

INTEGRATION OF CHILD-RAISING VALUES IN ISLAM AND THE PHILOSOPHICAL THOUGHT OF STOICISTS

Zulkarnain Putra Laksmana¹, Thoat Setiawan², Isa Ansori³,
Mohammad Ikhwanuddin⁴, Dian Berkah⁵

^{1, 2, 4, 5} Universitas Muhammadiyah Surabaya

³ Universitas Islam Negeri Sunan Ampel Surabaya

¹ zulkarnain.putra.laksmana.-2021@fai.um-surabaya.ac.id, ² thoatsetiawan@um-surabaya.ac.id, ³ i.anshori@uinsa.ac.id, ⁴ mohammadikhwanuddin@fai.um-surabaya.ac.id,
⁵ dianberkah@umsurabaya.ac.id

Abstract

This article examines the integration of Islamic parenting values with the principles of Stoic philosophy, particularly within the framework of developing strong, religious, and rational character in children. Islam, through the concept of hadhanah, emphasizes the importance of parents' role in caring for and educating children by balancing physical, emotional, spiritual, social, and intellectual aspects. On the other hand, Stoicism emphasizes the principles of self-control, wisdom, courage, and justice as moral foundations for facing life. This research uses a qualitative approach based on literature, reviewing various Islamic and Stoic philosophical literature, and analyzing relevant verses from the Quran. The results show that these two value systems have strong convergence in aspects of character education, instilling virtue, and developing emotional resilience in children. Islam emphasizes the importance of role models, advice, habituation, and supervision in educating children, while Stoicism strengthens the mental aspect through emotional control and a focus on controllable matters. The integration of the two offers a parenting approach that is relevant to the challenges of the times, both in the ever-changing digital and social contexts.

Keywords: Parenting, Hadhanah, Advice, Stoicism, Core Philosophy, Character Education.

Abstrak

Artikel ini mengkaji integrasi nilai-nilai pengasuhan dalam Islam dengan prinsip-prinsip filsafat Stoikisme, khususnya dalam kerangka pembentukan karakter anak yang kuat, religius, dan rasional. Islam, melalui konsep hadhanah, menekankan pentingnya peran orang tua dalam merawat dan mendidik anak dengan menyeimbangkan aspek fisik, emosional, spiritual, sosial, dan intelektual. Di sisi lain, Stoikisme mengedepankan prinsip pengendalian diri, kebijaksanaan, keberanian, dan keadilan sebagai fondasi moral dalam menghadapi kehidupan. Penelitian ini menggunakan pendekatan kualitatif berbasis studi pustaka, dengan menelaah berbagai literatur Islam dan filsafat Stoisisme, serta menganalisis ayat-ayat Al-Qur'an yang relevan. Hasil penelitian menunjukkan bahwa kedua sistem nilai ini memiliki titik temu yang kuat dalam aspek pendidikan karakter, penanaman nilai kebajikan, serta pengembangan ketahanan emosional pada anak. Islam menekankan pentingnya keteladanan, nasihat, pembiasaan, dan pengawasan dalam mendidik anak, sementara Stoikisme memperkuat aspek mental melalui pengendalian emosi dan fokus pada hal-hal yang dapat dikendalikan. Integrasi keduanya menawarkan pendekatan pengasuhan yang relevan dengan tantangan zaman, baik dalam konteks digital maupun sosial yang terus berubah.

Kata Kunci: Pengasuhan Anak, Hadhanah, Nasihat, Stoisisme, Filsafat Teras, Pendidikan Karakter.



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INTRODUCTION

In today's modern era, social dynamics influenced by globalization and technological advances have created significant changes in the structure and function of the family. Patterns of interaction between parents and children have undergone drastic shifts due to increasing economic pressures, the dominance of digital media, and the decline in the intensity of direct communication within the family. This condition has resulted in an increase in cases of deviant behavior among children and adolescents, such as delinquency, gadget addiction, and identity crises. Furthermore, another phenomenon that has emerged is the decline in emotional closeness between parents and children, which has an impact on the weak formation of character and self-control in children. Childcare is a fundamental aspect in the development of individuals and society. In Islam, childcare, or *hadhanah*, is a mandate given by Allah SWT to parents to shape a pious and noble generation. On the other hand, Stoic philosophy, especially its modern practice, is known as "Teras," which comes from the Greek word "stoa," meaning terrace. Stoic philosophers, such as Zeno of Citium, taught their teachings on terraces decorated with paintings, creating an environment that supports discussion and reflection.¹ offers an approach that emphasizes self-awareness, emotional control, and living in harmony with reason. This article attempts to examine these two approaches comparatively to find common ground and their contribution to ideal parenting patterns. In Islam, the concept of parenting is known as *hadhanah*, which etymologically means caring for, nurturing, and educating children so they grow in the best possible condition, both physically, psychologically, and spiritually.²

