

The Education of Children in an Islamic Family in the Digital Era

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Abstract

The rapid development of the times has significantly impacted all lines of life, including the family. This can be seen from technology development such as smartphones, televisions, computers, and others. Children in today's generation cannot be separated from the digital world, such as FB, Instagram, Twitter, WhatsApp, and others. All of these developments will not be separated from negative impacts, one example is the erosion of Islamic values in social circles, especially for children. Seeing this phenomenon, equipping a child with Islamic education or values is very important. So that it can reduce and even take advantage of the advancement of current technology. In addition to reducing the impact of the digital era, Islamic education also shapes children into righteous and righteous children. This article explains the impact of digitalization in education and how family education is in the digital era. In this article, the author tries to explain the impact that children receive in the digital era and how Islamic education is in the digital era. The research method in this article is qualitative, with a literature study approach. The purpose of this article is to discuss in full the positive and negative impacts of technological developments and explain how to educate children from the perspective of Islam.

Keywords: Education, Islamic Children, Digital Era.

Introduction

Children are the most special gift God gives married couples who must be grateful. This gratitude can be proven by educating, fostering, loving, loving, and providing proper education for them. In addition, parents are responsible for the children they foster, because indeed every child is born holy (fitrah), so it depends on what the parents want to make this childlike. This is by the Hadith of the Prophet PBUH: "Every child who is born into the world in a state of fitrah, then his parents are the ones who make them Jews, Christians or Magi." (HR Bukhari).

The first environment a child encounters when born into the world is the family environment. An individual will never be free from the influence of those closest to him. Therefore, the role of the family is very important to shape the individual. The influence of the family on individuals (children) is of many kinds, one of which is the influence on the nature of the child, the attitude of the child, the habits, and so on.

In addition to the family environment, the social environment also affects the growth and development of children. Starting from the play environment, learning environment, and social environment. All of that will affect the growth and development of children. According to Sukarti Ningsih (2015), in the past, children often filled their free time by spending time with other children. Moreover, the traditional games they play are very useful for children's growth and development, such as practicing creativity, increasing the solidarity of friends, and building trust between others.

But at this time, technologies are developing very quickly in the rapid development of the times. Change after change is emerging rapidly, and digital applications such as Whatsapp, Facebook, Twitter, Instagram, and so on are clear evidence of today's digital developments. The above also affects faster access to information, which causes a lot of news to be spread that is not clear about the truth. The reality is that children are closer to their gadgets than their parents. This is proven by the Indonesian Internet Service Providers Association (APJII) in 2017. APJII said that internet users in 2017 were 143.26 million people. This is equivalent to 54.68% of all Indonesian people.

The same thing also happens in the world of children. According to Wawan Setiawan, children today cannot be separated from technological items such as Mobile tablets, computers, and others (Setiawan, 2017). Indirectly, children will be affected by the spectacle or games they play. And the reality now is that there are a lot of children who are together more often. They are compared with their parents. A magazine called Swara Citra once reported that children around us spend 7.5 hours per day in front of televisions, computers, and Mobile phones (Swara, 2016). So, it is parents' role to educate their children in all aspects. So that children are not affected by the negative impact of today's digital world. However, providing education to children is not only the duty of a wife but also the duty of a father. Both must work

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together to provide education to children. As in the hadith of the Prophet PBUH, "The man is the leader in his family and will be held accountable for his leadership. And women are leaders in their homes and will be held accountable for their leadership." (HR. Bukhari and Muslim)

Method

The research method in this article is a qualitative approach using literature research as the methodology. The literature approach is a series of activities related to collecting library data, reading and taking notes, and managing research materials (Zed, 2008). In another sense, it is said that literature research is a research activity carried out by collecting information and data using various library sources such as reference books, previous research, articles, notes, and various journals related to problems that need to be solved (Sari et al. 2020). Literature-based research is a form of research that uses literature as the object of study. The object of study in this article focuses on the education of children of Islamic families in the digital era.

This research is qualitative research through a literature review. Research The process involves collecting primary and secondary sources (Darmalaksana, 2020). The main sources used in this article are books, research journals, and previous articles relevant to the discussion. After obtaining data and information suitable for research, descriptive analysis is used. Qualitative descriptive analysis involves analyzing, describing, and summarizing various conditions and situations from data collected. The data collected in this study are from literature findings related to problem research. Descriptive analysis means analyzing information obtained by collecting sources from books or journals and then explaining it descriptively as a result of its conclusions. This article describes the formulation of the research question, which is the purpose of the research.

