Parenting problems in the digital age and their solution development in the frame of value education

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Abstract In the contemporary digital era, children are increasingly influenced by a plethora of digital elements, such as social media platforms, which often lead to the erosion of their time, character, and innovative capacities. This study delves into the intricate dynamics of Islamic parenting within the digital landscape, shedding light on the inherent challenges it presents and advocating for the application of Islamic educational principles as a robust solution framework. Employing qualitative methodologies, the research meticulously examines the hurdles faced by parents in navigating the complexities of modern-day parenting. By aligning with Islamic educational values, the study delineates effective strategies for parents to surmount these challenges, thereby fostering a nurturing environment conducive to the holistic development of children. Through comprehensive analysis and empirical insights, this study contributes to a deeper understanding of the interplay between contemporary parenting dilemmas and the timeless wisdom encapsulated in Islamic educational principles, offering practical pathways for parents to navigate the digital age with resilience and purpose.

Keywords: parenting, digital age, overcoming challenges, educational values

1. Introduction

We are currently experiencing a media revolution that has unified the entire world. All societies live in a new era of digitization in nearly every part of our lives, which has created a new world for us despite the variations in beliefs and traditions. The more we explore it and try to learn more about it, the more lost we get (Hahlweg and Schulz, 2021; Hogye et al., 2022).

The prevalence of smartphones and the strength of the Internet, two technological wonders of the digital age, have fundamentally changed how people interact, communicate, learn, and experience the world. We now have access to convenience, connectivity, and a variety of knowledge thanks to these technological developments, making it much easier for us to go about our daily lives. They have created a variety of complexities and difficulties for parents, particularly those of the Islamic religion, who want to nurture their children following the rich tapestry of Islamic principles (Georgiou et al., 2013; Martínez et al., 2019).

Any observer who has experience with families, parenting, and kids will see that today’s kids use digital tools such as smartphones, tablets, social networking sites, and other internet applications swiftly and efficiently. However, the same observer might see that today’s kids lack many other abilities that were present in kids of previous generations, and children's physical, moral, social, and personal development might be harmed by too much exposure to digital technology (Kertyzia, 2021; Nomaguchi & Fettro, 2020).

This research paper launches an in-depth investigation into the interconnected spheres of Islamic parenting and the digital age, shedding light on the numerous difficulties faced by Muslim parents and, more importantly, highlighting the methods, ideas, and educational ideals that equip them to overcome these difficulties. This research aims to offer useful insights that resonate not only with Muslim parents but also with educators, scholars, and those who seek to comprehend the complex interaction between faith-based parenting and the digital frontier by bringing together the rich Islamic heritage with the opportunities and challenges presented by the digital age (Carlsson, 2019; Ulmadevi et al., 2023).

In this context, we explore the core concerns that influence Islamic parenting in the digital era, ranging from the upholding of Islamic principles to the control of screen time, the navigation of digital diversity, and the fostering of discretion.
and modesty. By addressing these complex issues, this research aims to provide a thorough framework for comprehending the distinctive fusion of tradition and innovation that distinguishes Islamic parenting in a rapidly developing digital environment (Martínez et al., 2019; Vlachopoulos and Martina, 2021).

The conclusions and findings of this research will not only advance Islamic parenting but also act as a guide for parents navigating the often chaotic waters of parenting in the digital age (Hidayat et al., 2023).

2. Objective of the Study

In this study, I have tried to address four objectives:
1) To analyze the digital age and its impact
2) To describe Islamic educational values in the digital era
3) To analyze the Challenges in Islamic Parenting in the Digital Age
4) To present the Overcoming Digital Challenges with Islamic Values

3. Materials and Methods

In light of the objectives of the study, the paper has been designed to examine “Islamic Parenting in the Digital Age: Overcoming Challenges with Islamic Educational Values” using qualitative methods. The data sources used are secondary data, namely, texts from books, national and international journals, studies conducted on information published in different newspapers and websites, and various contemporary research. The collected data and information also included the Al-Quran, Hadiths, and Islamic books written by classical Islamic scholars (Hakim et al., 2023).

