

ISLAMIC PARENTING IN DIGITAL ERA: IBNU QOYYIMM AL-JAUZIYYAH'S PERSPECTIVE

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ABSTRACT

This research aims to analyze the concept of Ibn Qoyyim Al-Jauziyyah's thought about Islamic parenting in his work Tuhfat Al-Maulud bi Ahkam Al-Maulud. With three problem formulations: First, what is the concept of Islamic parenting in the digital era according to Ibn Qoyyim Al-Jauziyyah? Second, what is the relevance of Islamic parenting according to Ibn Qoyyim Al-Jauziyyah in the digital era? This type of research is qualitative by using a sociological perspective approach by collecting literature related to the theme and purpose of the research, classifying books, documents or primary and secondary data sources. Citing the necessary data according to the focus of the research, confirming and grouping the data. The results of the study show that: Islamic Parenting: The Perspective of Ibn Qoyyim Al-Jauziyyah in the Digital Era. Parenting patterns for children's education. Children's education, according to Ibn Qoyyim, the education that must be presented in children before puberty in the digital era is: 1) imaniyah education, by making children as servants who obey all the commands of Allah and follow the instructions of the Prophet Saw.. 2) Ruhiyyah Education, an Effort to Educate Children to Know Their Soul 3) fikriyah education, an effort to direct children's power and ability to develop intellect (thinking), educate and broaden their horizons and horizons of thinking 4) athifiyyah education, education that directs every child's actions and words in the direction that is pleasing to Allah 5) khulukiyyah education, education to train children with noble character and commendable habits 6) ijtima'iyah education, education that is directed to pay attention to the feelings of others, invite children to participate in making them happy and pleasing their siblings 7) Iradiyyah Education, Education to Train Children's Souls to Be Earnestly in Charity 8) Badan education pays attention to nutrition and medicine for children 9) Jinsiyyah education, an effort to protect children from sexual deviations, so that children are awakened from what is forbidden. In addition, the purpose of education according to Ibn Qoyyim Al-Jauziyyah: 1. Ahdaf Jismiyyah, this goal is related to the child's body when the child's body is strong, it will be easy to get instructions, 2. Ahdaf Akhlakiyyah, children who have good morals tend to get success faster. Ibn Qoyyim Al-Jauziyyah encouraged parents to set an example of good morals ahdaf fikriyyah, related to mindset. A holistic mindset will produce a wholesome mindset. 3. Ahdaf fikriyyah, related to mindset. A holistic mindset will produce a wholesome

mindset. 4. Ahdaf Maslakiah, emphasizes the potential of children. Parents must recognize the potential that children have.

Keywords: Ibn qoyyimm al-jauziyyah; Islamic parenting; digital era

1. INTRODUCTION

According to Hermani & Rahmawati (2016), In the digital era, it presents challenges for parents. Many parents do not understand the dangers of digital devices. Parents become poisononous parents. From an early age, parents have allowed their children to be tuned by digital equipment. Content in digital gadgets such as games, music, movies, pornographic videos and so on is left to freely fill the children's memory space. Affects the child's personality. There are many explanations for how digital devices poison children's growth and development. One of them is the phenomenon of popcorn brain in children's brains. Popcorn brain is a condition in which the child's brain is accustomed to the screen of digital devices and constantly responds to strong stimuli, causing the brain to explode. This condition makes children always look for things that are increasingly brutal, impulsive, fast and interesting. Concentration in children will decrease and children's memory will be weakened(Hermani & Rahmawati, 2016).

Conditions that affect children's development with the rapid development of technology as a sign of globalization cause most parents to be anxious. Parental anxiety in terms of moral and mental deterioration. The education provided to children is far from expectations. Children are trapped in patterns of consumerism, hedonism, moral decay, and weak personalities. Of course, this is not what every believer parents want for their children's lives(Marciano et al., 2021).

Children's lives cannot be separated from gadgets, have a negative impact on children's education, namely forming individualism and apathy (Kurniawati & Sutharjana, 2023). For a Muslim, children are the most valuable asset, both in this world and in the hereafter. A valuable asset by giving birth to a pious child is a dream for parents. Children are the Qur'anic queen when they grow up to be a generation of piety and become an example of believers. To realize a pious child is certainly not easy, there is a price to pay, namely effort. Business effectiveness with adequate knowledge about producing a pious generation according to expectations(Mustafaoğlu, 2018).

Producing generations according to expectations by preparing children in the early stages. However, many parents are confused when it comes to educating their children. Some parents feel very careful in educating. The Prophet (saw). Providing guidance to Muslims, namely parents to produce benefits for children in the future(Abdurrahman, 2022).

