

## The Urgency of Muslim Family Education in the Digital Era

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### **Abstract**

The rapid development of digital technology today indicates that the world has entered a new era known as the digital era. In this digital era, everyone can access, provide, disseminate, communicate, and engage in various online activities. The information technology world offers numerous conveniences through automation, benefiting humans in many ways. However, it also poses potential harm to individuals. Therefore, Muslim family education plays a crucial role in shaping noble, strong, and wise children with a strong Islamic identity who can effectively navigate and utilize technology. This research employs a qualitative approach with a literature review methodology. The data collection technique involves documentation, which includes the analysis of relevant literature such as books, journals, and reputable articles related to the research theme. Subsequently, researchers conduct the analysis by critically examining the collected data and making continuous comparisons of the information found. The findings highlight the significant role of Muslim family education in the digital era in preparing the Muslim generation to face contemporary challenges. This is achieved through online religious education, implementing appropriate limitations on technology access, and providing supervision. Additionally, Muslim family education focuses on strengthening Islamic identity, cultivating digital awareness, and establishing positive parental role models. Overall, Muslim family education in the digital era has the potential to offer wider access to religious knowledge, foster deeper understanding, and encourage more active involvement in religious practices. By embracing these strategies, families can better navigate the digital world while preserving their Islamic values and principles.

**Keywords:** Education, Muslim Family, Digital Age

### **Introduction**

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves and society. The family is the smallest unit of society consisting of the head of the family and several people who are gathered and live in one place under a roof in a state of interdependence. According to Salvicion and Celis (1998) in the family there are two or more than two individuals who join because of blood relations, marital relations, live in one

household, interact with each other and in their respective roles and create and maintain a culture.

The main task of the family is to fulfill the physical, spiritual and social needs of its family members, which includes the maintenance and care of children, guiding the development of their children's personalities and fulfilling the emotional needs of adult family members. Family education is a joint effort of family members, especially parents, in realizing a family whose spiritual and material needs are met, through the cultivation of religious values, social culture, enough love, fulfilled education, economy, and care for the environment. Muslim family education is education carried out by families with a focus on Islamic values and the development of children's Islamic identity. Muslim family education aims to form children who have a good understanding of religion, practice Islamic teachings in daily life, and have a strong character in accordance with Islamic values.

The rapid development of digital technology today shows that the world has entered a new era known as the digital era. The transformation from analog mechanical and electronic technology to digital technology, the birth of the internet, and the rapid development of social networks such as WhatsApp, Facebook, Instagram, twitter, line and so on are clear illustrations of the birth of this new era. In this digital era, everyone can access, provide, disseminate, communicate, and carry out various activities online. Various media can be used freely and widely. Various media can be used freely and widely. Supported again with unlimited access to information. A person in a matter of minutes, even seconds can report information to other countries and at the same time can also find out information from other parts of the world (Tian Wahyudi, 2019).

The world of information technology that offers a variety of conveniences with a culture of automation, on the one hand offers benefits to humans, but on the other hand it is also not a little to cause harm to humans themselves. Many jobs that previously depended heavily on other people, demanding a lot of time, a lot of energy and excellent physical abilities, with the presence of digital systems or devices that offer automated solutions, this dependence can be reduced. This convenience has increasingly unwittingly formed a new culture, namely an instant and individualist culture. Not a few are found on the road, in public transportation, even in a place to eat in one table people are busy with their respective gadgets or cellphones. This condition can also be seen in family life. Members in one family who actually communicate intimately face to face about a certain topic, but what happens are that they are busy with their cellphones or gadgets. In this case, Muslim family education in the digital era plays an important role in shaping children who are noble, strong in Islamic identity, and wise in the use of technology. Through family education, children can learn to integrate Islamic values with their digital lives and become individuals who are able to spread positive values in cyberspace.

Based on the description above, the main problem in this paper is "The Urgency of Muslim Family Education in the Digital Age". And this problem then becomes a reference in formulating the main problem that will be presented, namely How is the urgency of Muslim family education in the digital era?