4. Findings and Discussion

4.1. The Digital Age and Its Impact

Our children now learn, interact, and view the world in very different ways because of the digital era. With the growth of smartphones, tablets, and the Internet, information and entertainment are readily available at our fingertips. This extraordinary level of knowledge can be motivating, but it also presents several challenges for Islamic parenting (Kelkusa et al., 2023).

4.1.1. Digital Addiction

Digital addiction is a problematic use of digital devices associated with negative behaviors, and according to (Carlsson, 2019), it is an emerging phenomenon that raises ethical considerations about the way we engineer software. According to Singh (2019), the term “digital addiction” describes an impulse control disease characterized by the compulsive use of digital platforms, technologies, and devices, such as the internet, video games, online platforms, mobile devices, and social networking sites. It is a developing area of cyberpsychology that examines problematic usage of digital devices, media, and platforms through excessive and obsessive behavior. A different study (Mursidin, 2023) revealed that while the frequent use of digital tools for social media participation is extremely effective under these conditions, it has little influence on gaming, communication, research, or shopping. There are several reasons why people become addicted (Abdel and Sateemae, 2015). People who experience anxiety and sadness are more likely to develop a digital addiction. They turn to digital media because they lack the emotional support they need. Digital addictions are fairly prevalent in individuals aged 20 to 30 years who are depressed, according to studies from the University of Lowa (Kertyzia, 2021).

4.1.2. Social Media Influence

Social networking websites such as Facebook, MySpace, and Twitter; game websites; virtual worlds such as Club Penguin, Second Life, and Sims; and video-sharing websites such as YouTube and blogs are considered forms of social media (O’Keeffe et al., 2011). Social media has benefits and drawbacks in terms of its influence on children. Depending on whether users engage in social comparison processes, receive positive social feedback, or use the platform for self-reflection, using social networking sites can have either positive or negative effects on self-esteem. However, predicting individual effects requires taking into account interindividual differences and specific activities carried out on these platforms (Krause et al., 2019). According to (Aini, 2022), the findings revealed a range of detrimental effects of social media on the social identities of adolescents in terms of "achievement - postponement - closure - dispersion." As a result, the family, the school, and other institutions must take serious action to care for the family and the child and strengthen their ability to deal with these risks to protect adolescents’ identities from being violated and adversely affecting their intellectual principles (Suwardi et al., 2024)

4.1.3. Loss of Traditional Values

Traditional values and interpersonal skills may be eroded by the digital era. Islamic ideals must be emphasized in the face of these difficulties. Digital skills, specifically users’ Internet competence and level of appropriation, strongly influence
the adoption of digital political participation practices, which can lead to political and social inequality stratified by sociodemographic background (Rusli and Mardliyah, 2023).

4.1.4. Exposure to Inappropriate Content

One of the most serious concerns regarding children’s social development involves the proliferation and easy accessibility of online negative content, such as pornography, violence, hate speech, gambling, and sexual solicitation, and it is at odds with Islamic principles. The extant literature shows that children’s exposure to inappropriate media content yields many negative outcomes, such as increased aggression, fear, desensitization, poor school performance, the prevalence of symptoms of psychological trauma, antisocial behavior, negative self-perception, low self-esteem, lack of reality, identity confusion, and more (Fajri et al., 2023).

4.2. Islamic Educational Values

Islamic educational values are fundamental principles rooted in the teachings of Islam that guide the upbringing and education of children in a manner that aligns with faith. In the context of “Islamic Parenting in the Digital Age: Overcoming Challenges with Islamic Educational Values,” these values take on even greater significance, as they offer a solid framework for navigating the complexities of the digital world while ensuring that children grow up as responsible and virtuous individuals. There are several key Islamic educational values and their relevance in the digital age:

4.2.1. Tauhid (Oneness of Allah):

The primary goal of Tauhid’s instruction is to cultivate “faithfulness and devotion to the Almighty God.” Thus, it can be deduced that Tauhid’s education, human beings becoming “dehumanized” nonhuman servants, the emergence of mutual love, the need for assistance, the provision of more money to those in need, constant awareness of the deception of the world and people, and the capacity for simplicity (zuhud) and a sincere heart are all important. Tauhid education also aims to bring to light or realize other human potentials, notably that of nature (Fajri et al., 2023)

