



Communal Challenges for Child Education in the Digital Era: A Perspective from Gender and Family Power Relations

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ABSTRACT

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The paper investigates how the digital technology advancement has affected our communal being and what could be done to address these challenges. In doing the research, I employ qualitative research to gather the data by documentation, observation, and interview technique with willing and selected informants. My study finds that excessive usage and inability to control the technology endanger human beings, make them submissive to the technology logic, and divide community. Community resilience can be achieved if every family units in the neighbourhood are strong and stable. The spread of the Covid-19 pandemic enhances the widespread use of digital technology in many things, such as the learning process, economic transactions; it has changed the social structure. Despite bringing new opportunities, digital technology also presents significant challenges on issues such as gender relations in the family, patterns of parent-child relationships, and even on community health and cohesion. Digital technology might influence the shift of habitus. Still, parents and educational institutions also have the opportunities to contend the digital technological-based habitus and become the axis for the formation of a new habitus for people to navigate their lives guided by love, compassion, and respect.



Introduction

World communities have encountered unpredictable challenges with Coronaviruses' spread since November 2019, and the contagious becomes intensified and claims lives during 2020. When social and physical mobility is strictly limited, people rely on digital technology such as the internet and social media to connect and interact. Digital information technology offers many new and unpredictable benefits as well as challenges. When the world and Indonesia especially are highly attacked by the super-tiny Coronaviruses, digital information technology has become the leading and most popular tool for various communication, from that of private matters among family members to schooling, from small businesses to national security.¹ However, the advent of this digital technology also challenges how family members relate to one another, creating different types of relationships between couples, parents-children, neighbours, and community. The generational gap in terms of perceiving the world, events, and behaviour is widening. Our community knit is transforming into something that is not easy to predict.²

What kind of community and family are we going to have in ten years, fifty years from now? At present, we still have people from past generations (baby boomers, generation X, Y, and Z--if we are adopting Western's generational classification. Accordingly, there have been exchanges of ideas, values, and practices in between those generations who are 'digital migrant' and who are 'digital native.' In the digital world, children and young people are more literate and advanced than their parents and elders. The Authority of knowledge, especially that

¹ Setyorini, 'Pandemi COVID-19 Dan Online Learning: Apakah Berpengaruh Terhadap Proses Pembelajaran Pada Kurikulum 13?', *Journal of Industrial Engineering & Management Research* 1, no. 1 (2020): 95–102; Firman, 'Dampak Covid-19 Terhadap Pembelajaran di Perguruan Tinggi', *BIOMA: Jurnal Biologi Dan Pembelajarannya* 2, no. 1 (2020): 14–20.

² Yuval Noah Harari, *Homo Deus: A Brief History of Tomorrow* (Harvill Secker, 2015).

one related to the internet, is shifting. Of course, there are tensions in this process of dialectic to find common ground for what is perceived as a right, resilient family and resilient community. Various study mentions that the generational classification has unique, especially baby boomers and generation Y-Z. They are classified friendly and adaptive with the new digital technology.³ The advancement of digital technology also contributes to transforming traditional gender roles within the family and community in urban and rural areas. Ability and skills to operate and utilize smartphones and other digital-based technologies become one of the defining factors of authority and capacity in performing work, including community development and empowerment.⁴ Traditional pieces used to follow gender-based distribution; however, with digital technology, such tradition has been challenged and become irrelevant. What would happen to our traditional gender roles in maintaining our community? What could we do to make our community stay healthy and resilient to undergo such large-scale social changes? How shall we do education to young children who are practically more knowledgeable than their parents?

My research paper on gender and family power relations for children to create resilient community is situated within that changing social, intellectual and technological contexts. In what areas do human parents have excelled than digital technology needed by human youth in contemporary situation. In what ways shall parents apply these virtues in educating their children. In doing this research, I apply a qualitative method and case study approach, in which I gather most of the data from the documentation and interviews with seven willing informants. For the purpose of protecting their

³ William I. MacKenzie Jr and Robert F. Scherer, "Millennial research on fleek: Suggestions for improving generational research design", *The Journal of Social Psychology* 159, no. 2 (2019): 119-124. <https://doi.org/10.1080/00224545.2019.1572967>

⁴ Eka Zuni Lusi Astuti, 'Gerakan Literasi Digital: Studi Pemberdayaan Pemuda Melalui Program Sistem Informasi Potensi Kreatif Desa di Kulonprogo', *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan* 3, no. 2 (18 November 2019): 331-52, <https://doi.org/10.14421/jpm.2019.032-05>.

private security, all names of informants quoted here are written in their initials instead of their full names. Few data have been obtained by observation activities in which I participated, and some other I didn't.⁵ The data collection has been done mostly during the months of early June to mid-October 2020, in Yogyakarta.

