



Digital Parenting: Utilizing Technology to Instill Islamic Education Values in Young Children

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Abstract

Keywords:

Digital Parenting; Gadget; Islamic education values; Early Childhood.

Early use of technology always has advantages and disadvantages in social interactions. Some neighborhood organizations believe that technology may promote accountability, pragmatism, security, and convenience. Other groups, meanwhile, believe that gadgets are prone to criminality. Gadgets must be present since they are an unavoidable aspect of life. For young children, the use of it requires parental supervision. Similarly, technology can be employed as a teaching tool. The study's goal was to investigate how Islamic education values are taught to young children through the use of technology. This study used descriptive qualitative research as its methodology. The researcher gathered the data through observation, interviews, and documentation. There are ten parents of young children participated as informants in the study. Data reduction and exposure stages, as well as inference and data verification, are all used in technical analysis of the data. By using three different procedures and data sources, the validity of the data is tested. The study's findings show that: First, early childhood parenting can be provided using either an authoritative parenting style, which limits children's independence while granting them authority, or a permissive parenting style, which pampers them. Second, using technology as media as one way used by parents today in instilling Islamic education values which includes aspects of *aqidah*, worship (*ibadah*), and morals (*akhlak*) in their children. Third, gadgets have a negative impact on early childhood including cyberbullying, pornography, blasphemy and speaking impolitely in cyberspace, thinking shortly, less active, addicted to gadgets and result in a consumptive lifestyle..

Abstrak:

Kata Kunci:

Pengasuhan Digital; Gadget; Nilai Pendidikan Islam; Anak Usia Dini,.

Penggunaan gadget pada anak usia dini selalu menjadi pro kontra dalam kehidupan bermasyarakat. Sebagian kelompok masyarakat memandang gadget dapat memberikan kemudahan, kepraktisan, keamanan dan melatih tanggungjawab. Sedangkan kelompok lainnya, memandang bahwa gadget rentan kejahatan. Kehadiran gadget

merupakan suatu kebutuhan seolah menjadi bagian dari kehidupan yang tidak dapat ditolak. Bagi anak usia dini penggunaannya harus ada pendampingan orangtua. Demikian halnya, gadget dapat dimanfaatkan sebagai media pembelajaran. Tujuan penelitian mengkaji tentang pengasuhan anak usia dini dengan gadget untuk menanamkan nilai-nilai Pendidikan Islam. Jenis penelitian ini adalah kualitatif deskriptif. Pengumpulan data dilakukan dengan cara wawancara, observasi, dan dokumentasi. Narasumber adalah 10 orangtua yang memiliki anak usia dini. Teknis analisis data dilakukan melalui tahapan reduksi data, paparan data, serta penarikan kesimpulan/ verifikasi data. Uji keabsahan data dilakukan dengan triangulasi teknik dan sumber data. Hasil penelitian diketahui bahwa: Pertama, pengasuhan anak usia dini dapat dilakukan dengan pola pengasuhan permisif dengan karakteristik memanjakan anak serta pola otoritatif dengan karakteristik memberikan kebebasan namun dibatasi dengan peraturan yang disepakati bersama. Kedua, bentuk pengasuhan anak dalam menanamkan nilai-nilai pendidikan Islam yang mencakup aspek aqidah, ibadah dan akhlak di era digital memanfaatkan gadget sebagai media. Ketiga, gadget memiliki dampak negatif pada anak usia dini diantaranya cyberbullying, pornografi, hujatan dan berbicara kurang sopan di dunia maya, berfikir secara instan, kurang aktif, kecanduan gadget serta berakibat pada gaya hidup konsumtif.

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1. Introduction

Childcare and the use of technology go hand in hand as technology becomes ever more sophisticated. Early exposure to gadgets can lead to addiction in kids, even if only a small percentage of them are exposed to high radiation levels. Children's development can be negatively impacted by electronics, particularly in terms of their social and emotional growth, as children frequently play alone with their gadgets rather than with their friends. In addition, especially when used unsupervised by parents, devices can have a negative impact on a child's character. Actually, according to studies made by researchers, kids observed adult eyewear without their parents being aware of it. We need to work together to solve the issue of early childhood technology use.

