

EDUCATING CHILDREN IN THE TWENTY-FIRST CENTURY: AN INSIGHT FROM MUSLIM FAMILIES

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Abstract

Educating children in the 21st century is different from it was in the 20st century. Parents in this era face challenges because it is impossible for their children to be away from the Internet and social media. Children become asocial because of their addiction to gadgets and the Internet. However, from the Internet, they may learn different new things that allow them to get information faster than their parents do. Parents must certainly adapt to this change in educating their children so that they are not distracted by the negative effects of incorrect education caused by technological advancements. The purpose of this study is to promote some of the important knowledge that parents must have to educate their children in this century, aside from religious knowledge, as the primary foundation of upbringing in Muslim families. This research undertakes a thorough examination of scholarly work on Islamic education for children and contemporary studies on children's learning in the 21st century. After scrutinizing a range of literature, the researchers identified several pertinent references for this investigation. The results of this study elucidate that in order to effectively nurture their children in the contemporary era, parents are required to possess a profound understanding of Islamic principles alongside a continuous commitment to enhance their comprehension in diverse fields such as parenting techniques, information technology, psychology, and communication strategies.

Keywords: *Educating Children; the Twenty-First Century; Muslim Families*

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Abstrak

Mendidik anak di abad ke-21 tidak sama dengan mendidik mereka di abad 20 lalu. Orang tua di era ini menghadapi tantangan yang unik karena tidak mungkin mereka menjauhkan anak dan dirinya dari internet dan media sosial. Anak bisa menjadi asosial akibat kecanduan gadget dan internet. Namun, dari Internet, mereka mungkin belajar banyak hal baru yang memungkinkan mereka mempelajari informasi lebih cepat dibandingkan orang tua mereka. Orang tua tentunya harus beradaptasi dengan perubahan dalam mendidik anaknya agar tidak terganggu oleh dampak negatif dari pendidikan yang salah akibat kemajuan teknologi. Tujuan dari penelitian ini adalah untuk menyampaikan beberapa ilmu penting yang harus dimiliki orang tua dalam mendidik anaknya di abad ini, selain ilmu agama yang merupakan landasan utama pendidikan dalam keluarga muslim. Kajian ini merupakan tinjauan literatur mengenai metode mendidik anak dalam Islam dan berbagai kajian mengenai pendidikan anak pada abad 21. Setelah melakukan tinjauan terhadap berbagai literatur, peneliti memilih beberapa referensi yang relevan dengan topik tersebut. Hasil penelitian ini menunjukkan bahwa orang tua dalam mendidik anaknya di abad 21 tidak hanya harus memiliki ilmu agama Islam, tetapi juga terus mempelajari ilmu parenting, teknologi informasi, psikologi, dan komunikasi.

Kata Kunci: Mendidik Anak; Abad Kedua Puluh Satu; Keluarga

مستخلص

إن تعليم الأطفال في القرن الحادي والعشرين ليس كما كان في القرن العشرين . يواجه الآباء في هذا العصر المشكلات لأنه من المستحيل عليهم إبعاد أطفالهم وأنفسهم عن الإنترنت ووسائل التواصل الاجتماعية. يمكن أن يصبح الأطفال منعزلين عن المجتمع بسبب إدمانهم للمحمول والإنترنت. ومع ذلك، فمن الممكن أن يتعلموا من الإنترنت العديد من الأشياء الجديدة التي تمكنهم من تعلم المعلومات بشكل أسرع من والديهم. ومن المؤكد أنه يتعين على الآباء التكيف مع التغيرات في تعليم أبنائهم حتى لا ينزعجوا من الآثار السلبية للتعليم الخاطئ بسبب التقدم التكنولوجي. يهدف هذا البحث إلى إيصال بعض المعارف المهمة التي يجب أن يمتلكها الآباء في تربية أبنائهم في هذا القرن، بالإضافة إلى العلوم الدينية التي تعتبر الأساس الأساسي للتربية في الأسرة المسلمة. تعتبر هذه الدراسة مراجعة للمراجع حول أساليب تربية الأطفال في الإسلام ودراسات مختلفة حول تربية الأطفال في القرن الحادي والعشرين. وبعد الاطلاع على المراجع المختلفة اختارت الباحثة عدة مراجع ذات صلة بالموضوع. تشير نتائج هذه الدراسة إلى أن الآباء في تعليم أطفالهم في القرن الحادي والعشرين يجب ألا يمتلكوا المعرفة الدينية الإسلامية فحسب، بل يجب عليهم أيضًا الاستمرار في دراسة الأبوة والأمومة وتكنولوجيا المعلومات وعلم النفس والاتصالات.

الكلمات الرئيسية: تربية الأطفال; القرن الحادي والعشرين; الأسرة.

A. Introduction

Parenting in modern times differs significantly from parenting in ancient times. *The changing trends in parenting can be attributed to various factors such as advancements in technology and reproductive possibilities.*¹ *In the recent times, once cannot be separated from the lifestyle of using the internet and social media. Addicted to gadgets without being able to*

¹ Michael H. Popkin, "Active Parenting: 30 Years of Video-Based Parent Education," *The Journal of Individual Psychology* 70, no. 2 (2014): 166–75, <https://doi.org/10.1353/jip.2014.0014>.

