



This is How We are at Home: Typology and Shifting Parenting Authority in Early Childhood

Sapendi¹, **Bayu Suratman²**

¹Institut Agama Islam Negeri Pontianak, Indonesia

²Department of Islamic Studies, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Abstract

Purpose – Parenting Islamism not only makes religion a teaching material in children’s education, but more than that, religion is used as an ideology that displays Islamic symbols in parenting actions in the public sphere. The emergence of Islamism parenting practices is a response to traditional parenting practices and modern parenting practices. This study aims to explore the practice of parenting in millennial families based on the ideology of Islamism in Pontianak City.

Design/methods/approach – This research method uses the Mixed Methods Research approach, which is a combination of qualitative and quantitative methods. The qualitative method in this study provides an understanding of the shifting in parenting authority carried out by millennial parents with the ideology of Islamism. Meanwhile, the quantitative is carried out to measure the variables of parenting typology objectively. Data analysis in this study was carried out; *first*, the data was reduced; *second*, data categorization; *third*, data preparation; *fourth*, data verification; *fifth*, the configuration of the relationship between the inference of the problem formulation; sixth, the data is analyzed with theory.

Findings – The findings of this study show that millennial parents of Islamism groups use mixed parenting, which is a combination of several parenting models according to the condition of the child, be it authoritarian, authoritative, and permissive. The findings of this study also show that there is a shift in parenting authority in Islamism millennial families, which is influenced by new media so that parents idolize popular ustadz from Islamism groups.

Research implications/limitations – The shift in authority in parenting has implications for parental figures or references in parenting due to the presence of new authorities on social media, namely public figures or micro-celebrities. This research is not final, and there are still many limitations in relevant cases, informants, and theories, so further research is needed to accommodate other new findings in parenting studies in millennial families of Islamism groups with a larger number of informants in Indonesia.

Practical implications – This study shows that parenting practices carried out by parents are inseparable from religious ideology, which has an impact on parenting in early childhood. This study emphasizes that parenting practices in Muslim parents are not uniform, even in religiously homogeneous families.

Originality/value – This study provides a new perspective in parenting studies because it examines from the perspective of parents’ religious ideology.

Keywords Parenting, Millennial parents, Islamism, Early childhood

Paper type Research paper

✉ **Corresponding author:**

Email Address: pendy_unj@yahoo.co.id.

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1. Introduction

In the social structure, the family is the most fundamental social institution that shapes a child's moral foundation and personality. Parenting is an inherent aspect of the growth and development of a child's life (He et al., 2023; Tripon, 2024; Zhang et al., 2024). In parenting actions, parents are obliged to develop positive parenting behaviors for children. Parents are individuals who are responsible for nurturing, protecting, and guiding children from early to adulthood. Parents make long-term investments and commitments in all periods of growth and development in a child's life. The responsibilities and attention that parents must give are compassion, biological needs, health, discipline, intellectual and moral, preparation to be responsible as an adult, and accountability for children's actions to society (Black et al., 2023; Brooks, 2011; Bunge, 2024; Hoang et al., 2024).

The role of the family in the aspects of development, health, welfare, and character of the child is highly dependent on the ability of the family supported by the system formed in society to encourage emotional and physical development in a more positive direction (Abubakar et al., 2023; Boiliu & Triposa, 2024; Bornstein, 2024). So the positive or negative development of a child is determined by the quality of the relationship built in the family institution or parenting practices carried out by parents to children. In addition, parenting is the role of parents in caring for, supporting emotions, and socializing the skills and values that every child must have in order to carry out their functions as members of society (Segrin & Flora, 2018). In this context, parenting emphasizes the strategic role of parents as the most influential figure in shaping and developing children's social skills and individual characters, which has implications for children's ability to develop self-regulation of emotions, thinking, and behavior skills, as well as the ability to adapt to the values and culture that develop in society (Grusec, 2002).

However, many parenting studies are still based on psychological and educational theory. From the perspective of psychology and education, academics conclude that parenting is a positive action or activity of parents that aims for the growth and development of their children (Aziz et al., 2024; Bailey et al., 2024; Doepke & Zilibotti, 2024; Lansford, 2024). In addition, parenting is a series of activities carried out by parents in realizing their roles and responsibilities as parents. These roles and responsibilities include optimal physical, motor, moral-spiritual, social-emotional, cognitive, language, and other developmental aspects (Essa & Burnham, 2019).

