

Islamic Education in the Digital Era at Pekalongan Batik Home Industry Family's

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Abstract

Pekalongan is known as the city of batik because it is one of the largest batik producing centers in Java. In addition, Pekalongan is also called the city of santri because it has more than 100 Islamic boarding schools scattered in every region of Pekalongan. Indirectly, the people of Pekalongan are considered to have a fairly high level of spirituality. Therefore, this study will examine the practice of Islamic religious education in the digital era in Pekalongan batik home industry families. This research is included in qualitative research through a case study approach. Data collection techniques used in-depth interviews and documentation. The resource persons in this research are several batik home industry families located in the center of the batik home industry, namely Buaran District, Pekalongan Regency. Data analysis was carried out through three stages, namely data reduction, data presentation, conclusion drawing and verification. The results of this study show that parents in Pekalongan batik home industry families have a fairly good understanding of digital technology, especially for product marketing purposes. In addition, they have a well-known religious neighborhood. With the limited time parents have, the process of Islamic religious education in the family applies a system of supervision and restrictions on the use of smartphones in children. In addition, parents utilize digital technology to teach religious values such as watching Islamic videos on the Youtube application. One of the toughest challenges in the use of digitalization for Islamic religious education in the Pekalongan batik home industry family is the weakening quality of relationships between family members.

Keywords: Islamic Education, Digital Era, Home Industry Family.

Introduction

Islamic religious education has a very broad scope. Its implementation is not only in the classroom, but in every aspect of life. One of the foundations of Islamic religious education is in the realm of family. Therefore, family members must always strive to create an atmosphere and family conditions that can develop Islamic religious education in a positive direction. In accordance with Ahmad Tafsir's view in his book Rahmat Hidayat, that Islamic education is guidance given to someone (in this case family members) so that he develops optimally in accordance with Islamic teachings and values (Hidayat, 2016).

As a Muslim, Islamic religious education is needed to get closer to Allah SWT. Family, school, and society are intermediaries for a Muslim in developing his religious potential. Muhammad Athiyh Al-Abrasyi in his book Moh. Roqib suggests the purpose of Islamic religious education is to form noble morals,

prepare for the life of the hereafter, prepare for sustenance, foster a scientific spirit, and prepare for professionalism. All of these goals lead to increasing one's added value both quantitatively and qualitatively (Roqib, 2009).

The importance of Islamic religious education is stated in the word of Allah Swt in Qs. Al-Ankabut verse 45 (*Alquran Tajwid Terjemah Tafsir Untuk Wanita*, 2009).

أَنْتُمْ مِمَّا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Meaning: Recite the Book (Qur'an) which has been revealed to you (Muhammad) and perform the prayer. Verily, prayer prevents from evil and forbidden deeds. And (know that) the remembrance of Allah (prayer) is greater (in virtue than other acts of worship). Allah knows what you do.

Islamic religious education always goes hand in hand with the life of a Muslim. As the nature of life is dynamic, then Islamic religious education must try to balance it. The substance of Islamic religious education does not change, namely in the aspects of sharia, tariqat, hakikat, and ma'rifat. However, the strategy in achieving these Islamic values can be adapted to the times without leaving good traditions that have been built for a long time.

According to Abdur Rahman an-Nahlawi in Partono's article explains the elements in Islamic religious education, namely maintaining the growth of human nature, directing the development of human nature towards perfection, developing human potential to improve certain qualities, and carrying out these efforts in accordance with the age development of children. (Partono, 2020).

Digitalization is the process of changing technology from analog to digital. All fields in life have utilized the digitalization era to support their operations. Digitalization aims to increase the efficiency and effectiveness of the industrial world. Thus, all the time and resources owned can be optimized to get greater profits (Verihubs, 2022).

Technological advances make it easier for everyone to get their work done. In addition, technological advances can increase the acceleration of information dissemination. As a result, everyone can access any information they want easily and quickly. On the other hand, technological progress is a challenge for Islamic religious education. Social reality shows that Islamic values that have been built and taught by families and educators show a shift in a negative direction.

The freedom of social media no longer respects age. Children who are not yet able to distinguish between good and bad things are included. The lack of supervision from adults can have a negative impact on children's intellectual, spiritual and moral development. One of the rights of children is to get good shows and guidance. Therefore, in an increasingly sophisticated era, parents must improve their digital literacy skills. By knowing how to use technology and the impact it has, parents can provide assistance to children in the intensive use of technology.

One of the causes of violence that targets children as perpetrators and victims is the influence of digitalization. Children tend to be curious about the content they see so they want to do it in the real world. A child abduction and

murder case in Maros Regency, South Sulawesi in early January 2023 was committed by a child. The perpetrator mutilated his friend who became a victim according to the social media content he saw without parental supervision. Apart from being the perpetrator, the child is also a victim of his parents' negligence in care, education, assistance and supervision (Widiyarti, 2023).

