

PARENTING IN THE MILLENNIAL ERA (Analysis of Childcare Models in the Digital Age with Contemporary Islamic Education)

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Abstract: Children are always associated with the parents who give birth to and raise them, because people have the most important role in the child's life in the future. In the digital era, sources of information are increasingly open and there are almost no restrictions on the information received, including children who are also affected. The digital age has a very positive impact, but it also has a negative impact. In this digital era, parenting or the role of parents is needed to guide and supervise children when they are already addicted to the sophistication of digital technology. It all depends on the parenting of his own parents to keep a child with a disciplined attitude of learning. Differences in parental parenting will have an impact on the child's learning discipline. This research uses the use of qualitative descriptive, and the research method used is a literature study, which is research conducted using several books, journals related to problems and research objectives. Parents play a big role in the development of children, in digital areas parents must accompany and be more careful in parenting patterns by Utilizing Technological Developments In More Organized Parenting, Have a Plan, keep spending time with family and appreciate the child's space. Child Parenting in the Digital Age is divided into three categories, namely: (1) authoritarian parenting; (2) democratic parenting; (3) permissive parenting. All types of parenting have their own advantages and disadvantages. In the analysis from the perspective of contemporary Islamic education, it is found that All parenting patterns in the perspective of Islamic education are directed at how children achieve happiness in the world and the hereafter not only success in their world life but also able to obtain success later in the afterlife whose indicator is to have adequate emotional and spiritual intelligence

Keywords: Parenting in the millennial era

Abstrak: Anak selalu dikaitkan dengan orang tua yang melahirkan dan membesarkannya, karena orang tua punya peran terpenting kehidupan anak dimasa mendatang. Di era digital, sumber informasi semakin terbuka dan hampir tidak ada batasan atas informasi yang diterima tak terkecuali anak juga terkena dampaknya. Era digital memiliki dampak yang sangat positif, namun juga berdampak negatif. Di era digital ini pola asuh atau peran orang tua sangat dibutuhkan untuk membimbing dan mengawasi anak ketika sudah kecanduan oleh kecanggihannya teknologi digital. Semua bergantung kepada pola asuh orang tuanya sendiri untuk membuat seorang anak tetap mempunyai sikap disiplin belajar. Perbedaan pola asuh orang tua akan berdampak pada kedisiplinan belajar anak. Penelitian ini menggunakan penggunaan deskriptif kualitatif, dan metode penelitian yang digunakan adalah studi pustaka, yaitu penelitian yang dilakukan dengan menggunakan beberapa buku, jurnal yang berkaitan dengan masalah dan tujuan penelitian. Orang tua berperan besar dalam perkembangan anak, di era digital orang tua harus mendampingi dan lebih cermat dalam pola pengasuhan dengan Memanfaatkan Perkembangan Teknologi Pola Asuh yang Lebih Terorganisir, Memiliki Rencana, tetap meluangkan waktu bersama

keluarga dan menghargai ruang anak. Pola Asuh Anak di Era Digital terbagi dalam tiga kategori yaitu: (1) pola asuh otoriter; (2) pola asuh demokrasi; (3) pola asuh permisif. Semua tipe pola asuh terdapat kelebihan dan kekurangan masing-masing. Dalam analisis dari perspektif pendidikan Islam kontemporer ditemukan bahwa Semua pola asuh anak dalam perspektif pendidikan Islam diarahkan pada bagaimana anak mencapai kebahagiaan di dunia dan akhirat tidak saja sukses dalam kehidupan dunianya saja tetapi juga mampu memperoleh kesuksesan kelak di akhirat yang indikatornya adalah punya kecerdasan emosional dan spiritual yang memadai

Kata kunci : Pengasuhan di era milenial

INTRODUCTION

Human life will not be separated from the basics of education, both education in the family environment, school environment and community environment. In the family, parents play the most important role in the process of education and upbringing of the child. The educational process pursued by man is valid throughout the course of life. However, the frequent course of life of the educational process is constantly evolving and undergoing changes. In an expression of Ali bin Abi Talib about the education of children once said "Teach your children according to their time, for they live in their day not in your time. Indeed, they were created for their time, whereas you were created for yours".¹

