

How do Millennial Parents Internalize Islamic Values to Their Early Childhood in the Digital Era

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How do Millennial Parents Internalize Islamic Values to Their Early Childhood in the Digital Era?

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Abstract

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Parents play an important role in educating children in the family environment, including in terms of maintaining children's Islamic values. This study aims to analyze the role of millennial parents in maintaining Islamic values for early childhood in the digital era as it is today. This study uses a qualitative approach with descriptive qualitative research. The informants of this research are millennial parents who have children aged 4-6 years. Determination of informants is done by purposive random sampling technique. The data of this study were collected by means of virtual interviews. The data obtained were then analyzed by data triangulation techniques. The results of the study indicate that the role of millennial parents in maintaining children's Islamic values in the digital era is 1) implementing the maghrib Koran program; 2) youtube kids app optimization; 3) the use of Islamic history story books; 4) program to sing Islamic songs; and 5) animated video program for learning to pray. These five roles help maintain the Islamic values of early childhood in the digital era.

Abstrak

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Kata kunci:
Anak Usia Dini
Era Digital
Milenial
Nilai Keislaman
Orang Tua

Orang tua menjadi pemegang peran penting dalam mendidik anak di dalam lingkungan keluarga, termasuk dalam hal menginternalisasi nilai-nilai keislaman anak. Penelitian ini bertujuan untuk menganalisis peran orang tua milenial dalam menginternalisasi nilai-nilai keislaman anak usia dini di era digital seperti saat ini. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kualitatif deskriptif. Informan penelitian ini adalah orang tua milenial yang memiliki anak usia 4-6 tahun. Penentuan informan dilakukan dengan teknik purposive random sampling. Data penelitian ini dikumpulkan dengan teknik wawancara virtual. Data yang diperoleh selanjutnya dianalisis dengan teknik triangulasi data. Hasil penelitian menunjukkan bahwa peran orang tua milenial dalam menginternalisasi nilai-nilai keislaman anak di era digital adalah 1) menerapkan program maghrib mengaji; 2) pengoptimalan aplikasi youtube kids; 3) pemanfaatan buku cerita islami; 4) program menyanyikan lagu islami; dan 5) program video animasi untuk belajar sholat. Kelima peran tersebut membantu menginternalisasi nilai-nilai keislaman anak usia dini di era digital.

INTRODUCTION

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Early childhood is a child who is in the age range of 2-6 years and has a variety of unique and distinctive characteristics. In addition, at this time there was also very rapid growth and development in various areas of development, namely the development of religion & morals, cognitive, language, physical motor, social emotional, and art (Susanto, 2020). The nature of children are born with different potentials and developments, they have their own talents and strengths and interests. In contrast to development in other phases of child age, early childhood has several distinctive characteristics, including 1) Unique; 2) Egocentric; 3) Active and energetic; 4) Strong curiosity and enthusiasm for many things; 5) Explorative and adventurous; 6) Spontaneous; 7) Happy and rich in fantasy; 8) Easily frustrated; 9) Still lack of consideration in doing something; 10) Short attention span; 11) Passionate to learn and learn a lot from experience; and 12) Show more interest in friends (Sit, 2017).

Early childhood development is the foundation for more complex development, because early childhood determines the success of children in the future (Khaironi, 2018). Success in this period will be the most important period in a child's life as an individual. Therefore, this period is often called the golden age because developments skyrocketed so rapidly and will not be repeated in the following years (Suyanto, 2012). Of course, to optimize overall development, it is necessary to stimulate the environment around the child, be it parents, educators, or caregivers (Trisnawati & Sugito, 2021). Based on this urgency, knowledge about early childhood development is needed to develop its potential. One of the elements that must be considered in the success of the learning process given to children is to look at the characteristics of the child's age.

