



## SUPPORT FOR ISLAMIC UNDERSTANDING FROM FAMILIES INFORMATION OF PIETY FOR THE MILLENNIAL GENERATION

Abd. Basir<sup>1</sup>, Abdul Wahab Syakhrani<sup>2</sup>, Vani Wirawan<sup>3</sup>, Arman Harahap<sup>4</sup>,  
Gunawan Widjaja<sup>5</sup>

<sup>1</sup> Universitas Islam Negeri Antasari Banjarmasin, Indonesia

<sup>2</sup> STAI RAKHA Amuntai Kalimantan Selatan, Indonesia

<sup>3</sup> Universitas Diponegoro, Indonesia

<sup>4</sup> Universitas Labuhanbatu, Sumatera Utara, Indonesia

<sup>5</sup> Universitas Krisnadwipayana, Indonesia

Email: [abdulbasir@uin-antasari.ac.id](mailto:abdulbasir@uin-antasari.ac.id), [aws.kandangan@gmail.com](mailto:aws.kandangan@gmail.com), [vaniwirawan@gmail.com](mailto:vaniwirawan@gmail.com),  
[armanhrp82@yahoo.co.id](mailto:armanhrp82@yahoo.co.id), [widjaja\\_gunawan@yahoo.com](mailto:widjaja_gunawan@yahoo.com)

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### Abstract

Guiding the younger generation in understanding Islam from the family informing the piety of the millennial generation is essential even though the government and society have established Islamic religious schools. To ascertain the extent to which Muslim families have carried out such guidance, we have obtained supporting data from various literature sources, including findings published in international journals that we have searched electronically on the Google Scholar application from the 2010 issue to the most recent 2021. Furthermore, our analysis process involves evaluating, coding, and critical interpretation under a phenomenological approach. During the reporting, we choose a descriptive analysis system. All of our data depend on secondary, considering that this study was carried out when Indonesia was implementing PPKM, namely the period of the national public movement restriction policy. After the process of discussing the results, we can summarize that the task of guidance and family responsibilities in children's education lies with parents in the family, including things such as the motivation or encouragement of love that animates the relationship between parents and children and the provision of motivation for moral obligations as the consequences of the position of parents to their offspring so that the hope that someday the children will become pious and pious children. Thus, these findings should be part of efforts to educate children in the millennial era.

**Keywords:** Family Guidance, Millennial Children, Piety Guidance, Islamic Education.

### Abstrak

*Pembinaan generasi muda dalam memahami Islam dari keluarga mensosialisasikan ketakwaan generasi milenial sangat penting meskipun pemerintah dan masyarakat telah mendirikan sekolah agama Islam. Untuk memastikan sejauh mana keluarga muslim telah melaksanakan pembinaan tersebut, kami telah memperoleh data pendukung dari berbagai sumber literatur, termasuk temuan yang dipublikasikan di jurnal internasional yang telah kami telusuri secara elektronik di aplikasi Google Scholar dari edisi 2010 hingga terbaru 2021. Selanjutnya, proses analisis kami melibatkan*

*evaluasi, pengkodean, dan interpretasi kritis di bawah pendekatan fenomenologis. Selama pelaporan, kami memilih sistem analisis deskriptif. Semua data kami bergantung pada data sekunder, mengingat penelitian ini dilakukan pada saat Indonesia menerapkan PPKM, yaitu periode kebijakan pembatasan pergerakan masyarakat nasional. Setelah proses pembahasan hasilnya, dapat kita simpulkan bahwa tugas pembinaan dan tanggung jawab keluarga dalam pendidikan anak terletak pada orang tua dalam keluarga, termasuk hal-hal seperti motivasi atau dorongan kasih sayang yang menjinwai hubungan orang tua dan anak serta bekal motivasi kewajiban moral sebagai konsekuensi kedudukan orang tua terhadap keturunannya sehingga diharapkan kelak anak-anaknya menjadi anak yang sholeh dan sholehah. Oleh karena itu, temuan ini harus menjadi bagian dari upaya mendidik anak di era milenial.*

