

## THE ROLE OF PARENTS IN ISLAMIC EDUCATION IN THE MILLENNIAL ERA IN GERENENG VILLAGE, EAST SAKRA DISTRICT

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### ABSTRACT

This study explores the role of parents in providing Islamic education to children in Gereneng Village during the millennial era. With the increasing impact of digital media and economic pressures, traditional family-centered religious education faces unique challenges. The research, conducted through interviews and observations, reveals the diverse levels of parental involvement, influenced by both economic demands and technology usage among children. Findings indicate that while some parents struggle to manage their children's digital engagement, others emphasize early Islamic education and community participation. This study concludes that integrating traditional Islamic values with modern educational demands is essential to foster well-rounded character development in the younger generation. Practical implications suggest that family-based educational approaches tailored to modern challenges can enhance the effectiveness of Islamic upbringing in rural settings. The study provides insights into the adaptability required in rural communities to sustain Islamic education in an evolving socio-technological landscape.

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### INTRODUCTION

Gereneng, a small rural community, has a significant agricultural foundation, yet faces considerable social challenges. Notably, the attitudes and behaviors of its younger generation are a growing concern among local families, particularly in the context of Islamic upbringing within family environments. The root cause of these behavioral issues often lies in the limited attention parents are able to give to their children's religious education, especially given the time demands of work and, in some cases, migration for employment. Despite being fundamental to character development, Islamic education is frequently overshadowed by the family's focus on financial stability. This situation underscores the critical need for parental involvement in shaping children's values and attitudes through Islamic education. Islamic Education (PAI) is designed to instill a deep understanding and practice of faith, providing youth with ethical and spiritual grounding that extends beyond familial settings and prepares them to lead purposeful lives.

According to the Kamus Umum Bahasa Indonesia (2002), the term "peranan" originates from the word "peran," meaning "actor in a play." With the addition of the suffix "-an," peranan refers to "something that plays a part or takes a leading role in an event or situation." Parents play

a crucial role in the personal development of their children. Zakiah Daradjat (1993) explains that the loving care parents provide, in teaching both religious and social values, is a significant factor that supports a child's readiness to grow as a healthy individual in society.

Imam Al-Ghazali also emphasizes the importance of moral education from an early age, which is a father's responsibility toward his child. According to Baqir Hujjati (2003), this responsibility includes moral education, refraining from punishing children for minor mistakes, providing guidance through advice, discouraging arrogance, and preventing negative behavior. This education goes beyond ethics and helps shape a child's character with divine values that they should believe in.

Abdullah Nashih Ulwan (2007) reinforces this view by highlighting three primary methods in raising a generation: adherence to religious rules, the use of positive language to build a child's self-concept, and providing balanced physical and spiritual education. Education that integrates worldly knowledge with piety becomes the foundation that leads children to happiness in this life and the hereafter.

Daradjat (1993) adds that in Islam, *akidah* (faith) serves as the primary foundation, akin to the base of a building that supports the strength of one's Islamic identity. Without a firm foundation of faith, a person may easily falter when facing life's challenges. Humans have both physical and spiritual needs to live their lives, including the need for religion, which is inherent in humans to understand their life's purpose (Daradjat, 1993). Ulwan (1995) emphasizes that the need for religion helps individuals recognize their true selves.

In the context of the millennial generation, the West Midland Family Center (WMFC, 2012) observes that they tend to avoid manual labor but possess high intelligence and ambitious visions, although they often lack patience in achieving these visions. Ali and Lilik Purwandi (2017) add that millennials are a generation with innovative ideas but sometimes lack sufficient processing to achieve concrete actions.

The role of parents in the digital age also faces new challenges. Millennial parents play an essential role in guiding their children in the realm of technology and digital media, bearing the responsibility of teaching moderation and selecting content that aligns with Islamic values. They need technological proficiency to monitor and filter content to ensure the development of creativity and safety for their children in the digital age (Laely, 2017). This is further emphasized in *Jurnal Didaktika*, which states that parents play a critical role in digital education to help children distinguish positive from negative content.

Supaat and Fa'atin (2024), in the Circumplex model adapted for Indonesian Muslim families, state that a balanced family type with high cohesion and adaptability creates a harmonious environment, reduces conflicts, and supports the instillation of religious values. In such families, moral and religious values are easily ingrained, making the environment conducive for children to face the challenges of the millennial era, including increasing digitalization.

Islam also emphasizes that parents not only meet material needs but also serve as primary educators in providing love, faith, and moral guidance. Parents are expected to show patience and affection in guiding their children toward positive spiritual development (Helmawati, 2014).

In modern Islamic education, parents are expected to balance traditional teachings with contemporary educational demands. As noted by Prastiwi (2021) in *Jurnal Didaktika*, parents' ability to adapt allows Islamic values to coexist with contemporary education, enabling children to understand the world critically with a strong foundation of faith.