Islam places great emphasis on child rearing, placing parents, especially mothers, as the primary stakeholders in the process. Meanwhile, Stoicism is a philosophical school originating in ancient Greece and popularized by figures such as Zeno, Seneca, Epictetus, and Marcus Aurelius. Over time, Stoicism has undergone renewal through the modern movement. known as Teras, a practical philosophy platform that aims to apply Stoic principles in everyday life.³

In the context of parenting, Stoicism teaches the importance of being a wise, calm, and rational role model. Ideal parents are those who are able to manage their emotions, act with virtue, and demonstrate a balanced and rational attitude toward life (*logos*). The relevance of Islamic and Stoic approaches to parenting is interesting to examine because both offer noble values in

¹ Maulida Ilhami Zuhurful Ilmi and Ganjar Eka Subakti, "Islam Dan Filsafat Stoisme: Kajian Buku Filosofi Teras Karya Henry Manampiring," *Cakrawala: Jurnal Studi Islam* 18, no. 1 (2023): 39–48, <https://doi.org/10.31603/cakrawala.8399>.

² Tryana Pipit Mulyah, Dyah Aminatun, Sukma Septian Nasution, Tommy Hastomo, Setiana Sri Wahyuni Sitepu, "Pengertian Hadhanah," *Journal GEEJ* 7, no. 2 (2020)

³ Lucius Annaeus Seneca, "Sebuah Seni Tentang Kebahagiaan, Kebaikan, Kemarahan, Dan Pengampunan," *Book*, 2022, 8.

developing moral, resilient, and wise individuals.⁴ Amidst the challenges of the modern era, full of disruption and uncertainty, integrating spiritual-religious and rational-philosophical values into parenting patterns can be a holistic alternative solution. In accordance with Article 106 of the Compilation of Islamic Law (KHI), parents are responsible for managing and caring for the assets of children who are still minors or under guardianship, as well as bearing the consequences of losses arising from negligence or errors in implementation.⁵ The provision of hadhanah aims to protect the lives of children, as well as support their physical growth, intellectual development and spiritual development.

Therefore, the right to hadhanah automatically forfeits anyone who fails to achieve this goal. Because children are the responsibility of both parents. Even if their parents are separated, children still have the right to receive from both parents.⁶ The legal basis for the hadhanah of the ulama stipulates that caring for children is an obligation, the same as the obligation to care for them during marriage. The legal basis for Allah SWT's command to provide support for children and wives is contained in his words in the Qur'an which reads: The father's obligation is to provide support and clothing for his children and wife. (QS. Al-Baqarah: 233).

Article 47 paragraph 1 of the Marriage Law explains that the authority of one or both parents can be revoked through a request from the other parent, family, children in the direct ascending line, adult siblings, or authorized officials through a court decision. Even if custody is taken, parents still have obligations towards the child. However, parents remain responsible for providing for the child's care, in accordance with Article 2 concerning child care.⁷ This study aims to explore parenting methods for children today, particularly in the context of urban households. The main issues raised include how parents' roles and approaches in child education have transformed due to the impact of globalization, the combination of technological advances, and increasingly complex socioeconomic changes. The importance of this research lies in the increasing number of cases of deviant behavior among children and the decreasing emotional bond between parents and children, which indicates challenges in implementing effective parenting methods. Therefore, an in-depth analysis of the types of parenting used and their implications for child development is crucial. The results of this study are expected to provide insight to parents, educators, and related parties regarding parenting strategies that are appropriate

⁴ Alvary Exan Rerung, Rosinta Sekke Sewanglangi', and Sandi Alang Patanduk, "Membangun Self-Love Pada Anak Usia Remaja Menggunakan Teori Filsafat Stoikisme Marcus Aurelius," *Masokan: Ilmu Sosial Dan Pendidikan* 2, no. 2 (2022): 105–15, <https://doi.org/10.34307/misp.v2i2.55>.