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sort out the good and bad sides, make them act strangely and imitate whatever they watch such as miscommunication, immorality, lying, and so on². On one hand, the internet has facilitated communication between parents and children when they are far apart for some reasons. In contrast, ineffective communication between parents and children can lead to deviant behavior in the use of this information technology.³

The responsibility of parents in the family is following the teachings of the Quran, namely as contained in the Surah at-Tahrim verse 6 which means to protect yourself and your family from the fires of hell. This verse explains that parents must protect themselves and their families from doing things that can bring them to hell, namely things that are prohibited by Allah and His Messenger. Parents must educate their children to do things that are ordered by the religion that has been delivered by the prophets. This responsibility is not only the task of the father or mother but a shared responsibility.⁴ Islamic education within families is fundamental, with parents acting as guides, educators, and moral role models, fostering a strong parent-child relationship from early stages to instill faith, worship, and morality. The husband–wife relationship should be built on mawaddah (compassion) and rahmah (mercy) in educating children⁵. Parenting education tailored for Islamic families in Aceh, which is grounded in religious principles like monotheism and piety, as well as Islamic culture, has been empirically demonstrated to foster family resilience.⁶

Even though the obligation to educate children is the responsibility of parents, not everyone can teach their children all the knowledge related to the practices of Islam.⁷ Islam

² Siti Amaliati, “Pendidikan Karakter Perspektif Abdullah Nashih Ulwan Dalam Kitab Tarbiyatul Aulad Fil Islam Dan Relevansinya Menjawab Problematika Anak Di Era Milenial,” *Child Education Journal* 2, no. 1 (2020): 34–47.

³ A Baude, Potin Emilie, and Audrey Bourassa, “Information and Communication Technology Use among Children Separated from One or Both Parents : A Scoping Review,” *Family Relation* 72, no. 2 (2023): 1–20, <https://doi.org/10.1111/fare.12831>; Erfaniah Zuhriah et al., “Childfree, the Digital Era, and Islamic Law: Views of Nahdlatul Ulama, Muhammadiyah, and Gender Activists in Malang, Indonesia,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (September 2023): 1606–26, <https://doi.org/10.22373/sjhk.v7i3.17753>.

⁴ Sutipyo Ru’iya et al., “Model of Religious Education for Slow Learner Children in Inclusive Schools in Indonesia,” *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 2023): 475–94, <https://doi.org/10.26811/PEURADEUN.V11I2.861>; Siti Zubaedah, Andi Tira, and Almusawir, “Implementation of Diversion on Examining the Process of Children in Conflict with the Law,” *Jurnal Ilmiah Peuradeun* 11, no. 1 (January 2023): 221–36, <https://doi.org/10.26811/PEURADEUN.V11I1.777>.

⁵ Hisham Altalib, AbdulHamid AbuSulayman, and Omar Altalib, *Parent-Child Relations: A Guide to Raising Children* (London: The International Institute of Islamic Thought, U.K. IIIT., 2013).

⁶ Bahrun Abubakar et al., “Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 2023): 1121, <https://doi.org/10.22373/SJHK.V7I2.17901>.

⁷ Syamsuddin AB et al., “Parenting Children in A Religious Perspective of Fishermen’s Families In Sinjai, Indonesia: Structural Functionalism Approach,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (February 2024): 257–80, <https://doi.org/10.22373/sjhk.v8i1.17854>.

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considers education in the family to be the first informal religious educational institution, and parents play a crucial role in shaping their children's religious values and character.⁸ Therefore parents must choose the right educational institution to help educate their children, especially in terms of sciences that are not mastered by themselves.

Undeniably, choosing this educational institution is also part of the responsibility of the parents, because the type of education a child gets will make him move closer to or away from Islam. This is related to the hadith of the Prophet Muhammad which means: "Every child who is born in a state of purity, it is his parents who make him a Jew, Christian or Zoroastrian." This narration underscores the pivotal responsibility of parents in instilling and preserving within their children the innate spiritual connection with the divine, a connection inherent since birth and nurtured through Islamic education. Of course, this is greatly influenced by the education provided by parents, including the educational institutions chosen for their children.

In contemporary times, merely selecting an appropriate educational institution is insufficient; parents are also tasked with continuously monitoring their children at home, ensuring a nurturing environment, and endeavoring to fulfill their emotional needs to the best of their abilities. *So that the knowledge learned at school is in harmony with what children find at home.* In instances where children encounter conflicting behaviors or values at home compared to what they experience at school, they may face confusion regarding the authenticity of either setting, leading to uncertainty regarding the validity of teachings from both educators and parents.⁹

Hence, this study aims to explore the essential knowledge that Muslim parents should enhance to effectively educate their children in the contemporary era.¹⁰ Is a focus solely on Islamic religious education adequate, or should they also pursue additional disciplines directly pertinent to modern pedagogy and child development? This study uses the Systematic

⁸ Ahmad Buchori Muslim and Nury Firdausia, "Religious Education Curriculum in the Family: Islamic Perspective," *AJMIE: Alhikam Journal of Multidisciplinary Islamic Education* 2, no. 1 (2021): 49, <https://doi.org/10.32478/ajmie.v2i1.730>; Mursyid Djawas et al., "The Legal Position of Children of Incest (A Study of Madhhab Scholars and Compilation of Islamic Law)," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (June 2022): 139–55, <https://doi.org/10.22373/sjkh.v6i1.11904>.