## Methods

This research uses a type of qualitative research through a literature approach. In other words, this research is included in the literature review. According to Hardani, qualitative research focuses on phenomenological observations, namely the description and understanding of the social symptoms it observes. Not only that, qualitative research also takes into account the point of view of the research subject (Hardani, 2020). Data collection techniques through documentation, namely by analyzing literature that matches the research theme such as books, journals, and other reliable articles. Then after the data is collected, the researcher conducts an analysis technique through sorting by reading critically and making continuous comparisons of any information or data on Muslim family education in the digital era found (Danuri & Maisaroh, 2019).

## Results

### Muslim Family Education

The term education comes from the Greek, Paedagogy, which means a child who goes to and from school escorted by a servant. In the language of In Roman, education was termed educate which means to bring out what is inside. In English, educate means to bring out that which is within. In English, education is termed to educate which means moral improvement and intellectual training. In Law No. 20/2003 on the National Education System, education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential so that they have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. So, education is all the efforts of adults in association with children to lead their physical and spiritual development towards maturity. (Moh.Rasyid, 2007).

According to Hurlock and Parvin as cited by Syamsu Yusuf, the family is the first and main educational environment for children. The family functions as a cultural transmitter or socio-cultural mediator for children (Yusuf, 2006: 39). In the concept of Islam, children are a mandate from Allah that is imposed on each parent. Therefore, as a mandate, it must be accounted for. The role and responsibility of parents in educating their children is the responsibility of education and morals. According to educators, the family is the first educational field, and the educators are both parents. Parents (father and mother) are natural educators. They are educators for their children because by nature mothers and fathers are given a gift by God the Creator in the form of parental instinct. Because of this instinct, parents feel affection for their children, so morally both feel burdened with the responsibility to maintain, supervise, and protect and guide their offspring (Jalaludin, 1996).

In many literatures, experts provide various perspectives on the definition of family education, for example Mansur (2005: 319) defines family education as a positive process of providing for the growth and development of children as the foundation of further education. Almost the same opinion was also expressed by Abdullah (2003: 232) who gave the definition of family education as all efforts

made by parents in the form of habituation and improvisation to help the child's personal development. Hasan Langgulung (1986) limits the definition of family education to the efforts made by fathers and mothers as people who are given the responsibility to provide values, morals, exemplary and imitation. Furthermore, Ki-Hajar Dewantara (1961), one of the Indonesian educational figures, stated that the family environment for everyone (children) is the initial educational environment. There for the first time parents (father and mother) serve as guides (teachers), as teachers, as educators, mentors and as the main educators obtained by children. So it is no exaggeration when referring to the opinions of the experts above, the concept of family education is not just an action (process), but it is present in practice and implementation, continuously implemented by parents (father-mother) of educational values in the family. Although sometimes theoretically it must be admitted that it is not fully understood, even in most parents do not know much about how the concept of family education actually is. However, without realizing the parents (father-mother) in their daily practices, the parents have carried out the functions of the family in the education of children, because the function of the family is essentially as an education of character, social, citizenship, habit formation and intellectual education of children (Ali Syarifullah, 1994).

According to Kadar M. Yusuf, family education is guidance or learning given to members of a group of descendants or a place of residence, consisting of fathers, mothers, children and so on. So it can be concluded that family education is a joint effort of family members, especially parents in realizing a family whose spiritual and material needs are met, through the cultivation of religious values, social culture, enough love, fulfilled education, economy, and care for the environment.

Muslim family education is the process of character building and Islamic religious values carried out by family members in the home environment. It involves the efforts of parents or guardians to teach and guide their children to have a good understanding of Islamic teachings and practice them in daily life. Muslim family education covers various aspects, including:

1. Religious Education: Conveying the teachings of Islam, such as belief in Allah as the One True God, understanding duties and the hereafter, and teaching about the Prophet Muhammad as a messenger of Allah. Religious education also includes teaching the Quran, Hadith, and Islamic history.
2. Worship and Rituals: Teaching and familiarizing family members to perform acts of worship, such as prayer, Ramadan fasting, paying zakat, and performing hajj if able. Parents should set an example in performing acts of worship and stimulate children's participation in their performance.
3. Morals and Ethics: Teaching Islamic moral and ethical values, such as honesty, compassion, patience, helping, and respecting fellow human beings. This helps shape good character and appropriate behavior in society.
4. Family Education: Teaches about the rights and responsibilities of family members, the importance of good communication, mutual understanding, and providing support and affection for each other.