⁵ Perpustakaan Nasional RI, *Himpunan Peraturan Perundang-Undangan Yang Berkaitan Dengan Kompilasi Hukum Islam Serta Pengertian Dalam Pembahasannya, Mahkamah Agung RI*, 2011.

⁶ Achmad Muhajir, "Hadhanah Dalam Islam (Hak Pengasuhan Anak Dalam Sektor Pendidikan Rumah)," *SAP (Susunan Artikel Pendidikan)* 2, no. 2 (2020): 165–73, <https://doi.org/10.30998/sap.v2i2.2089>.

⁷ Tomy Michael, "Alienasi Dalam Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan," *Mimbar Keadilan*, 2017, 229, <https://doi.org/10.30996/mk.v0i0.2195>.

to the demands of today's children. Furthermore, the findings of this study are planned to serve as a reference in the development of family counseling programs and child education policies. Specifically, the objectives of this study are to identify prevalent types of parenting patterns, examine their impact on child behavior, and explain the elements that influence the implementation of parenting patterns in the context of modern families. In today's era of technological advancement and rapid globalization, parents are required to be more careful in raising their children. Mistakes in implementing parenting styles can negatively impact a child's development. Therefore, Islamic values should be the primary foundation for education and character development. Efforts to Islamize Western parenting theories are highly feasible. By combining elements from It is hoped that both East and West will foster parenting styles that not only prioritize discipline but are also imbued with noble religious values. However, the main challenge today lies not only in formulating the concept of character or parenting in Islam, but also in designing a character concept that is applicable, transformative, and measurable. This way, we can establish a standard against which to assess the quality of an individual's character.⁸

Self-Control In Stoicism, self-control or temperance is the ability to control lust and emotions, so that humans are not controlled by excessive desires. This teaching reminds us that inner peace can only be achieved by controlling reactions to external things. Epictetus, a Stoic philosopher, said, "Man is not hampered by things that happen, but by his view of them. In Islam, the concept of self-control is in line with the teachings of patience and tawakkul (surrender to Allah). conveyed in the letter Al-Baqarah verse 183: "O you who believe! Fasting is prescribed for you as it was prescribed for those before you that you may become pious."

Fasting in Islam is not only a physical act of worship but also a spiritual practice to achieve self-control. Muslims are taught to limit food, drink, and various prohibited things, while also being mindful of their words and actions so as not to violate their fast. Imam Al-Ghazali explained that fasting is a means of controlling passions and subduing worldly desires, thus making the heart more receptive to divine wisdom and light. This closely resembles the Stoic principle of self-discipline.

Stoicism teaches that courage is the ability to face suffering, fear, and uncertainty with equanimity. For a Stoic, courage is not only about resisting physical danger, but also the ability to face life's difficulties without complaint. Marcus Aurelius wrote in *Meditations*, "The quality of your life is determined largely by "How do you think?" In Islam, courage is not just about physical strength, but also about steadfastness of faith. The courage to be patient in the midst of trials is one form of courage praised in Islam. In the Quran, Allah says in Surah Al-Baqarah,

⁸ Teguh Fachmi et al., "Pola Asuh Islami: Antara Transformasi Nilai-Nilai Theologis dan Internalisasi Karakter Mahmudah," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 8, no. 2 (2021): 423–32, <https://jurnal.uinbanten.ac.id/index.php/geneologi/article/view/5340>.

verse 286: "Allah does not burden a person beyond his capacity.

This verse emphasizes that every trial faced by humans has been measured by God and can be overcome with patience and courage. Ibn Taymiyyah emphasized that true courage is the determination to remain on the right path despite facing difficult challenges. This courage includes resisting lust, the temptations of Satan, and all forms of influence that distance humans from God.

