



## EDUCATIONAL VALUES FOR CHILDREN BASED ON QS. LUQMAN: 13-14 IN DIGITAL ERA

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### ABSTRACT

This research aims to outline and explore the concept of educational values for children in digital era which is based on QS. Luqman: 13-14. The method used in this research is descriptive qualitative approach. Data collection techniques used observation and interviews. Data analysis techniques include data collection, data reduction, data presentation, and concluding. According to the results of this research, it is concluded that through the values contained in QS. Luqman: 13-14, bad deeds due to dehumanization and degradation can be addressed and prevented from an early age. The educational value of QS. Luqman verse 13 is to emphasize parents to keep their children away from acts of shirk and verse 14 is to emphasize for children to be good to parents and uphold gratitude. In this research, it can be concluded that the development of the digital era has greatly influenced human life to experience many significant changes. One of the changes occurs in children's education which is assimilated with westernization and technology in it so that potential decadence occurs.

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## INTRODUCTION

Education is an elementary aspect that needs to be heeded by every parent in their curiosity towards children.<sup>1</sup> It cannot be denied that the development of the digital era has greatly influenced human life to experience many significant changes.<sup>2</sup> One of the changes is the availability of abundant information so that there is a need for distraction in the use of technology<sup>3</sup>, especially today, the use of social media by children is very massive without anytime limitations that are preferred<sup>4</sup>. Many various factors contribute to the impact of the digital era on children's learning values and the role of digital media has both positive and negative impact on children's growth and development.<sup>5</sup> Despite this, educational media integrated with digitalization has improved academic children's performance, health, and dependence.

In addition, the application of religious values from an early age can help children in adapting to the times that are inherent with westernization and modernization<sup>6</sup>. Then psycho-education needs to be delivered for educators and parents in order to guide children in using digital media virtuously and have critical thinking so that they are able to see more primordial in the implications as the use of technology. With digitalization, many things can be accessed<sup>7</sup>. This needs to be a special concern for parents by paying attention to children's education in order to be able to equilibrate children's development with the existing times.

Then, the research conducted previously on children's education is more dominantly oriented to psychological factors and cognition<sup>8</sup>, so that researches relating to religious values and the content of verses in the Quran are still not much done<sup>9</sup>.

<sup>1</sup> Anam Besari, "Pendidikan Keluarga Sebagai Pendidikan Pertama Bagi Anak," *Jurnal Paradigma* 14, no. 01 (2022): 162–176.

<sup>2</sup> Muhammad Fatkhul Hajri, "Pendidikan Islam Di Era Digital: Tantangan Dan Peluang Pada Abad 21," *AL-MIKRAJ: Jurnal Studi Islam Dan Humaniora* 4, no. 1 (2023): 33–41, <https://doi.org/https://doi.org/10.37680/almikraj.v4i1.3006>.

<sup>3</sup> Agustiarini Eka Dheasari, Lathifatul Fajriyah, and Riska Riska, "Tantangan Orang Tua Dalam Mendidik Anak Di Era Digital," *Al-ATHFAL: Jurnal Pendidikan Anak* 3, no. 1 (2022): 25–35.

<sup>4</sup> Sidhi Laksono, "Kesehatan Digital Dan Disrupsi Digital Pada Layanan Kesehatan Di Rumah Sakit," *Jurnal Kebijakan Kesehatan Indonesia: JKKI* 11, no. 1 (2022), <https://doi.org/https://doi.org/10.22146/jkki.63254>.

<sup>5</sup> Firmando Taufiq and Ayu Maulida Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital," *Jurnal Ilmu Dakwah*, 2021, <https://doi.org/https://doi.org/10.21580/jid.v4i1.29364>.

<sup>6</sup> Muhammad Himmatur Riza, "Digitalisasi Dakwah Sebagai Upaya Membangun Peradaban Baru Islam Di Masa Pandemi Covid-19," *Fastabiq: Jurnal Studi Islam* 2, no. 1 (2021): 45–61, <https://doi.org/https://doi.org/10.47281/fas.v2i1.33>.

<sup>7</sup> Wida Fitria and Ganjar Eka Subakti, "Era Digital Dalam Perspektif Islam: Urgensi Etika Komunikasi Umat Beragama Di Indonesia," *JURNAL PENELITIAN KEISLAMAN* 18, no. 2 (2022): 143–157.

<sup>8</sup> Haris Pancawardana et al., "The Influence of Nonformal Education on Students' Cognitive Formation," *KOLOKIUM Jurnal Pendidikan Luar Sekolah* 11, no. 2 (2023): 236–243, <https://doi.org/https://doi.org/10.24036/kolokium.v11i2.612>.

