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ISLAMIC RELIGIOUS EDUCATION IN THE FAMILY, DIGITAL PARENTING IN THE ERA OF GENERATION ALPHA STUDENT PERCEPTIONS OF PAI FTIK IAIN PONTIANAK

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HIGHLIGHT

- ISLAMIC EDUCATION
- DIGITAL PARENTING
- GENERATION ALPHA
- STUDENT PERCEPTIONS

ABSTRACT

The focus of this research is how Islamic Religious Education in the Family, Digital Parenting in the Era of Generation Alpha. The problems that will be raised in this study are, First, the Perceptions of PAI FTIK IAIN Pontianak Students About the Importance of Islamic Religious Education in Families in Generation Alpha. Second, why do PAI FTIK IAIN Pontianak students view that digital parenting in families in Generation Alpha is important. Third, What are the Challenges of Islamic Religious Education in the Alpha Generation of Digital Parenting Families According to the Perceptions of PAI

FTIK IAIN Pontianak Students.

This type of research is descriptive qualitative by using a qualitative approach, the data sources are obtained from primary data and secondary data. Data collection techniques are observation, interviews and documentation. Data analysis in this study was carried out by means of inductive analysis. Results and Discussion, First According to the Perceptions of PAI FTIK IAIN Pontianak Students First About the Importance of Islamic Religious Education in Families in Generation Alpha It is very important to give, because it becomes the basis for children to act, speak and behave. Second, why do PAI FTIK IAIN Pontianak students view that digital parenting in families in Generation Alpha is important, because children born in the alpha generation are familiar with digital gadgets or devices so parents must know the parenting model for their children in everyday life. . alpha generation, so that children can act wisely and not cross the line in using the internet. Third, the Challenges of Islamic Religious Education in the Family, Digital Parenting in Generation Alpha According to Student Perceptions of PAI FTIK IAIN Pontianak Must be Understood; Children's needs, children's potential, play needs, socializing needs.

KEYWORDS

Islamic Religious Education, Digital Parenting, Generation Alpha, Student Perception

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A. INTRODUCTION

According to Ahmad Tafsir as quoted by HM. Suyudi at the macro level of education is given an understanding as "self-effort to be smart in all its aspects", both intelligence to understand other people, the environment and oneself. Therefore, the task of education is not only academically smart but also good personality, heart, physical mind (Kurniawan, 2013, p. 26-27).

Furthermore, (Tafsir, 2008 p. 155) reveals "Parents are the first and foremost educators. This rule is determined by nature; meaning that parents cannot do anything else, they must occupy that position (read: first and foremost educator) under any circumstances. Why? because they are destined to be the parents of the child they give birth to. Therefore, whether they want to or not, they are first and foremost responsible. This rule is recognized by all religions and all value systems known to man. According to Nurchalish emphasized that the religion of Islam is not just the implementation of rituals, but also includes all behaviors that form virtuous human integrity (akhlaqul karimah) on the basis of belief or faith in Allah and personal responsibility in the future (Syamsul & Rais, 2011, p. 144). According to (WIDYA & 2013, n.d.) what we understand is basically in our daily life the cultivation of religious values in the family should have been implemented. This can include morals, behavior, manners, character moral ethics that become habituation in everyday life in the family environment. According to Ahmad. D. Marimba (Zuraya, 2013, p. 192) In educational goals, the ideal atmosphere is visible in the final goal. The final goal is usually formulated in a concise and concise manner, such as the formation of a Muslim personality.

Therefore, education in the family is an important aspect in shaping one's behavior. Kahlil Gibran in (Mu'in, 2011, p. 367) which states "Your children are not yours, they are sons and daughters of Life who long for themselves, through you they were born, but not from you, they belong to you, but not your right... ". This also shows that our sons and daughters are absolutely God's rights, we are only asked to look after and educate them as best as possible, and even continue to be given lifelong education which we are familiar with the term long life education.