5. **Personal Development:** Encouraging personal development through learning, reading, striving to achieve goals, and honing skills in accordance with Islamic principles.
6. **Tolerance and Acceptance:** Teaches the importance of tolerance of differences in society, including tolerance of the beliefs and cultures of others.
7. **Self-Control:** Guiding family members in controlling their emotions and passions so that they do not fall into harmful actions.
8. **Understanding the Secular and Religious Worlds:** Teaches about how to harmonize life in the secular world with Islamic religious values, so as to live a balanced life and benefit oneself and society.

Muslim family education is not only about providing information about religion, but also about creating an environment that supports the spiritual, moral and social growth of family members. Parents play an important role as role models in practicing Islamic values so that children can internalize these teachings in their lives.

### **The digital era**

Etymologically, the term digital comes from the Greek *Digitus*, which means the fingers or toes of 10 human hands or feet. In this case, the value of 10 consists of 2 radixes, namely 1 and 0. That is the origin of the use of the term digital in the binary number system. Digital is a form of modernization or renewal of the use of technology which is often associated with the emergence of the internet and computers. Where everything can be done through such sophisticated equipment to facilitate community affairs. With this digital revolution, it encourages a person's perspective in living an increasingly sophisticated life today.

The digital era is a time when most people in that era use digital systems in their daily lives. According to the Communication Technology Timeline cited by Dan Brown, various types of electronic media in the world began to spread in the early 1880s starting with telephone communication devices, tape-recorders, radios. Other electronic items such as television, cable TV, cellular phones only began to be used by many people around the 1940s - 1970s.

Communication technology from electronic media initially still used an analog system, and only switched to a digital system marked by the presence of media product transformations such as e-books, the internet, digital newspapers, e-libraries, e-shop, etc. This period is also often referred to as the digital revolution. This digital revolution began in the early 1990s in the world. With the principles of the digital system in mind, the digital era is an era where the flow of information through communication media is clear, accurate and fast. The development of digital technology is the development of computers, the birth of the internet, cell phones, and social networks. Examples of digital devices include televisions, handheld gaming devices, digital clocks, smartphones, computers and laptops. While examples of technology conversion include the change of printed books to electronic books (E-Book), letters to Electronic Mail (Email / Gmail), typewriters to computers, telephones to cell phones (cellular phones), gramophones to cassettes then CDs (Compact Disks) then switching to MP3 /

MP4, and analog clocks to digital clocks then Smartwatches. (Wawan Setiawan, 2017).

The digital era that has now become part of people's daily lives, especially the younger generation, will indeed change the pattern of life. Including learning patterns and information dissemination patterns. The paper era will slowly but surely be displaced. When digital dictionaries can be obtained easily and cheaply, for example, they can be inserted into cellphones, then printed dictionaries will be threatened. If you need a translation, you can open "Pocket Dict" on your cellphone. Only if it is inadequate then look for a printed dictionary. Along with technological advances, when the ability of cell phones is getting better and the types of digital dictionaries are more complete, then pocket dict will be transformed into a kind of Arabic dictionary that is now widely used, but in the digital version (Application / software). If that happens, it is certain that not many people need printed language dictionaries anymore. Isn't a digital dictionary cheaper and more flexible to use. Not only that. Step by step, journals, magazines, books and even newspapers will also be replaced by digital versions. Scientific journals, which are usually expensive because the number of prints is not large, have now begun to switch to digital form. Libraries are happy to subscribe to online journals because they are cheap and take up less space. Almost all newspapers now have online versions. And textbooks have also started to go digital. If that happens, then information dissemination is really going through a new version of information digitization.

Riri Zahra (2016) explains that there are many benefits and positives of digital technology, including: helping the learning process, building creativity, facilitating communication, encouraging business growth, facilitating public services, and even easily and quickly gathering various social movements. Technology makes everything easier and faster. However, in addition to the many benefits and positives of the digital era, it also has negative sides such as:

1. Decreased learning achievement due to excessive use;
2. Limiting physical activities needed for children's growth and development;
3. Stunted development of children's social and language skills due to early introduction to gadgets (especially under 2 years old);
4. Brain development is not maximized due to unbalanced developmental stimulation;
5. Eye health problems (screen time should be limited to a maximum of 2 hours per day);
6. Concentration problems;
7. Sleep problems, insufficient amount of sleep and sleep quality (due to the content of the shows);
8. No privacy, allowing personal data collection, child predators, cyber bullying, and so on;
9. Problems with pornography, violence, or the cultivation of negative values (Hadiarni & Mariah, 2018).