COVID-19, Gender and Digital Information Technology

When the news about the Coronavirus outbreak in Wuhan, China broadcasted to the world via various online and offline mass media and social media in December 2019, the Indonesian health authority seemed to deny that the virus could attack Indonesians ways it has done to the Chinese. Because of such denial, the state administrator did not take adequate measures to prevent the spread of the virus from entering Indonesian lands and waters. Only few months after that denial, cases of Indonesians being infected by the virus come to surface with a considerable transmission speed. After that the widespread of the COVID-19 became known to broader public which the government issued *Surat Perintah* (Letter of Order) dan *Surat Edaran* (Circular Letter) since mid of March 2020 to relevant institutions to take necessary measures to apply physical and social distancing, limit the face-to-face encounters, as well as order to wear masks in all time when meeting people or outside the house, and everyone to wash their hands with soap properly frequently.⁶

There have been many debates on the nature of the COVID 19 by a medical doctor, experts on the science of virus, general

⁵ John W Creswell and Cheryl N Poth, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, 2019; Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 38th ed. (Bandung, Indonesia: PT. Remaja Rosdakarya, 2018); Setiawan Santana K, Prima Mulyasari A, and Yayasan Obor Indonesia (Jakarta), *Menulis ilmiah: metode penelitian kualitatif* (Jakarta: Yayasan Obor Indonesia, 2007).

⁶ Satgas Penanganan COVID-19, 'Surat Edaran Nomor 9 Tahun 2020 - Regulasi|Satgas Penanganan COVID-19', covid19.go.id, accessed 26 October 2020, <https://covid19.go.id/p/regulasi/surat-edaran-nomor-9-tahun-2020>; M. Robbi N.-Irwan Adriansyah Billy, 'PPID DKI Jakarta', accessed 26 October 2020, <https://ppid.jakarta.go.id/regulasi-covid19>.

health practitioners and authority, as well as familiar people or the public. More debates, however, have been on the side impacts of the COVID-19 on business/economic, education, tourism, religious worship and practices, family issues, including gender power relations.⁷

With the restriction of attending schools and universities in physical senses and transactional business rules in traditional markets and malls, come to the rescue are digital technology and internet. Internet of things idea finds its fertile grounds during the COVID-19 pandemic era. No formal activities of schooling, business, family communication have done without the internet. Children, as young as one year old, are not only exposed to internet via their parents' or siblings' smartphones, but also can operate the gadgets to look for things they like to retrieve or play with.⁸

Based on the author's observation, a significant number of children living in urban areas can access all information about many things, from accessing games, songs, to make phone calls or do chat, from how to learn the alphabet, how to learn colour and draw virtually, from how to take photos to how to make pizza, and many more. All these activities can be accomplished using their smartphones, and almost without the help of adult people, let alone teachers. The ability to independently access many choices of fun activities from the internet has raised cases of self-centred children to the extent that they feel, they don't need anyone else, so they detach themselves from socializing with others. Here the roles of

⁷ Andi Amri, 'Dampak Covid-19 Terhadap UMKM di Indonesia', *BRAND Jurnal Ilmiah Manajemen Pemasaran* 2, no. 1 (2020): 123-131; Wahyu Aji Fatma Dewi, 'Dampak Covid-19 Terhadap Implementasi Pembelajaran Daring di Sekolah Dasar', *Edukatif: Jurnal Ilmu Pendidikan* 2, no. 1 (2020): 55-61; Firman, 'Dampak Covid-19 Terhadap Pembelajaran di Perguruan Tinggi'; Dito Aditia Darma Nasution, Erlina Erlina, and Iskandar Muda, 'Dampak Pandemi COVID-19 Terhadap Perekonomian Indonesia', *Jurnal Benefita: Ekonomi Pembangunan, Manajemen Bisnis & Akuntansi* 5, no. 2 (2020): 212-224; Aknolt Kristian Pakpahan, 'Covid-19 dan Implikasi Bagi Usaha Mikro, Kecil, dan Menengah', *Jurnal Ilmiah Hubungan Internasional*, 2020, 59-64; Setyorini, 'Pandemi COVID-19 dan Online Learning'.

⁸ Observations of author in families with babies, or toddlers in the neighbourhood within the given time frame.

parents, teachers or *Ustadz/ah* as sources of knowledge, including on religions, for young children face specific and complex challenges. On many occasions, this role has been replaced by social media and smartphones.⁹ What kind of family and community life we will have if the social and personal interactions of the members are internet-based ones.

For many ages, people perceived that technology suited males than females—such an unspoken trend could be traced through evidence in our everyday life. We will see more men worked in the stations where technology usage is dominant, while more male students have taken vocational schools focusing on technology. Besides, more male students had been admitted and had graduated from the departments of machine and technology. Gender role appropriation worked quite well in this work line that female students were the minority in these departments. Accordingly, women's technological and digital literacy was below that of the men's in general term.