The benefit of children is related to education and is the responsibility of educators. Parents and teachers as educators are obliged to teach, direct and educate ('Ulwan, 2017). This responsibility is a heavy and big task and important, especially in today's digital era. Parenting children is not an easy matter in the era of globalization (digital) According to the development of digitalization, parents must have modern knowledge of childcare. Parents must continue to update their knowledge and abilities so that they are not left behind. As a parent who is responsible for the future of his children.

A child's success is determined by the parenting style provided by parents. In the midst of technological developments, the norms of life are increasingly eroding. With the right parenting, expect children to meet expectations. However, not a few parents understand the parenting pattern for children's development (Riris Amelia et al., 2022).

Children who live and interact with the social environment, including with family members, society and social media life have an important influence on children's development (Ulfah, 2020).

In the modern era, the topic of parenting has become a hot topic, often becoming the daily talk of parents, even on social media. More than that, it is the most popular topic in counseling or seminars for parents. Affects children's development or mental health. In Islamic treasures there is a concept of parenting (*Islamic parenting*)(Widya & Dkk, 2020).

Islamic parenting is believed to be a solution to various problems that are currently hit. This factor then became one of the important reasons for Syamsuddin Muhammad bin Abu Bakr bin Qayyim Al-Jauziyyah (751 AH), famous with Ibn Qoyyim Al-Jauziyyah, to compose a guidebook for parents in organizing education for children. Ibn Qoyyim's efforts were considered new in his time. There has been no similar work specifically focusing on studying children's education. Ibn Qoyyim Al-Jauziyyah's work, namely *Tuhfat Al-Maulud bi Ahkam Al-Maulud*, was later translated into Islamic Parenting. This research aims to find out Islamic parenting according to Ibn Qoyyim Al-Jauziyyah in the digital era.

2. METHODS

In this study, the author uses a qualitative research method, which is based on the post-positivism philosophy and is used to investigate the state of natural objects using a triangulation (combined) data collection technique. The researcher is a key instrument for gaining good research results in qualitative research, thus a researcher must have a provision of theory and broad insight into the problem to be studied, which aims to analyze and construct the social situation being studied to be clearer and more directed. As a result, the researcher has to fulfill a number of criteria in order for the research to be directed.(Sugiyono, 2013)

This research is library research, by taking primary data sources from the book *Tuhfatul Maudûd bi Ahkâmîl Maulûd*. Secondary data are obtained from books related to the title of this study, the Qur'an, hadith, journals, scientific articles and dictionaries are needed as tertiary sources. This research method is descriptive analytical by describing, analyzing, classifying and formulating all the data obtained. In addition, data analysis is inductive, based on the data obtained. In general, there are three activities carried out in conducting data analysis, namely: data reduction, data display, and conclusion drawing/verification(Hamzah, 2022). In Islamic parenting research, according to Ibn Qoyyim Al-Jauziyyah, by conducting content analysis. The technical data collection carried out is to record data taken from various sources from written materials and then identify contextual evidence, namely by looking for the relationship between the data and the reality that the author researches. The data processing in this study is qualitative, so it is carried out by critical analysis, comparison, and interpretation of various search results from primary and secondary sources. Thus, the data approach of this research is qualitative in substance and the correlation of the variable network is also qualitative. For this reason, in the processing of data

analysis, the author selects the collected data and then after being selected, the researcher begins to code according to the discussion and topic (Hamzah, 2022). In addition to referring to various reading sources related to research, in the discussion of this material, the author refers to the Qur'an and Al-Hadith.

3. RESULTS AND DISCUSSION

Biography of Ibn Qayyim Al-Jauziyyah

The full name of Ibn Qayyim Al-Jauziyyah is Muhammad bin Abu Bakr bin Sa'ad bin Hariz Az-Zar'i Ad-Dimasqi. His title is Syamsudin. His name is Abu Abdullah. He is better known as Ibn Qayyim Al-jauziyyah. Al-Jauziyyah is the name of one of the schools in Damascus built by Muhyidin bin Hafizh bin Faraj Abdurahman Al-Jauzi. Ibn Qayyim Al-Jauziyyah's father was one of its administrators (Abdullah, 2000). Al-Jauzi is the nisbat to the name of a place in Bashrah. Some say that this name is attributed to the cocoon (silkworm) and its sale (Farid, 2006). His educational background, Ibn Qayyim studied with scholars to deepen his various fields of Islam. Ibn Qayyim had many disciples, and among his disciples who became famous scholars were Ibn Katsir and Ibn Rajab. In gaining knowledge, Ibn Qayyim studied with Ali al-Syihab al-Nablisi al-Qabir, Abi Bakr bin Abd al-Daim al-Qadhi al-Din Sal-man, Isa al-Matam. Ibn Asakir and his most influential teacher for him was Ibn Taymiyyah. Instead, Ibn Qayyim followed the path taken by Ibn Taymiyyah in fighting people who deviated from religion. Ibn Qayyim even spread the knowledge of Ibn Taymiyyah but it is not uncommon for him to differ from his teacher, if he thinks that something is true and the evidence is clear (Iqbal, 2015).