⁹ Nur Azizah et al., "The Role of Parents in Implementing the Post-School Transition," *Jurnal Ilmiah Peuradeun* 12, no. 1 (January 2024): 183–202, <https://doi.org/10.26811/PEURADEUN.V12I1.961>.

¹⁰ Susanto Susanto and Arik Dwijayanto, "Student's Attachment to Social Media and the Challenges of Moderate Islamic Education (Implementation During the Covid-19 Pandemic)," *Jurnal Ilmiah Peuradeun* 10, no. 2 (May 2022): 331–52, <https://doi.org/10.26811/peuradeun.v10i2.728>; M. Arif Khoiruddin and Takhmid, "Learning Innovation Based on SeTARA Daring in the Community Learning Activity Center," *At-Tadzkir: Islamic Education Journal* 3, no. 1 (March 2024): 59–69, <https://doi.org/10.59373/ATTADZKIR.V3I1.61>.

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Literature Review (SLR) method to identify, evaluate, and search for relevant resources and research to answer the research question ¹¹.

Initially, the researchers delineate the focal problem for investigation: identifying the requisite knowledge essential for parental guidance in 21st-century child education. Subsequently, pertinent literature is sought to address this research inquiry. Five online databases: Taylor and Francis, ScienceDirect, ERIC, Sage Open, and Emerald Insight were used as the main reading resources for finding related theoretical frameworks to support this study. The second phase involves constraining the scope of the inquiry to publications within the preceding five years. Following this, the third stage entails the selection of literature outputs believed suitable for inclusion. Subsequent to this selection process, the fourth stage encompasses a comprehensive analysis of the chosen literature. Finally, the researchers derive conclusions based on the synthesized findings from the conducted research. None of the previous articles mention comprehensively in one specific research all the knowledges that should be possessive by muslim parents in educating their children in the 21st century.

B. Discussion

*The 21st century is also known as the digital revolution phase. The development of the digital world is no longer just influencing, even changing people's behavior and habits. Digital transformation is a fundamental process of change that affects various aspects of life, including the economy, politics, science, society, and individuals.*¹² The world of education must embrace the rapid growth of digitalization in order to provide youngsters with crucial abilities to navigate it.¹³ Modern education should provide youngsters with the necessary life skills for the next 10 to twenty years. Consequently, the field of education must possess the capability to anticipate and equip children with the necessary skills to thrive in the forthcoming era.¹⁴

¹¹ Zahari Mohd Amin et al., "Method for Conducting Systematic Literature Review (SLR) for Cyber Risk Assessment," *Environment-Behaviour Proceedings Journal* 7, no. SI10 (2022): 255–60, <https://doi.org/10.21834/ebpj.v7isi10.4130>.

¹² P M Thomas, "The Digitalizing Societys—Transformations and Challenges," 2020, 447–56, https://doi.org/doi.org/10.1007/978-3-658-30956-5_25.

¹³ Kardi Kardi et al., "Challenges of Online Boarding Schools In The Digital Era," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 2023): 37–51, <https://doi.org/10.59373/ATTADZKIR.V2I1.11>.

¹⁴ Sofia Gussevi and Nur Aeni Muhfi, "Tantangan Mendidik Generasi Milenial Muslim Di Era Revolusi Industri 4.0," *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2021): 46–57, <https://doi.org/10.52593/pgd.02.1.05>.

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Children should have the chance to acclimate to online education, confront obstacles, cultivate self-control, a feeling of accountability, and independence.¹⁵ Both teachers and parents assert that parents should intervene if the child encounters issues with internet connectivity, platform functionality, or assignment submission.¹⁶

*Providing children with life skills in their era is also the responsibility of parents which cannot be avoided. Digital literacy skills are needed by teachers and parents in educating children so that they can play various roles as educators in this digital era.*¹⁷

The digital age represents a period characterized by ubiquitous communication, transcending geographical barriers through advancements in technology and information dissemination.¹⁸ In this epoch, accessing information is rapid and seamless, often in real-time. Termed globalization, this phenomenon denotes the interconnectedness and integration of diverse aspects across the global landscape, spanning domains such as economics, technology, culture, and beyond.¹⁹ Advancements in the digital age exert significant influence on various facets of existence, yielding both advantageous and detrimental outcomes. To effectively navigate the challenges of contemporary digital culture and ensure adept child rearing, millennial parents must acquaint themselves with the distinctive traits characterizing children in this digital epoch.²⁰ These include an inclination towards assertively manifesting self-identity, possessing extensive knowledge, advocating for autonomy, exhibiting a penchant for control, demonstrating heavy reliance on technology, extensive online

¹⁵ Nyak Mutia Ismail and Sabrina, "Virtual Learning and Memory Dissonance," *Jurnal Ilmiah Peuradeun* 11, no. 3 (September 2023): 925–48, <https://doi.org/10.26811/PEURADEUN.V11I3.904>.