Human nature has a religious component; hence, Tauhid education focuses more on cultivating a person’s religious nature as a Tauhid man. In other words, Tauhid education is an effort to alter human conduct based on Tauhid teachings in life through direction, instruction, and training based solely on faith in Allah (Suharjianto et al., 2023). Teaching children this virtue in the digital age entails giving them a sense of accountability for their online behavior. They should be aware that Allah is constantly monitoring everything, including online conduct, and act accordingly (Mainiyo and Sule, 2023; Qolbi et al., 2024).

4.2.2. Ethics and Moral Character

Education today is faced with a situation where the process of education as an inheritance of local values, on the one hand, faces the heat of global values (Mahmudul Hassan et al., 2023). Islamic akhlaq emphasizes moral character, including honesty, integrity, and empathy. Parents should nurture these qualities in their children, both offline and online. They should encourage kindness and empathy in online interactions and discourage deceit or unethical behavior. Ethics has no place as a separate academic discipline within Islam, at least not in the sense of a discipline drawing exclusively on human reason or human experience (Adiansyah & Yahya, 2022).

The first of these is akhlaq, which is normally translated as ethics or moral values. Akhlaq has been defined by Ibn Sadr al-Din al-Shirwani (d. 1036 AH, 1626/7 CE) as ‘the science of virtues and the way to acquire them, of vices and the way to guard against them. Its subject is the innate dispositions, the acquired virtues, and the rational soul as far as it is affected by them’ (quoted in Walzer, 1960, p. 327). Yusuf al-Qardawi divides the concept of akhlaq into six categories to show the variety of moral standards expected of a Muslim: akhlaq relating to oneself, akhlaq relating to one’s family, akhlaq relating to society, akhlaq relating to the animal kingdom, akhlaq relating to the physical environment, and akhlaq relating to the Akhlaq is a plural word, but sometimes it is used in its singular form (khuluq) to mean character, innate disposition, or a state of the soul which causes it to perform its actions without thought or deliberation’ (Tamami et al., 2023; Wiranto et al., 2023). Al-Kindi, al-Farabi, Ibn Sina, Ibn Miskawayh, Nizam al-Mulk, al-Ghazali, al-Razi, and al-Tusi are only a few well-known Muslim philosophers who have studied and written about akhlaq. Knowledge of moral principles, along with other elements such as ilm al-fiqh, is a key component of Islamic studies at all levels of education in Islam (knowledge of law).

The second word for morality is adab, which includes two distinct but connected concepts of good behavior: morality and values and, on the other hand, politeness, civility, etiquette, excellent upbringing, culture, refinement, good breeding, and good manners. ‘The good manners adopted by Islam resulting from its teachings and commandments’ is what the Arabic phrase adab al-isla means. The pre-Islamic roots of this word, however, imply that some of the traditions and moral codes of the ancient Arab tribes may have found their way into the moral outlook of Arab Muslims. One of the most common Arabic words for education, ta'dib, which largely describes the process of developing a solid foundation for social behavior within the community and society at large, shares a common root with the word adab.
4.2.3. Ikhlas (Sincerity)

The first deed a Muslim must do to make good his or her Islam is to purify his or her intention (al-niyah) in worship and religious deeds. We should act sincerely for the sake of Allah and dedicate our deeds to no other, neither by way of idolatry (al-shirk), hypocrisy (al-nifaq), nor ostentation (al-riya’). The Prophet said, “Verily, deeds are only by intentions. Verily, everyone will have only what they intended. Whoever emigrated to get something in the world or to marry a woman, then his emigration is for whatever he emigrated for. Ikhlas emphasizes sincerity in one’s intentions and actions. Parents should encourage their children to use digital platforms for beneficial purposes and to seek knowledge about sincerity. The intentions behind their online activities should align with Islamic values (Mahmudah, 2015; Rachman, 2019).