Children aged 4-6 years are grouped into preschool age where at that age there are the following developmental characteristics: 1) Physical motor development of children at this age is said to be very active in carrying out various activities, this activity is certainly very beneficial for the development of small muscles (fine motor skills).) or large (gross motor), such as jumping, climbing, or running (Ramdani & Azizah, 2019); 2) The language development of children aged 4-6 years is also getting better (Isna, 2019); 3) Children are able to understand other people's speech and are able to express their thoughts within certain limits, such as imitating and repeating conversations (Aprinawati, 2017); 4) Cognitive development of children aged 4-6 years is in the pre-operational stage in the sub-stage of intuitive thinking, namely the development period from the symbolic stage to the operational beginning. (Santrock, 2011).

The industrial revolution 4.0 brought various technological developments, one of which was the emergence of an era called the digital era. The digital era is characterized by various positive and negative impacts. The positive impact caused by the digital era is the easier learning process assisted by the digitization of the learning system (Lubis & Dasopang, 2021). In addition to education, digitalization also has a positive impact on other fields, such as the economy with the ease of digital-based transactions (Primasari & Ghofirin, 2021), the political field that facilitates the general election process with a digital-based data collection system and analysis process (Wisnaeni, 2020), culture (Setiawan, 2018), and other fields. However, there are not a few negative impacts caused by technological developments in this digital era. Negative impacts such as addiction to gadgets that damage children's mentality (Wulandari & Hermiati, 2019), game addiction that has an impact on the delay of children's cognitive development (Ariantoro, 2016), declining health (Abdu et al., 2021), to the breakdown of children's social interactions (Novitasari & Khotimah, 2016). The positive impact will certainly be very helpful to facilitate daily routines, but no one wants the negative impact caused by technological developments in the digital era, especially for children.

The family is the first educational environment that each individual undergoes before entering a period of formal education at school (Nasution, 2019). Parents are responsible for controlling and carrying out their role as educators for their children so that their children have basic knowledge in living life (Rahmatullah, 2017). Furthermore, Dasopang & Lubis (2021) states that the good or bad attitude of children at an early age is determined by how the education provided by their parents in the family environment. Hasnah & Sugito (2020) also stated that parenting styles for children in the family environment also have an impact on the development

of children's skills. Based on some of these descriptions, the role of parents in carrying out early childhood education in the family environment is very important so that children acquire basic attitudes, knowledge, and skills. If viewed from the perspective of age, parents who have early childhood are those who fall into the millennial category. The millennial category in question is those born in the early 1980s to the mid-1990s, in which new technological developments began to emerge (Ambarwati & Raharjo, 2018). As individuals who have experienced the beginning of technological developments to become a necessity as it is today, of course, millennial parents must understand good digital literacy so that they can maintain and instill good values in their children. (Fatmawati, 2019). One of these good values is Islamic values for those who embrace Islam.

Islamic values are principles or standards that are considered useful or indispensable in applying Islamic concepts in life. (Kholidah, 2015). In general, Islamic values will discuss two categories, namely normative which discusses the concept of good or bad, and operative categories which discuss the implementation of Islamic attitudes in everyday life (Rafsanjani & Razaq, 2019). Furthermore, Ismatullah (2019) states that the formation of a child's morality is part of the application of Islamic values to children. Ikhwan, Biantoro, & ohmad (2019) also explained that what is included in Islamic values is knowledge about praying and reading the Qur'an. An understanding of Islamic history is also part of the Islamic values that must be possessed by children so that this knowledge can be a provision for children in determining attitudes towards negative issues about Islam and so that children get positive values from each story studied (Pratiwi, 2019). Based on this description, the Islamic values referred to in this study are the formation of children's morals or attitudes in applying Islamic values such as politeness, the ability to perform prayers, the ability to read the Qur'an, and knowledge of Islamic stories and history.