Wisdom or wisdom is one of the qualities that is highly praised. The Qur'an states in Surah Al-Baqarah verse 269: "Allah grants wisdom to whom He wills, and whoever is given wisdom has indeed been given abundant bounty. Wisdom enables a person to make the right decisions, especially in difficult situations. In Islam, wisdom is often associated with the ability to distinguish between what is lawful and what is unlawful, and to act in accordance with God's guidance. Imam Al-Ghazali stated that wisdom is one of the qualities that a Muslim must have who wants to achieve a blessed life in this world and the hereafter. Justice is also a universal value in Islam and Stoicism. Stoicism teaches that every individual has an obligation to treat others fairly, while Islam emphasizes justice as a guideline that must be upheld in all aspects of life, both in court and in social relationships. Allah says in Surah an-Nisa verse 58 "Indeed, Allah commands you to give trusts to those who are entitled to them, and when you judge between people, you should judge with justice. This principle emphasizes that justice is not just about giving someone's rights, but also being honest and objective in assessing and making decisions.⁹

Stoicism philosophy has two main goals, namely creating a peaceful life through controlling negative emotions and honing the four virtues. According to stoicism, the ability to control all negative emotions is the key to achieving a peaceful life. In addition, peace in life can only be achieved by focusing on things that we can control. There are four main virtues that need to be honed according to Stoicism, namely wisdom which is defined as the ability to make the best decisions in various situations, justice which means being able to treat others honestly and fairly, courage which is the courage to stick to principles and do the right actions, and temperance which is the ability to discipline oneself in controlling all emotions and desires.¹⁰ The consequence of simultaneously implementing these two main goals is the creation of a peaceful life and a strong soul. Stoicism is closely related to the values of everyday life, which has made it popular again in the 21st century. Another interpretation of living in harmony with nature in humans is realizing the nature of humans as social beings. Humans as social beings live and are part of a community group. Therefore, humans should not live in isolation. It is important to note

⁹ Ilmi and Subakti, "Islam Dan Filsafat Stoisisme: Kajian Buku Filosofi Teras Karya Henry Manampiring."

¹⁰ Taufik Rahman, Lola Pertiwi, and Ariyandi Batubara, "Hakikat Kebahagiaan Hidup: Konsensus Antara Al- Qur'an Dan Filsafat Stoikisme," *Jurnal Riset Agama* 2, no. 3 (2022): 151–65, <https://doi.org/10.15575/jra.v2i3.19326>.

that in carrying out their role as social beings, humans must also continue to use their reason because reason is the key to good relationships with others. In social life, what is meant by kindness is a good act that we receive from others, especially from strangers, which is voluntary, not obligatory, and can be rejected without causing guilt or negative judgment. In a social context, duties are the responsibilities of children and wives towards the family, while obligations are more of a moral burden for relatives and close relations. There are a number of actions that are not strictly regulated by law, are not obligatory or prohibited, and it is in this space that Acts of service are valueless. A servant should not be thanked for simply performing a normal duty, but it is only right to be punished for failing to do so. Conversely, only when someone goes above and beyond their duties should they be thanked.¹¹ For goodness consists in good intentions, good intentions will always be good: for if they are not accompanied by rules and wisdom, those actions, which we call good deeds, are only acts of passion, or chance, and often, of the greatest harm.¹² Someone acted against me accidentally, another unconsciously, or under duress: but I consider none of these three cases to be obligatory. Of course, many things can make people emotional, disappointed, and have other negative emotions. However, by continuing to use reason, it is hoped that people can manage these negative emotions so that they do not have a negative impact on their personal and social lives. The concept of living in harmony with nature in Stoic philosophy and Sunnatullah in Islam have similarities in that humans must live according to their identity. To socialize with their environment, humans must move. Movement here can be interpreted as physical or non-physical movement, such as improving the quality of life to adapt to environmental conditions. Humans, as rational beings, must also use their reason in both personal and social life. Humans should also always strive to increase general and religious knowledge to have a broad perspective on life and can become better individuals over time.

RESEARCH METHODS

This study utilized library research. Information was gathered from various sources, such as books and academic articles, which were accumulated and analyzed in relation to parenting patterns and core philosophies. An analysis of verses from the Quran was also conducted to deepen the discussion on parenting patterns Islamic. The qualitative approach was conducted through descriptive and argumentative analysis. The data collection method applied in this literature study was to seek information related to things or variables in the form of documents, books, reports, articles, journals, and others. The research tools used by the researcher were a checklist of research material classification based on the study focus, a writing scheme or map,

¹¹ Lucius Annaeus Seneca, "Sebuah Seni Tentang Kebahagiaan, Kebaikan, Kemarahan, dan Pengampunan."

¹² Lucius Annaeus Seneca.

and a research note format. The content analysis method was the data analysis technique applied in this literature study.