This sharp division suddenly changed during the COVID 19 pandemic, in which face to face, direct physical engagements in public spaces, such as schools, offices, markets, sport centres and others have been restricted, if not prohibited at all. In effect, the usage of information technology and internet increases significantly. Grandmothers, mothers, women in general, who did not much use those technologies in the past are required in short time to adapt to technology. This is so, because they need to do business, to look for information, to make appointment with friends, to help their children learning, to order food, to say hallo to distant and close family/relatives, to enjoy music, film, to study religions, to learn new

⁹ Fadhli Lukman, 'Digital Hermeneutics and A New Face of The Qur'an Commentary: The Qur'an in Indonesian's Facebook', *Al-Jami'ah: Journal of Islamic Studies* 56, no. 1 (2018): 95–120, <https://doi.org/10.14421/ajis.2018.561.95-120>.

skills and many other purposes.¹⁰ For instance, Mrs. B.R., states that before the pandemic she used her smartphone for entertainment, listening music, chatting via social media; but now she uses the gadget mostly for advertising her merchandise and learning medium of her children, that she rarely has time to watch films or chat with friends as before.¹¹ Within few months, we can see rapid change in work and role divisions within families and communities, from ones with apparent division technologically to that are less, if not vanish at all. Men and women, adult and youth are now using internet and digital technology to support their daily activities, from private relations and communication in the home to business, studying/learning to entertainment.¹²

Digital technology certainly has its own 'logic' and 'ideology' that are based on its 'rationality' of big data, of the algorithm, of the functions it is commanded, etcetera.¹³ Consciously or unconsciously, these digital rationalities will affect human's behaviour and ethical consideration. Early process of penetration of digital logic into human's mind can be seen to our current behaviour that we like to have things done instantly, to know things instantly, to see things instantly to the extent that instant culture become part of our current identity.¹⁴ We start losing passions to enjoy and value the process of getting things understood or done, including the process of learning about our faith and religions.¹⁵ Few impacts of such instant learning

¹⁰ Mrs. S.Sh; Mrs. N.A, Mrs. B.R, Mrs. N.A, *Interviews*, 1 October 2020. They are mothers who have children of school age, and have other occupations to earn money.

¹¹ Mrs. B.R, *Interview*, 1 October 2020.

¹² Dorothy Lee Goehring, 'Muslim Women on the Internet: Social Media as Sites of Identity Formation', *Journal of South Asian and Middle Eastern Studies* 42, no. 3 (2019): 20–34; Finian M. M. Gerety, 'Digital Guru', *Asian Ethnology* 77, no. 1/2 (2018): 3–32.

¹³ Harari, *Homo Deus: A Brief History of Tomorrow*.

¹⁴ 'Gaya Hidup Serba Instan Generasi Milenial - Kompasiana.Com', accessed October 24, 2020, Retrieved from <https://www.kompasiana.com/imazuliatunis/5d1a4047097f3619a061aa52/gaya-hidup-serba-instan-generasi-milenial>.

¹⁵ Lukman, 'Digital Hermeneutics and A New Face of The Qur'an Commentary'.

in religions can be seen in the rise of intolerance and extremism.¹⁶

Irreplaceable Human's Love and Compassion

Yuval Noah Harari has written a book title *Homo Deus: A Brief History of Tomorrow*. He argues despite the vast possibilities of digital technology can offer and influence human beings. Still, it cannot replace human's warm emotional affection and creativity at least till a few decades ahead.¹⁷ The age of Internet of Things assumes the ever widening application of smart, fast interconnections of unique identified variables from machine to machine devices through internet to serve various purposes of human's engagements, most importantly in transportation and logistical services, retail industry, education and many more.¹⁸ The internet of things has shifted the requirements for future works--apart from technological capacity and digital literacy. There is growing demand for soft skills that the internet cannot supply socio-behavioural skills, such as teamwork collaborations, ability to adapt to the changing situation, empathy, and sympathy to human's specific experiences in joy or grief.¹⁹

Looking at our future with digital technology above, albeit in brief, students, teachers, and anyone working in the field of humanities might contribute in the areas of socio-behavioural skills and emotional warmth that cannot be replaced by the internet, machines and robots. Accordingly, family, community, and schools

¹⁶ Katalin Pethő-Kiss, 'Countering Terrorist Acts against Christian Places of Worship', *Perspectives on Terrorism* 14, no. 3 (2020): 74–86, <https://doi.org/10.2307/26918301>; Mark Woodward et al., 'Muslim Education, Celebrating Islam and Having Fun As Counter-Radicalization Strategies in Indonesia', *Perspectives on Terrorism* 4, no. 4 (2010): 28–50; Septi Gumindari, and Ilman Nafi'a, "The Role of Cirebon Women Ulama in Countering Religious Radicalism", *QJIS (Qudus International Journal of Islamic Studies)* 8, no. 1 (2020): 33-64, <http://dx.doi.org/10.21043/qjiss.v8i1.6430>.