Various studies on the formation of children's Islamic values have been carried out. One of them is research conducted by Nurfalah (2018) which examines the inculcation of Islamic values in elementary school students. Furthermore, Siregar (2013) examines the application of Islamic values carried out by parents in the family environment by utilizing the role of communication psychology. Safitri, Haryanto, & Rofiki (2020) also examines the integration of learning with technology in the formation of Islamic values in madrasah tsanawiyah students. Nurhayati (2016) researching the inculcation of Islamic values in early childhood. From several previous studies described, the position of this research is to try to raise the topic of the role of millennial parents in internalizing the Islamic values of early childhood in the digital era.

METHODS

This research uses a qualitative approach with descriptive qualitative research. The purpose of this research is to analyze the roles played by millennial parents in internalizing the Islamic values of early childhood in the digital era. In the following, the research design used is presented.



Fig. 1. Research Design

This research was conducted in the city of Padangsidempuan, North Sumatra, Indonesia. The informants involved in this study were millennial parents, totaling 10 people. Determination of the informants themselves is done by purposive random sampling technique, namely with several criteria. The criteria used as the basis for determining research informants are 1) parents who have children aged 4-6 years; 2) parents born in the 1980s to 1990s to meet the millennial category; 3) understand or have used digital media; 4) are Muslim; and 5) applying Islamic values education to children in the

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family environment. The determination of these criteria is to meet the data needs of this research because this research requires information or data from parents about how they internalize Islamic values in their children in the current digital era. The following table presents the informants of this research.

Table 1. Research Informant

Name	Gender	Age	Child Age	Information
HSL	Male	31 years old	5 years old	Informant 1
RA	Female	37 years old	4 years old	Informant 2
NN	Female	29 years old	6 years old	Informant 3
DAP	Male	34 years old	6 years old	Informant 4
EAS	Female	39 years old	6 years old	Informant 5
RPN	Male	32 years old	4 years old	Informant 6
FRY	Female	30 years old	5 years old	Informant 7
ARS	Male	30 years old	5 years old	Informant 8
IFH	Male	31 years old	5 years old	Informant 9
DKY	Female	35 years old	4 years old	Informant 10

This research was conducted in September-December 2019 in the city of Padangsidempuan, North Sumatra, Indonesia. The implementation of this research went through several procedures, including: 1) conducting preliminary research to determine the problems to be raised in this research; 2) determine research informants, namely millennial parents who have children aged 4-6 years; 3) develop research instruments as a tool to collect research data; 4) conducting interviews about the steps taken by millennial parents in internalizing the values of the past in their children; 5) grouping the data obtained from the research; 6) carry out the analysis process on the collected data; 7) draw conclusions.

Data collection techniques used in this study were interviews. The type of interview used is a structured interview. Interview technique was used to obtain information about the steps taken by millennial parents in internalizing the old values of early childhood. The data obtained is qualitative data which analyzed by data triangulation technique.

The data analysis technique used in this study is a data triangulation technique by comparing the validity of the data obtained. The data analysis in this study itself went through several stages, namely 1) collecting interview data about the steps taken by millennial parents in internalizing the values of the past in their children aged 4-6 years; 2) presenting data obtained from all informants in the form of descriptions; 3) analyze and reduce data by comparing the data obtained to find the role played by pre-millennial parents in the process of internalizing Islamic values in their children; and 4) draw a research conclusion. The triangulation process in the data analysis process continues until the results can be used as references that have consistency to answer research questions. If the data is still inconsistent and conclusions cannot be drawn, then the triangulation process will continue to be carried out repeatedly until the data obtained are consistent.

FINDINGS AND DISCUSSION

"Maghrib Mengaji" Program

The first role performed by millennial parents is to implement the "Maghrib Mengaji" program for their early childhood. This program is a routine program carried out with the aim of bringing their children closer to the verses of the Qur'an. This is in accordance with the findings of Pratikno (2020) who explained that one way to educate children to be close to and with the Qur'an is to get used to listening to the readings of the Aayat of the Qur'an from an early age. The implementation of this maghrib Koran program for early childhood which is applied by millennial parents is certainly

different from the concept of reciting the Koran for adult children who are already able to read the Qur'an. This is in accordance with Nirwana's opinion (2021) which states that the cognitive development of early childhood with children aged above is different, therefore the treatment given must also be different so that learning objectives can be achieved effectively.