<sup>9</sup> Siti Purhasanah et al., "Kewajiban Menutup Aurat Dalam Perspektif Al-Quran," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2023): 53–61, <https://doi.org/https://doi.org/10.58363/alfahmu.v2i1.31>; Imas Kurniasih, Rifqi Rohmatulloh, and Ibnu Imam Al Ayyubi, "Urgensi Toleransi Beragama Di Indonesia," *Jazirah: Jurnal Peradaban Dan Kebudayaan* 3, no. 1 (2022): 185–193, <https://doi.org/https://doi.org/10.51190/jazirah.v3i1.62>; Asep Rifqi Fuad and Ibnu Imam Al Ayyubi, "Tasawuf Sunni: Berkenalan Dengan Tasawuf Junaidi Al-Bagdadi," *Jurnal Al Burhan* 1, no. 2 (2021): 21–29, <https://doi.org/https://doi.org/10.58988/jab.v1i2.43>; Dindin Sofyan Abdullah, Ibnu Imam Al Ayyubi, and Rifqi Rohmatulloh, "Peran Seni Klasik Dalam Kebudayaan Islam," *Jazirah: Jurnal Peradaban Dan Kebudayaan* 2, no. 2 (2021): 177–184, <https://doi.org/https://doi.org/10.51190/jazirah.v2i2.61>; Murharyana Murharyana, Ibnu Imam Al

Therefore, this research is a renewal in the context of the values of children's education correlated to the Quran in Surah Luqman:13 and 14 in order to examine the genealogy and conclusions in the realm of education that has been inherent with the time and digitalization in children's lives becomes a primary need as well as has merged as if it were a vital organ in humans that cannot be abandoned or even eliminated.<sup>10</sup>

Therefore, this research aims to complement existing research on the concept of educational values for children in digital era which is based on QS. Luqman: 13-14 in a more comprehensive manner. In addition, this research is expected to provide a more macro and universal understanding for parents regarding the accuracy and beauty in addressing the digital era that is growing exponentially today.

## LITERATURE REVIEW

Value comes from the Latin "*valere*" which means useful, powerful, and applicable. In Kamus Besar Bahasa Indonesia, value means "*price*". Therefore, value can be interpreted as something that is considered good, useful, and, according to a person or group of people, the most correct thing. Value is something abstract or ideal; value is not concrete, not a fact, not just a matter of right and wrong that requires empirical proof, but a social appreciation that is desired, liked, and disliked. Value is an inherent property of a belief system that has to do with the subject and gives meaning to humans who believe. Therefore, value is something that is beneficial and useful to humans as a reference for their behavior. Education comes from the word "*didik*" which means action.

From the explanation above, it can be concluded that educational value is everything that gives meaning and becomes a reference in educating humans towards maturity, is good or bad so that it is useful for human life obtained through the educational process. Similar to other Al-Quran verses, in Surah Luqman verses 13 and 14 there is also a message or content that needs to be learned. Verse 13 of this letter contains Luqman's warning to his son not to associate partners with Allah Swt. While for Surah Luqman verse 14 contains Allah's command to humans to be devoted to their parents by trying to carry out their orders and realize their wishes. the interpretation of the two verses is as follows (1) Advice on parenting, like Luqman; (2) Prohibition of associating partners with Allah; (3) The

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Ayyubi, and Rifqi Rohmatulloh, "Pendidikan Akhlak Anak Kepada Orang Tua Dalam Perspektif Al-Quran," *Piwulang: Jurnal Pendidikan Agama Islam* 5, no. 2 (2023): 175-191, <https://doi.org/http://dx.doi.org/10.32478/piwulang.v5i2.1515>.

<sup>10</sup> Sri Nurhidayah, Waharjani Waharjani, and Djamaluddin Perawironegoro, "Konsep Pendidikan Birrul Walidain Perspektif QS Al-Luqman Ayat 13-14," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 12, no. 2 (2023): 179-89; Fahrina Yustisari Liriwati and Armizi Armizi, "Konsep Pendidikan Tauhid Anak Usia Dini Menurut Tafsir Surah Luqman Ayat 13," *Prosiding Pengembangan Anak Usia Dini Holistik Integratif Era Covid* 19, 2021, 117-124, <https://ejurnal.pps.ung.ac.id/index.php/paudhi/article/view/896>; Yayat Hidayatullah, Agus Halimi, and Adang M. Tsaury, "Implikasi Peran Kepala Keluarga Berdasarkan QS. At-Tahrim Ayat 6 Dan QS. Luqman Ayat 13-19 Terhadap Pendidikan Dalam Keluarga," *Prosiding Pendidikan Agama Islam*, 2015, 26-34; Solichatul Wahyu Wulandari, "Pendidikan Anak Usia Dini Dalam Perspektif Islam Kajian Qs Luqman Ayat 13-19," *Pedagogi: Jurnal Anak Usia Dini Dan Pendidikan Anak Usia Dini* 8, no. 1 (2022): 83-92, <https://doi.org/https://doi.org/10.30651/pedagogi.v8i1.9150>; Ibnu Imam Al Ayyubi et al., "Konsep Pendidikan Anak Usia Dini Perspektif QS Luqman Ayat 13-19," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2024): 31-41, [https://doi.org/https://doi.org/10.58363/alfahmu.v3i1.181](https://doi.org/https://doi.org/https://doi.org/10.58363/alfahmu.v3i1.181); Kifayatul Akhyar et al., "Nilai-Nilai Pendidikan Agama Islam Dalam Q.S. Luqman Ayat 12-19 Telaah Tafsir Al-Azhar Dan Al-Misbah," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (2021): 752-756, <https://doi.org/10.33487/edumaspul.v5i2.1741>; M Zubaedy, "Konsep Pendidikan Anak Menurut Al-Qur'an Surat Luqman Ayat 13-19," *Didaktika Jurnal Kependidikan*, Vol. 12 (2018): 214-1978, <https://core.ac.uk/download/pdf/230710452.pdf>.

command to be filial to parents; (4) Explaining the great merit of the mother; and (5) Teaching us to be grateful to Allah and our parents.