Result and Discussion

Islamic Family Education in The Digital Era

Definition of sakinah family

The family is the most crucial and first educational forum. The closeness between parents and children is the foundation of family education. Because if family education is not based on the closeness between children and parents, then education will not be conveyed perfectly.

In the Great Dictionary of Indonesian (KBBI), the meaning of family is a basic kinship unit of a society with fathers, mothers, and children. The family is also called the smallest part of society based on legal marriage. This understanding was strengthened by Zakaria Lemat, who said that the family is the smallest group in the circle of society, in which there is at least a father and wife or a mother, husband, and children. The family is the unit that forms a society's gaze. The good and bad aspects of society are determined by the good and bad aspects of the family in it (Basir, 2019).

A good or happy family is popularly referred to among the community as family *sakinah*. In the Western view, the term happy family or *sakinah* is a family that has or enjoys all forms of material pleasure (Dr. Hasan Hj. Mohd Ali, 1993:15). However, this understanding is different from the Islamic view of the meaning of a happy family or *sakinah*. According to the Islamic view, a *sakinah* family is a family that receives the pleasure of Allah SWT. This is based on the Qur'an's postulation: "Allah is pleased with them, and they are pleased with Him, which is so, for those who fear Him." (Q.S Al-Bayyinah:8). Paizah Ismail said that a *sakinah* family is a family group consisting of husband and wife, stepchildren, and relatives all feel happy and happy about everything (Umar, 2023). Thus, a *sakinah* family is a family blessed by Allah SWT, which was formed based on the Qur'an and As-Sunnah to achieve happiness in this world and the hereafter.

Functions of family education

Children's education is important and an obligation for all family members, from fathers to mothers. However, the most important thing in a family education is education from parents to their children. Children are not just biological products; children are the hope of the ummah to build a better and more complete generation Al-Hawani, 1999).

The family is the foundation of a nation. A good nation consists of good families, and a fragile nation is a nation whose families are fragile and bad (Syahid, 1990). In Islam, children are a trust bestowed on Allah SWT who is obliged to be guided. And will be held accountable before Allah SWT. Allah explains this in Q.S At-Tahrim verse 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْجِبَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَتَعَلَّوْنَ مَا يُؤْمَرُونَ

“O you who believe! Protect yourself and your family from the fires of hell whose fuel is man and stone; the guardians are the rough and hard angels, who disobey God against what He commands them and always do what he commands.” (At-Tahrim:6)
 Allah also said in Q.S Al-Kahfi: 46,

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

“Wealth and children are the ornaments of the life of the world, but constant virtue is better rewarded on the side of your Lord and better to be hope.” (Al-Kahfi: 46)

From the two postulates above, it can be concluded that:

1. The decree from Allah to parents to educate their children and their families.
2. The obligation to educate children is a form of parental love for their children.

Parents are the first educators for their children because their parents are the first human beings they meet when they are firstborn. A child's view of living in this world depends on the education and guidance provided by his parents. Educating children requires a continuous process, and parents take the most dominant role in directing their children. This is by the hadith of the Prophet PBUH. Every child who is born into the world in a state of fitrah, then his parents are the ones who make them Jews, Christians or Magi" (HR Bukhari).

In the Marriage Law No. In 1974, Article 1 states that:

“Marriage/marriage is the bond of birth and mind of a man and woman as husband and wife to build a happy and prosperous household based on the one Godhead. Children born from marriage are legitimate children, and it is the right and responsibility of their parents to take care of and educate them as well as possible. The obligation to educate this child continues until the child is married or can stand alone” (Pemerintah Indonesia, 1974).