¹⁷ Harari, *Homo Deus: A Brief History of Tomorrow*.

¹⁸ Sean S. Costigan and Gustav Lindstrom, 'Policy and the Internet of Things', *Connections* 15, no. 2 (2016): 9–18.

¹⁹ Simeon Djankov and Federica Saliola, 'The Changing Nature of Work', *Journal of International Affairs* 72, no. 1 (2018): 57–74, <https://doi.org/10.2307/26588343>.

as a trilogy of human education from an Indonesian perspective,²⁰ must pay careful attention to acquiring and transforming these socio-behavioural skills that suit every human development steps. By doing so, our community will remain to become a community of human beings rather than a 'community' of machine and robots.

Parents -fathers and mothers, as well as educational institutions, including such as in the field of community development, need to realize these changes, challenges and opportunities caused by the shifting gender roles by the advancement of digital technology and the speeding of penetration of the Internet of Things due to COVID 19 pandemic. Parents, schools, and universities could strengthen their role in cultivating the socio-behavioural ethics and skills that the internet cannot do. In the end, parents, the community and the State should ensure children rights are protected and delivered. Among the rights of children are rights to have education, health services, enjoy free time, protection from harms, to have safe social and natural environments.²¹

According to theories of human development, one of the golden periods in which children still depend a lot and reflect on their parents to fulfil their needs and curiosity about the world and many things is under five years. Islam strongly advocates for the development of the family and the promotion of good children's education through family institution, as stated in many verses of the Qur'an.²² Apart

²⁰ Muhammad Fuad, 'Islam, Modernity and Muhammadiyah's Educational Programme', *Inter-Asia Cultural Studies* 5, no. 3 (2006): 400–414.

²¹ Nasaruddin Umar et al., *Amandemen undang-undang perkawinan sebagai upaya perlindungan hak perempuan dan anak* (Yogyakarta: Pusat Studi Wanita (PSW), UIN Sunan Kalijaga, 2006); Mukti Ali et al., *Kawan & lawan kawin anak: catatan asesmen program berdaya di empat daerah*, 2018; Achmat Hilmi et al., *Mendobrak kawin anak: membangun kesadaran kritis pencegahan kawin anak*, 2018; Fahmi Rafika Perdana, 'Pemberdayaan Berbasis Partisipasi Masyarakat Melalui Program Kampung Ramah Anak di Badran Kota Yogyakarta', *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan* 3, no. 1 (31 May 2019): 161–88, <https://doi.org/10.14421/jpm.2019.031-08>; Karen E. Makuch, Sunya Zaman, and Miriam R. Aczel, 'Tomorrow's Stewards', *Health and Human Rights* 21, no. 1 (2019): 203–14.

²² For examples in the Qur'an surah/chapter Luqman; Chapter An-Nur: 32; Chapter Ar-Rum: 21; Chapter Al-Hujurat: 113.

from the instructions from the Qur'an, fostering family issue that is accommodated in marriage is also exemplified and instructed by Prophet Muhammad SAW.²³ The Prophet has been reported to provide many examples of how he showed love, compassion, and respect for his children, especially to his grandchildren Hasan and Husein. The Prophet as a man, as a father, as a grandfather showed love and compassion with hesitation. Thus, giving love and compassion is genderless act of humanity. Qur'an has advocated a moral message about equal gender relations, about the virtues of good deeds by believing men and believing women, in both s realm of family and community which can be our compass. As mentioned in the books by Siti Ruhaini Dzuhayatin et.al., and Muhammad 'Uwaidah, the Qur'an also gives a strong message about the importance of educating children to become good Muslims and tough in facing the waves of life.²⁴

Paddled between golden opportunities and scouting the threats of an uncontrolled digital world, how do Muslim families face the challenge of diverse free information from the internet? How can parents and educational institutions still win children's heart, attention, and trust as a source of value? How can parents and institutions of education take advantage of digital technology for the benefit of family virtues and children's education? How do Muslim families and communities educate children to become strong individuals, thus become strong community in this digital era?

²³ Siti Ruhaini Dzuhayatin, Lies M Marcoes-Natsir, and Muh Isnanto, *Menuju Hukum Keluarga Progresif, Responsif Gender dan Akomodatif Hak Anak* (Yogyakarta: Suka-Press, PSW UIN Sunan Kalijaga dan the Asia Foundation, 2013); Syaikh Kamil Muhammad 'Uwaidah, *Fiqih Wanita* (Jakarta: Pustaka Al-Kautsar, 1996).

²⁴ Dzuhayatin, Marcoes-Natsir, and Isnanto, *Menuju Hukum Keluarga Progresif, Responsif Gender Dan Akomodatif Hak Anak*; Siti Ruhaini Dzuhayatin, 'Mainstreaming Human Rights in the Curriculum of the Faculty of Islamic Law', *Islam and Human Rights : Advocacy for Social Change in Local Contexts Islam and Human Rights : Advocacy for Social Change in Local Contexts / Forew. by Abdullahi A. An-Na'im ; Ed.: Mashood A. Baderin ... [et al.]*, ISBN 818886918X, 2006, 419–53; 'Uwaidah, *Fiqih Wanita*.