Al-Hakim Luqman is a special person, so his name is immortalized as the name of a letter in the Qur'an. In Surah Luqman verse 13, there are parenting lessons that parents should emulate in educating their children. In verse 13, there is also a prohibition of shirk, or associating partners with Allah. In the verse, Luqman advises his son not to associate partners with Allah and explains that shirk is a great wrongdoing. In addition to containing advice for children, Surah Luqman also explains the command to be filial to parents, or *birrul walidain*. In Surah Luqman verse 14, Allah commands humans to be filial to their parents. Allah also commands us to honor and glorify our parents. Surah Luqman verse 14 also explains the great merit of mothers in conceiving and caring for their children. In this verse, it is also mentioned that a mother should at least provide breast milk for two years. Gratitude to Allah for all the blessings given, including the blessing of being given parents who love their children wholeheartedly. Then, thank both parents for raising and nurturing them well.

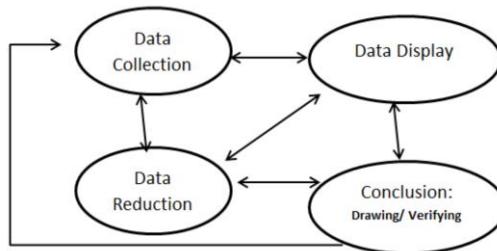
The digital era is where the development of technology is getting faster according to the times. Technological tools are not rare to find. Almost all activities related to education, society, culture, sports, economics, and politics always utilize the sophistication of technology to find information and help carry out each of their activities in solving a problem. carry out each of its activities to solve a problem. The digital age is a time when all humans can communicate with each other so closely, even though they are far apart. We can quickly find out certain information, even in real time. According to Wikipedia, the digital age can also be called globalization. Globalization is a process of international integration that occurs due to the exchange of worldviews, products, thoughts, and other aspects of culture, many of which are caused by advances in telecommunications, transportation, and internet infrastructure.

The development of the digital era is also running so fast that humans cannot stop it. This is none other than because we, as humans, are the ones who ultimately demand and ask for various kinds of things more efficiently and practically. Of course, the rapid progress of the digital era also has various types of impacts, both positive and negative. The development of the digital era is still ongoing. Many technologies continue to develop in a better direction, towards automation. This also makes the development of the digital era happen in every field. such as the field of communication, the existence of applications in business, financial technology, and e-commerce, including parenting methods.

## METHODS

This research uses a descriptive qualitative approach with data collection techniques using observation and interviews. Based on qualitative research methods, all written and oral primary and secondary data are described as they are and then reviewed to be reduced as concisely as possible to answer the problems in this study. Data collection techniques are efforts to collect materials related to research such as data, facts, symptoms, and information that are valid, reliable, and objective. Data analysis techniques in this study included data collection, data reduction, data presentation, and conclusion drawing<sup>11</sup>. The flow of the data analysis technique is as follows.

<sup>11</sup> Matthew B Miles and Miles Huberman, *Analisis Data Kualitatif* (Jakarta: Universitas Indonesia, 1992).



**Picture 1.** Data Analysis of Interactive Model

## RESULTS AND DISCUSSION

### The Impact of Digital Age on Children's Education

The digital era is an era where all forms of information are easily obtained and quickly spread, and can be accessed by all groups without exception.<sup>12</sup> Besides that, information that is personal data can be tracked by other people who are not responsible. The development of the digital era provides benefits for all people<sup>13</sup> but without realizing it, these benefits also indirectly affect people's lives, especially in the aspects of children's behavior and education.

In the era of rapid technological development, parents or educators will find it very difficult to supervise their students in using digital tools, without even realizing that these tools can have an impact on a child's life in every action. One of the current events in social media is the term Fear of Missing Out (FOMO) or can be interpreted as the fear of losing moments. This term can be interpreted to someone who is afraid of missing out on what everyone is doing in cyberspace<sup>14</sup>. This can make a person impulsively take these actions without knowing a meaning and value that can cause unwanted things such as negative action and it can impact on his life, especially in education. As our interviewee said.

*"Hard times create strong people, strong people create good and quiet times, good times create weak people, weak people create hard times".*

In today's digital technology facilities, students are also easy to get information, such as the internet. By using it, the students can get information with various desired methods so that there is a sense of pleasure when learning<sup>15</sup>. However, that convenience can also make someone weak because they are accustomed to being facilitated by sophisticated facilities. When the facility is not there, they will have difficulty because they are used to do the things with the help of these facilities.