The child is the dream of the parents. His presence is looked forward to by each family as a caretaker of the family and the successor of the struggle of parents. The Quran describes beautifully in the form of the prayers of the old men in surah Al Furqon verse 74 which means, "O our Allah, Bestow upon us our wives and descendants as comforters of (our) hearts and make us imams for the devout". With the prayers taught, it describes the hopes of every parent. Behind the hope of a child's presence also gives a mandate to both parents. A mandate that contains the responsibility of parents to care for, nurture and educate children as the next generation so that they become ² useful human beings.

In today's era of digitalism, sources of information are increasingly open and there are almost no restrictions on the information received. This trend is also supported by the rapid or uncontrollable pace of technological development and the flow of global life. The digital age has a very positive impact, but it also has a negative impact. Digital advances that have a positive impact on science and technology. But in other respects, for example culture or education, digital development has the potential to erode the existence of the world because of its exploitative nature.³

If we observe, in the digital age, it actually offers a variety of convenience opportunities in relation to children's education, but the magnitude of the threat cannot be underestimated. Children as a generation of the nation and the people at the same time, need to receive serious

¹Masykur, Arif. *Rahasia Kecerdasan Ali bin Abi Thalib Si Super Genius* (Yogyakarta: Diva Press, 2013) p.55

² *Terjemahan Al Qur'an*

³ Musthofa Rembangy, *Pendidikan Transformatif: Pergulatan Kritis Merumuskan Pendidikan di Tengah Pusaran Arus Globalisasi* (Yogyakarta: Teras, 2008), p.13



attention in an effort to build a person who is ready to face the challenges of the times. Therefore, it is also important for educators, especially parents as the main educators, to understand the conditions and realities that are happening today. Digital technology continues to permeate family life today unstoppable. Both parents and children become users of digital media in various forms, such as computers, smartphones, game/gaming devices and the internet. The use of digital media at home is not as important as improving the quality of family life. Not infrequently family members are separated because they are more interested in spending time with their digital devices than interacting together. Worse, parents and children can experience problems with gadget addiction. So parents need to develop new ways of educating children in the digital age ⁴

Childcare and the education of children in Fiqh is referred to as *hadhanah*, namely, the effort to take care of and care for children who have not been able to take care of their own interests. Even in the realm of education Islam also emphasized that the responsibility for children rests entirely with parents the responsibility not only in the world but also before Allah Almighty. Children like previous generations need guidance and direction from parents to use digital media wisely. So parents need to understand the main value of the digital world that drives our lives today. There are three important values: creativity, collaboration and critical thinking. ⁵ Children are the most beautiful gifts given by Allah SWT that must be thanked and are complementary to humans when they are at home. The gratitude that can be done by both parents is to educate, love, love and provide a decent education for the child. Children are not only the most beautiful gifts given by the Creator, but also the entrustment of Allah Almighty given to parents who are worthy and ready to educate the child. The newborn child's nature is sacred and the child's condition will depend on the parents who educate him, what the two parents look like then the child will also be like the parent. The Prophet said, "every baby born is in a fitrah state, so it is the parents who make it Jewish, Christian, or Majusi."⁶

The task of parents in raising and caring for a child is not an easy thing, it requires energy, cohesiveness and determination in guiding children in accordance with the child's character, especially the child's discipline in learning, especially in the digital era like today. In this digital era, parenting or the role of parents is needed to guide and supervise children when they are already addicted to the sophistication of digital technology. It all depends on the parenting of his own parents to keep a child with a disciplined attitude of learning. Differences in parental parenting will have an impact on the child's learning discipline, even the child's perspective and thinking patterns in the future.

The problem of parenting patterns will be an important discussion with the development of an increasingly advanced era because children are a process of transforming human survival from generation to generation. And in the process the child functions the

⁴ Wicaksono, dkk. 2019. *Demokrasi Damai Era Digital*. Jakarta : Siberkreasi.