The definition of education stated by Ibn Qayyim Al-Jauziyyah includes two meanings, First, education related to the knowledge of a murabbi, an education by a murabbi towards his knowledge and knowledge is expected to be perfect and integrated in him. Besides the knowledge that increases, it is likened to a person who develops his wealth. Second, education is related to other people, carried out by a murabbi in educating people with the knowledge he has with the perseverance he has and given in stages. This education is described as parents who educate and take care of their children (Al-Hijazy, 2001)

In Digital era

In today's era, many parents are not prepared to face rapid technological advancements. As a result, they have difficulty keeping up with their children's development, especially when it comes to mobile device use. This phenomenon resulted in children in this era being considered more intelligent than their parents. Data shows that as many as 54% of 100% of parents state that children in this era have more intelligence than previous generations.

The development of technology also has a significant impact on the growth and development of children in the Society 5.0 era. This includes the effects of mobile device use and how the child grows and develops both through interaction with the device and through the education provided by the parent. Therefore, as the first education in a child's life, parents have the responsibility to provide proper guidance, affection, and education in early childhood. In the face of the rapid development of the Society 5.0 era, parents must be able to understand their

role. They must be the main fortress in guiding children in facing the influence of technology (Hidayah, 2023).

Parenting children is not an easy matter in the era of globalization (digital) (Al-Musabih, 2020).

Islamic parenting, Parenting comes from the English language, the origin of the word parent which means parent, while in the Oxford dictionary, Parenting is the process of caring for your child or children. Mohammad Takdir Dilahi, in his book "Quantum Parenting" interprets parenting as a process of utilizing parenting skills. Based on great and noble rules. Parenting in Indonesian is known as parenting. Based on its grammar, parenting consists of the words pattern and parenting. Parenting is part of the process of raising children by using techniques and methods that emphasize the affection and sincerity of deep love from parents. In the Great Dictionary of Indonesian (KBBI) pattern means a fixed pattern, system, way of working, form (structure). When a pattern is given a fixed shape/structure, it is synonymous with "habit." And nurturing means nurturing. The meaning of parenting in an Islamic perspective is a complete unity of parents' attitudes and treatment to children from an early age both in educating, fostering, habituating and guiding children optimally based on the Qur'an and al-Hadith. If we look closely, there are at least four keywords that can be used as a benchmark in terms of Islamic parenting, namely educating, fostering, habituating, and guiding, all of which are a whole unity both in terms of attitude and treatment of children from childhood to adulthood. Applying parenting means educating a child, education in Islamic discourse is more popular with the terms *tarbiyah*, *ta'lim*, *ta'dib*, *riyadhah*, *irsyad* and *tadris* (Fachmi et al., 2021).

According to (Meliala, 2012), Islamic parenting is related to parental care for children's education. Parenting patterns determine a child's success:

1. Authoritarian, parents who have an authoritarian style tend to give low support. But they have high expectations for their children. Parents always try to control and impose their will on their children. Authoritarian parental standards of behavior are usually rigid and tend to criticize children if they are not compliant. Parents often dictate what to do to their children, forcing them to obey and not giving them a choice.
2. Permissive, parents tend to give high support, but have low expectations for their children. Permissive parents leave complete control to the child. The negative consequences of permissive parents are children who are not confident, children manipulate parents and children are not disciplined. Children who are raised with a permissive pattern tend to be less responsible, aggressive, selfish and demanding.
3. Ignorant, parents who have an ignorant style tend to provide minimal support and low expectations for their children. Parents with this type tend to ignore their children's feelings. The effect of this indifferent parenting produces children with feelings that are always wrong, inappropriate and that the child feels that he or she is not important. Children have difficulty regulating their emotions and do not learn to cope with their emotions.
4. Democratic, parents who have a democratic style give high support and have high expectations for their children. Parents nurture children with warmth and affection, not with

violence. Democratic parents give choices to children and train children to be responsible according to the age of the child.