Children's education undergoes an alarming transformation due. The advent of the digital age has brought significant changes, including to children's daily lives. Although new technologies have been introduced in traditional classrooms, the importance of handwriting has been overlooked. A child's brain development, creativity, academic writing skills, and support for learning disabilities are all linked to handwriting. Nonetheless, education can benefit from the digital age in terms of providing education and teaching opportunities in remote areas. It should be noted that the utilization of educational technology has implications for students' welfare, human education, teacher's

<sup>12</sup> Juniar Hutagalung et al., "Digitalisasi Masjid Era Society 5.0 Menggunakan Teknologi Qris Pada Kas Masjid Al-Muslimin," *JCES: Journal of Character Education Society* 5, no. 1 (2022): 151–160, <http://journal.ummat.ac.id/index.php/JCES/article/view/6976>.

<sup>13</sup> Rahayu Tri Utami et al., "Pengenalan Digitalisasi Dalam Kegiatan Kewirausahaan PKBM Insan Mandiri Gemilang Kota Tangerang," *Abdimas: Jurnal Pengabdian Masyarakat* 1, no. 2 (2022): 44–51.

<sup>14</sup> Fuat Tanhan, Halil İbrahim Özok, and Volkan Tayiz, "Fear of Missing out (FoMO): A Current Review," *Psikiyatride Guncel Yaklasimlar* 14, no. 1 (2022): 74–85, <https://doi.org/10.18863/pgy.942431>.

<sup>15</sup> Fitria and Subakti, "Era Digital Dalam Perspektif Islam: Urgensi Etika Komunikasi Umat Beragama Di Indonesia."

education and freedom of inquiry, and a sense of social justice. Maintaining a balance between the positive and negative aspects of the digital age is essential in raising children.

In addition to providing benefits, the digital era also has a considerable impact or influence on life, and of course not only has a positive impact but also a negative impact<sup>16</sup>. The positive impacts are as follows (1) Providing convenience in obtaining information. Information can be accessed anytime and anywhere, and the delivery is so fast, precise, and accurate; (2) Having the existence of social media. Social media can facilitate long-distance communication, bring someone together with old friends, introduce someone to new people, and can be used as a means of doing business; (3) Fostering innovation and creativity in learning through materials that can be accessed from the internet; and (4) Making it easier to get various learning resources online.

The negative impacts that need to be watched out are as follows (1) Misusing of digital technology. Those who are not responsible will definitely abuse the benefits of the development of the digital era, one example is the spread of hoax news and bullying; (2) Having gadget addiction. Symptoms of those who are addicted to gadgets are usually characterized by anxiety, restlessness, and discomfort when away from gadgets; (3) Experiencing the emergence of instantaneous thinking. Due to easy access to information, individuals tend to be lazy to solve problems or do tasks independently because they are used to practical things that do not require excessive effort to get them; (4) Having lack of social interaction. Individuals socialize less as a result of being used to social media, and their habits result in less face-to-face meetings and interactions with others; (5) Affecting health. Because of the amount of time spent in front of gadgets, individuals tend to lose track of time and ignore their health. From waking up to sleeping again, gadgets never seem to be separated from all the activities they do. It causes disruption of sleep patterns due to frequent staying up late. It is also mentioned by experts that playing gadgets for too long can cause dizziness easily, as well as problems with vision, muscles, and joints, especially the hands and neck; and (6) Rising the negative contents. Not a few negative contents or images often appear in online media, such as content on YouTube or advertisements in media and online applications that suddenly appear while being used. Especially children, where children will follow what they see without knowing the implied and explicit negative values of what they are doing.

### **Challenges for Children's Education in the Digital Age**

As the times evolve and are parallel with technology that continues to be updated. The development of technology can affect human lifestyle with the presence of such as television, tablets, smartphones which are familiar technology in this era.<sup>17</sup> In addition, the rapid development of the current digital era has significant implications for the negative impact on children's psychological development.<sup>18</sup>

<sup>16</sup> JPAU Dini, "Permasalahan Pola Asuh Dalam Mendidik Anak Di Era Digital," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (2022): 1965–75; Fadia Puja Ainun et al., "Identifikasi Transformasi Digital Dalam Dunia Pendidikan Mengenai Peluang Dan Tantangan Di Era Disrupsi," *Jurnal Kewarganegaraan* 6, no. 1 (2022): 1570–1580.

<sup>17</sup> Saeful Anwar, "Revolusi Industri 4.0 Islam Dalam Merespon Tantangan Teknologi Digitalisasi," *Jurnal Studi Kelslaman* 8, no. 2 (2019): 16–28.

<sup>18</sup> Jenri Ambarita and Ester Yunianti, "Blog Interaktif Berbasis Literasi Digital Sebagai Media Kampanye Moderasi Beragama Bagi Generasi Milenial," *Tatar Pasundan: Jurnal Diklat Keagamaan* 15, no. 2 (2021): 130–144, <https://bdkbandung.id/tatarpasundan/jurnal/index.php/tp/article/view/229>.