According to the findings of a study conducted by Widiastiti and Agustika, 36.8% of children use gadgets on a daily basis for more than one hour, while 63.2% use gadgets on a daily basis for less than one hour. Children require time to play games (63%) for 30 minutes to play a game and (15%) for 30-60 minutes to play games once, but the intensity can be even higher if there is no supervision.¹ According to another study conducted by Hidasari, 17.1% of children use gadgets on a regular basis to play games both online and offline, and 82.9% of children use gadgets on a daily basis to watch videos on the YouTube channel.²

¹ Ni Luh Gede Mita Widiastiti and Gusti Ngurah Sastra Agustika, "Intensitas Penggunaan Gadget Oleh Anak Usia Dini Ditinjau Dari Pola Asuh Orang Tua," *Jurnal Pendidikan Anak Usia Dini Undiksha* 8, no. 2 (2020): 112–20.

² Fitriana Puspa Hidasari, "Intensitas Penggunaan Gadget Dan Aktivitas Motorik Anak Usia 4-6 Tahun," *Jurnal Altius: Jurnal Ilmu Olahraga Dan Kesehatan* 8, no. 2 (2019): 85–

Following the Covid 19 outbreak, when the National Education Ministry issued a policy to replace face-to-face learning with online learning, the use of gadgets for early childhood has grown in popularity. Parents frequently provide gadgets for their children's learning media in this online learning.³ The problems mentioned above make it difficult to avoid parents' roles, especially when guiding children to use technology media safely. While children use touch screen tablets such as the iPad, Neumann suggests categorizing technology use for children under the age of eight into three dimensions: affective, cognitive, and technical.⁴ The use of the iPad is desired so that children are less reliant on their parents because they have grown up with digital devices from an early age.⁵ According to Lauricella, if parents use digital media devices like televisions, computers, and smart gadgets, they should also allow their children to use similar digital devices. However, digital media use must be able to positively impact children's cognitive, affective, and physical development.⁶

Early childhood residents of this era are referred to as digital natives or digital generations.⁷ However, as digital technology advances, parental supervision is required to assist children in filtering out any information or applications that are appropriate for their developmental stages. Advances in digital media and technology have made a variety of technological tools with ongoing options available to parents and their children. Overall, technological advancements in the twentieth and previous centuries have had a significant impact on education. Visual and auditory media, beginning with parents and schools, have a significant impact on a child's learning curve.⁸ The parents' media and technology habits and attitudes toward digital devices are likely to have an impact. That is, how parents feel about media, their moral standards, and their attitudes toward media use at home are all likely to have an impact on their children's minds.⁹

Early childhood technology use is still a source of contention. According to Rafi Antar's research, however, exposure to electronic media, including gadgets, alters several parts of the brain, affecting children's behavioral, cognitive, and social-affective development.¹⁰ Gadgets are thought to be harmful to children's

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³ Khairul Huda and Erni Munastiwi, "Strategi Orang Tua Dalam Mengembangkan Bakat Dan Kreativitas Di Era Pandemi Covid-19," *Jurnal Pendidikan Glasser* 4, no. 2 (2020): 80–87.

⁴ Michelle Margaret Neumann, "Young Children and Screen Time: Creating a Mindful Approach to Digital Technology," *Australian Educational Computing* 30, no. 2 (2015): 1–11.

⁵ Sinan Yörük and İbrahim Çankaya, "A Qualitative Research on the Effect of Internet Games and TV Series on Primary School Students' Perceptions of Violence" 4, no. 1 (2013): 7.

⁶ Alexis R. Lauricella, Ellen Wartella, and Victoria J. Rideout, "Young Children's Screen Time: The Complex Role of Parent and Child Factors," *Journal of Applied Developmental Psychology* 36, no. 11–17 (2015), <https://doi.org/https://doi.org/10.1016/j.appdev.2014.12.001>.

⁷ Hasan Baharun and Febri Deflia Finori, "Smart Techno Parenting: Alternatif Pendidikan Anak Pada Era Teknologi Digital," *Jurnal Tatsqif* 17, no. 1 (2019): 53, <https://doi.org/10.20414/jtq.v17i1.625>.

⁸ Yörük and Çankaya, "A Qualitative Research on the Effect of Internet Games and TV Series on Primary School Students' Perceptions of Violence."

⁹ Lauricella, Wartella, and Rideout, "Young Children's Screen Time: The Complex Role of Parent and Child Factors."