RESULTS AND DISCUSSION

The concept of childcare in Islam does not explicitly outline the best parenting style, but rather emphasizes the actions each parent should take, all of which depend on the child's situation and circumstances. Every action taken by parents undoubtedly impacts the child's character development, particularly during the modeling stage (imitating attitudes and behaviors in their environment). Parental influence can encompass five dimensions of a child's potential: physical, emotional, cognitive, social, and spiritual. These five aspects need to be developed by parents to raise pious children.

In the context of Islamic culture in Indonesia, the way parents educate their children influences their socialization within various family structures based on Islamic cultural values. The concept of Islamic parenting emphasizes the practice of parenting rather than the parenting style within the family, which focuses more on the child's education.

Exemplary Parenting Style

The concept of role models in education is crucial and can influence the learning process, particularly in developing a child's moral, spiritual, and social ethos. Children imitate the behavior of those around them in their daily lives, which shapes their character. Parents, as role models for their children, should set positive examples for them, as good role models are essential in education. Role models are the most important means of educating both children and adults. With greater influence derived from things, which is practical rather than theoretical, and the most important thing is that practice and theory must be integrated and mutually supportive.

As Allah Ta'ala says in the Qur'an, Surah al-Ahzab;21

Meaning: Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the mercy of) Allah and the Last Day and remembers Allah much. Human needs stem from the inherent tendency to imitate. If parents consistently provide good things for their children, they will inevitably imitate and do what they do.

Advice-Based Parenting

Advice-oriented parenting encompasses several aspects, including engaging invitations, storytelling methods enriched with parables that convey lessons and advice, and bequests and suggestions. Guidance is provided through questions containing criticism, direction, and arguments or logic. The Quran and its verses make giving advice a foundation for preaching,

pointing to goodness for individuals and guidance for all humanity.

There are three appropriate moments to give advice to children that the Prophet SAW taught his people in educating them, namely:

1. Time during the trip
2. Meal time
3. When a child is sick

As a parent, giving advice needs to be done wisely and must not be careless. Carelessness referred to here is the inability to provide advice in a wise, fair and proportional manner. If the child has been given wise explanations and suggestions by the parents.

Parenting with Attention or Supervision

Includes attention to social education, especially practices in learning, spiritual and moral education and educational concepts.

Based on the values of rewards and punishments for a child. The concept of giving rewards is almost the same as giving praise. The difference is that praise is given for positive behavior, while rewards are intended to encourage positive behavior.

As Allah Ta'ala says in the Qur'an surah Luqman verse 13, namely:
Meaning: "And (remember) when Luqman said to his son, when he was giving him a lesson, "O my son, do not associate partners with Allah, indeed to associate partners with (Allah) is truly great injustice."

Education with Customs

Issues already established in Islamic law, such as the innate nature of monotheism, upright religion, and faith in God, will not emerge without proper and proper education. The role of habituation, teaching, and education in child development will reveal pure monotheism and the virtues of morality. Habituation means making children accustomed to certain attitudes or actions. Habituation can instill the attitudes and actions we desire, as a result of the repetition of these attitudes or actions.¹³ All actions or behavior of children are initiated from the habits ingrained in a family such as the habits of eating, drinking, dressing and how they relate to other people, all of which are formed in the early stages or processes of child development in the family. One basic principle in Stoicism is that humans should live in harmony with nature. In this sense, "nature" refers to the most basic human nature, namely as a creature gifted with reason, logic, and reason. This is what distinguishes humans from animals. Living in accordance with human nature means

¹³ Piaud Stit, Diniyyah Puteri, and Rahmah El, "Konsep Pola Asuh Orang Tua Perspektif Pendidikan Islam," *Jurnal Sosial Humaniora Sigli* 3, no. 2 (2023): 427–41.