Modern developments and globalization have brought changes in all aspects of life, including parenting practices (Alabi & Olonade, 2022; Lansford, 2022; Uyan et al., 2024). Modernity and globalization provide the widest access to the entry of new cultures, both Eastern and Western cultures. The influence that arises due to modernization and globalization is more on the influence of Western culture, which is indeed an agent of the progress of modernity. Modernization and globalization, both economic, informational, and cultural, are very significant in changing people's lifestyles and cultures, especially in urban communities (Adebara, 2024; Amir Piliang, 2011). This change then manifests into parenting actions. Thus, parenting studies should not only focus on educational and developmental aspects but also on other theoretical aspects, such as anthropology, sociology, economics, and politics. As far as the author's search for parenting studies is concerned, it discusses three things. *First*, parenting from a cultural perspective (Al-Hassan, 2024; Barcala-Delgado et al., 2024; Herlambang et al., 2023; Kealy & Devaney, 2024; Oburu, 2024). *Second*, the parenting style that parents do for their children (Relva et al., 2024; Sarac, 2024; Yan et al., 2024). *Third*, changes in parenting practices in the family (César-Santos et al., 2024; Grüning Parache et al., 2024; Hadfield et al., 2018; Hamzah et al., 2023; Ruckdeschel, 2024).

There are still few studies on parenting that discuss the influence of politics and religious movements on parenting practices carried out by parents on children. This trend is carried out by millennial Muslim families, the emergence of a new phenomenon in the context of parenting actions based on Islamism. Parenting Islamism not only makes religion a teaching material in children's education, but more than that, religion is used as an ideology that displays Islamic symbols in parenting actions in the public sphere. The emergence of Islamism parenting practices is a response to traditional parenting practices and modern parenting practices. Traditional

parenting practices that use ethnic culture as a reference (even if the culture is filled with religious rituals) are seen by Islamism groups as parenting practices that are inappropriate and even deviate from the values of Islamic teachings, never practiced by the Prophet Muhammad and the early generation of Islam (*salaf al-shalih*), and even tend to shirk (*syirk*) and heresy (*bid'ah*) (Hasan, 2017; M. Jakfar et al., 2023; Mustakim et al., 2022; Rijal, 2024). While modern parenting practices are considered secular and liberal parenting practices that adopt Western cultures and have a negative impact on children's religious and moral development. Based on this phenomenon, this study aims to explore the practice of parenting in millennial families based on the ideology of Islamism.

2. Methods

This research method uses the Mixed Methods Research approach, which is a combination of qualitative and quantitative methods (Hall, 2020). This approach is carried out by the author to obtain a comprehensive understanding of parenting practices based on Islamism ideology. The qualitative method in this study provides an understanding of the shifting in parenting authority carried out by millennial parents with the ideology of Islamism. Meanwhile, the quantitative is carried out by the author to measure the variables of parenting typology objectively (Neuman, 2014). Therefore, the Mixed Methods Research approach provides insight into parenting practices carried out by millennial families in the midst of Islamism in the face of social change.

The object of this research is the typology of parenting and the shifting in parenting authority carried out by millennial parents in children in Pontianak City, West Kalimantan. The criteria for respondents or informants in this study are: *first*, Muslim parents from the millennial generation who live in Pontianak City with a birth range between 1981 and 1997. *Second*, parents who have early childhood between 0-8 years old. *Third*, parents who are affiliated with Islamism with various variants in particular, Salafi, Tarbiyah, Tahriri, and Popular Islamism. The author uses a stratified random sampling technique to ensure that all variants of Islamism are represented in the respondents or informants. Meanwhile, the data collection techniques in this study use observation, interviews, and documentation. To complete the data, this study also conducted a survey through a questionnaire with a closed answer pattern. The survey was conducted through the distribution of questionnaires to respondents or parents who were selected based on religious affiliation.

The data analysis in this study is carried out in several steps, namely: *first*, the data obtained through observation and interviews are verified and reduced by simplifying it in the form of narratives and schemas. *Second*, data categorization is carried out to formulate or support a hypothesis or inference. *Third*, the data is arranged in several categories so that it forms a pattern. *Fourth*, the data collected is single data, then simultaneously verified using both observation techniques, in-depth interviews, and documentation. *Fifth*, the relationship configuration between the inference of problem formulation is built systematically by dialogizing various relevant theories so that a systematic and coherent pattern is built as an answer to the problem formulation. *Sixth*, the theory is then reanalyzed as a new deconstruction of millennial parenting practices from the perspective of Islamist ideology (Glaser & Strauss, 2010).