¹⁰ Rafi Antar, "Exploring the Use of Electronic Media in Young Children's Lives and Its Effects on Brain Development," *Varhaiskasvatuksen Tiedelehti Journal of Early*

development because they interfere with language and social development. It takes time for children to play and socialize with their peers when they use their gadgets to play games, watch videos, and so on, and it also prevents children from developing language skills, but gadgets can also provide positive benefits.¹¹

Early childhood gadget use is inextricably linked to parental involvement. Veronika Konok et al. conducted a study titled "Associations Between Child Mobile Use and Digital Parenting Style in Hungarian Families," which demonstrated that parents can influence their children's use of gadgets through their attitudes, beliefs, role models, and parenting styles.¹² Martina Smahelova et al. said the same thing in their study "Mediation of Young Children's Digital Technology Use: Parental Perspective." He stated that the age and gender of the parents, their education, the age and gender of the children, the socioeconomic status of the household, and the number of family members are all factors in parents who give gadgets to their children. Smahelova's research indicates that parents allow their children to use the internet based on their country's culture and welfare level.¹³

According to those statements, today's children are digital natives who are inextricably linked to technological advancements. As a result, when it comes to introducing gadgets to young children, parents play a critical role. Proper parenting is required in this digital age for nurturing, guiding, and educating children. According to Sri Maisari and Sigit Purnama's research, the application of the digital parenting concept includes: applying rules and agreements related to the use of gadgets, guiding and accompanying children, using parental control, and balancing children's digital world with the real world.¹⁴

It is difficult to avoid the use of gadgets in early childhood after there are pro and con parties in providing gadgets to early childhood. Parents in the larger community can use technology to educate, teach, and instill Islamic education values in their children.¹⁵ Researchers have discovered that gadgets such as I-Pads, televisions, and smartphones can help parents introduce Islamic education values to their children, such as children being able to pray independently, learn to pray, and pray. Surely, it is critical to instill Islamic education values in young children because they are in a critical period in which all aspects of their development progress at a rapid pace. Furthermore, early childhood who have a strong foundation or basis for Islamic teachings are thought to be capable of overcoming the moral decadence that we frequently encounter.

According to the researchers, it would be interesting to conduct additional research in this context to look at early childhood care in instilling the values of

Childhood Education Research 8, no. 1 (2019): 59–73, <http://jecer.org>.

¹¹ Dewi Nilam Sari, "An Analysis of the Impact of the Use of Gadget on Children's Language and Social Development" 449, no. Icece 2019 (2020): 201–4, <https://doi.org/10.2991/assehr.k.200715.041>.

¹² Veronika Konok, Nóra Bunford, and Ádám Miklósi, "Associations between Child Mobile Use and Digital Parenting Style in Hungarian Families," *Journal of Children and Media* 14, no. 1 (2020): 91, <https://doi.org/10.1080/17482798.2019.1684332>.

¹³ Martina Smahelova et al., "Mediation of Young Children's Digital Technology Use: The Parents' Perspective," *Cyberpsychology* 11, no. 3 Special Issue (2017), <https://doi.org/10.5817/CP2017-3-4>.

¹⁴ Sri Maisari and Sigit Purnama, "Peran Digital Parenting Terhadap Perkembangan Berpikir Logis Anak Usia 5-6 Tahun Di Ra Bunayya Giwangan," *AWLADY: Jurnal Pendidikan Anak* 5, no. 1 (2019): 41, <https://doi.org/10.24235/awlad.v5i1.4012>.

¹⁵ Yuli Salis Hijriyani and Ria Astuti, "Penggunaan Gadget Oleh Anak Usia Dini Pada Era Revolusi Industri 4.0," *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 8, no. 1 (2017): 15–28.

Islamic education in the digital era which includes aspects of faith, worship, and morals and how to avoid the negative effects of early childhood gadget use. The goal of this research is to describe: (1) What is the role of early childhood care in instilling Islamic education values in the digital age? (2) What is the best way to instill Islamic education values in children in the digital age? (3) What are the negative effects of gadget use on early childhood development?