Helmawati mentioned the function of parents in family education, which must create a sense of harmony. The functions of education in the family are:

1. The function of religion is to inculcate the value of monotheism in family members through da'wah so that they can continue to do good deeds and leave evil. This process can be done through habituation and giving examples to children.
2. Biological Fusion is fulfilling basic needs, namely clothing, food, and board, all of which aim to maintain survival.
3. The function of economics is related to managing fund income for family needs. Here, the role of finding a source of income is that of the husband, and a wife should be able to manage the existing income.
4. The Affection function is a function that explains that each family member must love each other. This sense of affection will make the family harmonious. The meaning of affection here is not just material, but the meaning of affection broadly includes attention, togetherness, mutual help, and mutual support. For that affection to appear among family members, having time together or quality time with all family members is necessary.
5. The Protection Function means that each family member must protect the other. Fathers protect their wives and children from distress either directly or indirectly.
6. The function of education means that the family is the first madrasah for children, so here, children learn a lot, starting from ideology, brushes, morals, and how to speak, behave, and communicate with others. Children will emulate their parents in their attitudes, behaviors, and other ways. So, as parents, they should set a good example for their children.
7. The function of socialization is to explain that humans are social creatures who need others and cannot live alone. So, invite children to learn how to socialize well, such as listening to others, speaking well, behaving politely, honestly, and responsibly.
8. Recreational Function. This function means that a family needs to do activities to get closer to each other. It can be by going on vacation to the playground, walking in the park, or by other cars (Helmawati, 1024).

A father must indeed play a role in educating a child, but a mother is the one who has the most role in educating children. A mother is called a *madrasa tunal ula* or the first madrasah for a child. Ngalim Purwanto explained the role of mothers in educating children, namely (Purwanto, 1995):

1. Source of affection
2. Childcare and guidance
3. A place for the child to lean on
4. Leader at home
5. Child educator.

Definition of islamic education

We know three popular terms in Islamic education: Ta'lim, Ta'dib, and Tarbiyah. According to Al-Abrasyi in his book The Spirit of Al-Tarbuyah wa Al-Ta'lim He explained that tarbiyah is one of the efforts of a person or group to maximize helping children to live a happy, perfect life, have a good physique and good feelings, and can take advantage of their potential (Gani et al., 1993).

There are differences between the terms *Ta'lim*, *Ta'dib*, and *Tarbiyah*. According to al-Attas, the term *Ta'lim* means only teaching. At the same time, the term *Tarbiyah* has a very broad meaning. This is because the word *Tarbiyah* can be used for animals and plants, meaning maintenance, defending, and others. *Ta'dib* is not just a teaching, and this applies

only to humans. This term is often associated with the conditions of science and Islam, especially education (Langgulong, 2003).

It can be concluded that Islamic education includes cultivating Islamic religious values. This Islamic education must be taught from an early age, even when the child is still in the womb.

Definition of islamic education

Educating children in this digital age requires a huge effort compared to educating children in the past. Technological advances that cause child change and change children's education patterns. If, in the past, children were very close to their parents, then in this day and age, children are more likely to have their gadgets with them than their parents. They often tell stories on WhatsApp rather than telling their parents.

This child's education must start from us as early as possible, even in family education, starting when choosing a partner. This is by the Hadith of the Prophet PBUH: From Abi Hurairah RA, the Prophet PBUH said, "The woman was married for four things. Because of his wealth, fate, beauty, and religion. But of the four, the most important thing that must be of concern is the issue of religion. So, pay attention to his religion, and you will be saved." (HR. Bukhari Muslim) (Al-Mundziri, 1994).

In this hadith, it is clearly stated that the couple was married because of four things: their wealth, beauty/good looks, their offspring, and their religion. However, the Prophet PBUH told us to choose a partner based on his religion so that we can be saved. Shaykh al-Azhim Abad once said: Meaning *Fashfar Bidzaatid Diin* (So pay attention to the religion) that for people who have religion and good manners in choosing a partner, religious considerations should be the most important consideration.

In the book *7 Tips for Shalih Parents, "Making Children Disciplined and Happy,"* it is explained that pious parents who have a good religious foundation can educate their children to be good individuals as well. Righteous people will decorate their families with religious values. However, in reality, in the field of educating children, children must have extensive knowledge of how to educate children, especially in this digital era. The following are the steps to educate children to be pious children in the digital era:

1. Parent's Perspective

Parents' tolerance for children is important. This will affect parents' behavior towards children. So, if this point of view is wrong, the first thing that must be corrected or corrected is the parent's point of view towards the child. Some so many parents think that children are mini-adults. Or equate the behavior of children with adults. This is certainly wrong because children cannot be equated with adults. Example. Many parents love their children because it is very difficult for their children to be silent. Even parents have the heart to pinch their young children because of their difficult children. In this case, parents equate or treat children like mini-adults.