Create a Children-Friendly and Gender-Equal Habitus

I will give a little illustration about the creating alternative 'habitus by an individual agency, a mother, to form a new structure and outlook on life for a son through a story from a film entitled "Room" produced in 2015 by Irish Board Film and Film Nation Entertainment Ontario, Canada. This film tells a very touching story of a determined mother's efforts to create the world she dreams of for her son and educate him well amid a terrible situation, if not impossible. The mother was kidnapped by a bad man dan put in a small storage room in the back of an empty house. She was kept for years, during which her time captor raped her regularly that she bore a child. With extraordinary mental strength and resilience, the mother educates the child and gave a better life expectancy by creating a new space for life.

Locked in a tiny warehouse, the mother managed to raise a healthy and resilient child. What the women gave love, cultivating the healthy mind and body of her son, training different physical exercises to the child in the small room. The woman also taught her son to communicate well, for example, by saying 'good morning' to the furniture, such as chairs, table, bed, sink; and other stuff they have in the room, such as toothbrush, milk, and meals. The woman prepared many skills to help her son escape from the captor one day by drilling the skills every day. The story ends with the success of the mother getting the child out of the prison "Room" with a very persistent effort and a long preparation, and the child is armed with upbringing and the message his mother can find his mother's family. This piece of the story from the film "Room" shows individuals' possibility of turning the problematic and limited habitus into an arena for fighting and winning goodwill and noble life ideals. Habitus is a set of standardized social structures formed by society (structured structure), which shapes the way of life of

the community (structuring structure) in seeing the world and arranging its conditional life. At the same time, this habitus shapes and is formed by the community for the management of their lives.²⁵ The process of creating this habitus is circular and reciprocal, so the opportunity for a person or society to change a new habitus is possible. However, it will not always be easy.

Furthermore, in daily practice, manifestations of social structures that exist in this society are very delicate. The socialization and internalization of such social system is so subtle and repetitive from time to time. Many people and the community consider them as a destiny that to be taken for granted. People do not realize that they are living under the canopy of a specific and particular habitus. Can this habitus change? Habitus can vary, although it is generally not easy. This change in habitus can be initiated by individuals who influence the community, resulting in a social movement for change in society, which means a shift in social habitus.²⁶ Changing habitus can take an evolutive strategy—slower but generally more comfortable for some institutions;²⁷ or revolutionary—fast changes often create uproar and public confusion.²⁸

Social structures concerning the power of the government and the state are generally easier to recognize because the upstream executive controls such as the President and Cabinet, or the legislature, such as the DPR and DPD and the judicial power of the

²⁵ Stefanie Ernst, Christoph Weischer, and Behrouz Alikhani, 'Changing Power Relations and the Drag Effects of Habitus. Theoretical and Empirical Approaches in the Twenty-First Century. An Introduction', *Historical Social Research/Historische Sozialforschung* 42, no. 4 (162) (2017): 7–21; Matthew Adams, 'Hybridizing Habitus and Reflexivity: Towards an Understanding of Contemporary Identity?', *Sociology* 40, no. 3 (2006): 511–28.

²⁶ Mashood A Baderin, *Islam and Human Rights: Advocacy for Social Change in Local Contexts* (New Delhi: Global Media Publ., 2006).

²⁷ Dzuhayatin, 'Mainstreaming Human Rights in the Curriculum of the Faculty of Islamic Law'; Mansour Fakih, *NGOs in Indonesia: Issues in Hegemony and Social Change* (Amherst, MA: Center for International Education, University of Massachusetts, 1991).

²⁸ Bambang Purwanto, Mutiah Amini, and Conference on Changing regimes and shifting loyalties. Identity and violence in the early revolution in Indonesia, *Violence in a Sacred City: Kotagede of Yogyakarta in the Early Revolution* (S.l.: s.n., 2003).

Supreme Court and Court institutions often change periodically. These changes ultimately impact-related modifications social structures, for example, concerning neighbourhood's organization, the party system, the formal education curriculum, laws concerning issues of women and children, and so on.

Gender relations, relationships in the family, and views on children's values include subtly structured and hidden things, so they are often considered destiny, not the result of dialectics of many traditions and religions. The simplicity of the habitus issue about the value of children, for example, is almost invisible. Because initially, children learn not from school, but from various senses: hearing, taste, smell, taste, and intellect. At first, a child captures and imitates all the behaviour, conversations, lifestyles of parents and those around them. At this point, it seems as if everything is going according to destiny. Still, children learn to absorb a particular social structure, individual social ethics that embody the values, manners, and behaviour adopted by parents and the community they were born and grow up in their life. Because the habitus is very important and influences the growth and development process of children, the new generations, parents need to create a good 'mini habitus' in the home environment at least. On the other hand, all relationship and communication processes in the family are fully captured and digested by the children. If many parents and families make efforts to create mini-habitus that are good, child-friendly, and gender-friendly in the family sphere, such practice will affect a silent social revolution to change a community's habitus more other organizations.