2. Methods

This qualitative descriptive study aims to examine the phenomena that exist in the larger community¹⁶ regarding early childhood care using gadgets in instilling Islamic education values in the digital era, as well as how to overcome the negative effects of using gadgets in early childhood. Researchers used data collection techniques to obtain objective data by interviewing 10 parents from various social, cultural, and economic backgrounds who live in Pamekasan Regency, Sumenep Regency, Bangkalan Regency, DI Province, Yogyakarta, and the city of Lombok. Eight parents who provide gadgets, two parents who do not provide gadgets to early childhood in nurturing in the digital era, and ten early childhood children are the resource persons.

Semi-structured interviews were conducted on the device using the WhatsApp application. To supplement the existing data, the researcher conducted interviews, observations, and documentation on easily accessible sources. Purposive sampling was used to select the research sample, which included parents with children aged 0-6 years who support or oppose the use of gadgets in early childhood and early childhood. The researcher's existing data is then collected and analyzed, and conclusions are drawn to answer the problem formulation that has been determined. Researchers' data analysis steps include data reduction, data exposure, and drawing conclusions or verifying data.

The researcher used data analysis to describe the data by grouping it one by one according to the topic. The data is based on the findings of interviews with parents and children about the use of gadgets in early childhood. The researcher then described the data in light of the problem formulation. Data is gathered through interviews. In this study, the data validity test was carried out by combining various data collection techniques and existing data sources. In this case, the researcher employs technique and source triangulation to obtain more credible data.

3. Result and Discussion

3.1 The Importance of Early Childhood Care in Instilling Islamic Education Values in the Digital Age

Parenting science includes digital parenting. To put it simply, digital parenting is parenting in the digital age. Parenting is the communication and interaction between parents and children that includes activities to protect, guide, and nourish the child while he or she is growing and developing.¹⁷ Parenting is commonly conceptualized in two dimensions: Acceptance, involvement, and close supervision by parents result in four parenting styles: authoritative, permissive, authoritarian, and negligent. Baumrind describes two theoretically

¹⁶ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya Bandung, 2014).

¹⁷ Maulidya Ulfah et al., "Pengembangan Buku Ajar Digital Parenting: Strategi Perlindungan Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (2021): 1416–28, <https://doi.org/10.31004/obsesi.v6i3.1773>.

distinct dimensions for predicting children's behavior.¹⁸ The first dimension, responsiveness, is the amount of nutrition, warmth, emotional expression, and positive reinforcement associated with the child's opinion. The second dimension, demands, refers to the application method, level of demand, and expectations.¹⁹

Baumrind classifies parenting styles into three types: authoritarian, authoritative, and permissive.²⁰ In contrast, Maccoby and Martin classified the previous three parenting styles as authoritarian, authoritative, permissive, and indifferent.²¹ The authoritative parenting style is characterized by a high level of parental responsiveness and parental demands. Parenting styles that are authoritarian are demanding but unresponsive. Permissive parenting involves parents who are responsive but not demanding. Parents who are unresponsive, unresponsive, or demanding are engaging in negligent parenting.²²

According to the findings of the researchers' observations and interviews, the early childhood care provided by parents in instilling Islamic education values in this digital era is both authoritative and permissive. Permissive parenting is a parenting style that emphasizes the importance of parents being involved in all of their children's activities.²³ Simply put, this parenting style is characterized by excessive spoiling of children. Working parents and parents with more than one child are more likely to practice permissive parenting. This is done to make parenting easier for parents while not interfering with their work.²⁴ Furthermore, parents feel bad when their children are neglected, so giving children gadgets is one solution to accompany them in playing and learning.

According to the findings of researchers' observations and interviews, the second type of early childhood care is authoritative parenting. Authoritarian (democratic) parenting is when parents raise their children to be self-sufficient. In this care, it is clear that there are rules and mutual agreements that both parents and children must follow. Children are given the freedom to use gadgets in this type of parenting, but there are restrictions and regulations on the use of electronic devices (gadgets) in early childhood. For example, children may only use gadgets after studying for one hour per day, or when they are not in school.²⁵ This is done by parents because the use of gadgets in early childhood cannot be separated from children's lives in the digital era, as well as the many benefits of

¹⁸ Diana Baumrind, "Current Patterns of Parental Authority," *Developmental Psychology Monographs* 4 (1971): 1–101.