Additionally, some studies highlight the importance of parental innovation in strengthening informal education at home to keep Islamic values relevant within a modern society that tends

toward secularism (Mulyani, 2020). This informal education involves character-building through Islamic values aligned with current social expectations (Firdaus, 2021). Parents in rural Muslim families also play a major role in maintaining these values, ensuring that children remain bound by Islamic ethics and responsibilities, especially in daily life (Zainuddin & Abdullah, 2018).

The importance of direct religious education from parents becomes key in filtering useful online content, as explained by Siregar and Syahrir (2018), who state that parental involvement in religious education in the digital age can create a strong foundation for children. Additionally, Hassan and Faizal (2019) emphasize that parental involvement in instilling Islamic values can increase children's resilience amid modern challenges.

In summary, the role of parents in the millennial era involves combining Islamic values with modern education, enabling children to engage with culture and society while also respecting their religious heritage.

Studies show that parental involvement in religious education profoundly impacts children's moral development. Budi Utami (2010) examined religious education among adolescents in a traditional Javanese community, finding that local institutions, alongside family, play essential roles in fostering Islamic values. However, the study lacked emphasis on parents' active guidance. Diyah Febriani (2010) further highlighted that while many parents value religious education, limited engagement often leaves children without sufficient Islamic moral guidance. Achmad Zakaria's research (2013) on family practices found that parental guidance remains pivotal, especially in communities where economic activities dominate family priorities. Collectively, these studies reveal that while religious education is valued, the role of parents in reinforcing these teachings is inconsistent, especially in socioeconomically strained contexts.

Despite extensive research on religious education in families, there is limited exploration of the effects of parental involvement on children's behavior, especially within rural, economically driven communities like Desa Gereneng. This study introduces a new perspective by examining how modern societal shifts affect the capacity of parents to impart Islamic values amidst economic and technological pressures. Moreover, it seeks to highlight the parents' role in counteracting negative influences from digital media, which is increasingly accessible to young people in rural areas.

This study aims to address the following research questions: 1) What is the role of parents in providing Islamic education in Desa Gereneng in the modern era?; and How is Islamic education applied to children in Desa Gereneng under current societal conditions?. The objectives are to: 1) Analyze the role of parents in fostering Islamic education among their children in Desa Gereneng; and 2) Explore the practices of Islamic education as implemented by parents in this modern era. This research contributes to understanding how parental involvement in Islamic education can influence children's character development, particularly in rural communities facing social and technological changes. Its findings are expected to encourage families to view religious education as an integral component of their children's upbringing and offer practical recommendations for strengthening family-based Islamic education.

## **METHOD**

This research employs a qualitative approach to explore the role of parents in Islamic education in the millennial era within Gereneng Village, East Sakra District. Qualitative research allows for in-depth understanding of processes, events, or developments, with data collected as qualitative descriptions, such as cultural explanations, social norms, or life histories. In this study, the qualitative descriptive method is used to examine social phenomena related to parental roles in

informal Islamic education, focusing on parents' contributions in fostering religious values amid modern challenges.

The research was conducted in Gereneng Village, The subjects include five families with boys aged 5–15, five general community members, two local religious figures, and prominent community leaders in Gereneng. These sources provide diverse perspectives on the role of parents in their children's Islamic education, focusing on how they maintain and adapt religious values in their everyday lives. Observations, interviews, and documentation methods were utilized to capture data, aiming to understand the cultural and religious dynamics in the village.

Data verification was achieved through triangulation, ensuring credibility by cross-checking findings across multiple sources and methods. The data were systematically analyzed by reviewing, reducing, and organizing it into coherent narratives, offering a clear picture of how parents in Gereneng Village contribute to their children's Islamic education, highlighting both the challenges and strategies they employ in the millennial era.

## **RESEARCH FINDINGS**

### **The Role of Parents in Islamic Education During the Millennial Era in Gereneng Village, Sakra Timur**

The research reveals that in Gereneng Village, parental involvement in children's Islamic education lacks consistency, mainly due to the demands of work and financial responsibilities. Many parents focus heavily on economic needs, resulting in limited engagement with their children's spiritual and behavioral development. Consequently, children often show minimal interest in religious studies, preferring digital activities such as social media. For instance, during an interview, Rusdan, an 8-year-old from Dusun Tenges, expressed that he finds social media platforms like Facebook and YouTube more enjoyable than attending religious classes. His parents, who work long hours, rarely encourage him to participate in these classes, leading to his detachment from Islamic learning.

On the other hand, some families in the community actively nurture their children's religious education. Mr. Kurniawan Sitbar from Dusun Mertak exemplifies this approach. He promotes religious practices by engaging his children in communal prayers and allowing mobile device use exclusively for listening to Quranic recitations or using educational applications. His approach highlights a positive parental model, fostering Islamic values through practical engagement.