**Kata Kunci :** *Bimbingan Keluarga, Anak Milenial, Bimbingan Takwa, Pendidikan Islam.*

## INTRODUCTION

The family is the smallest and most basic social unit.<sup>1</sup> The experience of family socialization will have a significant effect on children's development. Every child has the desire and ability to imitate what their parents do, always without regard for their good or bad.<sup>2</sup> Children are the next generation of the nation and must be realized to meet the nation's needs. In Islam, the earliest and most important type of education for children is home education from an Islamic point of view. Parents should pay attention to the physical, spiritual, and intellectual growth of their children. They must also pay attention to skill development, mental development, morality, and other factors.<sup>3</sup>

The term tarbiyah has an overly comprehensive definition since it refers to animals and plants utilized to sustain or raise cattle. According to al-Attas, the term is more suitable to have a connotation that is not limited to education and solely for humans.<sup>4</sup> According to Islam, humans are born with a religious character, which must be developed further in order for them to become human beings who believe in Allah. Tarbiyah is the Islamic world for education. According to linguistics, the word tarbiyah has three meanings: robbaba, which

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<sup>1</sup> David Popenoe, *Disturbing the nest: Family change and decline in modern societies* (Routledge, 2020).

<sup>2</sup> Bert H. Hodges, "Rethinking conformity and imitation: Divergence, convergence, and social understanding," *Frontiers in psychology* 5 (2014): 726. Liliana Liliana, Purniadi Putra, dan Aslan Aslan, "THE STRATEGY OF TADZKIRAH IN IMPLEMENTING CHARACTERS AT MAN INSAN CENDEKIA SAMBAS," *EDUKASI: Jurnal Pendidikan Islam* 9, no. 1 (4 Januari 2021): 1–17. Madri Madri, Purniadi Putra, dan Aslan Aslan, "The Values Of Islamic Education In The Betawar Tradition Of The Sambas Melayu Society," *At-Tarbiyat: Jurnal Pendidikan Islam* 4, no. 1 (14 April 2021): 36–45, <https://doi.org/10.37758/jat.v4i1.251>. Akhmad Hasan, Aslan Aslan, dan Ubabuddin Ubabuddin, "KURIKULUM PAI TEMATIK DALAM PEMBENTUKAN AKHLAQ ANAK SHOLEH PADA USIA DINI," *Cross-Border* 4, no. 2 (6 Juli 2021): 180–88. Aslan Aslan dan Agus Setiawan, "Internalization of Value education In temajuk-melano malaysia Boundary school," *Edukasia: Jurnal Penelitian Pendidikan Islam* 14, no. 2 (2019). Hilmi Mizani dkk., "Understanding Islamic Education Model for Children of Early Married Families in South Kalimantan," *Talent Development & Excellence* 12, no. 2 (2020): 4365–74. Aslan Aslan, "PENDIDIKAN REMAJA DALAM KELUARGA DI DESA MERABUAN, KALIMANTAN BARAT (PERSPEKTIF PENDIDIKAN AGAMA ISLAM)," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 16, no. 1 (3 Juni 2017): 122–35, <https://doi.org/10.18592/al-banjari.v16i1.1158>.

<sup>3</sup> Michela Franceschelli dan Margaret O'Brien, "Islamic capital and family life: The role of Islam in parenting," *Sociology* 48, no. 6 (2014): 1190–1206.

<sup>4</sup> Sardjana Orba Manullang, Mardani Mardani, dan Aslan Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (12 Juni 2021): 195–207, <https://doi.org/10.31538/nzh.v4i2.1334>.

means repairing or straightening anything.<sup>5</sup> The word tarbiyah is more suitable for providing physical affection and is more appropriate for informal education; the term ta'lim is more appropriate for conveying cognitive information, while ta'dib stresses behavior development.

The future quality of life of a generation is strongly influenced by the atmosphere of life and tarbiyah in the family.<sup>6</sup> The moral quality of the home atmosphere will significantly affect the morale of the offspring. The family is the first and foremost education for children because it is in the family that children begin their development. Parents must pay attention to the development of their children's bodies, minds, and spirituality. In terms of the value of education at home, there are two schools of thought in Islam. Religious education is to develop the spiritual potential of children so that they grow into human beings who believe in God Almighty, fear God to Him, and have a noble character.<sup>7</sup> Children must be protected from factors that can endanger their mental and moral development as early as possible, namely spiritual lessons.