¹⁹ Mohammad Ebrahim Maddahi et al., "The Study of Relationship Between Parenting Styles and Personality Dimensions in Sample of College Students," *Indian Journal of Science and Technology* 5, no. 9 (2012): 3332–36; Diana Baumrind, "Commentary on Sexual Orientation: Research and Social Policy Implications," *Developmental Psychology* 31, no. 1 (1995): 130–36.

²⁰ Diana Baumrind, "Patterns of Parental Authority and Adolescent Autonomy," *New Dir Child Adolesc Dev* 108 (2005).

²¹ J. A. Maccoby, E. E., & Martin, *Socialization in The Context of The Family: Parent-Child Interaction*, ed. In P. H. Mussen, *Handbook of Child Psychology*, 4 th (New York: Wiley, 1983).

²² Theodoros A. Kyriazos and Anastassios Stalikas, "Positive Parenting or Positive Psychology Parenting? Towards a Conceptual Framework of Positive Psychology Parenting," *Psychology* 09, no. 07 (2018): 1761–88, <https://doi.org/10.4236/psych.2018.97104>.

²³ Muhamad Yusuf et al., "Digital Parenting to Children Using The Internet," *Pedagogik Journal of Islamic Elementary School* 3, no. 1 (2020): 1–14, <https://doi.org/DOI:https://doi.org/10.24256/pijies.v3i1.1277>.

²⁴ Zubdah Munawwaroh, *Interview*, September 12, 2021.

²⁵ Junaidi Wahyudi, *Interview*, September 13, 2021.

digital if used wisely. The spectacle seen by children in this care has been filtered by parents and has educational values that will be useful for children in the future, based on the results of observations and interview made by researchers. Of course, the spectacle or application provided to children does not contradict Islamic teachings because it is inextricably linked to prayers, recitals, and other educational videos.

According to research based on observations and interviews, effective parenting in the digital era is authoritative parenting, in which parents do not prohibit their children from using digital, but instead place restrictions or rules on digital use in early childhood. Purnama revealed that in order to guide their children to interact intelligently with digital and the internet, millennial parents must recognize the characteristics of the alpha generation.²⁶ Parents should be aware of the two potentials of digital media so that they can maximize the various advantages of this digital media's potential while minimizing the various risks that exist. Furthermore, parents must understand the various applications that educate and guide children in order for them to use them for good and positive purposes. Parents should not leave their children's use of digital devices and media entirely up to them. The dominant and determining factors in protecting children and families from the use of digital devices and exposure to digital media are the family's internal communication behavior and the role of parents.

3.2 Parenting Styles in the Digital Age for Instilling Islamic Education Values

Parents should unconditionally care for and guide their children in accordance with the guidelines of the Qur'an and Hadith. Parents have to also instill Islamic education values in their children's daily lives, whether through worship or moral formation. Of course, the goal is for children to have good manners, a responsibility sense to themselves, to carry out their obligations correctly based on Islamic teachings, and to feel that they are always under Allah's supervision at all times.

In order to overcome the negative effects of the digital era, it is becoming increasingly important to instill Islamic education values. In this day and age, early childhood cannot be separated from the use of technology. According to the findings of research conducted with ten parents as sources, eight out of ten respondents gave their children gadgets when they were still young. Meanwhile, because their children were only 15 months old, one resource person did not give them any gadgets. Their children, on the other hand, are instilled with Islamic education values from a young age by reading books rich in Islamic education values before going to bed.²⁷

According to the findings of the researchers' interviews, parents who give their children gadgets are caused by parents or the environment around their children who use gadgets frequently. Children observe their parents' and other adults' behavior. A child learns by observing other people, according to Albert Bandura's Social Cognitive Theory, and there is a link between personality, learning, behavior, and social environment. According to Bandura, a child's observational learning occurs as a result of observing the behavior of others.²⁸ Bronfenbrenner's theory, which proposes that child development occurs in a five-layered ecological system centered on the environment, namely the Microsystem,

²⁶ Maisari and Purnama, "Peran Digital Parenting Terhadap Perkembangan Berpikir Logis Anak Usia 5-6 Tahun Di Ra Bunayya Giwangan."

²⁷ Muammar Qadafi, *Interview*, September 14, 2021.

²⁸ Albert Bandura, "Social Cognitive Theory," *Annals of Child Development* 6, no. 1 (1989): 1-60.