The role of technology has a significant impact on the cognitive, social, and emotional aspects of a child's educational environment.<sup>19</sup> In the cognitive aspect, excessive use of digital devices can lead to decreased concentration and problem-solving skills. However, if the use of digital technology is used wisely, it will help increase information and digital literacy.

In the social aspect, children who are too fixated on digital technology can hinder their social development. Therefore, guidance is needed in order to make children interact with their social environment. Children who have a balance between using technology and social interaction will have strong interpersonal communication skills.

To help children emotionally in this digital era, there needs to be support from parents and educators to supervise children in using technology. Nowadays, children can easily see various content that can damage many aspects of children's lives. This is where parents play a very important role in supervising children in order to make children use technology properly.

There are many challenges that children face in learning through digital platforms. The digital divide is an issue that separates individuals who have technological resources and those who do not. Lack of access to online educational resources and lack of opportunities for children from low-income backgrounds in rural areas have hindered their ability to compete globally.<sup>20</sup>

With the rise of the digital age, it is important to remember that family comes first. The digital age demands parents to enforce rules and standards in order to support their children's learning. The use of technology, particularly the Internet and ICT, has a positive impact on family life in school<sup>21</sup>. The success of the digital world is greatly influenced by family members, especially parents, who provide training in computational thinking. In addition, the Quran highlights the importance of the family in educating and developing children, and offers guidance on how to approach the upbringing and education of children<sup>22</sup>. Consequently, the family is the most vital social organization in conveying children's beliefs, helping and protecting them in this internet age.

Parents are the spearhead in every child's growth and development. The family is also a home for children who are obliged and responsible for caring, educating, and protecting so that children grow well. So that communication between parents and children must also be open so that parents know the activities and feelings of children, and it is important for parents to know that communication and interaction affect parenting, where good communication is expected not only to bring children and parents closer physically but also mentally and psychologically.

## **The Influence of Parenting on Children's Behavior**

Children's behavior is strongly influenced by their parents' care. Programs known as Behavioral Parent Training (BPT) aim to address behavioral problems in children and overall have shown a positive impact on the mental health of parents and caregivers. Behavioral problems both in the structure of the child's limbic system and subsequent

<sup>19</sup> Wahyu Khairuz Zaman, "Strategi Dakwah Kiai Muda Nahdlatul Ulama Jepara Di Era Digital," in *International Conference of Da'wa and Islamic Communication*, vol. 1, 2022, 11.

<sup>20</sup> Tri Gunarsih, "Inovasi Dan Tantangan Dalam Pembelajaran Pendidikan Agama Islam Di Era Digital," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 3, no. 1 (2023): 147-161, <https://doi.org/http://studentjournal.iaincurup.ac.id/index.php/guau/article/view/884>.

<sup>21</sup> Muhammad Candra Syahputra, "Gerakan Literasi Digital Pelajar Nahdlatul Ulama," *Tarbiyatuna: Kajian Pendidikan Islam* 4, no. 2 (2020): 217-231.

<sup>22</sup> Dudi Setiadi et al., "Youth's Digital Literacy in the Context of Community Empowerment in an Emerging Society 5.0," *Society* 11, no. 1 (2023): 1-12, <https://doi.org/10.33019/society.v11i1.491>.

developmental problems can result from internalizing and externalizing behavioral problems of parents, resulting in psychological and behavioral disorders.

Children's cognitive and behavioral development can be affected by the lack of intensive verbal communication and communication with parents<sup>23</sup> which influence their behavior<sup>24</sup>. Another factor affecting children's behavior is parenting style, which may have a positive impact on both parent-child interactions and learning outcomes. Parenting is crucial in the process of child education.<sup>25</sup> Pola is a model and fostering can be interpreted as educating, maintaining, or caring for children so that they can be independent<sup>26</sup>. In this digital era, parenting is inseparable from the use of digital technology. Many parents use smartphones to find various information that can help in educating children.

Each type of parenting can have an impact on children's character development. It is important for parents to understand the impact of each parenting pattern in educating children. And children's character can be influenced by parental models. The family environment plays an important role in children's character education. It was found that changes in the structure of the child's limbic system can result in psychological and behavioral disorders, which are related to the problem of internalizing and externalizing parental behavior. Observations of maternal touch, parental gaze, emotional adjustment, and observer-coded parent-child attachment correlated with early parent-child bonding and relationship formation. Preschool children's behavior was influenced by parents' self-efficacy, which showed that they were more effective in controlling their children's behavior than when they were not playing.

Factors that influence parenting include parental education, environment and culture. In the family environment, children will learn the basics of behavior that are important for their lives because the main character education for children is the family environment. The character that children learn through the model of family members, especially parents, will indirectly be learned and imitated by children, if our children see good habits of parents, children will quickly imitate them, and vice versa, if parents behave badly, then children will imitate.

The importance of instilling early Islamic religious education to children by establishing prayers on time<sup>27</sup>, teaching charity from childhood, memorizing *asma' ul husna* and the names of the Prophet and Messengers.

إِنَّ الْعُصُونَ إِذَا قَوَمْتَهَا اعْتَ دَلَتْ. وَلَا يَلِينُ إِذَا قَوَمْتَهُ الْحَسْبُ

Meaning: "Verily, if a branch is not straightened from childhood, it will not be strong like wood".