In the context of children's education in Islamic teachings, the responsibility of parents to their children is enormous, especially in the field of education about religion and observing worship to become pious.<sup>8</sup> Allah SWT's religious education has been determined and is interpreted through the hadith of the Prophet Muhammad. Parents should not forget the teachings of Islam as exemplified by the Prophet SAW. They should give their children an education based on Islamic teachings. The Qur'an, as a Muslim guide, commands many pious people to take care of themselves and their friends to become believers and taqwa. Moreover, the Qur'an also reminds those who obey Allah against what He has commanded them and always do what is ordered. Elsewhere, the Qur'an also explains that wealth and children are the pleasures of the world, but eternal and pious deeds are better in reward with your Lord and better to be hopeful.<sup>9</sup>

In addition to the Koran, many hadiths are sources of the Islamic law that teach that all children come second with purity or nature so that the future lies with their parents to educate their children to become infidels or Muslims. Teachings from other hadiths also mention that parents must give their children a good name, educate characters and teach writing, swimming, archery, feeding them good food, and marrying them off if they have a mate. This is firm teaching in Islam which aims to become a pious child.<sup>10</sup>

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<sup>5</sup> Merri Yulia Muchlasin, Galih Pratama Pratama, dan Akhmad Alim, "STRENGTHENING THE CHARACTER EDUCATION BASED ON SYED M. NAQUIB AL-ATTAS (A CASE OF STUDY OF AL-ISHLAH CIBINONG JUNIOR HIGH SCHOOL)," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 4, no. 01 (2021): 223–34.

<sup>6</sup> Amirudin Amirudin dan Iqbal Amar Muzaki, "LIFE SKILL EDUCATION AND IT'S IMPLEMENTATION IN STUDY PROGRAMS ISLAMIC RELIGIOUS EDUCATION," *Jurnal Tarbiyah* 26, no. 2 (2019). Irwanto Firmansyah dan Achmad Junaedi Sitika, "Implementation of Islamic Religious Education in Building Religious Values for Elementary School Students IT Al Istiqomah Puri Kosambi Karawang," *International Journal of Science and Society* 3, no. 3 (2021): 61–68.

<sup>7</sup> Oktio Frenki Biantoro, "Urgency of Islamic Religious Education Teachers in Character Building for Students in Junior High Schools," *Al-Hayat: Journal of Islamic Education* 3, no. 2 (2019): 178–99.

<sup>8</sup> Jonathan Scourfield dkk., *Muslim childhood: Religious nurture in a European context* (OUP Oxford, 2013). Kirsten MY Wesselhoeft, "Muslim Childhood: Religious Nurture in a European Context" (JSTOR, 2015).

<sup>9</sup> Rick Warren, *The purpose driven life: What on earth am I here for?* (Zondervan, 2012).

<sup>10</sup> Nicholas Orme, *From Childhood to Chivalry: The Education of the English Kings and Aristocracy 1066-1530* (Routledge, 2017).

Many studies have raised the importance of building family resilience in the millennial era, including facing challenges and solutions. Because according to experts in Islamic education, the family, according to Franceschelli and O'Brien,<sup>11</sup> is the essential institution. In society, it is insignificant but plays a vital role in the development of society. This will be following the development of a generation aware of their identity, religion, and strong beliefs. According to Yilmaz,<sup>12</sup> the role of the family is significant in the development of children, especially during adolescence. Supaat and Fa'atin,<sup>13</sup> assesses that it is essential for parents to deal with family problems in today's millennial era. These solutions include a positive outlook on the future, mutual trust among family members, favorable prejudices, and character development.