This variance illustrates a division in parental roles regarding Islamic education. Some parents prioritize religious education and consistently reinforce Islamic values at home, while others struggle to integrate these practices into daily life.

#### **Suggested Parental Approaches to Islamic Education**

To support the spiritual growth of children in Gereneng Village, parents could adopt the following strategies to balance work commitments with religious education:

1. **Supervised Education**

Parents can actively monitor their children's progress in both beliefs and moral behavior. This involves dedicating time to discuss religious topics, reinforcing ethical behaviors, and instilling a sense of Islamic identity. Regularly discussing daily activities from an Islamic perspective can reinforce moral values in children's minds.

2. **Instilling Islamic Customs from an Early Age**

Educating children in Islamic values from a young age helps them internalize these teachings. This approach respects the innate purity and faith within each child (fitrah), as described in Islamic teachings, laying the groundwork for a spiritually grounded upbringing.

Introducing small religious practices, such as saying blessings or engaging in acts of charity, helps nurture an authentic faith-based identity.

### 3. Character Development Focus

Moral development is crucial in Islamic education. Parents should encourage qualities like honesty, patience, and empathy. For instance, if a child is found to lie or act insincerely, parents should address this behavior with patience, explaining the importance of truthfulness and the consequences of dishonesty. This consistent guidance helps build an honest, responsible character aligned with Islamic values.

### 4. Attention to Physical Well-Being

Ensuring children's physical health by providing adequate nutrition, proper clothing, and a healthy environment is part of Islamic parental responsibilities. Providing for physical needs complements religious education, as it enables children to engage fully in their learning experiences. A balanced diet and clean, safe surroundings support their focus on both religious and general education.

These findings suggest that effective parental involvement is essential in promoting Islamic education within the millennial context. By adopting these structured approaches, parents in Gereneng Village can strengthen their children's spiritual foundations and encourage a balanced integration of Islamic values with the digital influences of modern life.

## **Implementation of Islamic Education in Gereneng Village During the Millennial Era**

The village of Gereneng has set forth a vision of fostering a progressive community by instilling Islamic values from an early age, beginning within families. Family-based education forms the foundation of each child's personality, aiming to cultivate a strong ethical and spiritual foundation rooted in Islamic teachings. The research shows, however, that parents face significant challenges in achieving this goal, particularly in moderating children's engagement with digital devices.

For instance, Mrs. Sumiati from Dusun Lauk Eat describes her difficulty in limiting her children's screen time, as they often prefer digital entertainment over participating in communal prayers or engaging in Quranic studies. She relies on religious teachers to compensate for her limited ability to provide direct guidance at home, indicating a gap in consistent family-centered religious education.

Further interviews with religious leaders, such as Mr. Nursam, a teacher from Dusun Apit Toya, highlight the low attendance at local religious classes, with only around 15 children regularly attending. Mr. Nursam observes that most children in the community tend to favor social media and other digital activities over religious studies, resulting in diminished enthusiasm for community-based Islamic practices.

## **Proposed Methods to Enhance Islamic Education**

Based on these findings, several strategies are recommended to strengthen Islamic education among children in Gereneng Village:

### 1. Adherence to Quranic and Hadith Principles

The teachings of the Quran and Hadith should serve as the primary educational framework, providing a reliable source of ethical and moral guidance. Parents and educators alike can use these teachings to help children understand and embody Islamic values, shaping their behaviors and attitudes.

### 2. Positive Communication Practices

Encouraging respectful and gentle communication is essential. Harsh or negative language can harm a child's self-esteem and may discourage them from actively engaging in religious

activities. Instead, parents and educators should model positive communication, fostering a supportive and welcoming environment for religious learning.

### 3. Balanced Educational Approach

An effective Islamic education includes a balanced emphasis on intellectual, physical, and spiritual development, aligning with the holistic nature of Islamic teachings. For example, while academic achievements are important, equal focus on physical well-being and spiritual practices helps children become well-rounded individuals.

### 4. Modeling of Islamic Values

Exemplifying Islamic values through everyday actions is one of the most impactful methods of education. As seen in the case of Mr. Kurniawan, who uses practical approaches such as encouraging his children to join communal prayers and engaging them in Quranic recitation, modeling can be a powerful tool for imparting values that are deeply integrated into daily life.

### 5. Integration of Islamic Customs into Daily Life

Reinforcing Islamic education through customary practices—such as using greetings like “Assalamu Alaikum,” saying prayers before meals, or engaging in regular family discussions about faith—serves as a form of reinforcement that complements theoretical knowledge. This consistent practice supports the development of a practical understanding of Islamic values.