<sup>23</sup> Fauzan Ismael and Supratman Supratman, "Strategi Pendidikan Islam Di Era Digital: Peluang Dan Tantangan," *Innovative: Journal Of Social Science Research* 3, no. 3 (2023): 4526-4533, <https://doi.org/https://doi.org/10.31004/innovative.v3i3.2636>.

<sup>24</sup> Lutfi Ayu Fadhilah Utami, Tri Sulistiorini, and Ira Lestari, "Analisis Pentingnya Peran Moderasi Beragama Di Era Digital," *MODERATIO: Jurnal Moderasi Beragama* 3, no. 2 (2023): 194-204, <https://doi.org/https://doi.org/10.32332/moderatio.v3i2.8021>.

<sup>25</sup> Dini, "Permasalahan Pola Asuh Dalam Mendidik Anak Di Era Digital."

<sup>26</sup> Nining Siti Hamidah et al., "Prophetic Parenting: Konsep Ideal Pola Asuh Islami," *Jurnal Multidisipliner Kapalamada* 01, no. 02 (2022): 245-253, <https://azramedia-indonesia.azramediaindonesia.com/index.php/Kapalamada/article/view/179>.

<sup>27</sup> Ine Sinthia et al., "Pola Asuh Pondok Pesantren Terhadap Kedisiplinan Santri Pada Shalat Berjamaah," *Atthulab: Islamic Religion Teaching and Learning Journal* 5, no. 2 (2020): 163-174, <https://doi.org/10.15575/ath.v5i2.9366>.

From the *makhfudzot* above, it explains that if a child is not instilled with a good education since childhood they will have a bad effect on the future.<sup>28</sup> Parenting can be a good or bad impact on the child's psychological so that it can affect the community and school environment.

Humans cannot live alone and need the help of others. They will be in various environments to help their lives. A child will continue to grow, the environment in which the child grows will be an important factor in the formation of his character. Parents must provide a good environment for their children. There are three aspects that have an influence on children's<sup>29</sup>, namely:

### 1. Family environment

The family environment is the main educational institution that is informal and natural, parents are responsible for protecting, caring for, educating children so that they grow and develop properly. Home education is what children see, hear, feel from their parents.

الام مدد رسة إذا أعددتها أعددت شعباً طيباً لا عرق

الام أستاذ الأساتذة لا ولی شغلت ماثرهم مدار الافق

Meaning: "The mother is a school, if you prepare a mother then you have prepared a good nation, mothers are teachers of all the main teachers, their influence will ripple throughout the horizon".

From this description, it explains that the influence of a mother is very large on the education of children.<sup>30</sup> The family environment solely depends not only on the influence of parents, but of all family members, for example, grandparents, and siblings. The first influence on a person's life, growth, creativity and development is the family.<sup>31</sup> And the family environment is a factor in the growth of ethics in humans.<sup>32</sup>

### 2. School environment

The school environment is the second aspect of education after the family environment, this environment is the basis for developing one's ideals and career. The school is an institution that has certain rules, the goal is to prepare a student to be able to live in society and benefit people, the school must be able to form a small community as a picture for society.

<sup>28</sup> Masykur Masykur, "Pendidikan Adab Sebagai Dasar Pendidikan Keluarga (Studi Tafsir QS. At-Tahrim [66]: 6)," *Wasathiyah: Jurnal Studi Keislaman* 3, no. 1 (2022): 32-50, <https://ejournal.stishid.ac.id/index.php/wasathiyah/article/view/148>.

<sup>29</sup> Muhammad Rusdi, "Anak Didik Dalam Perspektif Al Qur'an: Kajian Analisis QS. At-Tahrim 66/6, QS As-Syuara 26/214, QS. At-Taubah 9/122 Dan QS. An-Nisa 4/170," *Atthiflah: Journal of Early Childhood Islamic Education* 10, no. 1 (2023): 120-128, <https://jurnal.insida.ac.id/index.php/atthiflah/article/view/297>.

<sup>30</sup> Ahmad Syahbudin et al., "The Role of Parents in Family Education on Surah At-Tahrim (Study of Interpretation Maudhū'i Li Sūrah Wahidah)," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 3 (2022): 272-83, <https://doi.org/https://doi.org/10.31538/munaddhomah.v3i3.285>.

<sup>31</sup> Anisyah Rahmadania, Selviana Al Jannah, and Nurlaili Nurlaili, "Konsep Pendidikan Keluarga Islami," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 4 (2023): 167-179, <https://doi.org/https://doi.org/10.31004/jpdk.v5i4.17305>.

<sup>32</sup> Erni Yusnita and Era Octafiona, "Peran Orang Tua Dalam Pendidikan Keluarga," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 2, no. 1 (2021): 16-27, <https://doi.org/http://dx.doi.org/10.24042/el-izdiwaj.v2i1.10283>.

The school environment can influence academic progress. In addition, the school environment plays a role in the ethical socialization of students, and there is a close relationship between school environment and student ethical development. Overall, the school environment, including the psychological atmosphere of the classroom and the physical characteristics of the study space, has a significant impact on student academic progress, mental health, learning motivation, and ethical development.