There are still many people in our society where they get married and have children without fair preparation process. Having children is a natural consequence of the occurrence of marriage, and marriage is a natural process of maturing a person. This sequence cycle is also a reflection of a social habitus, which influences attitudes

and behaviour in marriage and children's education. Getting married, being a parent or having children, as a conscious choice, will significantly impact on the child's virtue rather than being a parent or having children. It is just a continuation of a marriage taken for granted.²⁹ The couple's parents should plan to have children that they create a subtle atmosphere. It will direct their physical abilities, such as the brain, energy, heart, feelings, spiritual, and financial abilities to prepare of welcoming a new family member, a child, in more positive ways than those who have no preparation.

Some research, both offline and online, presents data on gender relations in the family and their impact on the relationship between husband, wife, and child. Many data reveal that families who practice equal gender relations can more robust and not easily collapse due to exposure to life waves.³⁰ Educated women tend to have better and lasting relationships with their husbands. Men feel happier living with knowledgeable women, and vice versa. Equal gender relations in the household can bring happiness, satisfaction, and durability in marriage. No less important, biological and medical research has found that the level of intellectual intelligence tends to follow or inherit from their mother.³¹ This research confirms the need to educate

²⁹ Alimatul Qibtiyah, *Arah Gerakan Feminis Muslim di Indonesia* (Yogyakarta: UIN Suna Kalijaga dan Kurnia Kalam Semesta, n.d.); Alimatul Qibtiyah, 'Mapping of Muslims' Understandings on Gender Issues in Islam at Six Universities in Yogyakarta, Indonesia', *Al-Jami'ah J. Islam Stud. Al-Jami'ah: Journal of Islamic Studies* 56, no. 2 (2019): 305–40.

³⁰ Alimatul Qibtiyah, 'Indonesian Muslim Women and The Gender Equality Movement', *Journal of Indonesian Islam* 3, no. 1 (2009): 168; Filomena M. Critelli, 'Women's Rights=Human Rights: Pakistani Women against Gender Violence', *The Journal of Sociology & Social Welfare* 37, no. 2 (2018); Siti Syamsiyatun, 'A Daughter in the Indonesian Muhammadiyah: Nasyiatul Aisyiyah Negotiates a New Status and Images', *Journal of Islamic Studies* 18, no. 1 (2007): 69–94; Siti Syamsiyatun, 'Mengikis Arogansi Sains Yang Androsentris dan Mengembangkan Sains Yang Berperspektif Gender (Book Review)', *Musāwa Jurnal Studi Gender dan Islam* 5, no. 3 (2007).

³¹ 'Kecerdasan Anak Diturunkan dari Ibu, Begitu Juga IQ, Kuncinya Saat Hamil Banyak Makan Buah-Buahan-Semua Halaman-Grid Health', accessed 26 October 2020, Retrieved from <https://health.grid.id/read/351786425/kecerdasan-anak-diturunkan-dari-ibu-begitu-juga-iq-kuncinya-saat-hamil-banyak-makan-buah-buahan?page=all>; Putri Fitria, 'Ahli Genetika: Anak Laki-laki Mewarisi Gen Kecerdasan Dari Ibu', accessed 19 May 2016, Retrieved from <https://id.theasianparent.com/dari-mana-datangnya-gen-kecerdasan/>; Kompas Cyber Media, 'Diungkap, Kecerdasan Anak Berasal dari Ibu', KOMPAS.com, accessed 26 October 2020, <https://lifestyle.kompas.com/read/2019/05/22/030000020/>

women so that they become knowledgeable individuals because this condition will impact the quality of intelligence of their offspring.

Many traditions and religions, including Islam, have a favourable view of children. Presenting and educating children to be excellent and useful individuals is a teaching shared by all faiths. In Islam, apart from being a gift, a gift high value, children also can be a “test” for their parents. A child’s presence can bring joy, happiness, and joy to the family, strengthen marriage and kinship, and be “an investment” in charity for both parents. But children can also be “a reason” for household disruption. The presence of digital technology has changed a lot in our social structure, whether we realize it or not, for example, changes in how to communicate, how to speak, language style, buying and selling patterns and so on. Digital technology also presents new challenges in gender relations in the family, ways of parent-child relationships, and even views on marriage and sexuality. Digital technology has proven to provide many benefits but also carries many threats. How can we, especially mothers and fathers, take advantage of this digital technology to educate children to be excellent and challenging individuals, to benefit society and the environment?