⁵ Kurnia, Novi, Engelbertus Wendratama, Wisnu Martha Adiputra, Intania Poerwaningtias. 2017. *Literasi Digital Keluarga, Teori dan Praktik Pendampingan Orangtua terhadap Anak dalam Berinternet*. Yogyakarta : Center For Digital Society (CfDS).

⁶ Hadith of Shohih Bukhari, No. 1296.



successor in the future and the struggle of the parents. In previous studies on parenting we were often treated to findings that emphasized the authoritarian parental caregiver pattern, where parents do not need to impose their will, because the child does not like to be forced, but as parents must control the technology possessed by the child. Although there have been many studies on child parenting in the digital era. However, what distinguishes this research from other studies is that researchers use an analysis of the perspective of contemporary Islamic education which is more concerned with the structure of the discussion and analysis.

This research uses the use of qualitative descriptive, and the research method used is a literature study, which is research conducted using several books, journals related to problems and research objectives. This technique is carried out with the aim of displaying various theories related to existing problems or studied as a reference in the discussion of search results⁷.

In this study, after going through data collection, the data was analyzed to get conclusions and suitability. The nature of this study is descriptive analysis, which is to regularly describe the data obtained about "childcare patterns in the digital era of fiqh perspective" then given an understanding so that it can be understood properly. In Islam there are several terms that are very appropriate to be used as an approach and strengthening learning, by applying learning models in strengthening educators and characters, to fortify the current of globalization in the era of the industrial revolution, through integrating the learning process, with concepts including: *tilawah* concerning the ability to read; *ta'lim* related to the development of intellectual intelligence (intellectual quotient); *tarbiyah* model concerns care and affection instinctively in which there is honing, loving and nurturing; and the *ta'dib* model is related to the development of emotional intelligence (emotional quotient); *tazkiyah* is related to the development of spiritual intelligence (spiritual quotient); and *tadrib* and physical intelligence or skill (physical quotient or adversity quotient). This kind of analysis will be developed in the discussion in this article

Melinal Generation Parenting Patterns

In general, each generational population that appears in the period of each last 15-18 years has different demographic characteristics from the generations before and after it. This grouping of characteristics of each generation is referred to as cohort⁸ That is, the division of a generation based on a certain periodization of time and differences in the characteristics of that group. Differences in the characteristics of each generation include differences in beliefs, beliefs, careers, work balance, family, gender roles, and work environment. For example, the generation born in 1946-1964 is called baby boomers. While the generation born in 1965-1979 is called generation X (slacker or Xers). Generation Y is the generation born in 1980- 2000. This generation is often also called the digital generation or millennials. This generation was born when the internet began to enter and develop (the NET generation). Meanwhile, the generation born after the millennial era is called generation Z.

⁷ M. Nazir, *Metodologi Penelitian* (Jakarta: Ghalia Indonesia) p. 27

⁸ Andriyani, Isnanita Noviya. 2018. Pendidikan Anak dalam Keluarga Di Era Digital. *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam* Volume 7, Nomor 1, Juli 2018; p-ISSN 2442 -2401; e-ISSN 2477-5622.



The pattern of childcare in each generation is a reflection of the attitudes and behaviors of parents and children in interacting, communicating when carrying out parenting activities, parents paying attention to children, house rules, daily discipline, gifts as rewards and punishments as reminders, and responding to children's wishes. Parents' attitudes, behaviors, and habits are often seen, utilized, and imitated by their children which are then absorbed consciously or unconsciously and then become habits for their children. The process of interaction between parent and child to support physical, emotional, social, intellectual, and spiritual development takes place from a child in the womb to adulthood. That means that parenting is a pattern of interaction between the child and the parents which includes the fulfillment of physical needs (such as eating, drinking and others) and psychological needs (such as a sense of security, affection and others), as well as the socialization of norms prevailing in society so that the child can live in harmony with his environment.

Childcare in the millennial era has characteristics including: utilizing technological developments, more organized parenting, having future plans, spending time with children longer, and respecting the child's space.