Parents must understand that their children are not miniature adults who can be treated as adults. Small children are small children, so treat them as they should. The Prophet recommended that at the age of 0-6 years, children be treated well, pampered, loved, and cherished with unlimited affection. At this age, it is strictly forbidden to do anything wrong with children, even if it is educational. This aims to make parents and children have emotional closeness (Andriyani, 2018).

Moreover, restraining children is wrong. "This is not allowed, this cannot be done". This causes children to find it difficult to develop themselves and eventually become a person who tends to be gloomy, lonely, and others. Parents must be able to distinguish between what is called discipline and what is called restraint, for example: if the child's time to play outside the house has run out and we, as parents, tell him to enter by holding the child (forcing the child in) but not by violence. So, it is called disciplining children in contrast to parents who do not permit children who want to play for dirty, dangerous, and other reasons, even though if the parents accompany the child, it will not be dangerous. So, this is called restraint.

2. Get Familiar with Children

Establishing familiarity with children is something that all parents must do. By establishing familiarity with the child, the child will receive the communication or message that parents want to convey more quickly. In contrast, parents unfamiliar with their children will be very busy communicating or conveying messages to their children, and it is not uncommon for children not to catch what their parents are saying.

Forming closeness is the same as being with children, not being close to children. In other words, parents are present, not just present, parents have a relationship or emotional closeness with the child built by togetherness. Many parents reason they cannot build closeness with their children because of work and other busyness.

Forming closeness with children is very necessary for all parents. For parents who are busy with their work, they can implement family time with their children. It can be done before work, or it can be done after work. Activities that parents can do are playing with their children, telling stories with their children, accompanying their children for morning walks, and so on. These activities can be a way to establish emotional closeness with children.

Children need a father figure to become a role model. The figure of the father is important for the child because the figure will be the figure to be imitated, the figure to be seen, and the figure who is the protector of the child from all difficulties. In addition to the father figure, who is important for children, there is also a mother figure who must be the most comfortable support for children in telling whatever their children feel. This can be started with the figure of a mother who is close to the child by telling stories with the child at all times and accompanying the child in all conditions.

3. Don't Lie

Trust between children and parents is very important, building trust takes time and commitment from parents. To build trust, the thing to do is not lie. The most basic thing about building trust is not to lie. Lying here has a wide scope, such as; a) Lying to children; for example, when a child cries in a supermarket and the parents say they will leave him at the security post, parents must do that. Because if it is just a threat without action, then the child will lose trust in what the parents are discussing; b) Breaking promises to children. In addition to lying, breaking promises is an act that will lower children's trust in their parents. For example, if parents promise to buy *martabak* for their children, then try to earnestly present the *martabak* and give it to the child as promised. So that children feel that their parents do not lie about their promises and will indirectly imitate their parents' actions.

If there is an incident where parents forget or cannot keep their promises to their children, then what parents need to do is to explain to the child what happened or the reason why the parents have not been able to fulfil their promises, accompanied by asking for forgiveness to the child, promising not to repeat it and making a new promise to the child.

4. Creating SOPs or Restrictions

Boundaries are things that need to be in a family. This limit will contain rules and regulations that all family members will implement. But what parents need to know is 1). The limitation comes from excessive behavior. In other words, these rules are present because there is excessive behavior from children, not arbitrarily. 2). Involve children in determining rules. In this case, it is very beneficial for parents if the rules involve children. In addition to practicing communication with children, involving children makes children feel represented in making rules.

In many cases, children do not follow the rules because they do not take part in making rules. Indirectly involving children will make children more obedient to existing rules. 3). Communicate the rules of the order. This needs to be done so that the whole family knows the rules that have been agreed.

In addition to the rules, parents must also determine SOPs (Producer Operating Standards) to train children or discipline children in a not restrictive way, such as when ordering children's consumptive culture. In this case, parents can use several ways, such as giving pocket money to their children. This aims to train children to manage their finances and reduce the consumption culture. However, in implementing this SOP concept, parents must show consistency, firmness, or determination. A more effective time to advise children is when the child is calm or in the sense of not advising when the child is in trouble or depressed. This is less effective because the child's condition is not open and is under pressure.