Conscious Parenting and Its Impacts to Child Education

Besides creating habitus to bring parent-child relationships closer, equal gender relations as mentioned above, being a parent with full awareness will also foster a sense of responsibility for children’s education. Many studies show that closeness between parents and children has a significant positive impact: among others, children experience a feeling loved, cherished, a child’s sense of security, self-confidence, a sense of respect, their presence is meaningful to the

diungkap-kecerdasan-anak-berasal-dari-ibu-.

family and so on.

If children trust their parents will also maintain critical times. For example, when children start to want to know about sexuality, about attraction to the opposite sex, when they are frustrated in facing school problems, friendship, when their peers are confused about smoking, nymph, etc. Based on many studies, children who are close and trust their parents will communicate curiosity, doubt, sadness, and so on to parents, and they survive falling for the wrong action. They do not become lone wolves-lonely wolves who act recklessly and negatively secretly because of the family's absence or loss of warm relationships.³²

Children who are not close to their parents will seek information to satisfy their curiosity from other figures or sources, such as gang friends who admit their existence, from sites on the internet that are not clear who the author is, etc. Lonely children, who are not close to their parents, are more vulnerable to mental illness and are more prone to crime victims.³³ Some children learn to assemble explosive devices from the internet, to concoct drugs or liquor via the internet. Still, some children find how to make beautiful cards from the internet, make organic fertilizer, or care for a tree or other animal even from the internet. So, the essential thing in dealing with digital information is to equip children with values, attitudes, and beliefs about their goodness and self-worth so that children can navigate the direction of their interactions.³⁴

Equal gender relations in the family also provide concrete examples to foster the many soft skills needed to live in the present and the future. Families with similar gender relations are generally

³² Woodward et al., 'Muslim Education, Celebrating Islam and Having Fun As Counter-Radicalization Strategies in Indonesia'.

³³ Woodward et al.

³⁴ Mrs. A.Q. and Mrs. I.R, *Interviews*, 1 September 2020. Both conduct an ongoing research on youth and violent acts.

better able to cultivate and cultivate social intelligence, emotional intelligence, respect, and empathy.³⁵ All family members, community members, men and women, young and old, all have a dignity that needs to be respected and respected.

From an educational world perspective, knowledge has been accessed via the internet by anyone and anywhere. Meanwhile, the demands and girds personal life need to interact with anyone who has the social world changed. For centuries, the principle of knowledge is power promoted by Sir Francis Bacon has become a motto and glorified in the modern era.³⁶ The slogan of expertise is the power that has proven to be effective since the time of ‘enlightenment’ in Europe. People or kingdoms who know shipping, astrology, marine, engineering, languages, etc., can ‘rule’ the world and annex the lands of colonies in an area very far from where they live. For example, Britain controlled parts of Africa, Asia, America, and Australia. Perhaps even now, people with knowledge have always had an advantage over those who do not. However, today’s demands of religious morality and society are to question ethical issues: knowledge and power for what? Is it ethical if someone has authority over the suffering of others? Is it ethical to control nature with our experience by exploiting it, causing damages to the environmental crisis?

Millennials are horrified to see the world they live in, which is their future, suffering terrible damage; they find many deforested forests, terrible gas emissions, clean water supplies, wars that destroy a civilization built thousands of years, and other life crises.³⁷ Moreover,

³⁵ Siti Syamsiyatun, ‘Relasi Gender Antar Anggota Keluarga: Pengalaman Tiga Perempuan dalam Perspektif Agama dan Perubahan Sosial’, *Musāwa Jurnal Studi Gender dan Islam* 3, no. 2 (2004): 187; Qibtiyah, *Arah Gerakan Feminis Muslim di Indonesia*.

³⁶ James H. Wandersee, ‘Francis Bacon: Mastermind of Experimental Science’, *Journal of College Science Teaching* 17, no. 2 (1987): 120–71; Rhodri Lewis, ‘Francis Bacon and Ingenuity’, *Renaissance Quarterly* 67, no. 1 (2014): 113–63, <https://doi.org/10.1086/676154>.

³⁷ ‘Gaya Hidup Serba Instan Generasi Milenial-Kompasiana.com’; Syarif Hidayatullah, Abdul Waris, and Riezky Chris Devianti, ‘Perilaku Generasi Milenial dalam Menggunakan Aplikasi Go-Food’, *Jurnal Manajemen dan Kewirausahaan* 6, no. 2 (26 December 2018): 240, <https://doi.org/10.26905/>

knowledge was the privilege of community leaders and officials in the past; in the present, with internet information technology, the experience becomes public property and can be accessed by anyone regardless of social class in society. Knowledge is no longer the unique property of wealthy people who can afford expensive college fees. Still, the experience is public property that anyone who wants and is ready to grind it.

