Fitrah-Based Parenting Education Training to Improve Parents' Knowledge of Nurturing Children's Fitrah in the Digital Age

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ABSTRACT

The objective of this study is to determine the level of effectiveness of Fitrah-based parenting education in improving parents' knowledge of nurturing children's fitrah- based on Qur'anic values. The study uses the quasi-experimental method and a pre and post-test design for a single group. In February of 2023, thirty parents of children who attended Nurul Islam Al Husna Community Learning Center participated in a study conducted in Cimahi City. The treatment consisted of Fitrah-based parenting education, which addressed the importance of fitrah-based parenting in the digital era, the impact of technology on children's development, as well as parenting strategies on how to nurture children's fitrah. Wilcoxon signed rank test was selected as the method for statistical analysis. The result revealed that there are significant differences between before and after training on the parents' knowledge of nurturing children's fitrah.

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1. INTRODUCTION

The responsibility of parents to educate their children is getting increasingly complex in an increasingly digital society (Bastian, Kamil, & Sardin, 2020; Keya, Rahman, Nur, & Pasa, 2020; S Nurhayati, 2021; Sri Nurhayati, 2021; Sri Nurhayati, Noor, Musa, Jabar, & Abdu, 2022; Sisbintari & Setiawati, 2021; Suharyat et al., 2023; Supartini, Riyanto, Marfu, & Nurhayati, 2020). Technology advances have a tremendous impact on daily living, including parenting and children's education. As a result, parents have to choose age-appropriate educational approaches since the negative influences of the digital world can threaten the values and principles that parents seek to inculcate in their children (Mulyati & Nurhayati, 2020; Sisbintari & Setiawati, 2021). In this technological era, educating children presents its own unique set of challenges (Bentenuto & Venuti, 2019; Hidayat & Arini, 2022; Martin, Ryan, & Brooks-Gunn, 2013; Sri Nurhayati, Qudsi, Rukanda, & Fitri, 2023; Sofyan, 2018). It is impossible to educate children in the same manner in which grandparents instructed their parents. According to the counsel of Imam Ali bin Abi Talib, we should educate children according to their time because they do not reside in our time. Parents must be aware of the fact that contemporary parenting styles must evolve (Anisa, 2022; Hallam, Han, Vu, & Hustedt, 2016; Sri W Rahmawati, 2016). The era of the Internet has arrived, and easy access to technology, combined with a lack of parental knowledge and supervision of digitalization, causes parental distress (Anwar, Priyanti, Sukowati, Mubarokah, & Yuniya, 2020; Nadhifah, Kanzunnudin, & Khamdun, 2021). Even though monitoring children's use of technology is crucial because it will affect the child's future, a fitrah-centered approach to parenting is also required (Anwar et al., 2020; Santosa, 2017). This is necessary because parents can effectively educate their children using the method prescribed by Islam for the digital age. In the end, this will prevent the child from becoming lost on the path to maturity with the development of the newest access to digital technology advancement.

Education's primary purpose in Islam is to preserve children's fitrah (Pransiska, 2016; Sholichah, 2017). Since birth, the infant has been endowed with instincts and inclinations toward goodness that are ingrained as fitrah. Education and parenting programs for parents anticipate that their children's personalities will be upright and dependable, as opposed to crooked and deviant. Education also contributes to the preservation of children's empathy. Parents must provide the best possible education for their children since they are God's mission entrusted to parents; therefore, every parent has the responsibility to nurture and educate their children appropriately (Asbari, Nurhayati, & Purwanto, 2019; Sri Nurhayati, Nugraha, & Solihah, 2021; Sri Nurhayati & Rosita, 2020; Nursa'adah, Mulyana, & Nurhayati, 2022; Sholihah & Nurhayati, 2022; Supartini et al., 2020). If parents educate their children adequately and correctly, there is no doubt that the child's Islamic fitrah will flourish, and more can be anticipated to enter paradise (Santosa, 2017). In contrast, if parents are irresponsible in carrying out Allah's command, there is no doubt that the child's Islamic fitrah will be substituted by another aqidah. Parents who comprehend how to maintain and cultivate their children's fitrah will direct, guide, nourish, and cultivate their children's nature (Pransiska, 2016; Santosa, 2017; Sholichah, 2017). The development of children's fitrah is a means of achieving the objective of Islamic education, which is to produce human beings who always grow closer to Allah SWT and find pleasure in this world and the next, particularly in this challenging digital era (Khakim & Munir, 2019; S W Rahmawati, 2015; Sri W Rahmawati, 2016; Triputra, 2020).