5. Consequences and Threats

Consequences and threats are different things, but they are often interpreted the same by parents. Consequences are given to the child that have previously been agreed upon by all family members. An example of the consequence of playing more than the specified hours is reducing playing hours later in life. In contrast to threats that come out sporadically and unilaterally.

Before the implementation of consequences, parents must have emotional closeness to the child because if there is no emotional closeness between the child and the parent, it is very difficult to apply it. And it must be known that there must be a consistent nature in carrying out these consequences. Otherwise, children will think that their parents are just joking about the rules that have been formed.

However, if parents are in a condition where they cannot directly provide these consequences, there is a delay in sequelae. For example, if a child violates the agreement that it is forbidden to eat ice cream today, but the child still eats ice cream at his grandmother's house, then he can tell the child that if he arrives home, the child will get consequences by the applicable SOP.

There are several principles of funds that determine good consequences, including;

- a. Harmful to children
- b. Not in the form of kindness
- c. Does not hurt the child's body
- d. No shame
- e. Administered in stages
- f. Not given if accidentally
- g. It is given if there is an agreement or socialization.
- h. Universal consequence: Isolation. The concept of isolation is to keep children away from the family because of their wrong behavior. In other words, isolation is a form of family intolerance to such behavior. The isolation method can be varied; it can be by telling children to stand in the corner of the room for 5 minutes or according to the conditions, and it can be by taking the child out of the house. However, what needs to be remembered in isolation practice is to keep children away, not parents who stay away.

6. Assertive

In the reality of the field, the concept of child coaching sometimes does not go as smoothly as expected. There will be problems, so it is necessary to have knowledge to deal with these problems. Among the problems that often occur are;

- a. Children carry out provocations to melt the feelings of their parents. Many of them are children who will whine, rebel, and cry, to make parents fall apart and violate the agreement.

- b. The child ran away to a friend's house. In the implementation of isolation, children often do unexpected things, such as escaping to their friend's or neighbour's house. Sosuli can be applied to increase isolation hours or by applying consequences per the above principles.
- c. Children are calm or explosive when isolated. Please note that children will do various ways so that the agreed consequences fail or are not given, one of which is by pretending to be calm and being explosive. In cases where we are calm as parents, we do not need to give leniency for these consequences. Just run it and don't pay more attention or be provoked by the calm attitude of the child. In the case of a child who explodes while in isolation, what parents must do is only let the child vent his emotions as long as it does not endanger him. However, if the child behaves excessively, such as breaking glass, doors, and others, then as parents, we just need to give a warning to the child, for example, if the child intends to break the glass, then parents simply say that any item that is damaged will be replaced with pocket money. The rest is for the children to fulfil their isolation.

Be firm with the child, parents must continue to do it to the child if the child violates the agreement made together. One of the techniques that is often used is counting. However, several conditions must be considered when performing this calculation technique. 1). Be consistent. The consistent meaning here is that if parents say they will count up to 3, it must be by the calculation, not added or extended. If parents add counts or do not match what they say, the child will consider that the counts made have no effect.

7. Giving Rewards

Child behavior is not all about violations and problems. The child is not a demon who constantly makes mistakes; the child is not an angel who does good. So, as a good parent, when children do good deeds, give appreciation or appreciation. When the child is doing good, it is a matter of praise for the behavior. Praise the child right away so that the child feels more appreciated.

In addition to directly praising the child's good behavior, mentioning or telling the child's kindness at certain moments is the best appreciation for the child. Children will feel very happy if their parents call their kindness. The last way to appreciate children's good deeds is to give rewards in the form of objects they like.

8. Embedding Value

Instilling values in children is very important, seeing the conditions of the digital era that are as rapid as ever. In the past, children without massive parental guidance were felt safer because there was less access to information and children made their parents a source of information and lessons. Unlike today's, children can access dangerous things such as pornography secretly. Therefore, instilling values is important for children's education in this digital age.

In instilling values in children, it is not just about instilling discipline values, but children must be instilled with religious values, such as the value of monotheism, morals, and others. However, in instilling this value, parents are often wrong in acting. Instilling values is not just about being punished, punished, and told. However, instilling values is providing understanding, examples, confidence, making habits, and teaching children their sciences, or *tarbiyah*, to children.