The case is evidence of the importance of Islamic religious education integrated in digital literacy. Digital technology has both positive and negative impacts on children's development. Parents have a big responsibility in utilizing digital technology to teach religious values to children. Parental supervision and restrictions on the use of digital technology for children are expected to minimize the harm that can be caused by digitalization.

The Pekalongan region is known as the city of santri because it has more than 100 Islamic boarding schools scattered in the area (Purwanto, 2022). In addition, Pekalongan is also dubbed as the city of batik because it is one of the famous batik producing centers in Indonesia, and has even been recognized by the world with an award from UNESCO as a creative city network in the crafts and folk arts category (Setyanti, 2015). Pekalongan's extensive batik marketing system indicates a good understanding of technology by batik home industry players.

Known as the city of santri, the people of Pekalongan have a considerable moral responsibility in maintaining religious values in everyday life. This condition is a challenge for batik home industry players in implementing Islamic religious education in the family. As a batik business owner, it certainly takes a lot of time to manage the economy and children's education. This phenomenon attracts the attention of researchers to conduct further research on Islamic religious education in the digital era in Pekalongan batik home industry families.

Home industry is a business unit or company on a small scale that is engaged in producing a certain product. Home in English means home or residence. Meanwhile, industry means craft, product business, and company. In other words, home industry is a business house that produces a certain item or a small company. It is called home industry because the company's activities are only centered in the house. Home industry can mean household industry because it has a small scale and is managed by the family (Zulfikar & Muharom, 2022).

There are several previous studies that are relevant to this research, for example the research of Wildhan Zulfikar and Fauzi Muharom entitled "Islamic Religious Education in the Home Industry Convection Family of Wonorejo Polokarto Sukoharjo Village in 2021". The research explains that the way of educating each parent is different but the goal is the same, namely to prepare a better generation. In addition, Efa Wiji Lestari and Isa Anshori's research entitled "Religious Education for Children of Rural Muslim Families in the Industrial Era 4.0" explains the condition of understanding of the Jati village community only about Islam with all its rituals of worship. In addition, the pattern of Islamic religious education applied through habituation, patience, compassion, permissive and democratic patterns. The relevant research with this study has similarities, namely Islamic religious education in families in the digital era. While the difference lies in the research subject. This research focuses on batik home industry families in the Pekalongan area.

Based on the background, problem statement, and literature review above, this research will examine more deeply about Islamic religious education in the digital era in Pekalongan batik home industry families. This research will analyze the extent to which family members understand digital technology, strategies for utilizing digital technology to teach Islamic religious values, and family challenges in integrating Islamic religious education with digital technology.

Methods

This research is included in qualitative research with a case study approach. The choice of case study is because this research is limited to the realm of batik home industry families in Pekalongan. The data collection techniques used were in-depth interviews and documentation. The resource persons in this research are batik home industry families in Pekalongan. The number of batik home industry business actors in Pekalongan is very large. With limited time, energy, and cost, the author only took a sample of 10 people. The sample selection technique was carried out non-randomly, namely through purposive sampling to meet the specific needs of the study. Sample selection based on certain types or characteristics (Sofiyana et al., 2022). In this case, it is a batik home industry family with young children. Most of the batik producers are scattered in Pekalongan district, precisely in Buaran sub-district. Therefore, this research will focus on that area. In addition to interviews, research data was obtained from a search for literature that is in accordance with the topic of this research.

The data analysis technique uses the opinion of Miles and Huberman in his book Hardani et al. which is through three flows. The three streams are data reduction, data presentation, and conclusion drawing. Data reduction is the process of selecting data, streamlining data, sorting out important data, simplifying, and abstracting. Therefore, in the data reduction process there is a process of living in (selected data) and living out (discarded data). Next is the presentation of data which can be done through brief descriptions, charts, relationships between categories, flowcharts and the like. By displaying data, it will make it easier to understand what is happening and plan further work based on what has been understood. Finally, the conclusion is drawn, which contains the essence of the research findings that describe the final opinion based on the previous description. This conclusion is credible if supported by valid and consistent data when researchers return to collect data (Hardani & Dkk, 2020). In the conclusion drawing section, researchers will look for other literature to strengthen the findings on Islamic religious education in the digital era in Pekalongan batik home industry families.