Pranciska (2016) argued that Fitrah refers to al-khilqah (instinct, innateness) and al-thab'ah (character and disposition) which Allah Almighty implanted in man. It is derived from the Arabic word al-fathr, which means hemisphere. This meaning gives rise to other meanings, such as creators or events. In addition, to strive for growth and development, all human nature must be educated and guided. Parental influence (representing the environment in the form of association, reading, education, etc.) can cause humans to be wicked or evil children fitrah (nature) consists of physical (physiological) and spiritual (psychological) components with varying capacities as human life's provisions (Sholichah, 2017). The nature of children includes the nature of faith, the nature of learning and reasoning, the nature of talent and leadership, the nature of development, the nature of intellectuality, the nature of sexuality, the nature of individuality and sociality, as well as the nature of the physical and sensory systems, aesthetics, and language (Santosa, 2017).

Therefore, Fitrah-based parenting education for parents in the digital age is urgent. Parents in the digital age today must comprehend the essence of fitrah as Allah's endowment of inherent qualities to every human being. By comprehending fitrah, parents can recognize their children's potential and distinctive qualities. This allows parents to provide parenting approaches that are consistent with their children's requirements and developmental stages.

Fitrah-based parenting aids parents in understanding Islamic values in how to nurture children's fitrah and incorporating them into daily life in the digital age. This training provides a comprehensive comprehension of how to protect and strengthen children's fitrah in the face of negative digital influences. Parents need the skills and strategies to effectively raise their children in the digital age. Parents need to learn how to be effective mentors in nurturing fitrah for their children and providing their children with a well-rounded education. Fitrah-based parenting training assists parents in resolving value conflicts between the digital environment and the values they intend to inculcate in their children. In the digital world, which is rife with differing viewpoints and standards, parents must have clarity regarding the values they desire to instill in their children. This training provides parents with a solid foundation for navigating these value conflicts by providing consistent, fitrah-based guidance. In conclusion, there is an urgent need for parents to comprehend the fitrah of their children, integrate Islamic values and principles in maintaining clear fitrah of the children into the digital realm, acquire practical skills for nurturing their children's fitrah in the digital era, and address value conflicts with confidence and clarity. Through this training, parents can become positive agents of change in the digital age as they raise their children. This study aims to determine the efficacy of Fitrah-based parenting training in the form of lectures, questions and answers, and discussions to increase the knowledge of early childhood parents on how to nurture children's fitrah in the digital era.

2. METHODS

This study employed a pre-experimental method and a within-group experimental design with one sample group, two measurements (pre-test and post-test), and no control group (Sugiono, 2017). In February 2023, 30 Muslim parents whose children attend Nurul Islam Al Husna Community Learning Center Cimahi City participated in this investigation and also served as an experimental sample. Their educational background varied between junior high school (SLTP), senior high school (SLTA), and postsecondary education. In

addition, respondents ranged in age from 25 to 60 years of age. They were given a pre-test to ascertain their level of knowledge before attending Fitrah Based Parenting Training. The training provided lectures, questions, and discussion methods to develop parents' ability in nurturing children's fitrah. Its materials include the Fatherhood and Motherhood Fitrah in the digital era, the influence of using technology products on the development of early childhood fitrah, as well as parenting strategies to nurture children's fitrah. A post-test is administered using the same instrument as the pre-test after the training.

3. RESULTS AND DISCUSSION
3.1. Results

Fitrah-Based Parenting Training was conducted at PKBM Nurul Islam Al Husna Cimahi City. Thirty parents of PKBM Nurul Islam Al Husna students participated in the training. From the interview results, it is found that there were 3 categories of parents' knowledge on how to nurture Children's Fitrah. 11 parents were categorized into the low, 18 parents in the medium, and only one parent in the high level, indicating that parents still had lack ability to nurture their children's fitrah. Table 1 outlines the specifics of the initial conditions for parental comprehension to nurture a child's fitrah. The low level of parental knowledge regarding how to nurture children's fitrah is a result of the local government's failure to educate parents and community members on how to build children's nature.

Table 1. initial conditions for parental comprehension to nurture a child's fitrah

Range	Frequency	%
70 – 90	1	3.3 %
50 – 69	18	60 %
30 – 49	11	36.7 %
Total	**30**	100 %

Source: empirical data

Fitrah-based parenting training had 30 participants and was divided into three stages as follows:

a. Orientation Stages. At this stage, the introduction of Fitrah-Based Parenting Training is provided. Parents are instructed on how to participate in these activities. Before entering the material session, researchers distributed training instructional modules to parents.

b. Implementation stage. This second stage is the presentation of the expert's material provided in the module. The presented material is Fitrah of Fatherhood and Motherhood, Children's Fitrah, and Methods and Materials for fostering children's Fitrah. After obtaining the material, parents had the opportunity to implement it at home with their children.

c. Evaluation Stage. At this point, parents were allowed to consult and ask questions about the difficulty of applying the material to their children at home. In addition, parents are given the chance to share their parenting experiences with other parents.