### **Discussion**

The digital era is where technological development is accelerating in accordance with the times. Technological tools are not rare tools to find. Almost all activities related to education, social, culture, sports, economics and politics always utilize the sophistication of technology to find information and help carry out each of their activities in solving a problem. In this digital era, there are many impacts on society, both positive and negative impacts. The positive impact is that it makes it easier to find information, entertainment, and also knowledge, but the negative impact is related to children's behavior and manners, namely a child tends to imitate Western culture and even children are able to follow and practice it. A child can behave this way because the child is able to see pictures, listen to music, watch videos, play games, etc. both online and offline. The behavior of children who basically have high curiosity and always imitate through what they see and watch, so the need for parental supervision makes technological tools as a child's education, so that children are not selective when using technological tools.

Advances in communication technology have affected many people's views on things in daily life, including views on parenthood. In the past, parents still allowed their children to play outside with traditional games with other children. However, nowadays parents rely more on digital technology as a medium of play for children. Many parents then compete to give access to digital technology to their children and provide digital technology directly in the hands of children. Human-to-human interaction has been replaced by interaction through digital technology and it is often not realized that this can reduce one's direct interaction with the closest people around, for example between parents and children at home each busy with their gadgets. Even though gadgets are not the primary needs of children.

Society recognizes digital devices as a testament to the sophistication of today's technological developments. Of the various kinds of technological updates that exist at this time, it is undeniable that gadgets are able to captivate many people. As parents, we are expected to be able to keep up with the development of global information today related to the world and current trends of children, therefore, parents should and should always supervise and nurture children properly and correctly.

Family is one of the most important things in childcare because children are raised and educated by family. Parents are a reflection that their children can see and imitate in the family. Therefore, childcare is a series of obligations that must be carried out by parents. If childcare cannot be fulfilled properly and correctly, it will often lead to problems and conflicts, both within the child himself and between the child and his parents, as well as with his environment. And the family is also the first and foremost educational institution. Families are expected to always try to provide needs, both biological and psychological for children, as well as care and educate them. As parents, they are expected to be able to produce children who can grow into individuals, and be able to live in the midst of society. At the same time, they can accept and inherit the values of life and culture.

Muslim family education in the digital era is the process of educating and guiding family members, especially children, in understanding and practicing

Islamic teachings by utilizing technology and digital resources. Here are some aspects that need to be considered in Muslim family education in the digital era, among others:

1. Online religious education

Utilize online resources such as apps, websites, videos and podcasts to learn and deepen religious knowledge. This includes learning about the Quran, hadith, tafsir, Islamic history, morals, and worship.

2. Quality Islamic content

When using technology, make sure to choose Islamic content that is reliable and in accordance with the correct Islamic teachings. There are many online resources that can provide useful and trustworthy Islamic material. Take the time to research and select content that meets scholarly and Islamic standards.

3. Access restriction and supervision

While technology provides broad access to information and content, it is important for parents to limit children's access and supervise technology use. Using parental control features and establishing clear rules regarding technology use will help keep children protected from inappropriate or harmful content.

4. Building digital awareness

In addition to learning religious teachings, it is also important to help family members understand and deal with the challenges and risks associated with using technology. Building digital awareness about online etiquette, privacy, security and reliable sources of information is an important part of Muslim family education in the digital age.

5. Discussion and reflection

Use technology as a platform to discuss Islamic teachings, ask questions and share thoughts. After watching a video, reading an article, or using an Islamic app, take time to discuss with your family about your own experiences and understanding. These discussions allow for an exchange of ideas, deeper understanding and strengthening family bonds in a religious context.

6. Online community support

Joining online Muslim communities can provide opportunities to share experiences, learn from others and get support in family religious education. Discussion groups, forums or social media groups that focus on Islamic religious topics can be a source of inspiration, questions and help to strengthen Muslim family education.