Results

Based on interviews with several informants, the description of the answers given can be grouped into three parts. First, in addition to owning a batik home industry, some family heads are teachers at the madrasah aliyah level, which is located not far from home. Islamic religious education applied in the family is very democratic. Parents always invite their children to pray in congregation at the nearest mosque or mushola. In addition, parents teach children

to recite the Koran regularly during their playtime. Every afternoon, children are directed to recite the Quran at the nearest TPQ. In the evening and after the dzuhur prayer, children are directed to recite the Koran. The Quran recitation activities are carried out at the nearest assembly because there are many religious leaders in the area who provide a place to study. In addition to reciting the Koran, children are taught prayer practices along with prayers and wirid every Thursday.

As stated by Mr. Ziyad, who also works as a teacher, "I am very grateful for living in a very religious environment. My children have easy access to religious education because there are many religious leaders who volunteer their time to teach the Quran and practice prayers. Nevertheless, as a parent, I still teach the Quran before my children go to the nearest TPQ or madrasah".

Democratic parenting has characteristics that appear in the behavior and speech of parents in educating. Democratic parents will tend to be rational, open, considerate, responsible, objective, warm, firm, attentive, realistic, flexible, and foster children's confidence. The ultimate goal of democratic parenting is to increase children's independence (Sunarty, 2015). Democratic parenting has a harmonious working relationship between children and parents. In the process of educating, democratic parents are not too rigid in control. They will guide and direct more (Subagia, 2021).

In dealing with digital technology, parents utilize it for marketing batik products as well as children's learning process. Children are allowed to play smartphones but are limited in time. In addition, there is only one smartphone for children so they must take turns. After playing, parents will check the history of their children's smartphone usage. When a history of negative content is found, parents will provide an understanding between good and bad things. In addition, parents utilize audio-visual applications such as Youtueb to teach children to recognize sholawat, prayers, and entertainment with Islamic nuances. In addition, parents realize that digital technology also has a negative impact on children's behavior such as children becoming difficult when called because they are too focused on playing smartphones.

The second group is families who do not have other jobs or only focus on processing the batik home industry. This choice aims to increase family time so that Islamic religious education can be maximized. Parents always invite their children to pray in congregation, recite the Quran, and study fiqh. In addition, moral education is prioritized and taught as early as possible. The environment around the family tends to hold the values of salaf Islam so that it emphasizes moral education, adab, and unggah-ungguh in Javanese terms.

Mr. Asmuni, who only focuses on processing the batik home industry, said, "I am very grateful for being a batik entrepreneur because I have enough time to spend with my family. Moreover, the surrounding environment strongly holds the values of salaf Islam so that studying fiqh has become a habit. I really emphasize moral education to my children because our family upholds our ancestral values of good manners. In Javanese terms, it is called unggah-ungguh."

Families, especially parents, are open to technological advances and even utilize them for business and as a medium for Islamic religious education for children. Each child is facilitated with a smartphone but with parental supervision.

With a fairly good understanding of technology, parents choose applications that are suitable for children's age and direct information according to children's needs. On the other hand, parents realize that digitalization changes communication and relationships between family members become less harmonious because children tend to focus more on their smartphones.

The third group is almost the same as the previous one, which only focuses on the family batik business. However, this family is more closed to technological advances. The family's understanding of Islam is so strong that they choose to send their children to boarding schools as early as possible, which is equivalent to kindergarten age. Before being entrusted to the boarding school, Islamic religious education was fully provided by the parents without involving digital technology.

One of the heads of families in this group is Mr. Afif who comes from a salaf pesantren education. Mr. Afif said "The key to educating children is easy, often invite them to stay in touch with the scholars. That way, children will see firsthand the real role model. How to respect others, love knowledge, and apply the Sunnah of the Prophet Muhammad in their daily lives such as how to eat and drink. Even the smile of a scholar is an education for a student, in this case my child. Alhamdulillah, by having a close relationship with the scholars, my son is willing to study at the boarding school since he was five years old or equivalent to kindergarten".

These parents have a strong relationship with the local ulama or religious leaders. In educating, parents directly model how to be tawadu' (humble), ta'dhim, and honor a teacher. In addition, children are always invited to religious environments such as ta'lim assemblies and pilgrimages to the graves of scholars.

The three family groups both hold Islamic values in running their batik home industry. They prioritize honesty, trustworthiness, and responsibility in doing business. In addition, the basis of their business attitude is a very high sense of trust in the destiny of Allah SWT. When they encounter failure in their business, they assume that it is not their fortune so they do not need to be sad for too long.

Discussion

Family Members' Understanding of Digital Technology

As business actors, batik home industry families have a fairly good understanding of digital technology. They utilize digital technology for marketing their batik products. In addition, most parents who own batik home industries in Pekalongan are open to technology as a medium of learning for children. Meanwhile, parents who do not provide digital access to their children have the reason that it is not yet time for their children to be familiar with smartphones. These parents choose to educate their children naturally without involving digital information technology.