¹⁶ Erika Pivetta et al., "The Influence of Maternal and Paternal Phubbing on Adolescents' Problematic Gaming: A Two-Wave Mediation Model," *Computers in Human Behavior* 152, no. February 2023 (2024): 108058, <https://doi.org/10.1016/j.chb.2023.108058>; Rizanizarli Rizanizarli et al., "The Application of Restorative Justice for Children as Criminal Offenders in the Perspective of National Law and Qanun Jināyat," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 2023): 21–39, <https://doi.org/10.22373/sjhk.v7i1.15633>.

¹⁷ Rini Indriani and M Yemmaridotillah, "Literasi Digital Bagi Keluarga Milenial Dalam Mendidik Anak Di Era Digital," *Continuous Education: Journal of Science and Research* 2, no. 2 (2021): 1–13, <https://doi.org/10.51178/ce.v2i2.223>; Mohammad Omar AL-Momani, "The Degree to Which Parents Practice the Methods of Giving Examples, Lessons, and Sermons in Islamic Educational Thought from the Children's Point of View, University Students," *At-Tadzkir: Islamic Education Journal* 3, no. 2 (August 2024): 144–58, <https://doi.org/10.59373/ATTADZKIR.V3I2.68>.

¹⁸ Mariani Amberi, "Efforts to Prevent Child Age Marriage in The Study of Islamic Legal Philosophy and Indonesia Positive Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 2023): 239–60, <https://doi.org/10.22373/sjhk.v7i1.12404>.

¹⁹ Louie Giray et al., "Exploring the Online Learning Experience of Filipino College Students During Covid-19 Pandemic," *Jurnal Ilmiah Peuradeun* 10, no. 1 (January 2022): 227–50, <https://doi.org/10.26811/peuradeun.v10i1.691>.

²⁰ Istiqomah, "The Perceptions of Pendidikan Guru Penggerak Towards Blended Learning," *Jurnal Ilmiah Peuradeun* 10, no. 3 (September 2022): 699–718, <https://doi.org/10.26811/PEURADEUN.V10I3.717>.

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engagement, facile adaptation to novel technological advancements, and adeptness in multitasking, denoting the capacity to engage in concurrent activities.²¹

The generation of this era is also called the strawberry generation, which is a generation that is smart but fragile. This generation is characterized by individuals who are easily affected by negative experiences and can be easily broken or discouraged.²² The term is often used to describe young people who lack resilience and struggle to cope with challenges. The concept of the strawberry generation is influenced by various factors, including parenting styles and the way children are raised.²³ Scientifically he is smart because he can access information from various sources, but emotionally children nowadays are fragile and less resistant to facing challenges.²⁴ Therefore, this generation of strawberries is quicker to stress, gives up more quickly, and expresses their discomfort more quickly on social media than they confide to their parents.²⁵

This should be a concern for parents because if children do not get enough attention at home and they don't trust their parents, then they will look for someone else to vent all the anxiety they face in their life. This is very dangerous if the place where the outpouring is people who are known today as LGBT. This community is looking for lonely children, who lack attention, are confused, and looking for a place to vent. They will immediately accommodate and embrace them by using the language of those children. For example: If a teenager makes a post that requires the attention of others, the LGBT community will respond quickly and appropriately. By saying for example: Hey bro, what's up? Come here to our place. We can solve all your problems; don't be afraid we all accept you as brothers. When he got a response like this, the child who was in an unstable emotional condition felt that he got a breath of fresh air, then he went to the place that had been determined by those people earlier. As soon as he

²¹ Mahar Prastiwi, "Psikolog UGM: Orangtua Wajib Tahu 8 Karakteristik Generasi Digital," Kompas.com, 2021.

²² Arifmiboy Arifmiboy, Iltavia Iltavia, and Iswandi Iswandi, "Full Online Teacher Training Service Scheme on Improving Pedagogical and Professional Competencies," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 1 (February 2024): 55–66, <https://doi.org/10.31538/NDH.V9I1.4542>; Widyatmike Gede Mulawarman et al., "Character Education Management in Improving Students' Spiritual Intelligence," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 1 (March 2024): 79–90, <https://doi.org/10.31538/NDH.V9I1.4550>.

²³ Syifa Aulia Meila Hapsari, Tati Meilani, and Zachrah Niken Nabillah, "Strawberry Generation: Dilematis Keterampilan Mendidik Generasi Masa Kini," *Jurnal Pendidikan* 31, no. 2 (2021): 237–44, <https://doi.org/10.32585/jp.v31i2.2485>; Arbanur Rasyid et al., "Dynamics of Childless Marriage Through the Lens of Maqasid Al-Shari'a," *Jurnal Ilmiah Peuradeun* 12, no. 2 (May 2024): 763–86, <https://doi.org/10.26811/PEURADEUN.V12I2.1182>.