We believe that there is no instant education, let alone just a reflex. Because seriousness and the process of educating will determine good results anyway. So that this education is a unified system that is interrelated with one another and needs each other. Thus, its function will be felt. Education is a process, not a one-time spontaneous activity. As a process, the essence of education is a series of programmed, directed and continuous activities. There are various components that serve as a support for the implementation of educational activities effectively and efficiently. These components are interconnected and depend on one another. Therefore, the basis or policy framework is a fundamental basis in the educational process that can determine the extent to which this education is useful and where to take it.

Therefore, we consciously admit that fiqh is not the only study of Islamic religious education, but rather, it is more comprehensive, that is, all existing knowledge is seen from the perspective of the Islamic religion. The foundation of wisdom or philosophy can be in the form of this noble idea which becomes a guideline as well as a benchmark and a guide for where this is to be carried out. Therefore, the context related to wisdom or philosophy, there are several things that we can see or examine. First, Axiological Study, this aspect of axiology focuses more on matters related to use value. The study of ontology, the realm of this aspect is centered on the actual existence of what we study. While Epistemology is related to its implementation, it can include its truth, characteristics, characteristics or sources. This realm of wisdom or philosophy can at least add to everyone's insight on how to pay attention to Islamic education and education (Fuady, 2016, p. 1)

Because indeed education is a process, it requires a clear concept. The concept is of course based on the Koran and hadith, so that with this concept the education provided will be more focused and in accordance with the times.

If it is necessary, we make an indicator stating that our child has made a change for the better (the indicator can be made by the parent concerned). Because in schools it is less for teachers to control their students, maybe only around 8 hours and that is the maximum category. So it is very important for parents to continue to build character / educate children.

Thus, the steps or actions of parents in providing Islamic Religious Education must be truly imprinted in the child's heart.

B. METHOD

This research uses a qualitative descriptive approach, while the data sources obtained are based on primary data and secondary data. As for data collection techniques with observation, interviews and documentation. Then the data is analyzed by means of an inductive pattern which is then presented descriptively to describe a conclusion.

C. RESULT AND DISCUSSION

Every parent seeks to be a home as a school. Parents are the first and foremost educators in the family. The immediate family is also part of the educators, including the teachers of these students (Dini, 2020, p. 824). The ability to live together with the community will be realized when education in the family

makes an important orientation of religious knowledge, cultural and moral values. Education In the family as a school there are at least several components;

a. Children as Learners in the Family

Children are students who need special attention. Because of that, positioning children as students in the family is very important, especially in this modern and digital era. According to (Basic, 2018, p. 44) children will be ready to compete and socialize when the education they receive leads to that, so it is in this context that the presence of educators is needed. According to (Rezki et al., 2021, p. 74) in essence, the family is the first determinant of children's abilities in their success in forming intelligence and the development of children, both physically, spiritually, mentally and intellect as well as their social personality can easily accept and imitate what is observed. Therefore, the accuracy of character education given by parents will present good and useful characters, and vice versa. According to (Baharun et al., 2016, p. 103) way of life and morals are the basic foundations that must be owned and applied in the family environment. Therefore, if the foundation has been laid as something fundamental and urgent, in essence, the family has carried out its role as the primary educator and is already running.

b. Parents as Educators

According to (Hasanah et al., n.d., p. 40) In essence, children's education is the complete task of parents, especially religious education, regardless of children's education in schools, both general education and religious education. Meanwhile, according to (Adrian et al., n.d., p. 148) parents as educators and providing education to their families include how children have intelligence both in mind, body, heart and soul. In line with this. According to (Cahyani et al., 2019, p. 1055) why is it important for parents to position themselves as primary educators and provide education to children in the family or home environment. Because, after getting education in the family, children will be ready to get learning in the community, both in formal and non-formal education. Therefore, the involvement of parents in the child's learning process is the initial foundation for strengthening the character that has been formed in the family environment. But the most basic thing in religious education in the family is material. According to (A'yun et al., 2015, p. 2) Habituation to children determines their attitude in the future, if the habituation is good, then they will be good, and vice versa. Thus, the most emphasized religious education material is about faith and morals.