Over the years, approaches to parenting have changed and evolved. With the advancement of technology and the advent of social media, millennial parents are more informed and aware of how the process is parenting. Unlike ancient parents who still lacked information. Now, millennial parents are able to get information about childcare patterns by utilizing technological developments. Marc Prensky to describe a generation born with conditions of very rapid technological development. The child spends time with the use of gadget for everything. Sometimes those of us who enter this generation think that digital technology is part of their daily lives.

Because the digital age is already being felt by all layers. This requires the role of parents to be smart in applying parenting patterns to children. It is the parents who are the first and main source of education for their children so that they must play an active role in parenting. Parents are required to be intelligent in responding to the times, if they only expect school education as education and the formation of children, it will not achieve the purpose of education itself.

This includes the task of parents to minimize the negative impact of technological developments in the digital era. There are several things that can be done to deal with the negative effects of the digital era. Broadly speaking, there are three duties of parents, namely, educating (advice), limiting and fortifying. Those are three main things that must be remembered and always done to children. The child's understanding of the benefits and impacts of gadgets needs to be explained and set an example so that the child understands. Then explain the purpose of giving gadgets to the child. Restrictions on internet use must be applied and agreed upon by parents and children.

For children under two years old not to use gadget devices, because at the age of 0-2 years it is necessary to hone the skills and social interaction of the child. The abilities of children's fine motor skills at this age have not been well developed and in terms of emotional development, two-year-olds are also not able to use or entry in the user of technology.



Children aged 3-5 years old are already good at using their fingers to touch the screen and choose things that are fun for them. At this time, the child can be prepared to recognize devices related to computers and schools. However, just introducing the functions of digital tools is not to give totally or completely to the child.

At the age of 6-10 years, children are already good at using digital tools such as gadget, tablets and others. Before giving it a computer or tablet, make an agreement and rules about what the child can and cannot do with the device. put a technological tool whether gadget, computer or other in a place that can be monitored by parents. The use of the internet in children aged six years should be limited both the time of use and access to its use.

Teenagers generally already have their own social media accounts and mobile phones. so in adolescence parents are more in control with giving advice and parents can also monitor children by becoming their friends on social media. If there is abuse of the use of digital media, parents should reprimand and warn the child.

Millennial parents are more progressive in raising their children. They were more organized before even becoming parents. They have built careers and shaped their readiness for a safer future both economically and mentally. Today, millennial mothers have also broken *stereotypes* by managing work-life and household balance.

Unlike other generations of parents, millennials have proven to be highly organized and efficient about their children's future. Even before entering the marriage circle, they tried to arrange their financial condition. It aims to ensure that their economic life is safe and can guarantee a stable future for their child.

Millennial parents are also often preoccupied with work matters. Nevertheless, they still take the time to pay attention to the child. This they do so that children still get affection from parents even though they are busy with work matters

Millennial parents give their children more space. They value and give the child more room of individuality. Instead of giving children too much, millennial parents give children more freedom. Providing freedom does not mean being completely liberating, but parents also continue to provide proper supervision.

With social media as a guiding force today, millennial parents are more informed and more educated about the various approaches to parenting. Parents can get information about *parenting* with just one click. With the existence of the internet, millennial parents can break myths that some parents may be concerned about in parenting

Readiness to be a parent consists of six dimensions, namely emotional readiness, financial readiness, physical readiness, social readiness, management readiness and relationships between parents. To become a successful parent in caring for a child, treated mental preparation quite early. It should start from an awareness of the meaning of domestic life.

Couples who have decided to commit to the relationship must become parents with three main pillars, namely the religious foundation, the foundation of knowledge, and the learning of child acquisition. In general, to become a mother, women invest all their creative



and creative impulses in the form of reproductive tasks, nurturing, protecting and educating their offspring. Meanwhile, men invest more energy and abilities in work.⁹

Being a father is a lifelong duty and commitment. If the father wants to be directly involved in the upbringing and education of the child, there are many positive impacts that the little one gets. Starting from the impact of academics, mental health, to fitness. In the digital age the role of fathers is very significant. A strong reason for the importance of close relationships with fathers is because fathers understand, love, and guide. Father in his daily life only spits out short words that are embedded in the child. The form of closeness to the father can be seen from the activities of an informal and creative nature, and with the mother related to household duties.¹⁰The role of the father in the upbringing of the child is very important for the development of the child and this has not been widely implemented by fathers. The presence of fathers who are involved in childcare will be able to provide examples of positive figures in the development of children in the future.