4.2.4. Ilm (Knowledge)

Islam places a high value on knowledge. The first verse of the Al-Quran that Allah sent down is “Read in the name of your lord who created. Allah said in another verse, “For there should separate from every division of them a group [remaining] to obtain understanding in the religion”, and Prophet Muhammad (S.W.A.) said, “Seeking knowledge is a duty upon every Muslim.”

The digital age offers a wealth of information. Parents should guide their children to seek beneficial knowledge online while being discerned about the sources on which they rely. Critical thinking and distinguishing between reliable and unreliable information are crucial skills (Nuraini et al., 2023).

4.2.5. Cooperation and Mutual Support

Collaboration involves direct and open communication and respect for different perspectives. In particular, the religious literature has many references to collaboration. Allah said in the holy Quran, “And cooperate in righteousness and piety, but do not cooperate in sin and aggression.” The Prophet (S.W.A.) said, “The Best People Are Those Who Are Most Beneficial to Other People.” From a global perspective, cooperation has been a matter of achieving beneficial results. In the digital age, parents can teach their children to use technology to benefit others. Whether they share knowledge, support a charitable cause, or engage in online communities that promote positive change, children can learn the value of cooperation in the virtual world (Nurzannah et al., 2023).

4.2.6. Responsibility and Accountability

Responsibility means being responsible for an act one undertakes, and accountability is an assessment useful for evaluating an achievement or failure (Olanrewaju & Sanni, 2014). Islam teaches that individuals are responsible for their actions. Allah said, “And no bearer of burdens will bear the burden of another.” Ibu Uma reported that the Prophet, may Allah bless him and grant him peace, “All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house, and he is responsible. A woman is the shepherd of the house of her husband, and she is responsible. Each of you is a shepherd, and each is responsible for his flock.” Parents should convey to their children that their online actions have consequences. They should be accountable for their behavior online, which includes being honest, respectful, and considerate (Hamma and Ahmad, 2023; Alauddin et al., 2024).

4.2.7. Balancing Technology

While technology has its own benefits, Islamic educational values also emphasize moderating and balancing these learning experiences to support children. Parents should teach their children to strike a balance between their digital lives and other responsibilities, such as praying, family time, and studying Islamic knowledge.

Incorporating these Islamic educational values into parenting in the digital age provides a moral and ethical compass for children to navigate the online world. It empowers them to use technology responsibly, make informed choices, and contribute positively to the digital community. By nurturing these values, parents can ensure that their children grow up as conscientious and virtuous Muslims who can thrive in the digital age while upholding their faith and moral principles (Hussain, 2023). Drawing from the Quran, Hadith, and the teachings of classical Islamic scholars, this section explores the fundamental principles of Islamic education, emphasizing the importance of moral character development, moderation, and the preservation of Islamic identity in the face of external influences (Amrin et al., 2024).

4.3. Challenges in Islamic Parenting in the Digital Age

In this study, we identified several challenges in Islamic parenting in the Digital Age and some points for overcoming these challenges. The following sections describe these challenges and how to overcome them in more detail.

Maintaining Islamic Value

A major challenge for Islamic parents is ensuring that their children adhere to Islamic values and principles while being exposed to a diverse and often contrary online world. The internet is full of content that may contradict or challenge Islamic
teachings. Parents must actively engage with their children to provide proper guidance, teaching them how to critically assess online content and prioritize their faith (Kelkusa et al., 2023).

Overuse of the screen

The growing use of computers, tablets, and smartphones as a result of the digital era may result in excessive screen time. Muslim parents must strike a balance between screen time and pursuits that advance their children’s spirituality, physical health, and interpersonal relationships. It can be particularly difficult to achieve this balance in a society where digital devices are so commonplace.

Online safety and cyberbullying

For Islamic parents, ensuring their children’s online safety is of utmost importance. Threats, including cyberbullying, offensive content, and internet predators, must be dealt with. Muslim parents are responsible for teaching their children how to stay safe online and follow Islamic values when faced with difficulties.