using the ability to reason optimally to live a life full of virtue. In addition, Stoicism also emphasizes Humans are naturally social creatures who cannot live apart from their communities. Therefore, living a good life requires humans to be in harmony with the social order and the universe as a whole. Dissonance or rejection of natural law is a source of suffering. Living in harmony with nature means utilizing common sense to the fullest, as that is the hallmark of humans as rational beings. In the view of the Teras Philosophy, everything in nature is interconnected, including the events in our lives. Rejecting or escaping from the reality that has already occurred is considered a form of disharmony with nature. The teaching of the dichotomy of control in Stoicism states that true happiness can only be obtained from things within our control. This means that peace and happiness must come from within ourselves, not from external factors that we cannot control. For the Stoic philosophers, relying on things beyond our control as a source of happiness is wrong. Things such as the treatment and opinions of others, social status, popularity, and wealth are all beyond human control and should not be used as a measure of happiness or the meaning of life. In life, there are two types of things we can control and those we cannot. A wise person is one who can distinguish between the two in every aspect of life. Examples of things beyond our control include wealth, reputation, health, and public opinion. Meanwhile, things within our control include personal thoughts, attitudes, perceptions, and actions. Although we can strive to achieve wealth, health, beauty, or fame, these things cannot be guaranteed because they can be lost at any time. Therefore, they are included in aspects beyond our control. Judging a person's quality of life should be based solely on things that can be controlled. Understanding the dichotomy of control does not mean resigning ourselves to fate, but rather demonstrates wisdom in facing life. William Irvine added the concept of the trichotomy of control, namely a third category of things that are "partially controllable," such as study, work, or business. In this case, we are directed.

To focus on internal goals that we can control, while remaining prepared to accept outcomes that we cannot fully control. We also need to be wary of the dominance of other people's opinions over our lives. Anything beyond human control is considered indifferent or neutral, meaning it is not directly affected by the good or bad values of a person's life. Of these indifferent things, some are more desirable (preferred) and others are less desirable (unpreferred). However, true wisdom lies in learning not to desire too much things that are beyond our control.¹⁴

Parental Responsibilities: In Islam, parents have a great responsibility to educate their children in religious teachings. They must teach moral values, ethics, and religious obligations such as prayer and reading the Quran. Balance of Love and Discipline: Parenting in Islam emphasizes the

¹⁴ Ayu Miranda Limbong and Masduki Asbari, "Filosofi Teras: Filsafat Revolusi Mental Manusia Modern," *Literaksi: Jurnal Manajemen Pendidikan* 02, no. 02 (2024): 25–32.

balance between love and discipline. Children need to feel loved and appreciated, but also need to understand the importance of rules and boundaries. Prayer and Religious Education: Parents are encouraged to always pray for their children and provide a good religious education from an early age. Meanwhile, parenting in Stoicism also has the following: Self-Control and Wisdom: Parents who adhere to Stoicism strive to model self-control and wisdom to their children. They teach children to remain calm and think rationally in dealing with situations. Emotional Resilience: Children are taught to develop emotional resilience and courage in facing challenges. They are given the understanding that not everything can be controlled, and it is important to focus on the things they can change. Courage and Calmness: Parents instill courage and calmness as core values. Children are encouraged to see difficulties as opportunities to learn and grow.¹⁵ The digital era brings with it various opportunities as well as challenges for parents in shaping children's character from an early age. On the one hand, technological advances can be an effective and enjoyable tool to support children's learning and development. However, on the other hand, children are also at risk of exposure to inappropriate content and the negative influences of the internet and digital devices. Therefore, it is crucial for parents to have the right approach and strategy to support their children in today's digital world.

Here are some strategies that parents can use to shape character in the digital era:

1. Parents play a crucial role in instilling moral and character values such as honesty, fairness, responsibility, respect, and compassion in children from an early age. This can be achieved through exemplary stories, providing concrete examples from everyday life, and showing appreciation for good behavior.
2. Building Open and Effective Communication

Parents need to establish open and effective communication with their children. Parents should listen carefully and understand what their children are feeling and thinking. This will help children feel comfortable and confident communicating with their parents, making it easier to guide and guide them in developing good character.

3. Providing Guidance and Supervision

Parents need to provide guidance and supervision to their children when using the internet and gadgets. Parents should ensure that children only access age-appropriate content and monitor their online interactions. Parents can use parental control apps to help them monitor their children's internet and gadget use.

¹⁵ Demsy Wattimena and Muhammad Asrul Pattimahu, "Strategi Pengendalian Diri Dalam Menghadapi Perubahan Suasana Hati Pada Anak Usia Dini," *Binus University* 1, no. 2 (2021): 88–92, <https://graduate.binus.ac.id/2021/02/26/4-pendekatan-dalam-komunikasi-yang-penting-diterapkan/>.

4. Creating a Conducive Environment

Parents need to create a safe, comfortable and nurturing environment. A conducive environment for children to grow and develop. An environment full of love, discipline, and respect for moral values will help children develop good character. Parents can provide a variety of educational and creative play activities for children.