Islamic Parenting In Digital Era: Ibnu Qoyyimm Al-Jauziyyah's Perspective

Children's education in the family is the formation of the foundation of a child's personality, Achmadi said family education materials include: (a) Instilling faith and monotheism; (b) fostering respect and devotion to parents; (c) Fostering the Spirit of Working with Honesty; (d) encourage children to obey worship (especially prayer); (e) Instilling love of truth (ma'ruf) and staying away from evil (mungkar); (f) Instilling a Patient Spirit in the Face of Trials; (g) fostering humility, non-arrogance and arrogance in association; (h) inculcate a simple attitude to life (Warsah, 2022).

According to (Hikmah, 2022), Definition of children according to figures:

1. According to al-Ghazali, according to al-Ghazali, a child is a servant of Allah who has been equipped with the potential or fitrah to believe in Allah, the fitrah is deliberately prepared by Allah in accordance with human events, in accordance with his basic character which is indeed inclined to Islam, according to Al Ghazali, a child is a mandate for his parents, his holy heart is a priceless gem, the price is still pure and has not yet been formed.
2. According to Ibn Sina, the discussion of human beings, which is usually integrated with the discussion of the soul, has become one of the favorites of Muslim philosophers, namely Ibn Sina, Ibn Sina's discussion of human beings in relation to the soul can be traced in his writings, Assyifa and annajah in relation to the soul, Ibn Sina once said that whoever wants to obtain a complete and perfect picture of this view of the soul should study the whole The writings that I compiled from a young age until my death.
3. According to Ibn Miskawaih, human beings are seen as beings who have various powers, namely lust, courage, and thinking, Ibn Miskawais sees that human beings consist of physical and spiritual elements that are interconnected with each other.
4. According to Nashi Ulwan, a child is born not in a complete state and not in an empty state, he is born in a state of fitrah, indeed he is born in a state of ignorance, but the child has been equipped with hearing, sight, and heart, with the provision of sight, hearing, and heart, it is hoped that parents must be able to guide, direct, and educate him with extra care, because children are excellent imitators, therefore as much as possible. Maybe parents provide services to their children.
5. According to Ibn Qayyim, children are figures whose existence must be recognized as objects and subjects of education. Thus, he must get a good education by directing, guiding and developing the positive potentials he has for preparation in his future life. Parents are the most responsible, because most of the damage to children is caused by parents. Ignoring children's rights and not teaching them the obligations of religion and the Sunnah and their potentials.

Parents have the responsibility to educate, nurture and guide their children to reach certain stages that lead their children to be ready for social life (Maknun & Dkk, 2018) Parenting is a method of discipline that parents apply to their children. The right parenting style will help children have a strong foundation of character (Ni Made, Menjadi orang tua cerdas). Therefore, both parents have a great influence on the growth of their children (Assabatin, 2017)

Islamic parenting in the era of society 5.0 faces several challenges that need to be overcome by Muslim parents in raising their children with Islamic principles. The following are some of the challenges faced in Islamic parenting in the Society 5.0 era, including:

1. Negative content, In the digital era, easy access to various types of content is a challenge for Muslim parents. Children may be exposed to negative content that is contrary to Islamic values, such as violence, pornography, or material that is contrary to morals
2. Digital surveillance, the society 5.0 era offers many technological devices, such as smartphones, tablets, and computers, which provide access to the digital world. The challenge for parents is to supervise and control the use of these devices by their children. Limiting screen time and setting healthy and Islamic rules of use are important in avoiding over-reliance and the negative effects of using technology.
3. The Influence of social media, social media plays an important role in children's lives in the era of society 5.0. However, excessive, or unwise use can have a negative impact on children's mental health, self-esteem, and social interaction. Parents need to guide children in using social media wisely, avoid adverse comparisons, and teach the importance of building healthy interpersonal relationships in the real world.
4. Technology dependency, children often become dependent on technology, such as online games, social media, or digital entertainment content. The challenge for parents is to help children develop a good balance between technological activities and other physical, social, and spiritual activities.
5. Social change, the era of society 5.0 is marked by rapid social changes, including changes in values and norms in society. Children can be exposed to views that are contrary to the teachings of Islam, such as materialism, hedonism, or excessive individualism.