1. Monotheism Education.

According to Sanrego and Ismil (Barus, 2016, pp. 71-72) The essence of divine and Islamic religious teachings is monotheism or the oneness of Allah SWT, starting from the previous prophet to the last prophet Muhammad SAW.

According to Nourcholish Madjid, etymologically the word "tauhid" is a fusion of the words wahhada-yuwahhidu-tauhid where the meaning is "one" or Esa (wahhada). The meaning of monotheism in a derivative means "to unite" "unity" or "unify". (Kasyidi, 2013, p. 32).

The terminological definition states, as the only Substance in His Rubûbiyyah, His Uluhiyyah, all attributes, and His names, or monotheism means to unite Allah, Meanwhile, etymologically, monotheism means to be one (ja'alah wâhidan) who is originally Wahid refers to the meaning of al-infird which means affirmation, derived from the word wahhada using al-syiddah. In Mu'jam Makayis allughah, al-Waawu wa al-Haa'u wa al-Daalu is the same as monotheism (Arroisi, 2013, pp. 311-312).

According to Sheikh Muhammad bin Shaleh al-Ustmaini, monotheism according to language means making something the only thing (baaz & et al, 2008, p. 57). One of the arguments that shows this is in the word of Allah: "Remember, the one who creates and commands is only the right of Allah" (Al-A'raf: 54). Then the division that is very popular among the scholars is the division of the understanding of monotheism into three parts, namely monotheism in the form of rububiyah, uluhiyah, and asma' wa shifat. Tauhid rububiyah means the oneness of Allah in terms of creation, ownership and management.

The key to accepting and rejecting one's charity depends on one's faith or monotheism in Allah. With true monotheism, it not only creates enthusiasm in worship or activities but also presents intentions and is sincere and sincere in carrying it out (Arroisi, 2013, p. 309). Therefore, if you want to see the civilization of Muslims, then look at the monotheism of its people. With true monotheism, a child will be better and will be able to build the civilization of the people. With this monotheism they are fortified against things that smell negative from technological advances that are felt so fast and unstoppable. According to (Al Hasyimi, 2001, p. 105) "even though a small child starts life in the cradle after birth he is weak and has no power, in fact he also carries nature from Allah SWT, flexibility and tendencies towards evolution, education and learning, which will

develop in the following years on the opening of latent gifts, personal and individual potentials, in order to make a wise man out of a child, a people who in the near future are seen as a beacon for the people's life, caretakers for their identity and personality the original."

Providing Tawhid education to children is an effort to restore their nature from birth. In fact, in Islam it is believed that before the blowing of the spirit in the womb, we have promised and testified to Allah that Allah SWT is our Lord. Therefore, every parent's understanding or application of the nature of their children and helping them to restore their nature in a way, validates Allah SWT. One God, instead of bringing them to "deify technology" which they feel is so powerful. Therefore, every parent must know about the fitrah of their children and help them to restore their fitrah, that is, to unite Allah SWT. One God, instead of bringing them to "deify technology" which they feel is so powerful.

the word fathara, comes from the word fitrah which means to make. So this is mentioned at least 20 times in the Koran with different derivations. The meaning of fitrah in the Koran can be grouped into four meanings namely; (1) It was narrated from Abu Hurairah RA., that Rasulullah SAW, said: "every child is born in a state of fitrah, it is his parents who cause him to become a Jew, Christian or Magian" (HR. Malik). If we look at why this hadith came down as narrated from aswad, he said: "I came to Rasulullah SAW and fought with him. We won in that war; but on that day the killings continued including on the children.

This incident was conveyed to the Prophet SAW. Then he said: "It's outrageous, to this day they still kill each other so that many children are killed. A man said, O Messenger of Allah, they are the children of polytheists. Rasulullah SAW said: "Know, in fact our support is the children of the polytheists. Don't kill offspring, don't kill offspring." Then he said: "Every child is born in a state of fitrah. So he remains in that state of nature until his tongue speaks. It was his parents who made him a Jew, Christian or Magi." See (Sayadi, 2011, pp. 159-164).