5. Becoming a Good Role Model

Parents need to be good role models for their children regarding internet and gadget use. Parents need to show their children how to use the internet and gadgets responsibly. Parents need to show their children that they also have time for activities other than using the internet and gadgets.

6. Understanding the Positive and Negative Impacts of Digital Technology

Parents need to understand the positive and negative impacts of digital technology on child development. This will help them determine appropriate strategies for supporting their children when using the internet and gadgets.

7. Teaching About Online Privacy and Security

Parents need to teach their children about online privacy and safety so they can protect themselves from online dangers. This will help children maintain their privacy and information and avoid online dangers such as cyberbullying and online fraud. Character development in early childhood in the digital age is a shared responsibility between parents, schools, and the community. By working together and synergizing, we can help children grow and develop into individuals with noble character and who are beneficial to the nation and state.¹⁶ To ensure that children remain safe in cyberspace, parents also need to build effective and good communication patterns in an honest and open manner so that parents can discuss and interact in the internet world. Emphasizes the importance of being polite and maintaining etiquette when communicating online. Children also need to be encouraged to share any negative behavior they may encounter online with trusted adults, such as parents or teachers. This way, children will feel supported and understood, while also learning how to deal with problems wisely. Parents can also utilize various protection features to provide additional security. Children's devices should be equipped with up-to-date antivirus software and relevant and appropriate privacy settings. Parental control features and safe search can help limit children's access to inappropriate content. Parental guidance is also crucial. By accompanying children, parents can provide direct guidance and model good behavior in

¹⁶ Rika Widianita, "Pentingnya Peran Orang Tua Dalam Pembentukan Karakter Anak Usia Dini Di Era Digital," *At-Tawassuth: Jurnal Ekonomi Islam* VIII, no. 1 (2023): 1–19.

the digital world. This guidance helps children recognize age-appropriate content and avoid inaccurate or misleading information. The presence and guidance of parents also allows children to feel safer and more confident when exploring the internet.¹⁷ In this view, digital parenting is defined as a response to adjustments made by parents to maintain family harmony and stability amidst social changes caused by the advancement of digital transformation. Parents must also acquire and understand digital technology to interact with their children, protect them from various risks associated with technology use, and ensure that the use of such technology is in line with their values.¹⁸

CONCLUSION

The concept of childcare in Islam does not specifically establish one parenting style as the most ideal, but rather emphasizes parenting principles that should be applied based on the child's condition and needs. Islam focuses more on parenting practices that encompass parental responsibility in guiding and shaping the child's personality as a whole. During a child's development, particularly during the modeling phase, every parental behavior has a significant impact on the formation of the child's character. This influence is evident in the five main aspects of potential that children need to develop: physical, emotional, intellectual, social, and spiritual. These aspects need to be developed in a balanced manner to shape pious and righteous children. In the context of Islamic culture in Indonesia, parenting practices are also strongly influenced by local cultural values integrated with Islamic teachings, thus shaping child socialization patterns within diverse family structures while remaining grounded in Islamic values. Thus, Islamic parenting emphasizes character education and moral development through role models and an adaptive approach to child development.

SUGGESTION and RECOMMENDATIONS

To support parents' role in implementing Islamic parenting, specialized training or education provided by educational institutions or religious communities is needed. These programs should integrate Islamic principles with the local cultural context. Furthermore, collaboration between families and Islamic educational institutions must be strengthened so that home care and school education can run in tandem and support each other. Further research on Islamic parenting styles appropriate to the Indonesian context is also crucial to provide valid and applicable references. In developing Islamic family policies. Amidst the challenges of the modern

¹⁷ Citra Dwi Palenti et al., "Jacom : Journal of Community Empowerment Digital Parenting: Parenting Strategies In The Digital" 3, no. 1 (2025): 19–30.

¹⁸ I Dewa Ayu Chandra Utitha Hudiana, "Pola Pengasuhan Digital Parenting Dalam Masyarakat Globalisasi: Perspektif Teori Perubahan Sosial," *Harmony: Jurnal Pembelajaran IPS Dan PKN* 8, no. 2 (2023): 131–35, <http://journal.unnes.ac.id/sju/index.php/harmony>.

era, filled with the influence of media and global lifestyles, parents also need practical guidance to maintain a balance between traditional Islamic values and the dynamics of modern life, so that children continue to grow into individuals who are Islamic, strong, and relevant to current developments.

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