character and appropriate behavior in society.
4. 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.
5. Personal Development: Encourages personal development through learning, reading, striving to achieve goals, and honing skills in accordance with Islamic principles.
6. Tolerance and Acceptance: Teaches the importance of tolerance for differences in society, including tolerance for the beliefs and cultures of others.
7. Self-Control: Guiding family members in controlling their emotions and passions so that they do not fall into harmful actions.
8. Understanding the Secular World and Religion: Teaching about how to align life in the secular world with Islamic religious values, so as to live a balanced and beneficial life for oneself and society.

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 an example in practicing Islamic values so that children can internalize these teachings in their lives. The process of internalizing the value of Islamic education in the family is a process of transferring externally controlled behavior into internally controlled

behavior through the process of habituation. With the inductive method, parents emphasize understanding rather than coercion by focusing the child's attention on the consequences that occur on himself, others, and the environment [19].

The family as one of the first learning centers for early childhood, the family as a place or *setting* of development. In today's Digital Age parents want to incorporate technology into their children's daily learning and teaching. And if it happens irregularly and parental supervision then the constant use of technology can cause children to become socially isolated [20].

Islamic education in the family forms children with Islamic spirit and social competence through positive role models and good advice. The family, as the smallest unit in society, plays an important role in the growth and development of the child. Through Islamic education, parents introduce the world to their children, guiding them not to get lost in life in this world or in the Hereafter [21].

Transformation of the Muslim Family Education in the Digital Era

According to the Big Indonesian Dictionary (KBBI), transformation means making changes to the shape, reducing, or rearranging elements. This means making changes to the base structure to the new structure by applying transformation rules. In this context, the transformation in question is digital transformation, which refers to the increased use of digital technology accompanied by cultural changes that occur. Therefore, this paper focuses more on cultural changes in the education system of Muslim families in today's Digital Era.

In Islam, we already understand the position of modernity, therefore it is necessary to realize that it is in accordance with the provisions derived from Islamic law (Asry, 2019). The concept of the Qur'an here is interpreted as a whole that contains knowledge where everything is covered and contains rules in the activities of the people's movement both related to *Khalīq*, *muamalah*, and all kinds of knowledge contained in it such as general science, religious science, social science, and others (Zain, 2020).

Education within the framework of the Muslim family should be rooted in Islamic Shari'a, which refers to fixed and unchanging laws or principles, while maintaining unchangeable religious values. It is important to remember that families must remain committed to something fixed (*tsawabit*) in Islamic education that must not change. However, along with that, there are things that are flexible and dynamic (*mutaghayyirat*) that are important to adapt to the times. *Tsawabit* includes the purpose of family (*maqasid nikah*) and basic principles in family and education. While *mutaghayyirat* can be in the form of facilities and infrastructure for communication, media, and others, especially those related to technology in the Digital Era.

Traditional Muslim family education usually relies only on books, direct lectures, and local resources as learning media. However, with the advancement of digital technology, family members can access Islamic learning information and resources from various online platforms, such as learning apps, learning videos, and websites that provide Islamic content. Traditional learning is often one-way, with information delivered by authoritative figures in the form of lectures. Learning methods can become more interactive and interesting through the use of technology. For example, virtual classrooms, online discussion forums, or game-based learning platforms to attract the attention of family members, especially children and adolescents.

Traditional progress evaluations are often conducted informally or through traditional tests. Digital learning platforms can provide tools to track the progress of family members, provide real-time feedback, and present data on achievements in Islamic religious learning. Communication between religious teachers and parents of a traditional nature may be limited by time and place. Communication can be easier and smoother with social media, instant messaging applications, or special communication platforms for parents and teachers in Islamic religious education. Traditional learning is usually limited to the local environment and physical resources. The use of social media and digital content can bring an understanding of Islam to a globalized world, allowing Muslim families to engage with the wider community and gain insights from multiple perspectives. It can be difficult to keep up with developments and changes in society and culture that are happening quickly. Muslim family education can more easily adapt to social and cultural changes through the use of technology that facilitates renewal and flexibility.

A Muslim family in the Digital Age is a Muslim family living amidst the rapid advancement of information and communication technology. The Digital Age has brought about major changes in the way Muslim families communicate, learn, worship, and interact with each other. Muslim families can easily access Islamic and religious learning resources through the internet, mobile apps, and online learning platforms. This allows them to improve their Islamic knowledge and access fatwas, Qur'anic exegesis, or Islamic studies from various scholars.