In the context of religion, our souls will live and our minds can be safe if we have monotheism or strong faith. The robustness of this belief makes the fear of other than Allah SWT non-existent. Because his monotheism presents a total enthusiasm in fighting the feeling of guidance or fear, depression. The solidity of this creed will present qonaah, patient and calm qualities. So, it is true that what we call the cure for all diseases is essentially an understanding of the Islamic religion. With this understanding, you become strong and patient if you encounter

life problems, both physically and spiritually (Waslah, 2017, p. 156). 2. Moral Education

The word of Allah SWT ('allamal insana malam ya'lam) is for our efforts to learn and acquire morals from the knowledge we learn (Mahmud A., 2017, p. 57-58). One of the purposes of the presence of Rasulullah SAW. On this earth is to improve or elevate morals. Therefore whoever he is, in behaving, of course he must refer to what the Prophet Muhammad exemplified. So the position of morality is very important which is the result of true monotheism by carrying out the Shari'a as the purpose of the Messenger of Allah was sent as in the hadith "Indeed I was only sent to perfect noble morals." (H.R. Ahmad)

Imam Al-Ghazali Rahimahullah said "a child is a mandate for both parents. Her heart is still pure like a very expensive pearl. If he is accustomed and taught to good things then he will grow well. And he will be happy in this world and the hereafter. On the other hand, if he is accustomed to bad things and is neglected, such as abandoning animals, he will surely be wretched and perish. Taking care of children means educating and teaching them good morals. Furthermore, Ibnul Qayyim conveyed that, 'fathers influence children, therefore if the father is good the children will also be good, and vice versa. If there is a child who is not good, watch his father determine what he is like" (Ismail al-Muqaddam, 2001, p. 444-445).

Moral education is a sub-topic of religious education material, because in fact religion is morality, so the presence of the Prophet Muhammad to the face of the earth was in order to perfect human morality which at that time had reached its lowest point. Girls are killed alive, tribal fanaticism is ingrained, many oppose the truth, and there are too many other acts of evil that they commit (Fuady, 2016, p. 6).

According to Ibn Miskawaih (d. 421 H/1030 M), said that morality is a trait that is ingrained in the soul which encourages him to do actions without requiring thought and consideration, he is known as a leading expert in the field of morality. Imam Al-Ghazali (1015-1111 AD) said the same thing. More broadly, Ibn Miskawaih says that morality is a trait that is ingrained in the soul which gives rise to various kinds of actions clearly and easily, without requiring thought and consideration (Mahmud A., 2017, p. 58).

In the view of the Sufis, the morals and character of a person depend on the type of soul that has power over him. If what reigns in his body is also animal or vegetable lust, what will appear in his behavior is human behavior as well (Waslah, 2017, p. 156).

According to (Sayadi, 2011, p. 97) Akhlakul karimah education taught by Luqman, in this case, being a humble person, not arrogant and not speaking harshly to anyone, see Q.S Luqman verses 18-19.

Correct religious education will present perfect morals, viewing all creatures as equal in the sight of Allah SWT without distinguishing gender or class rank. This moral stability makes us right in acting or saying (Fuady, 2016, p. 6).

Therefore, the essence of moral education is at least two things, namely first, how to present the hearts of students who are not egocentric or self-serving, but are altruistic, namely prioritizing the interests of others. Second, how to continue to present positive things and develop them so that they become useful human beings who are blessed by Allah SWT. then it becomes a noble character or character (Fuady, 2016, p. 6-7).