These findings underscore the importance of parental involvement in the religious education of children, particularly within a rapidly evolving millennial context. The results point to a need for family-centered education methods that are deeply aligned with Islamic values, addressing modern challenges posed by digital distractions. By incorporating structured strategies that support religious education both at home and within the community, families in Gereneng Village can help ensure that children develop a strong spiritual and ethical foundation that remains relevant despite the influences of the digital age.

## DISCUSSION

This study explored the role of parents in Islamic education in Gereneng Village, highlighting the challenges they face in the millennial era, particularly in balancing economic responsibilities and religious upbringing. The analysis of findings reveals several critical insights, aligning with the research objectives and providing context within existing literature on family-centered Islamic education.

The study shows that parental involvement in religious education is inconsistent across families in Gereneng Village, with a marked contrast between families that prioritize Islamic teachings and those that focus predominantly on economic needs. This gap in parental involvement appears to influence children's preferences, with many opting for social media over religious study. For instance, children like Rusdan from Dusun Tenges, prefer engaging with social media rather than attending Islamic classes. In contrast, Mr. Kurniawan's family exemplifies proactive parental engagement, ensuring that children are introduced to religious practices early on.

These results highlight the importance of early Islamic education within the family, which shapes children's moral and spiritual foundations and helps align their interests with Islamic values, a key objective of the research. This study's findings align with Daradjat's (1993) emphasis on the need for parental involvement in instilling Islamic values to prepare children for social challenges and moral growth.

This study corroborates findings from earlier works, such as Zakiah Daradjat's (1993) and Al-Ghazali's perspectives on the significance of early moral education. Previous studies by Budi Utami (2010) and Diyah Febriani (2010) also pointed to the influence of family and community

institutions in fostering Islamic values but identified gaps in parental guidance that limit their impact. Similarly, recent studies by Hassan and Faizal (2019) emphasized the need for active parental involvement in reinforcing moral resilience among children amid modern challenges.

However, this study introduces the specific challenges posed by digital media as a modern distraction from Islamic studies. Unlike traditional Javanese communities studied by Utami, Gereneng's families face distinct pressures, such as the allure of social media, that affect parental involvement in religious education. This unique focus on the digital influence provides additional context to existing literature on Islamic education in modern, rural communities.

The findings underscore the critical need for family-centered Islamic education that adapts to digital and economic pressures in contemporary society. This study contributes to the understanding that parental involvement in religious education significantly impacts children's ethical and spiritual development. From a practical standpoint, this suggests that parents should adopt adaptive approaches, such as moderated technology use and positive communication, to align digital engagement with Islamic teachings. In light of Supaat and Fa'atin's (2024) findings on cohesive family structures, creating a balanced family environment could enhance children's receptiveness to religious education despite external distractions.

Furthermore, these insights contribute to theoretical discussions on the intersection of Islamic and modern education by supporting Abdullah Nashih Ulwan's (2007) assertion that religious and modern education should be integrated, providing a balanced framework that equips children to face social challenges with a strong moral compass.

This study acknowledges limitations, including the relatively small sample size and reliance on self-reported parental and child behaviors, which could introduce bias. The limited representation of diverse socio-economic backgrounds also restricts the generalizability of findings to similar rural communities. Future studies could address these limitations by incorporating a broader sample and quantitative measures to validate self-reported data.

This study reveals the diverse levels of parental engagement in Islamic education within Gereneng Village and the challenges posed by modern distractions. By adopting family-centered approaches that emphasize faith and balanced digital use, parents can strengthen their children's moral and religious foundation. This analysis supports the notion that parental involvement remains central to character formation, especially within rural communities that face economic and digital challenges, preparing the reader for a comprehensive conclusion that further explores the societal implications of these findings.

## **CONCLUSION**

The findings of this study underline the critical role parents play in the Islamic education of children within Gereneng Village, emphasizing the challenges of balancing traditional values with the influences of modern technology. The research highlights a discrepancy in parental engagement levels, influenced by both socioeconomic demands and children's access to digital media. While some parents actively support Islamic teachings, others rely on religious teachers due to work constraints, potentially leading to diminished enthusiasm for religious study among children.

This study contributes to understanding the intersection of traditional Islamic education and modern influences, such as digital media, in rural contexts. The findings underscore the need for family-centered education strategies that incorporate both spiritual and contemporary values, equipping children to navigate modern societal pressures with a foundation of Islamic ethics. Further studies are recommended to examine the long-term impacts of digital media on Islamic

education in rural communities and to explore additional methods for integrating modern tools with traditional values to enhance religious learning at home.

The study enriches the discourse on Islamic education by showcasing the importance of parental involvement, particularly in rural settings where economic and technological factors present new challenges. The findings encourage an adaptable approach to Islamic education that aligns with the realities of the millennial era, ensuring that Islamic values continue to influence character development among youth in Gereneng Village.

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Mardiani

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