The emergence of the phenomenon of association among the new generation of children who are far from the guidance of Islamic law so that it is not considered something is not natural. Wahyudi et al.,<sup>14</sup> mentions that online behavior patterns cause them to perform abortions among teenagers. Rizvi et al.,<sup>15</sup> also mention that many factors influence unwanted pregnancies among adolescent girls and young women in Cambodia. Just as the KBKB office mentions that nearly 2.4 million young women every year have abortions, this may be a free slang phenomenon that is no longer based on actual Islamic teachings.<sup>16</sup> Islam teaches us to get along with anyone, even with non-Muslims, as in His Word "God created humanity male and female" As Muslims, we must remember and realize that life is only once, and life is a joke, And the village of the hereafter is better for those who are pious.<sup>17</sup>

Technology in the millennial era cannot be blocked; humans must use it for positive things.<sup>18</sup> Technology can be used as a medium for da'wah, business, and sharing religious knowledge, and of course, something useful. Let us use our youth for valuable things because we only live once, and we do not know how long we remain guided by the teachings of Islam and remain istiqomah in carrying out its rules.<sup>19</sup> Young people growing up will begin to look for their identity and identity through their families and communities. Without having a proper Islamic knowledge base, this can be very risky as some information tries to mislead

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<sup>11</sup> Franceschelli dan O'Brien, "Islamic capital and family life."

<sup>12</sup> Ihsan Yilmaz, "Pakistan Federal Shariat Court's Collective Ijtihād on Gender Equality, Women's Rights and the Right to Family Life," *Islam and Christian-Muslim Relations* 25, no. 2 (2014): 181–92.

<sup>13</sup> Supaat Supaat dan Salmah Fa'atin, "The Muslim Millennial family typology: the role of Muslim family circumflex model to avoid parents' violent behavior against children in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 9, no. 1 (2019): 57–81.

<sup>14</sup> A. Wahyudi dkk., "Patterns of online abortion among teenagers," dalam *Journal of Physics: Conference Series*, vol. 953 (IOP Publishing, 2018), 012188.

<sup>15</sup> Farwa Rizvi, Joanne Williams, dan Elizabeth Hoban, "Factors influencing unintended pregnancies amongst adolescent girls and young women in Cambodia," *International journal of environmental research and public health* 16, no. 20 (2019): 4006.

<sup>16</sup> LESTERINA GIRSANG, "STUDI KUALITATIF FAKTOR YANG MEMENGARUHI KEHAMILAN TIDAK DIINGINKAN PADA REMAJA DI KELURAHAN SARIBUDOLOK KECAMATAN SILIMAKUTA KABUPATEN SIMALUNGUN TAHUN 2017" (PhD Thesis, INSTITUT KESEHATAN HELVETIA, 2018).

<sup>17</sup> Heru Widi Widodo, "TAFSIR AYAT-AYAT NEUROSAINS DAN AYAT-AYAT BERAKHIRAN AFALAA TA'QILUUN," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 9, no. 1 (30 Juni 2019): 234–48, <https://doi.org/10.22373/jm.v9i1.4210>.

<sup>18</sup> William Mougayar, "The Business Blockchain: Promise," *Practice, and Application of the Next Internet Technology*, 2016, 7–21.

<sup>19</sup> Adam Alter, *Irresistible: The rise of addictive technology and the business of keeping us hooked* (Penguin, 2017).

Islam. Young people represent a generation that can do more, achieve more than their parent's generation. They can be problem solvers, thinkers, inventors, and more.<sup>20</sup>

Educational challenges and solutions in the millennial era should be the concern of every adult and the government. This kind of study should discuss the pattern of children's education at home and at school that prioritizes piety. It is hoped that this attention can increase the motivation and inspiration of all parents and educators who are tasked with improving the way to educate the millennial generation. Education observers such as Hoffman,<sup>21</sup> offer material with the concept of a story which is also one of the characteristics that cannot be separated from a figure who has been an inspiration for a long time. According to him, the application of the status of children to be innovative in the classroom is not something that can guarantee the child's growth and development well. Concern with many parties, hopefully, this noble task can continue to be held to increase children's motivation to learn in advancing education in Indonesia which is started from the family and community environment.<sup>22</sup>