Researchers then re-administered the assessments to the parents. The results indicated that parents' understanding of how to nurture children's Fitrah increased to six parents in the high category and twenty-four parents in the medium category. While no parents fall into the low category. Table 2 displays the specifics of parents' knowledge on how to nurture a child's fitrah after completing the Fitrah-Based Parenting Training.

Table 2. Parents' knowledge on how to nurture a child's fitrah after completing the Fitrah-Based Parenting Training.

Range	F	%
70 – 90	6	20 %
50 – 69	24	80 %
30 – 49	0	0 %
Total	**30**	**100 %**

Source: empirical data

At this point, the researcher provides a test containing a statement about the significance of parental knowledge in nurturing children's fitrah. The test results were dominated by the high category, in which parents firmly agreed with positive statements and strongly disagreed with negative statements. The results demonstrated an increase in parental understanding of how to nurture children's Fitrah.

Following the implementation of the Fitrah-Based Parenting Training, the results indicated an increase in parental knowledge in nurturing the child's Fitrah, with scores rising in a range. Twenty-four parents, or approximately 80%, scored between 59 and 69 (medium category), six parents, or approximately 20%, scored between 70 and 82 (high category), and there were no parents in the low category. This is evident from the processing results of the normality test and the paired sample T-test on the pre-test and post-test research results. The normality test in SPSS employs the Kolmogorov-Sminov test formula, with Table 3 displaying the results. Table 3 demonstrates that all data are normally distributed, as all P values are greater than 0.05. The pre-test value of 0.229 is greater than 0.05, and the post-test value of 0.330 is greater than 0.05, indicating that the probability of error is greater than 5% of 100%, or 0.05.

Table 3. SPSS Output for Single Sample Kolmogorov Smirnov Test

		Pretest	**Posttest**
N		30	30
Normal Parameters[a,,b]	Mean	52.83	65.53
	Std. Deviation	6.613	6.196
Most Extreme Differences	Absolute	.190	.173
	Positive	.190	.173
	Negative	-.122	-.146
Kolmogorov-Smirnov Z		1.040	.948
Asymp. Sig. (2-tailed)		.229	.330

a. Test distribution is Normal.

Source: empirical data

Table 4. SPSS Output for Paired Samples Test

		Mean	**Std. Deviation**	**Std. Error Mean**	**95% Confidence Interval of the Difference**		**t**	**df**	**Sig. (2-tailed)**
					Lower	Upper			
Pair 1	Pre-test – Post-test	-12.700	3.466	.633	-13.994	-11.406	-20.072	29	.000

Source: empirical data

The pre-test and post-test result data (Paired Sample T test) using the SPSS application depicted in Table 4 is the next stage after testing the normality of the data. Based on the calculation above, it appears that the t-test results are paired with pre-test data and post-test data and are significant because the p-value of 0.05 (p = 0.000 0.05) indicates that HO is rejected and Ha is accepted and there is an increase in parental knowledge in growing children's fitrah with the implementation of Fitrah-based Parenting Training. This indicates that training in Fitrah-based parenting can increase parental knowledge in developing children's fitrah. The average score on the pre-test for parental knowledge on how to nurture a child's fitrah was 52.83, and the average score on the post-test was 65.83.

3.2. Discussion

Based on the findings of several previous studies, parental knowledge influences the parenting style implemented by the parents (Mujrimin, 2020; Sri W Rahmawati, 2016; Sofyan, 2018). It also has been demonstrated that parenting programs influence the emotional and behavioral development of children (Bennett, Barlow, Huband, Smailagic, & Roloff, 2013). Concerning the urgency of fitrah-based parenting in the digital era, many efforts need to be made by parents, including shifting secular knowledge and worldview into an Islamic perspective. Parents' knowledge shifted from ignorance to awareness of how the application of parenting theories based on the views of secular philosophers who view humans as having complete freedom in developing themselves as individuals and social beings that are anthropocentric (culturally oriented). This would impact the development of Tawhid since the fitrah that exists in man was created by God so that man could recognize Him as God who has dominion over all things (Pransiska, 2016). This will also affect children's holistic development. Moreover, Yip, Zelman, & Low (2019) found that enhanced belief in authoritative, autonomy, and training strategies could shift parents' attitudes toward a more positive approach to child-rearing. A positive approach in child rearing ultimately would positively develop children's fitrah.