The implementation of the "Maghrib Mengaji" program is carried out by listening to the verses of the Qur'an which are read through video. The use of video media is one of the effective ways that parents can do in teaching their children to read the Qur'an (Novelia & Hazizah, 2020). This program is carried out routinely every day for one hour starting after the Maghrib prayer until the Isha prayer. Furthermore, this maghrib Koran program is also assessed by millennial parents as an effort that can be made to introduce activities that have positive values to children. Habituation of positive activities in children will have a positive impact on early childhood development (Agustin et al., 2021).

"I apply the routine to recite the Koran every maghrib with my child for an hour after the maghrib prayer. The goal is for my child to be closer to the holy verses of the Qur'an. Usually I play videos reading the Qur'an so that my child can listen to the readings of the Qur'an" (Interview 1. HSL. 14 September 2021)

"...Usually at the end of every maghrib I accompany my child to both listen to the reading of the Qur'anic verse. My goal is that when they grow up, it will be easy for them to learn to read the Qur'an because they are used to hearing the verses when they were little." (Interview 2. RA. 14 September 2021)

The implementation of the maghrib Koran program is not easy to do. Based on the information obtained from the informants, they encountered several obstacles in implementing the maghrib Koran program. Some of the obstacles experienced were at the beginning of habituation, children's attention was often diverted to their toys until children felt bored if they just sat and listened. This is in accordance with the findings of Ayuni, Marini, Fauziddin, & Pahrul (2020) which states that the process of habituation to an activity in early childhood requires patience and consistency because it is not easy to distract them. Furthermore, Wolfolk (2016) states that early childhood is at a time when their curiosity increases rapidly so that physical activity is more intense to explore new knowledge, this is what makes them easily bored in doing the same thing continuously.

"The obstacle I experienced was the difficulty when I first started this program. Maybe he's still not comfortable with the new activity he's used to, so he's not happy. The solution I did was to let it continue to do other activities, but I still tried to divert its attention to the reciting video that was playing. Alhamdulillah, now my child is used to it and understands about this routine schedule" (Interview 1. HSL. 14 September 2021)

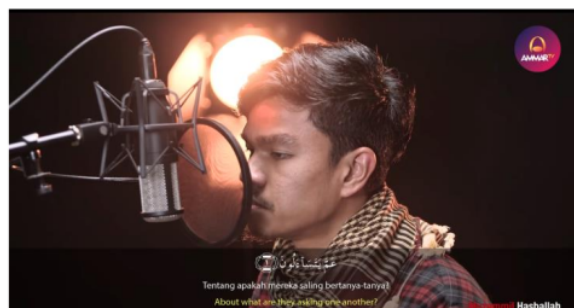


Fig. 2. Video Reading the Qur'an

Based on the information obtained from the informants, the solution they took to deal with these obstacles was not to force their children and let their children continue to do other activities.

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However, even if they let their children do other activities, they still play the video while trying to divert their children's attention to the video being played. This is in accordance with the findings of Lilianti et al. (2021) which states that the learning process in early childhood should not be forced so as not to damage their mentality in following the learning process.

Youtube Kids

The Youtube kids application is also involved by millennial parents in an effort to internalize Islamic values in their children. This Youtube kids application is used as a medium to shape children's attitudes, knowledge, and skills. The formation of attitudes, knowledge, and skills in children is done by inviting children to watch positive content on Youtube kids. The content on Youtube kids is content that is presented specifically for children (Hoa et al., 2021). One of the most frequently accessed content is the animated film "Ipin dan Upin" because this content can increase knowledge through the storyline, form attitudes through the behavior of each character in the animated film, and train children's speaking skills. Choosing the right content for children to access on social media is a very important part of helping their development (Khoiriyati & Saripah, 2018).