Talking about the duties and existence of a Muslim woman is a noble identity given by Allah SWT to a woman who believes in being a guardian for children in the family.<sup>23</sup> Because women are the spearhead who will give birth to the next generation of the intelligent, dignified, and characterized nation, Muslim women must be smart in managing their lives to be safe in this world and the hereafter. Being a Muslim today must have a solid commitment to not deviate from the teachings of Islam.<sup>24</sup> Sayyidah Ayesha, the youngest wife of the Prophet Muhammad, has narrated many hadiths directly from the Prophet. The Prophet once called her in his hadith as a perfect woman like Maryam bint Imran and Asiah, the wife of Pharaoh.<sup>25</sup> Siti Aisyah's role in household affairs (taking care of the household and society is the hadith narrator who is most worthy of being a reference and role model for women today. She said the more sophisticated the technology, the faster the progress in the field of communication.

Based on the views above, we would like to gain a deeper understanding and support our hypothesis that the support of parents or families in educating children remains pious and pious in this challenging era. There is an assumption that this era of technology and millennials is an era of losing a generation of believers.<sup>26</sup> So, we are challenged to review more

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<sup>20</sup> Jean M. Twenge, *Generation me-revised and updated: Why today's young Americans are more confident, assertive, entitled—and more miserable than ever before* (Simon and Schuster, 2014).

<sup>21</sup> Nancy Hoffman, *Schooling in the workplace: how six of the world's best vocational education systems prepare young people for jobs and life* (Harvard Education Press, 2011).

<sup>22</sup> Navtej Dhillon dan Tarik Yousef, *Generation in waiting: The unfulfilled promise of young people in the Middle East* (Brookings Institution Press, 2011).

<sup>23</sup> Joyce L. Epstein, "8. Toward a Theory of Family—School Connections: Teacher Practices and Parent Involvement," dalam *Social intervention* (de Gruyter, 2014), 121–36.

<sup>24</sup> Fouzi Harrag, Eyas El-Qawasmah, dan Abdul Malik S. Al-Salman, "Stemming as a feature reduction technique for arabic text categorization," dalam *2011 10th International Symposium on Programming and Systems* (IEEE, 2011), 128–33.

<sup>25</sup> Suzana Sulaiman & Noor Eliza Abdul Rahman, "The Quranic Depiction of Pharaoh the Sinner: Textual Analysis," *INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS AND SOCIAL SCIENCES* 8, no. 12 (2018).

<sup>26</sup> David Kinnaman dan Aly Hawkins, *You lost me: Why young Christians are leaving church... and rethinking faith* (Baker Books, 2011).

findings that align with the questions this study seeks to answer. Can families be the most successful in shaping their children to be taqwa in this millennium era?

## METHOD

This review study chose a descriptive study design to answer the questions of this study which aims to gain an in-depth understanding of the role of the family in encouraging children to become who are devoted to God even though the current generation lives in the era of technology. Our first step was to look for secondary data in several journals to get paper findings that raised the role of the family in encouraging children to be pious. Next, we involve data analysis and in-depth evaluation. Before concluding, we consider the principle of validity so that these findings honestly answer the research hypothesis. Under the phenomenological approach, we managed to get the data findings. All of the steps we studied were carried out through literature review studies, such as the findings of qualitative researchers.<sup>27</sup>

## RESULTS AND DISCUSSION

Our results section always presents review results on documents that support the family's perception of piety education in the modern or millennial technology era. Our first finding is presented by Fadillah,<sup>28</sup> with his study of optimizing the role of parents in understanding millennial youth. According to him, parents should be an excellent example as the first people known by teenagers. The purpose of this study was to describe the optimization of the role of people in data collection by using interviews and observations as well as documentation. Only physical needs, of course, but psychological needs, religion leads to piety.

Pujianti,<sup>29</sup> said that most families in West Java watch television; this makes children use television as their adoptive mothers, so often children without a strong filter are imitated. KPI's integrated school SISTER has a reasonably dominant role, as seen from the changes in its members from quantity to quality of worship. Barriers to growing religious attitudes in the millennial era include a Lack of family support, a less supportive home environment, and a lack of understanding about religion from children. Similarly, according to Bagaskara and Putra,<sup>30</sup> research, social media has become a need in this era's New Life Style. It is increasingly popular among all people, particularly adolescents, due to its ease of use. Users often abuse social media; this may reflect internal family circumstances, a lack of awareness, or a lack of

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<sup>27</sup> Surabhi Verma dan Som Sekhar Bhattacharyya, "Perceived strategic value-based adoption of Big Data Analytics in emerging economy: A qualitative approach for Indian firms," *Journal of Enterprise Information Management*, 2017.