Parents must also recognize that children are born with a variety of positive potentials (fitrah) that must be nurtured. They must appreciate the differences in children's personalities and give children the freedom to develop their beliefs based on their personalities and potential (Anisa, 2022). The responsibility of parents is to help their children develop these diverse potentials. Therefore, they must exert considerable effort to ensure that this potential develops properly and optimally. The application of Fitrah-based parenting facilitates mothers and fathers to be directly involved in the

education of their children by taking a role as their motherhood and fatherhood fitrah role in raising children together so that holistically healthy children can be developed (Santosa, 2017). Barlow also found that parenting programs have the potential to enhance the psychosocial functioning of both mothers and fathers (Bennett et al., 2013). The importance of paternal psychosocial functioning to the well-being of children, combined with numerous policy directives emphasizing the need to provide greater support for fathers, suggests that parenting programs should also be made available to fathers. This fitrah-based parenting training allowed the parents to reflect on their fatherhood and motherhood role through the material conveyed on parenthood fitrah. It expected that after the training, a father can be more involved in the child-rearing process and ultimately in nurturing children's fitrah.

In Islam, every attitude and behavior that will be formed is governed by clear rules; parents and instructors who wish to raise a holistic healthy generation must choose the proper approach, strategy, and parenting method (Gagné, Marie-Ève Clément, Paradis, & Voyer-Perron, 2023; Khakim & Munir, 2019; Sri W Rahmawati, 2016; Sholihah & Nurhayati, 2022; Ulfah, Khaeriyah, & Sakinah, 2018; Yamaoka & Bard, 2019). A method of parenting that grants children unrestricted freedom to develop solely under their own culture is incompatible with Islamic values and contradicts their fitrah. While problems in a child's development can be traced back to a parent's lack of self-efficacy and understanding about how to raise a good child (Anisa, 2022). Through the training, parents' knowledge of nurturing children's fitrah has been deepened. Parents who formerly believed that many online learning resources can be used to educate children in the same way opted instead for a method that is consistent with children's fitrah as defined by Islamic values. After receiving training, parents and guardians of children were able to describe the negative effects of excessive gadget use on a child's physical, social, and moral development on child's fitrah, as well as the positive effects of guided gadget use on cognitive, linguistic, tauhid, and creative development ultimately for child's fitrah development.

Increased parents' knowledge of nurturing children's fitrah in the training at Nurul lslam Al Husna community learning center is done through case studies, active dialogue, and critical discussion about cases of violence against children's fitrah, as well as helpful parenting tips for parents. Active participation throughout training demonstrates that parents want to improve their parenting skills, especially on how to nurture children's fitrah. This increased knowledge, later on, can shape parents' parenting self-efficacy. Since parenting self-efficacy can be shaped by success experienced by parents (direct experience), experiences of observing others, emotional states, and verbal feedback from others based on their conditions (Anisa, 2022; Eanes, 2016; Merin, 2018; Yip et al., 2019). When parents are confident in their capacity to carry out their tasks, they tend to engage in more successful parenting behaviors that influence the positive development of their children (Anisa, 2022; Barlow & Coren, 2018; Baroroh, Budiartati, & Fakhruddin, 2020; Sugiarti, Erlangga, Suhariadi, Winta, & Pribadi, 2022).

4. CONCLUSION
The Fitrah-Based Parenting Training conducted at PKBM Nurul Islam Al Husna in Cimahi City had a positive impact on parental knowledge and understanding of how to nurture children's Fitrah. Before the training, most of the parents had low to medium levels of parenting knowledge. However, after completing the training program, there was a significant increase in parental knowledge and understanding. The training program

consisted of three stages: Orientation, Implementation, and Evaluation. During the Orientation stage, parents were introduced to the training and provided with instructional modules. In the Implementation stage, expert materials on Fitrah of Fatherhood and Motherhood, Children's Fitrah, and methods for fostering children's Fitrah were presented. Parents were then allowed to implement these materials at home with their children. The Evaluation stage allowed parents to ask questions and share their experiences with other parents. The test results regarding the significance of parental knowledge in nurturing children's Fitrah also supported the effectiveness of the training. They strongly agreed with positive statements and strongly disagreed with negative statements, indicating an increased understanding of the importance of nurturing their children's Fitrah. In brief, the Fitrah-Based Parenting Training program successfully increased parental knowledge and understanding of how to nurture children's Fitrah. The majority of parents showed improvement, with a significant increase in the number of parents in the high and medium categories. The research highlights the importance of such training programs in addressing the lack of parental ability to cultivate children's nature. It also emphasizes the need for government support in educating parents and community members on nurturing children's Fitrah.

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