Mesosystem, Ecosystem, Macrosystem, and Chronosystem, lends support to this theory.²⁹

Some respondents give early childhood toys to newborns,³⁰ while others give them to children over the age of four.³¹ Giving gadgets to their children becomes a habit for the father and mother, as well as his uncle.³² According to the findings of researcher interviews and observations, there are children who are addicted to gadgets but believe it is not a problem, children who use gadgets to accompany their children to eat, and some who use them as entertainment after studying. However, parents continue to restrict their children's technology access.

Some parents believe that because today's children are the digital generation, introducing digital or gadgets to them is unnecessary. According to many studies, children born in the digital era will have natural access to digital. This is why they are referred to as the digital native generation. However, according to Kirschner and Bruyckere's research, digital native is a myth. This is based on a review of the literature, which shows that a person's ability to use digital cannot be determined by the year of birth, which is considered the digital generation. They discovered that among people aged 50 and under, there was no relationship between age and Internet knowledge. Increased income and education, on the other hand, are associated with a greater understanding of the Web, making a person more skilled at using digital.³³

Following the pros and cons of the term digital native, Marc Prensky proposed the term digital native generation in 2001, referring to a generation whose lives are familiar with technological developments. The term "Digital Native" refers to a generation that has grown up with technology and is accustomed to using it as a tool in their daily lives. According to Stillman, the term "digital native generation" simply refers to generation Z. Stillman reveals the existence of a character from this generation that the previous generation did not have in his research on generation Z, namely self-existence through social media.³⁴ Soren Kirkegaard defines existence as a brave decision made by humans to determine their own lives and accept the consequences. The classification of existence is divided into three stages: Aesthetic, Ethical, and Religious. This cannot be denied, because the current state of ICT development is unavoidable in terms of its existence and significance. In the educational process, the digital generation is more concerned with the speed and ease of access to material than with what and how to learn.³⁵

According to the findings of researchers' observations and interviews, the gadgets can help instill Islamic education values. Children, for example, can learn daily prayers from YouTube videos, as well as other forms of worship such as prayer, fasting, almsgiving, and so on.³⁶ Basically, all of the interviewees and

²⁹ Urie Bronfenbrenner, "Ecological Models of Human Development," *International Encyclopedia of Education* 3, no. 2 (1994): 37–43.

³⁰ Nurien, *Interview*, September 11, 2021.

³¹ Abdus Sholeh, *Interview*, September 10, 2021.

³² Ryeke Yayuk Yuli, *Interview*, September 20, 2021.

³³ Paul A. Kirschner and Pedro De Bruyckere, "The Myths of the Digital Native and the Multitasker," *Teaching and Teacher Education* 67 (2017): 135–42, <https://doi.org/10.1016/j.tate.2017.06.001>.

³⁴ Marc Prensky, "Digital Natives, Digital Immigrants Part 2: Do They Really Think Differently," *On the Horizon* 9, no. 6 (2001): 1–6.

³⁵ Shafqat Hameed, Atta Badii, and Andrea J Cullen, "Effective E-Learning Integration with Traditional Learning in a Blended Learning Environment," in *European and Mediterranean Conference on Information Systems 2008 (EMCIS2008)*, 2008, 1.

³⁶ Maylisabeth, *Interview*, September 14, 2021.

observers wanted to have good and noble children, so they instilled Islamic education values to the best of their abilities. Of course, using technology in parenting makes it easier to instill Islamic education values in children. However, Islamic education values taught and obtained through gadgets include not only worship practices, but also actions associated with early childhood moral development, such as the habit of saying "sorry," "please," and "thank you." Children are usually easier to imitate when their idols or the outcomes of the spectacle do the same.³⁷ According to the author's observations, children's videos on YouTube teach a variety of Islamic education values. The words "sorry," "please," and "thank you" are also included in Islamic teachings. There are also many of these words sung by cartoon characters that children enjoy on YouTube.