The father's participation in the parenting pattern is an effort and understanding to make arrangements and planning for the child about his future. The role of the father in the upbringing of the child of both participants had a positive influence on the child.¹¹

In determining the parenting patterns that parents apply to their children will affect the child's personality in the process of developing the child's abilities and attitudes. So that the quality and potential of children to develop themselves can start from the type of parenting pattern that parents apply to children. Various forms and processes of interaction that occur between parents and children that can influence the development of children's personality. Because the interaction between parents and children is a learning to determine the character of children in the future.

The family is the first social group in interacting with human life where it learns and declares itself as a social human being, in interaction with its group. As serious as it is in the family, communication is something important that must be fostered properly, so that family members feel a deep bond and need each other. A good communication pattern should be formed in the parenting pattern of the child.¹²

Some parents accustom children to be silent, citing the high application of morals to children. With this attitude, there are quite good values. However, provided that the child is able to express his thoughts and is able to dialogue with ethics and morals. The Prophet used to invite dialogues of young children and joke with his grandchildren.

One of the important things in parenting is religious education, which is to instill a strong foundation of faith in children. So, the child will know who and his origin with a religious basis. The purpose of Islamic religious education is to increase the value of faith, understanding, passion, and practice of the Islamic religion so that they become Muslims who have faith and piety in Allah and have a noble character in personal life, society, nation and

⁹ Kartini, Kartono. Psikologi wanita jilid 2: Mengenal sebagai sosok ibu dan nenek. (Bandung: Penerbit Mandar Maju 1992) p.54

¹⁰ Fatmasari.(2013). Dinamika Kedekatan Hubungan-Anak: Perbedaan Kedekatan Ayah-Ibu dengan Anak Laki-laki dan Perempuan Tahap Remaja Akhir pada Keluarga Jawa. Electronic theses & dissertation (ETD). Gadjah Mada University.

¹¹ Andayani, B., & Koentjoro. Psikologi Keluarga: Peran Ayah Menuju Coparenting. (Sidoarjo : Laros 2012) p.67

¹² Ali, M dan Asrori, M. Psikologi Remaja. (Jakarta: Bumi Aksara, 2004)

nation. Then the purpose of religious education from an early age aims to form a Muslim personality, namely a personality where all aspects are imbued with the teachings of the Islamic religion which aims to reach the world and the Hereafter with the blessings of Allah.¹³¹⁴

In religious education, it emphasizes three aspects, namely, strong tawhid beliefs, awareness of our self-subjugation that must be grateful for all the gifts of God and the realization that all aspects of our deeds that are seen or hidden cannot be separated from God's knowledge and supervision. In addition, parents are obliged to provide sexual education in children. Parents, schools, and the environment need to work together in sharing responsibility in this regard.¹⁵

Sex education can be started in early childhood through the introduction of reproductive organs and how to maintain their cleanliness. The benefits of providing sex education will be complete if integrated with parents so that children have good guidance and a full sense of trust in parents so as not to be misinterpreted.

The purpose of sex education is to provide correct and adequate knowledge to the younger generation according to the age and needs of children to prepare themselves for the baligh (adulthood), avoid younger generations who are misunderstanding about sexual, overcome sexual problems, and so that children know and understand the limits of associating with the opposite sex. The application of sexual education must pay attention to four aspects in children, namely, the age of the child, the level of intelligence, the emotional level and the personality type of the child.¹⁶

Analysis of Childcare Models in the digital age in Contemporary Islamic Education Perspektif