Pekalongan batik home industry families feel greatly helped by advances in digital technology. Almost all marketing activities are carried out online, even most of them do not have physical stores but only operate online stores on several social media platforms. A fairly good understanding of digital technology makes parents have many initiatives in utilizing it as a medium for teaching children.

Strategies for Utilizing Technology to Teach Islamic Values

Physically, parents have the proximity and time to spend with their children, unlike employees who work more outside the home. This advantage is utilized by parents to observe their children's growth and development more intensely. However, parents still cannot accompany and even monitor their children's activities with their smartphones continuously. Therefore, parents choose to limit their children's smartphone use both in terms of time and access.

Parents utilize audio-visual applications to introduce children to sholawat, prayers, and Islamic stories that use elements of children's caricatures. In addition, parents constantly improve their digital skills in order to maximize the role of education in the family. For example, parents use the age restriction feature to access applications so that the content available is appropriate for the age and needs of the child. The search history feature is also used by parents to trace the track record or history of their children's smartphone usage.

Nurayana's research explains that one of the benefits of digital technology in Islamic religious education is the use of audio-visual applications such as Islamic films. This kind of learning is more interactive and interesting for children (Nuryana, 2018). With an audio-visual basis, children will find it easier to understand the meaning of the movie, for example the Omar and Hanna movie available on the Youtube For Kids platform.

In addition to restrictions and supervision, parents still provide understanding to children about good and bad things, so that children are expected to control themselves when surfing in digitalization. Parents realize that there is still a gap or possibility for children to access negative content because the spread of digital information is still very free and difficult to be stopped by the authorities, in this case the Indonesian Broadcasting Commission.

Family Challenges in Integrating Islamic Religious Education with Digital Technology

The challenge of digital technology that is strongly felt by parents in Islamic religious education efforts is the declining level of harmony in the family. Children's intensity with their smartphones can interfere with the intensity of communication with people around them such as parents. As a result, children will tend to close themselves and focus too much on their digital world.

The freedom of digital information makes parents worry if their children accidentally consume content that is not in accordance with their needs and age and even tend to be negative content. This can reduce the Islamic values that have been taught by parents before. Therefore, there are some parents who choose not to introduce their children to digitalization before the foundation of building morals and faith is strong.

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have been taught by parents before. Therefore, there are some parents who choose not to introduce their children to digitalization before the foundation of building morals and faith is strong (Lestari & Anshori, 2021).

The Urgency of Islamic Religious Education against the Advancement of Digital Technology

Pekalongan batik home industry families pay more attention to Islamic religious education for their children. With Islamic religious education, children are expected to be able to fortify their faith in the midst of digitalization. In addition, Islamic religious education can help children distinguish between good and bad things in socializing in the virtual and real world.

Like a house building, Islamic religious education is the main foundation that will determine the strength of the building. Therefore, parents really maximize Islamic religious education in the family through direct education from parents, creating a religious environment, and then entrusted to a trusted boarding school. Parents believe that children's character education is formed and starts from the family, so as parents, they must have a good understanding of Islam, even interacting with digitalization.

The family is the first and foremost place in a child's educational process. In addition, the family is called the first socialization place for children to learn all things. The main function of the family as mandated by the PBB is as a vehicle to educate, nurture, socialize children, develop all their potential so that they can be useful in society properly (Maimun, 2018).

Islamic religious education greatly influences the thinking of Pekalongan batik home industry business actors. Based on strong faith, they will become honest, trustworthy, responsible, responsive and confident business people. They tend not to fear failure because they believe that all affairs and sustenance have been arranged by Allah SWT. Thus, they will compete fairly and collaboratively in developing their respective batik home industries..

Conclusion

Pekalongan batik home industry families have a religious community environment that helps the process of Islamic religious education in the family. The habit of praying and reciting the Koran has been taught by parents to children as early as possible. Parents act as role models in educating children. In addition, parents try to instill morals and manners to children through friendship or sowan to scholars. With the existence of digital technology, parents feel they have a new alternative in providing Islamic religious education to children. In addition to marketing, parents utilize digital technology in the form of smartphones to introduce children to the chanting of sholawat, daily prayers, and Islamic stories full of life lessons. With limited time, parents apply a system of supervision and restrictions to children on digital technology. In addition, parents constantly improve their understanding of digitalization in order to maximize digital technology in the education process. For example, by using the age restriction feature on an application and tracing the search history of content accessed by children. One of the negative impacts of digitalization is the decline in family harmony because children are too focused on their smartphones. Without control,

children will become addicted to digital technology. As a result, it is difficult to communicate with them and they may access negative content that can undermine Islamic values.

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