²⁴ Ahmad Firdaus Bin Mohd Noor et al., "Identifying Items for 'Self-Reflection' as a Religious Factor to Succeed in the Pre-Sea Training," *Jurnal Ilmiah Peuradeun* 10, no. 3 (September 2022): 639–60, <https://doi.org/10.26811/peuradeun.v10i3.702>.

²⁵ Hapsari, Meilani, and Nabillah, "Strawberry Generation: Dilematis Keterampilan Mendidik Generasi Masa Kini."

gets there, first, he'll get a warm and very friendly greeting. For example, come in Bro, do not worry, we're here together. What can we do for you? Come on, let's eat first. What do you want to eat? Let's order this via Go food. After eating, come on, you can tell me your problem, maybe we can help you. While telling the problem, maybe he was touched on the shoulder so that he felt that he was getting very good attention from the brother. Feeling he is comfortable there, then he will come back to that community again. Without realizing it, the child is already in the trap. When he feels comfortable there, it is not easy for him to return to his parents, and he does not want to listen to what his parents say anymore.

Hence, it is incumbent upon us as parents to consistently prioritize the fulfillment of our children's emotional needs and maintain a nurturing environment where their sense of affection and security is continuously nurtured. *so that he does not have to seek love and attention from outside anymore. To be parents who can understand the psychological condition of the Strawberry generation's children or in this millennial era, parents need to continue learning throughout their lives. Apart from mastering religious knowledge which is fardhu 'ain, parents need to learn some assistive sciences in education, such as psychology, communication, information technology, and life skills in this era.*²⁶ *This knowledge is usually obtained in every parenting training session. The general knowledge conveyed just now is to support parents in conveying religious knowledge to their children. The general knowledge is only a supporter, while the basic knowledge of Islam such as the science of 'Aqidah, the science of Sharia, the science of Morals and Sufism are the foundations that must be mastered by all parents so that they can educate their children according to religious guidance.*²⁷ *These general sciences are complementary because the condition of today's children is different from that of children in the past. In conveying religious messages, this knowledge can be used as a tool or media so that children can receive them more accurately.*

A tangible example: if someone wants to teach a child how to maintain cleanliness because cleanliness is part of the faith. If the parents know the child's learning style or the dominance of the child in capturing information, is it visual, auditory, or kinesthetic? This is very helpful for parents in educating their children. If the learning style used by the parents is different from children's learning style, it will be difficult for them to remember the religious message or the moral message in their memory. God gives five senses to every person to be able to access all information from outside himself. It's just that everyone has different

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²⁷ Salami Mahmud et al., "Building Students' Character Based on Maqāsid Al-Sharī'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (November 2023): 1803–26, <https://doi.org/10.22373/SJHK.V7I3.17708>.

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dominance, some are dominant by hearing, some are dominant by seeing, and some are dominant by doing. If parents understand this, it will be very easy for parents to accompany their children to study, to accompany their children to recite the Koran, and to accompany their children in doing all the Islamic religious orders.

In educating children in the 21st century, intense interaction between parents and children is very urgent. Parents must have the ability to have positive interactions with their children. Here are some things related to the interaction between parents and children:

a. Parents become role models for children²⁸

*Parents must be *uswatun hasanah* or role models for their children. Everything parents do must be a good example for their children. In Islam, a good *uswatun hasanah* is the Prophet Muhammad peace be upon him. The word of God in the surah *Al-Ahzab* verse 21 and *Al-Qalam* verse 4 state emphatically about the example of the Prophet.²⁹*

*Parents who imitate the morals of the prophet can certainly be an example to their children. All parental activities related to *hablum minallah* and *hablum minannas* have a great influence on children to imitate when they are toddlers because at that phase children like to imitate. Everything that is imitated will become a habit for the child which will eventually shape his personality, whether a good personality or a bad one. If parents have become role models and idols for their children, then the outside influence of the family will decrease by itself.³⁰*

b. Parents understand their child's love language³¹

In the science of communication, there are 5 languages of love written by Chapman that parents must know.³²

1) Motivation words

Words like, "*Ummi* love you" or "You are so beautiful wearing that headscarf" seem simple. However, for children whose dominant love language is "praise", this word means a

²⁸ Migfar Rivadah et al., "Figur Orang Tua Dalam Pendidikan Karakter Anak Perspektif Pendidikan Islam," *Al-Musannif* 2, no. 2 (2020): 139–52, <https://doi.org/10.56324/al-musannif.v2i2.50>.

²⁹ Oki Mitra and Ismi Adelia, "Profil Orang Tua Sebagai Pendidik Menurut Al Qur'an," *Tarbawi : Jurnal Ilmu Pendidikan* 16, no. 2 (2021): 170–77, <https://doi.org/10.32939/tarbawi.v16i2.759>.

³⁰ Wuryaningsih Wuryaningsih and Iis Prasetyo, "Hubungan Keteladanan Orang Tua Dengan Perkembangan Nilai Moral Anak Usia Dini," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (2022): 3180–92, <https://doi.org/10.31004/obsesi.v6i4.2330>; Mitra and Adelia, "Profil Orang Tua Sebagai Pendidik Menurut Al Qur'an."