The gadgets can be engaging learning media because they are accompanied by various images, interesting content and sound, and a variety of viewing programs. Children can also learn to filter themselves through gadgets; for example, if they do not cover their genitals when watching open programs, they may become embarrassed.³⁸ Parents can also instill faith values in their children such as honesty, responsibility, and discipline. Regardless, good parents who give their children gadgets always make an agreement in advance, such as how long the child can watch the gadget and what content is allowed to be watched. Parents who are concerned about their children are active participants in all aspects of their child's development.³⁹

This implies that parents not only understand a wide range of concepts and technical terms related to digital devices and media that their children will purchase or use. However, as long as children rely on their parents, parents must be aware of, and not limit, their children's use of digital devices and media. This is done to keep children from becoming addicted to electronic devices, which can cause them to become unruly and prone to tantrums.

3.3 The Harmful Effects of Gadgets on Early Childhood Development

Gadgets have a negative impact on early childhood development because they allow children to be exposed to:

- 1) Cyberbullying, pornography, and sexually explicit messages.⁴⁰
- 2) The rise of digital literacy.⁴¹
- 3) In general, children in this era use online media to get information.
- 4) Gadgets can reduce children's outdoor activity, such as moving and exercising. It even causes them to lose track of time and neglect their health.
- 5) When children are kept away from gadgets, they become restless, uncomfortable, anxious, have irregular sleep patterns, and have tantrums; as a result, it can lead to addiction.
- 6) A consumerist lifestyle in which they rely on online media to meet their needs.
- 7) Influences children's behavior as a result of negative content in online media such as YouTube or other social media platforms.⁴²

³⁷ Jihan, *Interview*, September 21, 2021.

³⁸ Halimatus Sa'diyah, *Interview*, September 10, 2021.

³⁹ Nur Ika Fatmawati, "Literasi Digital, Mendidik Anak Di Era Digital Bagi Orang Tua Milenial," *Jurnal Politik Dan Sosial Kemasyarakatan* 11, no. 2 (2019): 119–38.

⁴⁰ Fatih Yaman et al., "Exploration of Parents' Digital Parenting Efficacy through Several Demographic Variables," *Egitim ve Bilim* 44, no. 199 (2019): 149–72, <https://doi.org/10.15390/EB.2019.7897>.

⁴¹ Nani Pratiwi and Nola Pritanova, "Pengaruh Literasi Digital Terhadap Psikologis Anak Dan Remaja," *Jurnal Semantik* 6, no. 1 (2017): 11–24.

Based on the results of the researchers' interviews and observations, it can be seen that some of the above-mentioned research findings are very relevant to the findings of the researchers' mini-research. For example, in the social emotional development of children, children will become accustomed to playing with gadgets while focusing on each individual. One child does not communicate with another child's friends. This is what causes the child to be selfish. In fact, if they are not given a gadget when their peers use one, the child will whine and even throw a tantrum. Some of the children observed by the researchers had irregular sleep patterns and preferred to sleep late at night.

Some of the early childhood researchers interviewed and observed had difficulties speaking, particularly early childhood children who were just learning to speak. Children are frequently given spectacles on gadgets with various foreign languages, which confuses them with their mother tongue (main). Some of these incidents occurred while researchers were conducting observations. There are even children who have dyslexia, a condition in which children struggle to identify spoken words and convert them into letters or sentences.

Based on the results of interviews and observations made by researchers, the negative impact of using gadgets on the moral development of children's religion can be seen that the child will have bad behavior when he watches bad movies. Children who are exposed to violent videos will develop a tough demeanor. Children will imitate this behavior if they watch films that contain blasphemy and hatred. This is clearly not in accordance with Islamic teachings. Especially if the child accidentally watches or is exposed to pornographic videos contained in advertisements on gadgets.

Children who are used to using gadgets in their daily lives will feel at ease playing with them. Of course, this will make children less active outside of the room and impede their movements. This gadget play activity will almost certainly be able to inhibit early childhood physical motor development, which is typically obtained by children when they are outside. According to the findings of research, children who frequently play with gadgets have low immunity because they rarely engage in physical activities or sports.

When children have low concentration power, using gadgets has a negative impact on their cognitive development in early childhood. This is, of course, because they are so preoccupied with their gadgets that they fail to notice their surroundings. Furthermore, the content on the devices is frequently out of sync with their evolution. For example, children as young as five years old frequently watch soap operas on YouTube. Alternatively, children may watch movies in languages they do not understand.

In general, gadgets have a negative impact on early childhood art and creativity development. Early childhood should ideally color and draw on paper, earth, wood, or other media. Early childhood use of gadgets makes them crave the instant. This suffocates the child's artistic and creative spirit. Parents can mitigate the effects of gadget use on early childhood by accompanying and participating in their children's digital activities.