"I use Youtube kids. I think the application is good because the content in it is selected by Google to suit the age of our child, so I feel safe when my child accesses the application. But I still accompany my child when he accesses Youtube kids" (Interview 3. NN. 27 September 2021)

"...So, we agreed to look for applications that are suitable for children, so that when he uses the application his insight increases and does not damage his mentality. Finally we found Youtube kids, and we rate the app as suitable for children because the content is filtered and adapted to our child's age. So, we as parents feel more secure and comfortable when our children access the application" (Interview 4. DAP. 28 September 2021)

However, the use of gadgets in children certainly raises concerns for parents. Based on the information obtained, these millennial parents are still worried about the negative impact caused by the use of gadgets on their children. This is in accordance with the opinion of Setianingsih (2019) which states that gadget media is like a "double-edged knife" which means it can have a positive impact if we use it wisely, but on the other hand the use of gadgets can also have a negative impact if we use it wrong. Addiction to gadgets can lead to inhibition of children's cognitive development (Kurniawati, 2020), damage the child's mind (Fauzan, 2021), damage to children's social development (Ariston & Frahasini, 2018), until the child's character is damaged (Chusna, 2017).

"But we are still worried about letting children use gadgets too often because there are so many negative impacts. I am afraid that my child will be addicted to gadgets which will disrupt his brain development. To anticipate this from happening, my husband and I limit the use of the Youtube kids application to a maximum of one hour every day" (Interview 3. NN. 27 September 2021).

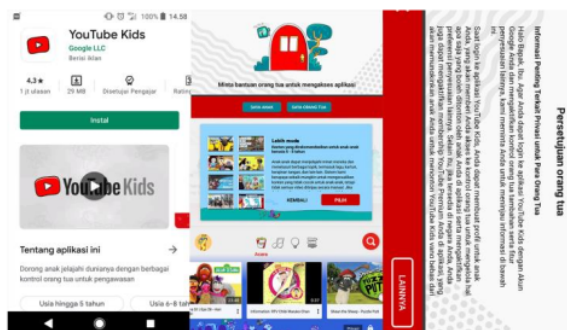


Fig. 3. Youtube Kids View

11 Based on this description, it can be concluded that millennial parents show an active role in internalizing Islamic values in their children. They do this because they realize that the use of gadget media will only be effective when used to a certain level or limit, more than that it will have a negative impact on children. This is in accordance with the findings of Sahriana (2019) which states that the role of parents in managing and controlling the use of gadgets in children is an aspect that must be fulfilled to obtain a positive impact from the use of gadgets in children. Furthermore, Hidayati (Hidayati, 2020) states that parents must be able to communicate well with children about restrictions on the use of gadgets to help overcome gadget addiction in children.

Islamic Storybook

The use of Islamic story books is the next role played by millennial parents in an effort to internalize Islamic values in their children. The purpose of using this Islamic storybook varies from teaching children about the value of good attitude to explaining Islamic stories or the history of Islamic civilization. This is in accordance with the findings of Lubis & Wangid (2019) which states that the use of story books can shape the attitude or character of children through the intrinsic elements contained in the story because each story has an element of mandate that can shape the attitude or character of children.

"I have been using the story method on Islamic history for my children for a long time. Especially now that there are so many story books made especially for early childhood whose content is made funny and interesting, so children are more happy to see the pictures in the book and we are also easier to explain the story to them" (Interview 5. EAS. 17 November 2021).

"My children love it when I show them children's story books, especially when the animations are cute and the colors are interesting. So, because he was happy, I just took the moment to read or explain the stories in the book. My goal is not only for him to understand what he likes, but I can also explain Islamic stories and Islamic history and the values contained in them, so that he knows a good attitude" (Interview 6. RPN. 19 November 2021).