³¹ Wismanto et al., "Penguatan Bahasa Cinta Dalam Proses Pendidikan Karakter Bagi Anak Usia Dini," *Mitra Ash-Shibyan: Jurnal Pendidikan Dan Konseling* 7, no. 01 (2024): 1–9.

³² Gary Chapman, *Lima Bahasa Kasih*, ed. Daru Susilowati, Bahasa Ind (Tangerang Selatan: Gospel Press, 2003).

lot. Newberg and Waldman, in their book entitled *Words Can Change Your Brain: 12 Conversation Strategies to Build Trust, Resolve Conflict, and Increase Intimacy*, state that *positive words are not just to express love, but can improve the brain function of those who say and those who hear. In fact, speaking and listening to positive words more often than negative ones can activate the motivational centers of the brain, so that it can encourage you to take positive actions more often.*³³ Moreover, the expression of love is demonstrated by exchanging greetings, offering assistance to those in trouble, attentively receiving the teacher's admonishment when youngsters make mistakes, and displaying a willingness to give and apologize.³⁴

If a child dominates this love language, maybe he doesn't expect to be given the gifts so often by his parents or to be picked up to school. This is because children prefer to hear positive or even sweet words which of course are conveyed honestly by their parents.

2) Physical touch

*Physical touch is the first language humans use to communicate. This way also has an important role in social development and human behavior. It has been found that touch has a neurobiological basis and can activate the parasympathetic nervous system, suppress pain, and provide stress relief.*³⁵ *The sense of touch is not limited to physical proximity, as remote social touch (RST) has been studied as a way to stimulate the sense of touch remotely and regain awareness of loved ones.*³⁶ *Studies in psychology have found that children who lack physical contact are at higher risk of behavioral, emotional, and social problems when they are adults.*

Also with physical touch, conflicts that occur in couples are believed to be more easily resolved. So, it's no wonder that many people express their love and affection through touch. If you have the dominance of this love language, then stroking the head, holding hands, rubbing the back, kissing, or hugging, are your ways to show love.

³³ Andrey Newberg and Mark Robert Waldman, *Words Can Change Your Brain: 12 Conversation Strategies to Build Trust, Resolve Conflict, and Increase Intimacy* (Penguin Group, 2013).

³⁴ Kristianingsih and Adhimas Wahyu Agung Wijaya, "The Application of Character Values of Love, Discipline, and Honesty in Children Aged 4–6 Years," vol. 454, 2020, 159–63, <https://doi.org/10.2991/assehr.k.200808.031>.

³⁵ Iлона Croy, Merle T. Fairhurst, and Francis McGlone, "The Role of C-Tactile Nerve Fibers in Human Social Development," *Current Opinion in Behavioral Sciences* 43 (2022): 20–26, <https://doi.org/10.1016/j.cobeha.2021.06.010>.

³⁶ Ali Abdulrazzaq Alsamarei and Bahar Şener, "Remote Social Touch Framework: A Way to Communicate Physical Interactions across Long Distances," *Journal on Multimodal User Interfaces* 17, no. 2 (2023): 79–104, <https://doi.org/10.1007/s12193-023-00402-z>.

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3) Acts of Service

Another way a person can feel loved and express love is real action, namely by doing something for their child or partner. This is usually done by someone with difficulty expressing love in words. You may prefer to drop your child off at school and pick them up instead of saying, "Ummi loves you." For children who have a serving love language, being helped by parents is far more important than being praised or motivated with words.

For example, your child is doing a schoolwork deadline. At that time, your child needs parents to help buy food rather than encouraging him with words.

4) Gift

Gifts are often a symbol of expressing love. Many people are willing to give gifts regardless of the price of the item. In fact, for people who express and interpret love through gifts, it is not the price or value of the goods that is important. The important thing to remember is your effort to think of a gift that is unique and personal for him.

For example, you are going out of town. Bringing souvenirs of his favorite food will make your child happy. For him, this way is a sign that you remember him and make your child feel loved and special. Giving gifts to others can increase feelings of satisfaction and happiness, not only for the giver but also for the recipient of the gift. Try to give your child occasional special gifts at certain moments.

5) Quality time

Busyness often makes parents sometimes rarely able to spend time with children. This condition causes children to feel distant from their parents because both of them cannot spend quality time together. If quality time is your child's primary love language, he just wants you to spend time together, like sitting together in front of the house, talking about his activities or other things. This quality time can be a sign that you are giving him your special attention. People who value quality time don't really need gifts or praise. They also may not attach much importance to actions such as being picked up, because all that matters is your efforts to be present with them.

c. Parents understand children's learning style

Knowing the dominance of children's learning styles makes it easy for parents to communicate with children and easy to accompany them in studying. This helps parents to adjust the methods and media used in educating their children.

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Allah has provided humans with 5 senses, namely eyes to see, ears to hear, nose to smell, tongue to taste, and skin to touch. The 5 senses are used to absorb information from outside himself and put it into his memory.