In addition, Islamic mobile apps and websites can help Muslim families manage their prayer times, such as reminding them of prayer times, providing guidance for fasting, or providing Islamic audio and video content. Then, Muslim families can use social media, instant messaging apps, and video calls to maintain communication between family members who may be separated by geographical distance. This allows them to share experiences, discuss religious issues, or celebrate important moments together virtually. As well, the use of technology in children's education is becoming more common. Muslim families can leverage Islamic apps and digital content to support their children's religious learning, providing interactive and engaging understanding.

Likewise, Islamic finance apps can assist Muslim families in managing their finances in accordance with sharia principles, including financial planning, expenditure monitoring, and zakat calculations. Then, Muslim families can engage in online communities that conform to Islamic values, forge friendships and gain support from the wider community. Then, parents can use technology to monitor and manage children's access to digital content, ensuring that their online experience is in line with family values and Islamic teachings. It is important to remember that although the Digital Age brings great benefits, it is also important to consider its impact and ensure that technology is used positively in accordance with the teachings of Islam. The success of Muslim families in the Digital Age depends on how they align Islamic values with modern technology to achieve a healthy balance in their daily lives. This transformation can help Muslim family education to remain relevant, interesting, and effective in conveying Islamic teachings amid the dynamics of modern life. It is important to integrate Islamic principles in a digital context without losing its essence and authenticity.

The transformation of Muslim family perspective education is inseparable from the role of Islamic religious education, which in the process grows and develops and must be in line with the times which become intellectual, spiritual, physical, social, ethical, aesthetic, and moral potential in an effort to overcome the problems of Islamic education in the current Digital Era. In addition, where now is the era of the industrial revolution 4.0, and schools or madrassas and universities must be able to adapt and integrate Islamic religious education with intellectual abilities in the field of technology. [22]

Impact on Society

How is the transformation happening to the Muslim family in general? When a person understands the theoretical concept of Muslim family education, then he will achieve ultimate success and success in fostering his household. The theoretical concept of Muslim family education does not get better than this elsewhere. The application of Muslim family education in daily life can have a significant positive impact on society. The education of Muslim families can create a balance of values in society by instilling Islamic ethics, morality, and principles.

Muslim family education can improve cohesion among family members, and create a family environment that is loving, respectful, and supportive. Children who receive education in Muslim families tend to have a strong character, as they are guided to understand and apply Islamic principles in their daily lives. Muslim family education can shape a more socially positive society, with community members caring for the welfare of others, helping others, and contributing positively to community life. The foundation of Islamic teachings can provide a spiritual foundation, developing resilience to the challenges and pressures of life. It covers how to deal with stress, manage conflict, and cope with difficulties.

Muslim families educated in the teachings of Islam contribute to social, humanitarian, and community-building activities. Through the education of Muslim families, communities can experience an increase in tolerance and understanding of various religious beliefs and practices. This can strengthen interfaith harmony in society. Proper Muslim family education can help develop women's role in the family and society, providing equal education and opportunities to participate actively. With the implementation of Muslim family education, society can experience improvements in various aspects of life, creating a more balanced, just, and moral environment. It is important to note that this implementation requires active involvement from family members, communities, and Islamic educational institutions to achieve significant impact.

It is necessary to educate and instill values such as the value of truth and goodness in accordance with the basis of Islam so that society is able to make technology a useful thing instead of producing *madharat*. the foundation of values based on Islamic principles. There are at least five values according to the Islamic perspective that must be instilled in individuals, namely faith and piety, morals, social responsibility, strong character, balance of academic and spiritual aspects [23].

Challenges and Solutions in Transformation of Muslim Family Education

The transformation of Muslim family education, especially in the digital context, is inseparable from a number of challenges. However, along with these challenges, there are workable solutions to ensure the education of Muslim families remains relevant and effective. Here are the challenges in transforming Muslim family education:

1. Excessive reliance on technology can result in social isolation, especially if family members prefer interaction with devices over others.
2. Not all digital content conforms to Islamic values, and there is a risk that exposure to inappropriate content can be problematic.
3. Lack of parental supervision in children's use of technology can lead to uncontrolled access to content that may not be appropriate.
4. Some parents may find it difficult or unmotivated to engage in their family's digital education.