The creation of a healthy and supportive educational environment in schools requires compliance with sanitary and epidemiological requirements, as well as hygiene standards. A healthy environment that supports learning and is conducive to learning is essential for the academic development of school children.

### 3. Community environment

The community environment is a person's social container, the growth and development of a child can develop when he has plunged into social or community life. In a community environment, children will find a picture of the future so that it can increase children's expectations to continue the field of study and improve social status.

Education has a significant influence on the lives of our communities. By involving communities in the local area, education can promote the development of appropriate and diverse learning environments that meet children's needs. By effectively developing and utilizing local education resources, the educators can significantly meet children's developmental needs and build a solid foundation for their future education.

## **The Importance of Islamic Religious Education in Children's Character Building Based on QS. Luqman: 13-14**

The name Luqman in this surah is a wise sage whose name is immortalized in one of the surahs of the Quran. QS. Luqman: 13-14 contain some of Luqman's advice to his son. This surah is intended for Muslim parents to be able to apply the appropriate way of educating children as Luqman did to his son.<sup>33</sup> In addition, this surah also explains the prohibition of associating partners with Allah SWT and the command to always be devoted to both parents.

وَإِذْقَالَ لُقْمَنْ لَأْبْنِهِ وَهُوَ يَعْظُمُ يَبْنَيَ لَا تُشْرِكُ بِاللَّهِ إِنَّ الشَّرِكَ لَظُلْمٌ عَظِيمٌ، وَوَصَّيْنَا الْأَنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهُنَّا عَلَىٰ  
وَهُنِّ وَنَصَّلُهُ فِي عَامَيْنِ أَنِ اشْكُرْنِي وَلِوَالِدَيْكَ لِيَ الْمَصْرِيرُ

Meaning: "And 'remember' when Luqmân said to his son, while advising him, "O my dear son! Never associate 'anything' with Allah 'in worship', for associating 'others with Him' is truly the worst of all wrongs". (13) "And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return." (14)

From QS. Luqman: 13, Luqman teaches his son not to commit shirk to Allah SWT, and shirk is a great injustice so that Allah will not forgive those who commit shirk. After giving advice to his son to only worship Allah SWT, Luqman continued by giving advice to always be devoted to parents. As the Quran always calls for the command to worship only Allah SWT. and always be filial to parents.<sup>34</sup>

<sup>33</sup> Ulfa Adilla, Lukman Lukman, and Feri Noperman, "Analisis Peran Orang Tua Dalam Pendidikan Anak Menurut Islam Dalam QS. Luqman," *Juridikdas: Jurnal Riset Pendidikan Dasar* 3, no. 3 (2020): 309-314, <https://doi.org/https://doi.org/10.33369/juridikdas.3.3.309-314>.

<sup>34</sup> Liriwati and Armizi, "Konsep Pendidikan Tauhid Anak Usia Dini Menurut Tafsir Surah Luqman Ayat 13."

In addition to giving orders to be filial to parents, QS. Luqman: 14 specifically emphasizes the command to be filial to the mother. This proves that Allah Swt. provides an explanation of a mother's struggle in giving birth and raising a child. More briefly, the content of QS. Luqman:13-14 is a reminder from Allah SWT. for Muslims to always remember the struggle of parents, especially a mother in raising a child.<sup>35</sup>

Allah Swt says in Q.S. An-Nisa: 48

إِنَّ اللَّهَ لَا يَغْفِرُ لِمَنْ يُشْرِكُ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ، وَمَنْ يُشْرِكُ بِاللَّهِ فَقَدْ أَفْتَرَى إِلَيْهَا عَظِيمًا

Meaning: "Indeed, Allah does not forgive associating others with Him in worship, but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin"<sup>36</sup>.

The education applied by Luqman is a picture of advice to believe in Allah SWT. The role of parents is to educate children so that they do not fall into hell, by educating children to not associate Allah SWT with other things, carry out all the commands of Allah and stay away from all His prohibitions, provide good examples, such as teaching to do good by helping people who are experiencing difficulties, because instilling good things to children from an early age can have a big effect on their future. QS. Luqman: 14 explains about doing good to both parents in order to form the character of gratitude. Based on the research results of the verse, a child must be devoted to both parents who have a high position before Allah SWT. Children's personality is shaped by their mother, who has a greater influence than their father.<sup>37</sup>

Children are raised by parents who play an active role in their lives, and neglecting this can result in undesirable behavior. The teachings of the Quran are essential to guide children in carrying out their religious obligations as education plays an important role in shaping their behavior and moral development.<sup>38</sup> Children's character development can have an impact and even develop when adjusting to Islamic religious education. The goal is to instill religious values and beliefs as well as noblemorals in individuals. The Islamic religious education curriculum includes learning faith in God, the Quran and Hadith as a guide to life, fiqh as a guide to Islamic teachings, and Islamichistory as a good example of life. Through the integration of religious principles into education, children can be educated and develop their personality positively<sup>39</sup>, which ultimately leads to behavior that is in line with Islamic values.<sup>40</sup> The list includes activities such as prayer, Islamic principles, and religious observance. because the goal is to minimize various negative behaviors to the nation and state, the affirmation of religious values and character education is harmonized so that it is in accordance with the demands of Islamic teachings.