<sup>28</sup> Galih Fajar Fadillah, "Optimalisasi Peran Orang Tua Dalam Memahami Remaja Generasi Milenial," *Wacana* 12, no. 1 (2020): 65–77.

<sup>29</sup> Rani Dwi Pujianti, "PERAN WANITA DALAM PENYIAPAN GENERASI RELIGIUS DI ERA MILENIAL PADA PROGRAM SEKOLAH IBU SALIMAH TERPADU 'SISTER' PENGURUS CABANG PERSAUDARAAN MUSLIMAH (SALIMAH) KECAMATAN AMPEL TAHUN 2018" (PhD Thesis, IAIN SALATIGA, 2018).

<sup>30</sup> Roy Bagaskara dan Ahmad Putra, "IMPLEMENTASI HIERARCHY OF NEEDS PADA KELUARGA DALAM PEMBENTUKAN KEPERIBADIAN ANAK ERA MILENIAL," *Jurnal Ilmiah Mahasiswa Raushan Fikir* 9, no. 1 (2020): 109–20.

supervision. Because of the inaccuracy of utilizing devices, this is a significant issue for the millennial age.

In the Islamic perspective, children's education is a process of educating, nurturing, and training physically and spiritually parents with their children based on sound values and commendable by the Qur'an and Hadith. While Nurlina,<sup>31</sup> stated that the formation of a child's personality begins with the role of parents in the family, in the Islamic perspective, children's education is a process of educating, nurturing, and training physically and spiritually parents with their children based on sound values and commend. In the digital age, parents and their children may use many parenting patterns to preserve their connection, including complete responsibility, intimacy, clear parenting objectives, always speaking carefully, teaching religion, preparing children for puberty, and preparing themselves. Children's mindset in the digital era.

According to Safitri,<sup>32</sup> this study aims to discover the role of parents in shaping children's personalities in the millennial era. Parents have not fully implemented their role as parents, according to the study's findings. This is due to time constraints and busyness on the part of parents and a lack of insight and experience on the part of parents, causing them to be less able to control, supervise, and control all activities and activities that children engage in daily. The Ikeuchi et al.,<sup>33</sup> focuses on the Baitul Muttaqin Islamic Youth Family Organization in the Demak Regency's da'wah tactics for millennial youth. This study was inspired by millennial adolescents who are particularly susceptible to the effects of globalization and technological advancement. The research findings indicate that Karisma's Da'wah department uses technology advancements by forming Whatsapp groups, social media profiles, and khutbah training.

Next, is Afifi,<sup>34</sup> finding that the role of women in raising children has existed for a long time in every era. However, entering this millennium era, men are present and directly touch their children through daily activities ranging from feeding. This phenomenon raises the question of whether there is a shift in existing values, especially in matters of religion, and how the family sketch in the millennial era works. Putra and Aslan,<sup>35</sup> the purpose of this research is to examine the role of parents in teaching children from an early Islamic age in the 4.0 era using the library study technique. According to the findings of this research, parents have an important influence in shaping their children's good character from an early age. Parents must continue to educate themselves and pray for their children.

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<sup>31</sup> Nurlina Nurlina, "Peran Orang Tua dalam Pembentukan Kepribadian Anak di Era Digital," *AN-NISA: Jurnal Studi Gender dan Anak* 12, no. 1 (2019): 549–59.

<sup>32</sup> Enilia Safitri, "PERAN ORANGTUA DALAM PEMBENTUKAN KEPERIBADIAN ANAK DI ERA MILENIAL (STUDI KASUS DI DESA TALANG TINGGI KECAMATAN SELUMA BARAT KABUPATEN SELUMA)" (PhD Thesis, IAIN BENGKULU, 2019).