Child Parenting in the Digital Age is divided into three categories, namely: (1) authoritarian parenting; (2) democratic parenting; (3) permissive parenting.¹⁷ Every parent does not have to absolutely use one type of parenting, but parents can combine certain types of parenting in educating and shaping the child. The first type of parenting is authoritarian (authoritarian) parents. This type of parent prioritizes discipline and rules in educating children. Any violation of a rule has consequences. Authoritarian parents lack patience in providing explanations about the rules of the game and the consequences of enforcing rules in the family. Permissive type parenting .). Parents of the permissive type often spoil the child, are not demanding of the child much, rarely discipline the child and low control over the child's behavior. Parents give complete freedom to the child to do something he wants. Permissive parenting has characteristics, namely: (a) the child becomes more dominant; (b) the parent is loose by giving the child complete freedom; (c) the parent is not involved in guiding and

¹³ Muhaimin, dkk. *Pardigma Pendidikan Islam. Upaya Mengefektifkan Pendidikan Agama di Sekolah*, (Bandung: Remaja Rosdakarya, 2001) p.80

¹⁴ Mansur, *Pendidikan Anak Usia Dini dalam Islam* (Yogyakarta: Pustaka Pelajar, 2005) p.333

¹⁶ Agus Suharto. *Sex Education For Kids*. (Yogyakarta: Kreasi Wacana 2006) p 48

¹⁷ Kurnia, Novi, Engelbertus Wendratama, Wisnu Martha Adiputra, Intania Poerwaningtias. 2017. *Literasi Digital Keluarga, Teori dan Praktik Pendampingan Orangtua terhadap Anak dalam Berinternet*. Yogyakarta : Center For Digital Society (CFDS): 205



directing the child; (d) parents are severely lacking in terms of controlling and paying attention to the child's behavior and activities.

Decoratory-type parenting with its parenting characteristics, namely (a) there is cooperation between parents and children; (b) the child is recognized as a person who can grow and develop; (c) there is guidance and direction from parents; (d) there is control from parents who are not rigid. This parenting style has the characteristic that parents always try to encourage children to have high self-confidence and open up space and opportunities for children to talk about what the child wants. Each type of parenting or parenting described has a lasting impact on the child's character development in the future. Authoritarian parents produce children who grow up to be regulatory-abiding people and have high competence. However, authoritarian parenting is actually at negative risk for children, namely children who do not feel happy, experience obstacles in establishing good relationships with many people, have their own self-worth quite low (children feel unconfident) and tend to be quick to depression. Meanwhile, permissive parents have the opportunity to produce children who feel less happy, undisciplined, and have difficulty complying with regulations. In general, children who experience this type of care have a tendency to have problems with the authorities or supervisors. The academic performance of children like this is categorized as average, even tends to be low.

The role of parents is increasingly urgent when children are currently in the digital age. Parents are here to accompany and guide children so as not to become victims of cyber negativity. Therefore, Herlina, et.all (2018) stated that parents need to implement the following strategies to educate and accompany children so that they can still master digital technology without being affected by the negative impacts, namely: First, parents make agreements with children about the use and timing of using facilities such as gadgets, smartphones, tablets to the internet at home. Second, parents establish communication with the school and the environment (community). Third, parents need to accompany and monitor children's activities in accessing or using social media. Fourth, parents show a good and positive example for the child. This means that parents must be consistent in providing positive examples in utilizing social media and carrying out agreements that have been discussed with children.¹⁸

In contemporary Islamic educational concepts the term nurture there is an equivalent in Arabic that is fitting, namely: *Hadhanah* which means care or care. *Hadhanah* is the duty of caring for or caring for children who have not been able to take care of and regulate themselves. It is the two parents of the child who are more important to perform the task, as long as both have the ability to do it. The growth and development of children both physical, psychic and mental is greatly influenced by the care, upbringing, and upbringing given to them. And this is first and foremost the responsibility of both parents. The Clerics stipulated that the upbringing of the child was legally obligatory, as it was obligatory to maintain it while in the bonds of marriage. There is a basis for the law to follow the general command of God to pay for

¹⁸ Herlina, Dyna, Benni Setiawan dan Gilang Jiwana. 2018. Digital Parenting : Mendidik Anak di Era Digital. Yogyakarta : Samudra Biru.