Fig. 4. Islamic Story Book

10 Based on the description of the data, it can be concluded that the use of Islamic story books in an effort to internalize Islamic values in children is supported by the display of content or animation in story books that attract children's attention. This is in accordance with the opinion of Lubis & Dasopang (2020) which states that one of the elements that must be considered in the development of a picture story book is interesting content and animation. Furthermore, Afida & Fitriani (2016) stated that the appearance of attractive animations in picture story books can increase children's reading interest.

Islamic Song

Early childhood cannot be separated from singing activities because at this age children begin to practice to develop their language and speaking skills, one of the appropriate media for optimizing this development is the singing method (Wati, 2018). Furthermore, Purwanto (2019) explained that

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character building in early childhood can be done with the help of music media through singing activities. This is one way that millennial parents do in an effort to internalize Islamic values in their children. Based on the information obtained, millennial parents use music media to train their children to speak, speak, and internalize Islamic values. The type of music or genre of songs used are Islamic genre songs, so that the process of internalizing Islamic values can be transmitted easily to children. This is in accordance with the findings of Makhmudah (2021) which states that the use of Islamic songs has a significant influence on the formation of Islamic values in early childhood.

"I often invite my children to listen and sing Islamic songs to train my children to speak good language and instill Islamic values. I did this based on the results of my discussions with my child's teacher in kindergarten" (Interview 7. FRY. 30 November 2021).

"My son likes to listen to Islamic children's songs such as Aishwa Nahla's songs, he is very happy to listen to the song. On the other hand, I also see that songs like that are good for them, so I finally made Islamic songs like that a medium to instill Islamic values in my children" (Interview 8. ARS. 30 November 2021).



Fig. 5. Children's Islamic Song

¹¹ Based on this description, it can be concluded that there are two supporting reasons that make millennial parents choose the program to sing Islamic songs with children as one of the roles they play to internalize Islamic values in children. The first supporting reason is cooperation with kindergarten teachers. This is in accordance with the findings of (2019) which states that instilling character values in children requires the role and cooperation between parents and teachers. The second supporting reason is because children enjoy listening to these Islamic songs. Khoiruddin (2016) states that teaching early childhood must begin by making him feel happy and comfortable first so that the child does not feel burdened by the treatment given.

Prayer Animation Videos

Several informants stated that the process of internalizing Islamic values was also carried out by using animated prayer videos. This is done to introduce their children to the movement and reading of prayers. This is in accordance with the findings of Yuliana (2017) which states that the use of interactive video media can help provide understanding to children about the guidance of the 5 daily prayer. Furthermore, Destiana & Rosid (2015) in their findings stated that the use of interactive video media can help children to memorize prayer readings.

"I invite my son to watch prayer videos so he can start following the movements and reading prayers" (Interview 9. IFH. 11 Desember 2021).

"My child is now starting to be able to follow the prayer movements and readings because I invite him to watch prayer videos at least once a day" (Interview 10. DKY. 11 Desember 2021).



Fig. 5. Prayer Animation Video

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Based on the description of the data, it can be concluded that the role of millennial parents in internalizing Islamic values in their early childhood using animated prayer videos has a positive impact on their children. This is evident from their children who have started to be able to follow the movements and prayer readings displayed through the video animation because it continues to be shown repeatedly to them. Khairi (2018) explains that early childhood cognitive development is at the stage of imitating things they consider new, so exemplifying good behavior in them is a very wise attitude for their cognitive development. Furthermore, Rozi & Firdausiah (2021) stated that educating early childhood by applying repeated practices will make it easier for children to remember things.

CONCLUSION

The results showed that millennial parents played several roles in an effort to internalize the Islamic values of their early childhood in the digital era. The roles carried out are 1) implementing the maghrib Koran program to bring children closer to the Qur'an; 2) optimization of the youtube kids application to shape children's attitudes; 3) the use of Islamic story books to introduce Islamic stories and the history of the prophets; 4) program to sing Islamic songs to practice language skills; and 5) animated video programs to learn to pray to teach their children to pray. The roles played by millennial parents in this effort to internalize Islamic values can instill Islamic values in children.

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