Parents must know how to instill religious values easily and effectively. One way to instill values in children easily, effectively and cheaply is to tell stories. And the most effective time to tell a story is when you wake up and are about to sleep. Indirectly, by telling stories, parents provide understanding and belief in Islamic religious values without making children feel advised. This way of telling stories will be complete and ineffective if the child no longer wants to hear the story. However, the storytelling process carried out since childhood will give a mark to children in the future (Bukhari, 2015).

The Digital Age: Impact and Influence on Children

In today's digital era, many children fluently use digital media. It is very easy to find, whether in the countryside or the city, children cannot be separated from their gadgets. Even in the past, when children gathered to play traditional games together, now they have been replaced by games on their respective gadgets. This cannot be separated from the convenience and practicality offered by technology. Starting with easy access to information, entertainment, and various other facilities.

In principle, digital technology is only a tool with positive and negative impacts. If it is likened to a machete which becomes very useful if used to cut wood or bamboo, but it will be very dangerous if the machete is used to kill people or given to irresponsible people. So, the same is true for digital technology which will be useful if used wisely. And it will be very dangerous if it is misused or given to inappropriate people.

Among the benefits provided by digital technology for children are (Wahyudi, 2019);

1. Become a source of information. Digital media presents so much information every second. Starting from the latest news, information about idols, tourist destinations and others.
2. To search for tutorials. In the very rapid development of digital media. Many platforms provide video tutorials or useful information for the child's learning process.
3. Facilitate communication with relatives or family who are hampered by distance.
4. Can provide information
5. Increase friends or relationships

Among the many benefits of digital technology, negative impacts are also produced. One of them is the effect of addiction or addiction. The Japanese Ministry through the online media New York News in 2013 reported that if there are 518,000 children in Japan addicted to playing the internet.

The effect of addiction to playing the internet is what makes the effects of other disorders, such as sleep disorders, eating disorders, diphtheria and obesity in children. In addition, it also disrupts children's school activities.

Consciously or unconsciously, easily accessing information on the internet, children will find inappropriate content or information. Pornography is one of them. This content is often circulated on the internet, either in the form of live videos or just billboards. However, it is still worrisome for parents who allow their children to access such content (Faisal, 2016).

Endah Triastuti et al. explained in the Study Book the Impact of Social Media Use for Children and Adolescents about the impact that online media has on children, including (Triastuti et al., 2017);

1. In 2010 – 2014 the central statistics agency said that if there were 80 million children who had accessed pornographic content on the internet.

2. The Indonesian Child Protection Commission (KPAI) stated that in 2011 – 2014 there were 932 cases of pornography and cybercrime whose main target was children.

3. In 2010 – 2015 according to End Child Prostitution, Child Pornography & Trafficking of Children for Sexual Purposes Indonesia (ECPAT INDONESIA) there were 35 cases of children of the age of experiencing sexual exploitation in cyberspace.

4. According to the Indonesia Sejiwa Foundation, 2 out of 10 Indonesian children who access social media experience harassment and abuse.

From the above explanation, it can be concluded that digital media will not be separated from negative impacts and positive impacts. Therefore, it is necessary to supervise and assist parents and children.

Conclusion

The family is a reflection of a nation, if a nation wants to be prosperous, then the family in a country must be good. And the future of a family is in the hands of its children. Children's education must start from an early age, starting with the cultivation of simple religious values. But before educating children, both parents must know their function as parents. Starting from the functions of educators, protection, economic guarantors, and others. In addition, the development of technology makes parents have to be wiser in educating their children, so that children can become righteous and righteous children in this digital era.

It takes high commitment and knowledge to be able to educate children to be righteous and righteous children. Because basically children will become righteous and *sholelah* depending on the education provided by their parents. Such as making rules by involving children, and so on. This must be underpinned by knowledge and firmness so that the results are maximum. However, before forming commitments with children, parents need to build connections or closeness with their children. This can be done by playing with children frequently, holding Family Times, telling stories with children before bedtime, and others. These activities can be a medium to create closeness with children. After building closeness with children, parents must build a sense of trust with their children, by keeping promises to their children, doing what is said. And the last is the awarding or Reward will help children develop.

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