If we look at the root of the word morality, then we can draw the conclusion that having good morals is a manifestation of God's will that must be carried out as humans were created properly, so the morals that we display are good morals. Therefore, morality will be related to the norms and behavior desired by God (Arroisi, 2013, p. 316-317). c. Methods of Religious Education in the Family

According to (Setiawan et al., 2016, p. 139) we understand that however good and perfect Islamic education material will not mean anything, if there is no proper method or way of transforming it to students. Therefore the method is a requirement for the efficiency of Islamic educational activities. Inaccuracy in the practical application of the method will hamper the teaching and learning process which will result in a waste of time and energy. Thus by providing Islamic Education, in practice we need the right method to deliver educational activities towards the desired goals. The most common methods used are the *uswah* or exemplary methods, commands and dialogues. In line with that (Iftitah, 2020 n.d.: 77) conveys that parents must be able not only as educators who are with children when learning to build emotional closeness and shape their mindset. However, parents also try to be friends to play with, tell stories until they feel comfortable with their parents. Therefore, at home, children act as students, parents as

educators and also good friends for children, so that their children know how they position themselves when they are students. According to (Shaleh Assingily et al., n.d.-b) Parents or adults around alpha generation children must understand very well that the world of children of this generation is different from previous generations, because of the development of the information they get, they cannot be dictated but to give more effort suits them.

However, parents are still parents, which must be respected. While children are still children who must be loved. Thus, children will know what their respective positions are like in behaving towards parents and teachers and peers. Therefore, it becomes something important to equip children with morals. Even more emphatically, the final assessment of a person's 'worship' lies in how his morals are.

d. Digital Parenting

According to (Maisari & Purnama, 2019, p. 44) Digital parenting according to Jenifer is how parents must be able to provide the best care where children can understand the rules for using smartphones or the internet and digital devices that can cover children's needs as well as protect children from negative impacts. internet or information that is spread freely or openly.

By understanding the importance of digital parenting in the family for children in the alpha generation era, the busyness of parents will increase in how to be able to adjust their children's educational needs related to the era they are facing. So that they are not left behind but also do not exceed the limits of the norm or reasonableness.

According to (Rahmawati et al., 2019, p. 147) parenting is not just a one-way communication, but an interaction that has a positive impact on each other, children become smarter and parents are able to carry out their duties and functions properly.

Awareness of digital parenting is not very familiar to parents, let alone their skills in implementing digital parenting, of course, something that must be a complete and absolute obligation that is adapted to the conditions of the child or the era of the child. Therefore, if the child is not well-educated by the parents, then the age will educate him according to his circumstances.

e. Challenges of Islamic Religious Education in the Family

According to (Peuradeun & 2014, n.d., p. 156) in essence, the role of the family is very large for children, even though the real family is the smallest institution in society. However, in truth he is big and responsible for the direction of child development, morals, morals and the readiness of his life for a future that is useful for the nation and society. The low desire of parents to provide religious education to their children. In line with the ha. According to (Lubis, 2021) Challenges or Problems in Religious Education for children in the alpha generation, namely, there are 2, namely the first is challenges from within oneself, for example addiction in playing gadgets, laziness in children, unable to share time, forgetting time, having their own world . Second, challenges from outside oneself, for example, the development of technological tools, lack of parental attention, parental example, lack of parental control, busy parents. then the solution given is, increasing high attention to children, parental firmness in making children's activities, parental example. According to (Hasibuan, 2018, p. i) the cause of children's religious education which is often overlooked in the family is the parents' poor economy, parents' understanding of the importance of religious education for children is still low, not providing time to communicate with children and see or evaluate religious understanding what the kids got so far.

D. CONCLUSION

Perceive Islamic Religious Education in the Family, Digital Parenting in the Alpha Generation Era is very important to provide, because it is the basis for children in acting, speaking and behaving and Children born in the Alpha Generation are already familiar with gadgets or digital devices so parents must know the parenting model of their children in the alpha generation, so that children can act wisely and not cross the line in using the internet. The Challenges of Islamic Religious Education in the Family, Digital Parenting in the Alpha Generation according to the Perception of Students of PAI FTIK IAIN Pontianak is a must understand; Children's needs, children's potential to play needs and children's socialization needs.

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