Religious and cultural diversity

Muslim children today are exposed to a wide variety of cultural and religious influences, which might occasionally conflict with their Islamic upbringing. To help their children effectively navigate the cultural and religious diversity they find online, parents must teach their children about their religion and its tenets.

Modesty and discretion

Islam stresses the need to maintain one’s privacy and modesty. Teaching children to guard their modesty and respect privacy is becoming more difficult as social media usage increases and the lines between private and public life grow hazier. Parents must teach their children how to conduct themselves online in a way that upholds Islamic principles.

Using modern technology

Islamophobic parents frequently struggle to keep up with the rapid advancement of technology. To stay up-to-date in the digital world their children inhabit, parents must continually educate themselves as digital platforms evolve and new technologies are introduced.

4.4. Overcoming Digital Challenges with Islamic Values

4.4.1. Technology and Faith

Keeping faith while being exposed to a wealth of online content is one of the greatest challenges of the digital age. Islamic principles can serve as a strong basis for people and families to distinguish between material that supports their beliefs and material that does not. People can uphold their faith while using technology by fostering critical thinking and a solid grasp of Islamic values.

4.4.2. Education and computer literacy

It is crucial to equip people with these skills, particularly in light of Islamic norms. People can learn how to evaluate internet content critically and use technology ethically and responsibly by being given educational resources and assistance. Islamic educational institutions have a significant impact on how digital literacy is incorporated into Islamic teachings (Palfrey & Gasser, 2008).

4.4.3. Digital Parenting

Parents are essential in helping their children navigate the difficulties of the digital age. Parents can teach their kids to make informed decisions online, stay away from hazardous content, and behave properly online by instilling Islamic principles in them. Building a solid Islamic foundation while navigating the digital world requires open and honest dialog between parents and children (Martínez et al., 2019).

4.4.4. Building a Positive Online Presence

A positive online presence can be built through collaborative learning, fostering a community of practice, and increasing individualized communication. Modesty, respect, and kindness are qualities that are highly emphasized in Islam. By creating a pleasant and courteous presence in the online world, people can uphold these ideals. This entails being careful with one’s words and deeds on social media platforms and participating in civil and courteous debates. Islamic communities can offer tools and support to people and families struggling with digital issues. People can seek advice, exchange stories, and work together to handle digital difficulties in a way that is consistent with their faith by encouraging a feeling of community (Krishnan, 2015; Salim, 2017).

4.4.5. Continuous Learning
Because the online environment is constantly changing, people need to keep up with the latest developments. Islamic principles include dedication to personal development and lifelong learning, which can be expanded to encompass digital literacy and flexibility.

4.5. Recommendation of this study

1) Within the framework of Islamic teachings, educational institutions and community organizations should play an active role in providing resources and guidance to enhance digital literacy.

2) Muslim parents should actively engage with their children in open and meaningful conversations about the digital world. Online resources, workshops, and seminars can all be quite helpful in this area.

3) Islamic intercultural education should be included in the curricula of educational institutions, both traditional and online.

4) This report highlights the importance of educating children about privacy and modesty in the digital age. Parents should impart to their children the ideals that will help them conduct their online personas in a way that adheres to Islamic beliefs.

5) Institutions in charge of educating children and youth should offer programs for teacher preparation that provide educators with the tools they need to address the multiculturalism of the digital age.

1. This study emphasizes the significance of striking a balance between screen time and physical activity, social contacts, and academic endeavours. It is advised that parents establish precise restrictions on screen time and encourage mental and physical health-promoting activities (Ahmad et al., 2017; Pamuji, 2023).

5. Final considerations

In conclusion, Islamic parenting faces opportunities and challenges in the digital age. Islamic educational ideals provide a strong foundation for Muslim parents to direct their children’s interactions with technology in a way consistent with Islamic principles, even if it exposes children to a wide range of influences. By upholding these ideals, Muslim families can foster strong moral convictions, moral integrity, and character in the digital era. There are few programs in place to support parents and protect families and children, and we now have to address the added complexity of digitalization in addition to the already difficult tasks of parenting. Parents should control their children based on strategy and observe them all the time.

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