children and wives in the word of God ¹⁹ which means" *And the obligation of fathers to bear their livelihoods and clothing in a good way.*²⁰

In Islamic education, there is a teaching that the household should be a life full of *sakinah*, namely peace and tranquility. And things are closely related to the realization of the affection and intimacy of fathers and mothers. God said this a rtinya: "*And among the signs (of his greatness) is that He created pairs for you of your own kind, that you might be inclined and feel at peace with him, and He made among you a sense of love and affection. Truly, in such a one there are truly signs (of the greatness of God) for the thinking people*"²¹

In order to form a household, Islam sets several benchmarks in the selection of mates, namely religious aspects, self-honor, and family marriages that are too close. These things show that islam strongly emphasizes that religion and morals are important aspects for a husband and wife who will build a household and give birth to a new generation.

Islam teaches self-readiness to be a parent is to prepare a name for the child, *aqiqah* and circumcision. Ashhabu 's-sunan teral narrated from the samirah he had said which means : That the Messenger of Allah SAW said: "*every child is pawned with his aqiqah. Slaughtered (the beast) for him on the seventh day(from his birth), given and shaved to the planet*".²²

Being an educator is one of the mandatory roles for a father. It is explained in Luqman's letter verses 13-19, mentioning that a father has the role of a leader as well as an educator for his child. She cannot give up the issue of her children's education only to her mother and school. The child needs a father in his development, which cannot be replaced.

Islam teaches us to plan goals in life and also goals in childcare, one form of the pattern of purpose is the existence of hope in the form of prayer. In the book of *Tarbiyyatul Aulad Fil Islam* explains that parents have a great responsibility and obligation to educate and nurture children on the basis of faith and teach the basics of religion. Fostering children to have faith in Allah His dominion and His Most Great creations by means of interpretation of the creation of heaven and earth, instilling feelings of solemnity', piety and worship of Allah, and instilling feelings of always remembering Allah Almighty in the anal self in every action and situation.²³

According to Islam sexual education that must get the attention of educators, especially parents, is carried out based on its phases, namely: a). The age of 7-10 years is called the *tamyiz* phase (pre-puberty). At this time the child is given a lesson about asking permission and looking at something ; b). 10-14 years is called the *murahaqoh* period (transitional period or puberty) at this time the child is kept away from various sexual stimuli; c). 14-16 years is called the *bulugh* period (adolesenary period). If the child is ready for marriage, then at this time the child is given a discussion about the ethics of sexual relations; d). After the adolescence period,

¹⁹ Harun Nasution,dkk,ed, Ensiklopedi Islam Indonesia (Jakarta: Djambatan,1992),p 269.

²⁰ Translate Mora Qs.Al-Baqarah:233

²¹ Translate Mora Qs. Ar Rum-21

²² Abdullah Nashih Ulwam, pedoman pendidikan anak dalam islam jilid I, (Semarang:CV Asy Syifa 1981)p.64

²³ *Ibid*, 20



it is called the youth period. At this time the child is given a lesson about the adab of doing isti'faf (sanctification), if indeed the child has not been able to perform marriage.²⁴

Conclusion

Parents play a big role in the development of children, in digital areas parents must accompany and be more careful in parenting patterns by Utilizing Technological Developments in More Organized Parenting, Having a Plan, still spending time with family and respecting the child's space. Child Parenting in the Digital Age is divided into three categories, namely: (1) authoritarian parenting; (2) democratic parenting; (3) permissive parenting. All types of parenting have their own advantages and disadvantages. In the analysis from the perspective of contemporary Islamic education, it is found that All parenting patterns in the perspective of Islamic education are directed at how children achieve happiness in the world and the hereafter not only success in their world life but also able to obtain success later in the afterlife whose indicator is to have adequate emotional and spiritual intelligence

²⁴ Abdullah Nashih Ulwam, pedoman pendidikan anak dalam islam jilid I, (Semarang:CV Asy Syifa 1981)p.572



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