Parents, for example, can become their child's friends on social media platforms such as Instagram, YouTube, Tiktok, and Facebook. In general, children will frequently play in the virtual world. Parents can participate in and communicate with their children in order to create a safe and positive environment for their children's growth and development in the virtual world. This

⁴² Eka Cahya Maulidiyah, "Penanaman Nilai-Nilai Agama Dalam Pendidikan Anak Di Era Digital," *Martabat: Jurnal Perempuan dan Anak* 2, no. 1 (2018), <https://doi.org/10.21274/martabat.2018.2.1.71-90>.

is what helps parents better understand the fundamental principles of parenting in the digital era: children will find it easier to learn to use digital media, but they will require parental guidance and supervision to do so wisely and productively.⁴³

More important than that, there are several things that parents need to pay attention to so that gadgets can not only be used as entertainment media but can also be a learning tool for children. Some of them are:

- 1) Children and parents need to make an agreement in using Gadgets, by adjusting the child's reading schedule.
- 2) Parents can provide facilitation of digital books or electronic books in gadgets used by children.
- 3) Parents can stop the internet connection on the gadget as long as the child uses the gadget if the learning application can be used offline.
- 4) Parents and children understand each other's health impacts if gadgets are used continuously for the health of the eyes and other bodies.
- 5) Parents can invite children to play outside and do fun activities that can distract children from gadgets.
- 6) Parents can give children educational toys or smart hafidz to reduce children's dependence on gadgets.⁴⁴

If some of the above can be done with children, the function of gadgets as a learning tool to introduce Islamic education values can be optimized. The positive impact is that children will be wise in using gadgets because they already understand the function of gadgets for themselves, which can increase children's interest in learning through applications in the gadgets used.

The research conducted by Mappapoleonro is in line with the research conducted by the researcher. The results of the study reveal that the development of technology is currently experiencing rapid progress. Gadgets are technological products that are currently becoming a trend by presenting various models and affordable prices, especially in Indonesia. Gadget users are not limited by age. Now the social life of children is more influenced by technology. Early childhood interacting with gadgets and cyberspace influences their thinking about something outside of digital media. They will also feel unfamiliar with their surroundings due to lack of social interaction with their peers, which hinders their speaking ability. Parents should pay attention to their children when they play gadgets so that they don't depend on those tools and don't forget to socialize with the surrounding environment.⁴⁵

4 Conclusion

Instilling Islamic education values in early childhood is permissive and authoritative parenting in the digital era. In the digital age, however, authoritative parenting is more effective at instilling Islamic education values. This is because parents do not prohibit their children from using digital, but they are subjected to restrictions so that they do not suffer the negative consequences of using digital. In the digital age, one method of instilling Islamic education values is to use gadgets in parenting. Learning prayers, worship practices (prayer, fasting, alms),

⁴³ Sigit Purnama, "Al Hikmah Proceedings on Islamic Early Childhood Education: Pengasuhan Digital Untuk Anak Generasi Alpha Pengasuhan Digital Untuk Anak Generasi Alpha," *Al Hikmah Proceedings on Islamic Early Childhood Education 1* (2018): 439–502.

⁴⁴ Novem Wahyuni, *Interview*, September 14, 2021.

⁴⁵ Nirwana, A. Musda Mappapoleonro, and Chairunnisa, "The Effect of Gadget Toward Early Childhood Speaking Ability," *Indonesian Journal of Early Childhood Education Studies* 7, no. 2 (2018): 85–90.

and the habit of saying the words "sorry," "please," and "thank you" are all examples of Islamic education values taught and obtained through gadgets. Islam. These words are widely available on YouTube, sung by popular cartoon characters. Some of the negative effects of technology on early childhood development include: (1) cyberbullying, pornography, and sexually explicit messages that are easily accessible to children. (2) The rise of digital literacy, which has a negative impact on children who are used to insulting and envious others, leading to depression, being carried away by negative currents, and speaking impolitely. (3) Quick-thinking children. (4) Gadgets have been shown to reduce children's outdoor activity, such as moving and exercising. (6) Consumptive lifestyles reliant on online media to meet their needs.

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