The use of digital devices in human life has affected children's education, so it is very important for parents to monitor and help children. Parents should continue to learn and develop themselves so that they can participate in developing their children's potential. In the educational process in this digital era, the role of parents in educating children (Yuliana et al., 2022) Among them are:

1. Parents learn knowledge so that they can know how to protect websites and social media that have a bad impact on children
2. Parents provide guidance on the use of devices and also the right digital media for children, parents also understand the positive and negative impacts of digital use so that parents can regulate their use appropriately and according to their age and stage of development

3. Parents can balance the time spent using digital media, and introduce their children to real activities such as art activities, outdoor, music, traditional games and so on
4. Parents lend digital devices according to their needs, for example, lending smartphones, laptops, and computers so that children learn to control themselves and use them with their families.
5. Parents should choose apps that have a positive impact on children's development
6. Les parents surveillent leurs enfants lorsqu'ils utilisent des gadgets
7. Parents can limit the use of digital devices in children in a balanced manner according to the age of the child
8. Parents can control their children's websites and activities online and make sure that children do not visit sites that are not appropriate for their age to realize education for children.

Parents must apply several methods of children's education in Islam (Al-Jauziyyah, 2012):

1. Habituation Method. Ibn Qayyim Al-Jauziyyah explained "A child will grow up according to the behavior used by his caregiver, such as being loud, grumpy, arguing, rushing, following his own desires, rash, rude, and greedy. When children grow up, their childhood temperament will be difficult to eliminate until it eventually becomes a habit that sticks in them. So, it is not surprising that many adults are found who behave deviantly. It was all the result of the wrong way of educating in childhood". The above opinion shows that the method of moral education for students is by habituation method. Because with habituation a child's characters will be formed.
2. Exemplary Method. All the methods put forward by Ibn Qayyim Al-Jauziyyah basically refer to the Qur'an and Hadith. It is the same with the exemplary method adopted from the words of Allah SWT. in QS al-Ahzab verse 21
3. Advice Method. A person sometimes prefers to listen to or pay attention to the advice of his loved ones and he makes it a place to complain about all his problems.

According to (Fattah, 2019) In addition, there are other methods that can be applied:

1. Educating with attention/supervision, supervision or attention can be carried out in various aspects, be it aqidah, moral, or moral, mental, physical and social. With good supervision and attention, parents feel safer when their children play freely in a wider environment. That way, when something or a deviation occurs in children's activities, parents can deftly take steps. Supervision is not to give strict limits to the activities carried out by children so that they feel constrained, but supervision that controls more children's development and activities carried out by children.
2. Educating with punishment, educating with punishment does not mean hitting a child or giving a child physical contact, but the punishment in question is based on punishment that educates also with compassion. An educator must be wise in choosing punishment for children and adjust to the level of the child's intelligence, knowledge and character, because there are children who do not have to be given severe punishments but just look

at them and reprimand them and there are also children who must be reprimanded with words.

To face the challenges faced by parenting in the digital era, parents must pay attention to children's education and the first is faith education, building faith in children is like building a house foundation (Faiza, 2022)

Parenting patterns for children's education. Children's education, according to Ibn Qoyyim, the education that must be presented in children before puberty in the digital era is: 1) Imaniyah education, by making children as servants who obey all the commands of Allah and follow the instructions of the Prophet Saw. 2) Ruhiyyah Education, an Effort to Educate Children to Know Their Soul 3) Fikriyah education, an effort to direct children's power and ability to develop intellect (thinking), educate and broaden their horizons and horizons of thinking 4) athifiyyah education, education that directs every child's actions and words in the direction that is pleasing to Allah 5) Khulukiyah education, education to train children with noble character and commendable habits 6) Ijtima'iyah education, education that is directed to pay attention to the feelings of others, invite children to participate in making them happy and pleasing their siblings 7) Iradiyyah Education, Education to Train Children's Souls to Be Serious in Religion 8) Badaniyyah education, paying attention to nutrition and medicine for children 9) Jinsiyyah education, an effort to protect children from sexual deviations, so that children are awakened from forbidden things ((Iqbal, 2015).

According to (Salsabila, 2024), In addition, the purpose of education according to Ibn Qoyyim Al-Jauziyyah:

1. Ahdaf Jismiyyah, this goal is related to the child's body when the child's body is strong, it will be easy to get instructions
2. Ahdaf Akhlakiyyah, children who have good morals tend to get success faster. Ibn Qoyyim Al-Jauziyyah encouraged parents to set an example of good morals
3. Ahdaf fikriyyah, related to mindset. A holistic mindset will produce a wholesome mindset
4. Ahdaf Maslakiyyah, emphasizes the potential of children. Parents must recognize the potential that children have.

3. CONCLUSION

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