7. Islamic skill development

In addition to religious understanding, technology can also be used to develop Islamic skills. For example, using apps to learn Quran memorization, learning Arabic, or deepening understanding of religious sciences. Utilizing this technology can make the learning process more interesting and structured.

8. Exemplary parents



The role of parents in educating Muslim families in the digital era is very important. Be a good role model in using technology wisely and Islamically. Practice religious values in daily life and be actively involved in family religious education. Children tend to imitate what they see, therefore, role modeling is very influential in shaping their character and understanding of Islam.

Overall, Muslim family education in the digital age is essential to convey religious teachings, guide children in the use of technology, and prepare them to face the challenges of modern times. By utilizing technology wisely and maintaining compatibility with Islamic values, Muslim family education in the digital era can provide great benefits in building a generation of Muslims who are knowledgeable, pious, and ready to face a changing world.

Meanwhile, the urgency of Muslim family education in the digital era is as follows:

1. **The Influence of Digital Media:** The digital age has a huge impact on the way we communicate and get information. Easy and wide access to social media, the internet, and other technologies can affect children's understanding and values. Therefore, Muslim family education becomes very important to guide children in understanding the right information and understanding the impact of digital media on their spiritual and moral lives.
2. **Prevention of Negative Influence:** The digital age also provides easy access to content that is not in line with Islamic values. Muslim family education can act as a bulwark to prevent children from being exposed to negative content that can damage their morals and faith.
3. **Teaching Internet Ethics:** In the digital era, children often use social media and interact online. Muslim family education needs to teach internet etiquette, such as speaking politely online, maintaining privacy, and not sharing inappropriate content.
4. **Interactive Approach:** The digital age provides opportunities to deliver religious teachings in a more interactive way through apps, online classes, or other interactive educational content. Muslim family education can use this technology to further interest children in learning the teachings of Islam.
5. **Facing Technology Challenges:** Muslim family education in the digital era should also include education on the wise and balanced use of technology. Children should be taught not to become too dependent on technology and still prioritize social interaction and in-person worship.
6. **Strengthening Muslim Identity:** The digital era brings the impact of globalization and openness to different cultures and religions. Muslim family education needs to strengthen children's Muslim identity in the face of diverse views and beliefs, so that they can maintain religious values in complex relationships.

With the growing digital era and technology, Muslim family education has a crucial role to play in shaping a generation of Muslims who are strong in faith, morals and ethics. Parents and guardians must be active in understanding and facing the challenges and opportunities offered by the digital era in order to guide their children to become pious, noble, and responsible individuals in using technology for the good of themselves and society.

### **Conclusion**

Today's increasingly sophisticated digital technology has led to major changes in the world. Humans have been facilitated in accessing information through many ways, and can enjoy the facilities of digital technology freely, but negative impacts also appear as a threat. Crimes are easily facilitated, online games can damage the mentality of the younger generation, pornography and copyright infringement are easily committed, and others. The family is a small society and a pillar for the establishment of the macro society, namely the ummah. A family can be formed because of the bond between a man and a woman through a legal marriage both according to state law and Islamic sharia. The family in Islam plays an important role in shaping the child's personality, because the family is the first institution that directly interacts with the child, so whatever happens in the family will have an impact on the child. Muslim family education covers various aspects, including religious education, worship and rituals, morals and ethics, family education, tolerance and acceptance, self-control, understanding the secular and religious world. Muslim family education in the digital era is the process of educating and guiding family members, especially children, in understanding and practicing Islamic teachings by utilizing technology and digital resources. Some aspects that need to be considered in Muslim family education in the digital era include online religious education, quality Islamic content, access restrictions and supervision, building digital awareness, discussion and reflection, online community support, Islamic skills development and parental exemplary. Muslim family education in the digital era plays a very important role, among others, for the influence of digital media, prevention of negative influences, teaching internet ethics, interactive approaches, facing technological challenges, strengthening Muslim identity. With the digital era and growing technology, Muslim family education has a very crucial role to form a Muslim generation that is strong in faith, morals and ethics. Parents and guardians must be active in understanding and facing the challenges and opportunities offered by the digital era in order to guide their children to become pious, noble, and responsible individuals in using technology for the good of themselves and society.

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