3. Result

3.1. Parenting Typology in Millennial Muslim Families for Early Childhood

Based on the results of a survey conducted by the author on millennial Islamism families, the author provides a questionnaire to parents based on their parents' affiliation with Islamism ideological groups such as the Salafi, Tarbiyah, Tahriri, and Popular Islamism groups. The findings of this study show that each Islamism group has different principles for expressing Islamism ideology in parenting practices. The results of a survey through a questionnaire conducted by the author to Islamism millennial parents related to parenting typology are as follows:

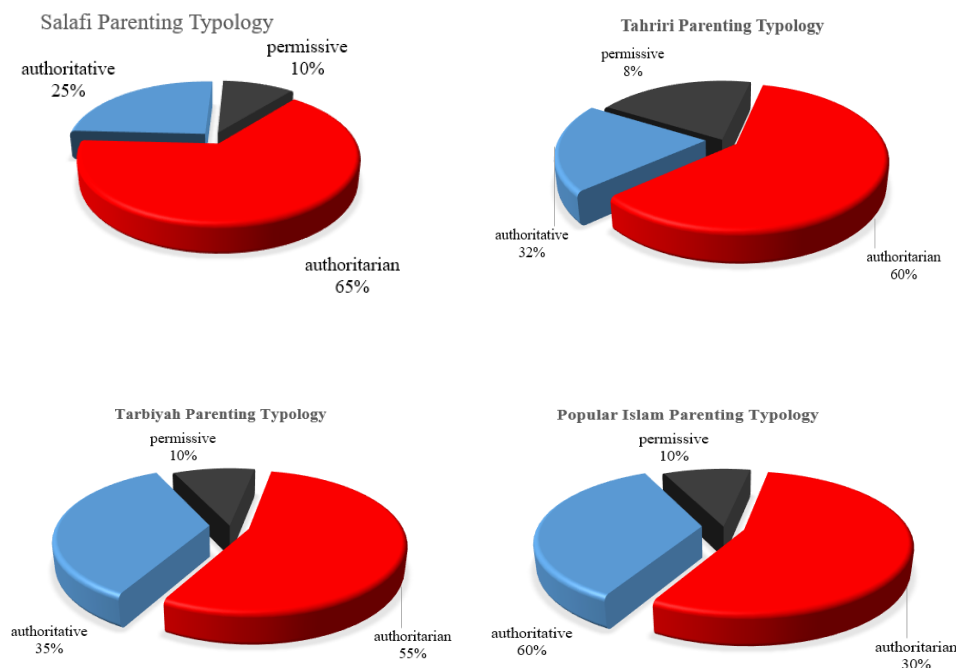


Figure 1. Typology of Parenting Millennial Families Islamism
Source: Based on the results of a survey of Islamism Millennial parents

Based on the results of a survey of Islamism millennial parents, three Islamism groups almost have something in common in the application of parenting, namely Tarbiyah, Salafi, and Tahriri, who on average tend to apply authoritarian parenting with a high percentage, which is between 50-65%. Meanwhile, those who use authoritative parenting between 25%-35% and 8%-10% of parents use permissive parenting. Different results in the application of parenting are found in Popular Islamism family groups, where 60% of Popular Islamism parents apply authoritative or democratic parenting and only 30% apply authoritarian parenting and 10% permissive parenting.

Based on the results of interviews with several informants of millennial Islamism parents from various Islamism groups, the application of parenting choices is more ideological. Several parents stated that authoritarian parenting is only applied in certain aspects, such as in terms of religious education. In this case, parents must be firm and not give choices to children. Everything related to the cultivation of faith, worship, and morals is the full authority of parents over children. For millennial parents of Islamism groups, the issue of children's faith is a priority issue so that children are obliged to follow all parental orders related to theological aspects (Based on the results of interviews with several parents, June 2023).

In addition, several groups in Islamism also apply authoritarian parenting related to the problem of children's social interaction, especially children's interaction with children of different religions. Several Muslim millennial parents tend to limit their children to play with or interact with children of different religions. Parents consider that other people outside their group, especially those of different religions, will have a negative influence on the child's religious development, especially those related to the issue of faith. Therefore, parents limit their child's interaction with children of different religions. Even in choosing a living environment, they avoid choosing a place to live whose society is very heterogeneous in terms of religion (Based on the results of interviews with several parents, June 2023).

In child interaction, Islamism millennial parents make strict rules, disciplined, and binding. This is because children's friendships or interactions have a great influence on children's development, especially children's religious and moral development. For millennial Islamism parents, religious education and children's morals are the full responsibility of parents. From an early age, children have been instilled with religious values and interacting morals in accordance

with the guidance of the Prophet Muhammad, the companions, and salaf al-shaleh (the early generation of Muslims). In addition to implementing authoritarian parenting, several millennial Islamism parents also apply authoritative parenting, even though the percentage is smaller than those who apply authoritarian parenting (Based on the results of interviews with several parents, August 2023).

From several Islamism millennial parents interviewed by the author, the average parent who implements an authoritative parenting style is a parent with a higher education background who is open-minded, pluralistic, and realistic about modernity. Parents who tend to adopt authoritative parenting are Islamism-Popular parents. In addition, most of them also work in the formal sector, such as offices, education, and health. Islamism millennial parents with this authoritative parenting style have an awareness of the importance of child development and growth in accordance with modern parenting theory. In addition, the majority of parents have adequate knowledge about positive parenting practices. Parents of popular-Islamism realize that as individuals, children also have the autonomy to express their freedom, even though parents are still responsible for directing and setting boundaries about what is and is not good according to religion or according to the rules of society.