<sup>33</sup> Ken Ikeuchi dkk., "Collided ribosomes form a unique structural interface to induce Hel2-driven quality control pathways," *The EMBO journal* 38, no. 5 (2019): e100276.

<sup>34</sup> Abdul Aziz Afifi, "Sketsa pendidikan keluarga di era milenial: kajian buku Dunia Kali karya Puthut Ea dalam perspektif pendidikan Islam" (PhD Thesis, UIN Walisongo, 2019).

<sup>35</sup> Purniadi Putra dan Aslan, "PENGEMBANGAN BAHAN AJAR BERBASIS IMT'AQ DAN IPTEK DI ERA REVOLUSI INDUSTRI 4.0 PADA MATA PELAJARAN SAINS MADRASAH IBTIDAIYAH," *Ta'Limuna: Jurnal Pendidikan Islam* 9, no. 1 (30 Maret 2020): 1–15, <https://doi.org/10.32478/talimuna.v9i1.345>.

Similarly, Ariyanti,<sup>36</sup> researched the perspectives, methods, and barriers of millennial parents in strengthening the knowledge of the five daily prayers for their children. The obstacles include the inability of parents to supervise their children for 24 hours and delays in praying. The habit of praying five times a day should be inculcated from an early age. Meanwhile, Khamim,<sup>37</sup> study on religious education is the basis of behavior for individuals because religion is related to the beliefs held by these individuals. The environment easily influences human behavior in the millennial era. Children's abilities regarding education in millennial families are emphasized on discipline in carrying out obligatory prayers, fasting, and good morals.

In line with the idea above, the family has a vital role in shaping the character of the younger generation.<sup>38</sup> The younger generation with unstable personalities likes to imitate and seek new experiences. Overcome these threats, challenges, and obstacles; the younger generation must have a strong spirit of National Resilience. Build the foundation of resilience; resilience-building must start from the family towards the hope of the nation. Likewise, Suri,<sup>39</sup> who examines the role of Acehese traditional fathers, still dominates the aspect of fulfilling children's finances. The cultural shift in this modern era which also requires mothers to have a career/work outside the home has a significant impact on the role of fathers in educating children's mental and spiritual. Fathers should make Lukmanul Hakim, Ibrahim, and Rasulullah SAW role models for the spiritual aspects of children, namely: monotheism/faith, worship, and morals.

Moral degradation, pornography, cyberbullying, hoaxes, and hate speech, according to Ali and Perdana,<sup>40</sup> are dire realities that emerge throughout the fourth industrial revolution. It is essential to rebuild parental partnerships in schools for children's knowledge, competitiveness, and noble character. In the fourth industrial period, parental collaboration in schools took the form of 1) increasing information technology-based two-way communication, 2) Parent Classroom, 3) Parent Community, 4) Parental Involvement as Motivator and Inspiration, and 5) parent involvement in the classroom. Meanwhile, at the Bethel Tabernacle Church of the Getsemani Congregation in Makassar, the Install research (2018) seeks to evaluate the degree of the impact of family education on the character development of children aged 7-12 years. Every kid of outstanding character has the qualities of a life that loves God, recognizes his salvation, studies God's word, and enjoys worship.

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<sup>36</sup> Lynda Fitri Ariyanti, "STRATEGI ORANG TUA GENERASI MILLENNIAL DALAM MENANAMKAN KESADARAN MENJALANKAN SHOLAT LIMA WAKTU" (PhD Thesis, IAIN SALATIGA, 2021).

<sup>37</sup> Verma dan Bhattacharyya, "Perceived strategic value-based adoption of Big Data Analytics in emerging economy."

<sup>38</sup> Athiyah Warada, Mardiana Mardiana, dan Ika Aryastuti Hasanah, "Urgensi Peran Keluarga Terhadap Pembinaan Karakter Generasi Muda Sebagai Pilar Ketahanan Nasional," *Madrasatuna* 1, no. 1 (2020): 19–26.