The solutions that can be applied in answering the transformation of Muslim family education, namely:

1. Parents have the ability to sort and select apps, websites, and digital content that are in line with Islamic principles. They can set time limits for technology use, especially for children, and ensure a balance between technology use and outdoor activities, family activities, and in-person social interaction. One way is to integrate technology in education,

such as using online learning applications, e-learning platforms, mobile applications, Islamic websites, and other digital resources to support the teaching and learning process. In this way, Islamic values can be integrated in a digital context without losing the essence and authenticity of its teachings. Involving family members in the selection of digital content can also increase their awareness of these values.

2. Parents can provide digital education to their children about online ethics, potential dangers, and how to interact safely in cyberspace. Although modern educational methods were adopted, Muslim families retained Islamic principles in education. For example, choosing learning materials that are in accordance with Islamic teachings and using technology to learn religion, such as prayer reminder applications, digital Qur'an applications, Islamic finance applications and others.
3. Parents are encouraged to engage in digital education by utilizing online learning platforms, Islamic education apps, and other digital resources. Parents can use technology as a tool to teach Islamic values to their children. Families are encouraged to use social media wisely and positively, such as sharing Islamic content, disseminating useful information, and maintaining an online environment that supports Islamic values. It is important to create a balance between utilizing technology and safeguarding Islamic values in the transformation of Muslim family education. Awareness, education, and active participation of all family members can help overcome challenges and ensure that family education remains consistent with Islamic teachings.
4. Technology also facilitates better communication and collaboration between parents, children, and educators. For example, online communication platforms how technology facilitates communication between family members separated by geographical distance allow parents to engage more deeply in their child's education. Modern Muslim families show adaptation and flexibility in the face of changing times. They accept and utilize new technologies that can support education and learning, as long as it is in accordance with Islamic principles and values where the concepts of *tsawabit* (fixed things) and *mutaghayyirat* (flexible and dynamic things) in Islamic education, and how the two interact in the context of the digital age.

In this way, Muslim families can transform from traditional to modern, while still maintaining their identity and principles in the Digital Age. This transformation enables them to remain relevant and competitive in an increasingly global and connected society. This has brought major changes to the order of life which is used by many people, both children and adults. Everything that used to be done manually is now done entirely online so that it has a lot of positive impact on life today. However, the development of this technology has also had a negative impact. For children who are still unable to filter themselves in the use of technological sophistication and still need supervision and guidance from parents (Mariah, 2018)

Educating the millennial Muslim generation in the Digital Age can be started from the family environment, because the family is the first institution to teach the teachings of the religion adopted and social norms that apply in society. This industrial revolution brings many positive opportunities in everyday life, but in reality the millennial generation is not able to face this well. Many millennials are committing deviations, both moral crises and social crises. The millennial generation must have a strong mentality to face challenges in the future, which is equipped with faith in Allah *Subhanahu wa Ta'ala*. In addition, we can create a modern Islamic education environment where the Muslim generation must be able to use time well and productively for positive things, stick to Islamic teachings, maintain their Islamic identity, maintain the creed, and be free from westernized tendencies. Schools, communities and governments are responsible for educating the millennial Muslim generation in order to overcome challenges or problems that occur, especially in the millennial Muslim generation [24].

Conclusions

The education of the Muslim family should be based on Islamic sharia and consider the fixed (*tsawabit*) and dynamic (*mutaghayyirat*) aspects. Luqmân Al-Hakîm became an inspiring example in family education. The family, as the smallest unit in society, plays an important role in the formation of national identity and must be based on obedience and devotion to Allah. The educational objectives stated in the Qur'an can be a guide in assessing the success of the current educational process, especially in improving the quality of education of Muslim families in the Digital Age. Family education should pay attention to aspects of the world and the afterlife.

The role of parents is very important in family education and becomes the foundation in shaping religious character and values. An Arabic poem states that the mother is the first school for her child. If this role is well prepared, it is equivalent to preparing the foundation for forming a quality nation. Parents have a great contribution in the education of Muslim families to form a superior generation. In the modern era, Muslim family education underwent significant changes, changing from traditional to modern. Muslim family education is an important need for every Muslim because through this education, individuals can form a generation of people who believe, have piety, and noble morals. In this Digital Era, family education needs to undergo transformation.

The main essence is to create an empowered and strong generation in all lines of religion, the world, and the hereafter, and this requires preparation and educational processes that must be launched from an early age. It can't be done instantly. It is not enough just to provide them with savings, inheritance, and insurance. Instead of giving them fish that will run out in a few days, it is wiser to give them fishing gear that can be used to get as many fish as possible in the future.

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