In educational psychology, when these 5 senses are related to children's learning styles, they are shortened to 3, namely Visual learning styles, Auditory learning styles, and Kinesthetic learning styles through touch, taste, and smell.³⁷ These learning styles should be understood not only by parents but also by teachers because The study discovered a noteworthy correlation between learning styles and teaching styles, since it has the potential to either enhance or diminish students' academic achievements.³⁸

For example: If our child's learning style is dominant with visuals, then teaching him to easily memorize the Quran is by looking at the Quran. Even better if the Qur'anic writing is in color because it is very easy for the child to make the writing appear in his mind. Conversely, if the child's dominant learning style is Auditory, then a good way to help him memorize the Qur'an is to listen to it repeatedly.

d. Parents always keep positive emotions

To maintain positive emotions, parents need to practice continuously in their life, because every day, there are things that make their emotions negative. According to David Haukins, positive emotions include peace, joy, love, reason, acceptance, willingness, neutrality, and courage. While the negative ones are pride, anger, desire, fear, grief, apathy, guilt, and shame. All emotions will produce high energy and low energy emitted by the owner of the emotion. High energy is called positive energy, otherwise low energy is called negative energy.

The positive or negative energy emitted by parents in educating children cannot be seen, but the impact can be felt by children. In quantum physics, everything comes from energy, including words. Every word spoken by a parent contains a wave of energy at a certain frequency which has an impact on the wave of electromagnetic energy that the child has. So parents must pay more attention to the words used when communicating in educating

³⁷ Dani Cahyani Rahayu, Suryani, and Husniyatus Salamah Zainiyati, "Identification of Vacuum Learning Styles (Visual, Auditory, Kinesthetic) Primary School Students in Indonesia," *International Journal of Education and Research* 8, no. 9 (2020): 181–90.

³⁸ Nithya Dewi Subramaniam Chetty et al., "Learning Styles and Teaching Styles Determine Students' Academic Performances," *International Journal of Evaluation and Research in Education* 8, no. 4 (2019): 610–15, <https://doi.org/10.11591/ijere.v8i3.20345>.

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children. All the positive and negative emotions mentioned above have been measured for their energy waves in the book *Power Vs Force*.³⁹

Here are some things parents can do to keep positive energy in their family, including: Always start activities by saying the name of Allah and asking for His help. By mentioning the name of Allah, all activities are worth worship, including fatigue in educating children. For example, some children are not easy to learn the Quran because they still want to play, so the parents ask God's help to be given insight on how to deal with this child. Parents do their best, while the results are surrendered to Allah. Thus, what is emitted is positive energy because of affection for their children and they are happy when their children are diligent in reciting the Quran, not angry and hate their children because they do not want to recite the Quran.⁴⁰

Use high-energy language and avoid low-energy one when talking to children. This can only be done if the feelings are positive. Positive feelings come from a calm heart. A calm heart comes from remembering Allah.⁴¹ For example, when a child doesn't want to share food with his sibling, parents may advise him by calling him: Honey, if you see your brother eat an apple and he doesn't give it to you, what do you feel? If the boy answered: "I am so sad. The parents say: That's what your brother feels now. Why don't you make him happy by sharing a piece of apple with him? If you do this, he will be very happy, and the energy of his happiness will come back to you. You become happier my dear."

When you want to warn a child, focus on what you want, not what you don't want. For example, a 10-year-old child still has a mess putting school equipment in his room. So, when he needs it, he has trouble finding it. What we want is for children to put their school equipment in its place. So, Mom or Dad can warn him by saying: It is very easy for you to find your school stuff if you put it in the right place. I am so happy when I found your school stuff in the right place. Your room looks very neat honey.

Be grateful for whatever condition our children are in right now and avoid complaining. Whatever the child's condition, as a Muslim parent, you must feel happy to receive a mandate from Allah and feel very grateful because there are many people out there who want to have children, but Allah has not given the children to them. Every day we keep a

³⁹ David R. Hawkins, *Power vs Force*, Revised Ed (Carlsbad, California: Hay House, Inc., 2012).

⁴⁰ Mala Komalasari, Abu Bakar Yakubu, and Kata Kunci, "Implementation of Student Character Formation Through Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 2023): 52–64, <https://doi.org/10.59373/ATTADZKIR.V2I1.16>.

⁴¹ Siti Muawanatul Hasanah et al., "Forging Qur'anic Character: A School Principal Leadership Model-Insights," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 1 (February 2024): 28–42, <https://doi.org/10.31538/NDH.V9I1.4380>.

gratitude journal to write down the things we are grateful for that day. By writing things that are grateful for, then there is no place in the heart for complaining. The gratitude energy is high.