<sup>35</sup> Zuhrotul Khofifah and Moch Mahsun, "Pendidikan Anak Dalam Keluarga Perspektif Tafsir Al-Mishbah Karya M. Quraish Shihab: Studi Literasi Al-Qur'an Surat Luqman Ayat 13-19," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 13, no. 2 (2020): 133-157, <https://doi.org/https://doi.org/10.37812/fikroh.v13i2.113>.

<sup>36</sup> Departemen Agama RI, *Al-Quran Dan Terjemahannya* (Bandung: Diponegoro, 2020).

<sup>37</sup> Lidia Oktavia et al., "Metode Pendidikan Anak Dalam Keluarga: Sebuah Perspektif Al-Qur'an Surat Luqman," *AL-WIJDĀN Journal of Islamic Education Studies* 5, no. 2 (2020): 148-166, <https://doi.org/https://doi.org/10.58788/alwijdn.v5i2.458>.

<sup>38</sup> Murharyana Murharyana et al., "Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar," *Dirasah International Journal of Islamic Studies* 1, no. 2 (2023): 68-77, <https://doi.org/https://doi.org/10.59373/drs.v1i2.17>.

<sup>39</sup> Purhasanah et al., "Kewajiban Menutup Aurat Dalam Perspektif Al-Quran."

<sup>40</sup> Murharyana, Al Ayyubi, and Rohmatulloh, "Pendidikan Akhlak Anak Kepada Orang Tua Dalam Perspektif Al-Quran."

Filial piety to parents is a noble obligation, the proof of love of Islam after loving Allah by obeying both parents (*Birrul waalidain*) and the pleasure of Allah is in the pleasure of both parents. As the word of Allah SWT. in QS. Al-Isra: 23.

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَنَا إِمَّا يَنْلَعِنَّ عَنْ دِرَكَ الْكَبِيرِ أَحْذِهَا أَوْ كِلَّاهُمَا فَلَا تَقْلِلْ لَهُمَا أُفِّ وَلَا تَنْهَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: "For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them even 'ugh', nor yell at them. Rather, address them respectfully" (23)<sup>41</sup>

It is explained in the verse that Allah swt commands not to associate partners with Allahswt and always. With the advancement of the times and the development of digital technology, it is certainly a big challenge for parents to provide Islamic education to children<sup>42</sup>. Nowadays, more and more children are starting to ignore Islamic sharia, this can be started with the lack of understanding of parents about religion. Before providing education to children, of course, parents must understand Islamic education first. Providing Islamic education today does not have to be done in the usual way without using digital technology. If viewed from a positive perspective, the development of digital technology can make it easier for parents to educate their children<sup>43</sup>. Smart parents will make the best use of existing technology to assist in providing Islamic education to children.

## CONCLUSIONS

In this research, it can be concluded that the development of the digital era has greatly influenced human life to experience many significant changes. One of the changes occurs in children's education which is assimilated with westernization and technology in it so that potential decadence occurs. The role of parents towards children is like hardware that needs software. In other words, hardware will not develop without software. Thus, it is crucial to instill early Islamic religious education to children in this era that has been assimilated with digital. The growth and development and personality of children can be influenced by the family, community, and school environment which holistically the three aspects are inherent in human life. Through the values contained in QS. Luqman: 13-14 things that are resulted from dehumanization and degradation can be overcome and prevented early on because what is contained in QS. Luqman: 13 emphasizes parents to keep their children away from shirk and Q.S Luqman: 14 emphasizes doing good to parents and upholding gratitude. By avoiding children from shirk, always doing good, and having gratitude in themselves, in the digital realm where all kinds of access are easily obtained will be coherent to the good things used in applying technology.

<sup>41</sup> RI, *Al-Quran Dan Terjemahannya*.

<sup>42</sup> Hajri, "Pendidikan Islam Di Era Digital: Tantangan Dan Peluang Pada Abad 21"; Kadek Hengki Primayana and Putu Yulia Angga Dewi, "Manajemen Pendidikan Dalam Moderasi Beragama Di Era Disrupsi Digital," *Tampung Penyang* 19, no. 1 (2021): 45–59, <https://doi.org/https://doi.org/10.33363/tampung-penyang.v19i1.695>; Icol Dianto, "Moderasi Beragama Melalui Film Animasi: Peluang Dan Tantangan Pada Generasi Digital," *Nalar: Jurnal Peradaban Dan Pemikiran Islam* 5, no. 2 (2021): 93–108, <https://doi.org/https://doi.org/10.23971/njppi.v5i2.2400>.

<sup>43</sup> Niar Agustian and Unik Hanifah Salsabila, "Peran Teknologi Pendidikan Dalam Pembelajaran," *Islamika* 3, no. 1 (2021): 123–133, <https://doi.org/10.36088/islamika.v3i1.1047>.

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