The millennial generation should build a new paradigm that shifts ability from the throne of power with virtue and creativity with seeing the awful experience of unethical knowledge. The superiority of a person is no longer judged by how much knowledge he has accumulated, but how good his personality is, and the soft skills he has: does a person respect other parties who are different, does that person have a sense of empathy for those who suffer, the less fortunate, the minority, with special needs, different abilities and so on? Does someone maintain their health, have a healthy diet, positive hobbies, the ability to work in a team, be able to communicate across ages, across cultures, across religions, across disciplines? These soft skills are now being considered by entrepreneurs as well as those who will become independent. The demands of CSR and corporate social responsibility are now being added to corporate social responsibility and ecological responsibility and are now starting to penetrate spiritual and cultural responsibility. The impact of these demands is, for example, that now a lot of halal and kosher food is available in supermarkets in significant countries. Soft skills that are sought after by business experts and entrepreneurs. Meanwhile, they should direct ethical awareness, trustworthiness, responsibility, and have a positive attitude. It can adapt to various environments, are honest, have integrity, have strong motivation and passion, are ready and happy to grow and learn things new, have a positive self-image,

jmdk.v6i2.2560; 'Begini cara generasi milenial hadapi tantangan masa depan|Indotelko', accessed 26 October 2020, Retrieved from <https://www.indotelko.com/read/1508036642/cara-milenial>.

are confident, loyal–not betrayal, and professional.

Educational institutions have opportunities to become the axis of forming a new habitus for the community to navigate their lives amidst the hubbub of the digital virtual world. Several crucial things can be done harvesting information and disseminating it more widely to the public.

First, parenting. It should be appreciated that nowadays, many organizations organize courses and workshops on parenting. It is very much needed because the millennial generation needs parents (parents) and a different way of educating the baby boomers, generation X, maybe even generation Y. In Islam, marriage seeks a solemn holy agreement, *Mitsaqan Ghalidha*; it shall be done by full consciousness and responsibility, as mentioned previously. Conscious parenting with effect to better children education. However, the preparation and education for young people who are about to enter marriage are still very minimal, and the educational institution might interfere in this area.

Second, grandparenting. With the increasing age of life expectancy, more and more people are now able to witness children's marriage and the birth of grandchildren. Grandparenting, training to become grandmothers and grandfathers for millennials needs to be introduced and trained so that grandchildren and grandparents can build strong relationships and encourage the growth of soft skills required by grandchildren who will live in very different eras. In doing that, of course, the grandparents can still inherit culture, good habits in ways that are fun and easy for children to digest, such as through songs, dancing, drawing, visiting voices, doing homework together, and so on. For generation X grandparent who started to know computers in their youth, this internet literacy can be strengthened by access training or creating a simple blog. If the grandparents dive into and enjoy the world of their grandchildren,

their trust and closeness have the potential to increase for the better. Family bonding is strong, effective in preventing children from doing damage, either destroying themselves or damaging others and their environment.

Conclusion

Families' strength and resilience determine communities' resilience in times of significant social changes, such as during the revolution of digital technology and the attack of COVID-19 pandemic, simultaneously challenge us. Digital information technology has advocated substantial changes in how we do our tasks, such as in our ways of communication, doing our education and schooling, handling our business and our private relations with family members in the community at large. Undoubtedly, digital information technology brings new opportunities in our life, making the connection much more comfortable and faster, finding information very quickly, computing millions of sums and number without any difficulty, and high accuracy. However, it is also posing threats to human security, privacy, and the possibility of human losing their humanly ethics and personality.

Parents, the community, educational institutions, and the State should protect the children and communities' ethics and morality from becoming robotics human due to the misuse of the digital information technology advancement. For this purpose, according to Islamic faith, building a strong families' foundation is very urgent. Building family where all of its members relate with each other full of love, compassion and respect is mandatory—training the children to acquire other socio-behavioural skills, such as working in a team, solving problem, negotiation as well as adoption of gender equality in their relationship. It is because precisely in these soft skills and emotional affection that humans will remain excel in digital

technology. Digital information technology has proved its excellence in many computing and other programs; however, it cannot provide the love, compassion, and respects people need for life, especially during their childhood when they still rely to adults to get their needs fulfilled.

Finally, based on this research, the educational institutions that focus on humanities such as ours in the Study Program of Community Development shall develop and refine its area of strength to compete with the digital technology. Educational institutions shall not compete with digital information technology in quantitative computing, programming, big data analysis, digital forensic, for example, because the technology will surely win over humans. So, instead of submitting to 'the logic' of the internet, of social media, of the digital technology, the Study Program shall use and control the technology to serve its ethical and humanist purposes and missions.

Amongst an essential character of humans that the digital technology does not have are: ability to show empathy and sympathy, to express love and compassion, to act with appropriate culture and respects, to negotiate gender roles and relations, and other soft skills. It is these characters that make humans remain human and not becoming robots. Parents send their children to education, to universities because they want their children to become good humans, not to become robotics humans.

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