Another way to release negative emotions and replace them with positive emotions is using the EFT (Emotional Freedom Technique) technique developed by Gary Craig. Especially for Muslim parents, this technique was further developed by Mr. Ahmad Faiz Zainudin by adding a Spiritual element known as the SEFT Technique (Spiritual Emotional Freedom Technique).^{42, 43} This technique is very simple but powerful. For those who want to learn more about this technique, they can take part in training held by various institutions, both national and international.

e. Proficiency in Information Technology (IT)

Nowadays it is undeniable that children are closer to the world of digital technology, so parents must also be digitally literate to know the benefits and harms caused by advances in information technology. Digital media has both positive and negative impacts on children's well-being, and parents play a significant role in accompanying and monitoring their children's use of digital media.^{44, 45} In addition, computer and internet usage can offer significant benefits and are often essential for children. However, it's crucial that the websites they visit and the games they engage with are appropriate for their stages of life, psychological well-being, and social growth.⁴⁶ Parents need to have a nuanced understanding of children's screen time and exercise caution in their digital socialization.⁴⁷ If parents just let their children explore the virtual world on their own without direction and assistance from parents, then parents will accept the risk of negative impacts obtained from this technology such as game addiction, pornography, action porn, and online gambling addiction. What children often see in cyberspace will affect their brains and then influence their behavior.

⁴² M Iqbal, S Salami, and L Rahmi, "Implementation of Spiritual Emotional Freedom Technique (SEFT) to Reduce Academic Tension of the Students at Baldatul Mubarakah Islamic Boarding School," *Journal of Community Research and ...* 7, no. 1 (2023): 50–58.

⁴³ . Salami and . Fatmawati, "The Implementation of Spiritual Emotional Freedom Technique (S-EFT) to Reduce Self-Discomfort: A Study among College Students," no. ICPsy 2019 (2020): 137–46, <https://doi.org/10.5220/0009438901370146>.

⁴⁴ Ike Junita Triwardhani, "Communication of Parents to Children in Monitoring Digital Media Use," *MIMBAR : Jurnal Sosial Dan Pembangunan* 36, no. 2 (2020): 489–500, <https://doi.org/10.29313/mimbar.v36i2.6654>.

⁴⁵ Baude, Emilie, and Bourassa, "Information and Communication Technology Use among Children Separated from One or Both Parents : A Scoping Review."

⁴⁶ Güven Arikli, "A Study on Child-Family Relationship in the Use of Digital Media Products" 22, no. 3 (2023): 3–6.

⁴⁷ Priti Joshi and Subir Shukla, *Child Development and Education in the Twenty-First Century* (Singapore: Springer, 2019), <https://doi.org/10.1007/978-981-13-9258-0>.

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Conversely, if parents care about their child's condition, it will be easier to develop attitudes, cognitive and affective in instilling Islamic values in children in the digital era.⁴⁸ For example, parents who understand the dangers of children accessing online sites can ask experts to block these sites on the child's side. Parents can also choose educational games that children can play in their free time with a limited duration that has been mutually agreed together. Because separating gadgets from children's lives is impossible, some school assignments must also be completed via cell phone.⁴⁹

For educational activities at home, parents can download YouTube about tahsinul Quran, learn Arabic and English, and other foreign languages that children like. You can also take online courses on cooking and tailoring. Several children were inspired by YouTube to become memorizers of the Koran, religious preachers, entrepreneurs, and designers.

A study on parents' opinions on safe internet use shows that when asking the objectives of parental involvement in education, various reasons emerge, including acquiring knowledge about safe Internet usage, addressing personal shortcomings, acquiring computer literacy, assisting their children, and adapting to technological advancements.⁵⁰ After seeing the positive and negative impacts of children's interactions with information technology, especially the internet, with its very significant development, parents must accompany their children in using this technology.

C. Conclusion

Based on the findings elucidated in this study, it becomes apparent that modern parenthood demands a nuanced understanding of child education that distinguishes itself from past decades. The evolution of technology underscores the imperative for Muslim parents to broaden their knowledge base beyond traditional religious teachings. In addition to religious education, contemporary parents must actively engage in learning about diverse facets of parenting, including but not limited to information technology, effective communication skills, and psychological concepts such as learning styles, love languages, emotional intelligence, and the dynamics of energy transfer during parent-child interactions. By

⁴⁸ Arlina Arlina et al., "Peran Orangtua Dalam Menanamkan Nilai-Nilai Islam Pada Anak Di Era Digital," *At-Tadris: Journal of Islamic Education* 2, no. 2 (2023): 139–49, <https://doi.org/10.56672/attadris.v2i2.77>.

⁴⁹ Ph.D Reima Al-Jarf, "PARENTAL ATTENDANCE OF CHILDREN'S ONLINE CLASSES FROM THE PERSPECTIVE OF PARENTS AND TEACHERS IN SAUDI ARABIA," in *The 18th International Scientific Conference ELearning and Software for Education* (Riyadh: King Saud University, 2022).

⁵⁰ Fatma Aycan Binay Eyuboğlu and Fatma Gizem Karaoğlu Yılmaz, "Examination of the Opinions of the Parents Attending the Safe Internet and Computer Using Course on Applied Education," *Education Quarterly Reviews* 5, no. 4 (2022), <https://doi.org/10.31014/aior.1993.05.04.651>.

equipping themselves with this multifaceted knowledge, parents can better navigate the complexities of raising children in the digital age and foster environments conducive to their holistic development and well-being. This comprehensive approach to parenting education ensures that parents are adequately equipped to meet the diverse needs and challenges of modern parenting.

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