<sup>39</sup> Murnia Suri, "PERAN AYAH MILLENNIAL DALAM MEMBENTUK MENTAL SPIRITUAL ANAK DI PAUD INKLUSI KASYA KOTA BANDA ACEH," *JOURNAL OF EDUCATION SCIENCE* 6, no. 2 (2021): 183–94.

<sup>40</sup> Nuraliah Ali dan Jefry Agung Perdana, "Kemitraan Orangtua: Memperkuat Eksistensi Karakter Islami di Era Revolusi Industri 4.0," *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)* 3, no. 1 (2020): 21–42.



Finally, we looked at Husna,<sup>41</sup> research and discovered that Indonesia, especially Aceh, had entered the millennial age, necessitating strategies and policies to create a *sakinah* family, *mawaddah wa rahmah*. Islam, which is likewise blessed by Allah SWT, controls and provides rules for creating a peaceful family. To apply the comprehensive Islamic family idea to all levels of society, the government and all parties must develop a plan to promote communities and families.

We can be sure that our findings have answered the question of this study who wanted to gain an in-depth understanding of the review of several publications on the education of pious families and children. What makes this finding interesting is that several journals with their findings that the role and dedication of parents are the most effective approach in encouraging Muslim children to become a pious generation even though they are no longer living in a natural era, namely the era of their parents. Bunge,<sup>42</sup> also acknowledged a similar study, in which he said that from the Christian perspective, it is also similar that the family is still the most critical place in educating children to become a generation that believes in God.

Our findings also confirm that although both parents play a vital role, the mother figure is also highly perceived and has been shown to have a considerable influence compared to other figures such as other family members such as fathers. The role of the mother in the family is enormous. Because he can protect, educate, and teach various things to his children. Mothers can also be someone who bridges family communication, for example, communication between father and son. Levin and Currie,<sup>43</sup> answered this, which notes that in the family structure, the role of mother-daughter is vigilant in terms of communication, compared to father-daughter communication, in adolescent communication satisfaction. This is a cross-sectional analysis of the role of parents in the family.

The strength of our findings is that we examine data whose validity has already been recognized because we did a data search on journals that had an excellent high impact. So that this finding data is appropriate in the context of the study of educational science, especially the preparation of millennial children towards children who remain civilized and believe in God, some of the publications of love that we have studied are the latest data from the 2010 and 2021 editions. This indicates that the data are very new and contextual with the current education of Muslim and millennial Indonesian children. Similar evidence is also studied by Zakarison,<sup>44</sup> who explores Islam in the advanced era of America, a millennial era of Muslims who continues to have an identity in the present era of the United States.

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<sup>41</sup> Cut Asmaul Husna, "TANTANGAN DAN KONSEP KELUARGA SAKINAH MAWADDAH WA RAHMAH DI ERA MILLENNIAL DITINJAU DARI PERSPEKTIF HUKUM KELUARGA (STUDI KASUS PROVINSI ACEH)," *Ius Civile: Refleksi Penegakan Hukum dan Keadilan* 3, no. 2 (2019).

<sup>42</sup> Marcia J. Bunge, "Biblical and theological perspectives on children, parents, and 'best practices' for faith formation: Resources for child, youth, and family ministry today," *Dialog* 47, no. 4 (2008): 348–60.

<sup>43</sup> Kate A. Levin dan Candace Currie, "Family structure, mother-child communication, father-child communication, and adolescent life satisfaction: A cross-sectional multilevel analysis," *Health Education*, 2010.

<sup>44</sup> Hassan Abuhassna dkk., "Development of a new model on utilizing online learning platforms to improve students' academic achievements and satisfaction," *International Journal of Educational Technology in Higher Education* 17, no. 1 (2020): 1–23.

## CONCLUSION

Thus, a series of studies with the main aim is to get a firm understanding of how the role of the family in encouraging millennial children to continue to be pious children. From several publication topics that we studied, we found various perspectives, but they concluded that the role of the family is a real thing in educating children to remain godly even though they now have to live in an advanced technology era. The most prominent war is mothers who instinctively are more successful in encouraging their children to increase their faith in God. Finally, this finding will be an excellent insight to promo another study in the future about preparing kids Muslim to become a perfect faith in millennial days.

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