Meanwhile, in permissive parenting, the survey numbers show a relatively small percentage compared to authoritative parenting. The reason why parents use permissive parenting is due to several factors, such as that parents consider that only they understand the child's condition so that all parenting practices are applied for the good of the child and parents. For parents who use permissive parenting, it is because parents who lack understanding and knowledge about parenting children and have a relatively low educational background. The application of authoritarian parenting is closely related to religious beliefs; the factor of maintaining their religious identity is the main thing in parenting, where children can inherit the same ideology as their parents. Parents consider that the religious ideology they adhere to is a religious practice that is in accordance with Islamic law (sharia). In this case, parents try to pass on to their children everything related to religious expressions and patterns that parents believe in their children.

3. 2. Seeking A Good Parenting: Islamism Parenting between Mainstream Religious and Traditional Cultural Parenting

The awareness of Muslims, especially the millennial generation of Muslims, to apply the Islamic concept of life in recent decades shows a growing trend of development. This shows that the discourse of Islamism has succeeded in placing its influence on Muslims, especially on the millennial Muslim generation. The awareness to become a devout Muslim, a Muslim who practices religious teachings in a *kaffah* (Islamic more perfect) manner, has become a collective consciousness among the millennial generation of Muslims, even among the older generation in Pontianak City. This awareness has a great influence on the concept and actions of parenting that parents do to children within the scope of the family.

For millennial parents, Islamism is an alternative in parenting practices in the midst of the rise of a culture of liberal and permissive modern parenting practices as well as traditional parenting traditions that are full of elements of heresy (*bid'ah*) and shirk (*syirk*). According to Hermansyah, one of the figures of MABM (*Majelis Adat Budaya Melayu/Malay Cultural Traditional Council*) of West Kalimantan, the development of Islamism groups in Pontianak is not as aggressive as a few decades ago. Currently, the Islamism group movement is quieter and less expressive, but more systematic in influencing the religious life of millennial youth, including in the domestic sphere of the household in parenting. The change in the concept of da'wa of Islamism groups that are softer and more systemic makes them more acceptable to the Muslim community in Pontianak City (based on the results of an interview with Hermansyah, a figure of MABM Pontianak, June 2023).

However, based on the results of the author's observation, it shows that in the era of globalization, Islamism groups are increasingly open to carrying out da'wa activities both directly and through new media. The development of Islamism in Pontianak is more massive and more open. The da'wa strategies and methods they are using today are more tolerant. Unlike in the early

2000s, where da'wa was carried out more aggressively in attacking mainstream religious groups and the government. The da'wa methods and models that are currently carried out are more friendly, fun, softer, and able to adapt to the characteristics of the Muslim community, especially millennial youth, so that they are easily accepted and able to adapt to the social conditions of the community, especially in religious life (based on the author's observations, June-September 2023).

The da'wa that is currently carried out strengthens the grassroots in society, such as by providing ideological understanding, uniting Muslims, and straightening out Islamic teachings both in terms of faith and worship practices. This makes their da'wa consciously or not more acceptable to the community and does not cause conflict. In addition, in their da'wa, they focus more on targeting the millennial generation in religion than targeting the older generation (generation X) because this group is ideologically and religiously established. In addition, the expertise of Islamism groups in playing new media in the midst of the cultural flow of modernity has been able to conjure up the religious diversity in West Kalimantan, which was originally dominated by traditionalist Islamic groups and mainstream religious groups. In academic studies, Islamism groups have given new colors or shades with various variants of religion in the Islamic landscape in West Kalimantan.

The trend of Islamism and its acceptance among millennial Muslims and the existence of Islamism in parenting practices are also getting stronger. The parenting habitus developed by parents with the ideology of Islamism as a *manhaj* (method) is a parenting model that is widely followed by millennial Muslim parents. The practice of parenting is an alternative in the midst of anxiety and moral panic faced by parents in the face of modernization and globalization that threatens the religious future of children. One of the factors behind the strengthening of Islamism in the practice of raising millennial Muslim families is the massive da'wa carried out by popular *ustadz* (preachers or religious figures) of Islamism groups that raise the themes of parenting through social media. For parents, it is not difficult to find materials about parenting practices on social media accounts belonging to popular *ustadz* (preachers or religious figures) from Islamism groups. This is what then makes the discourse of Islamism in parenting practice an alternative to the practice of parenting millennial Muslim families.

Based on the facts that the author found, it shows that in the practice of parenting, several millennial Muslim parents in Pontianak City are dominated by Islamism groups. The ease of access for parents to access information and references about the concept of Islamic parenting on social media and the fact that the references are dominated by *ustadz* (preachers or religious figures) from Islamism groups makes Islamism ideology able to dominate parenting practices and contest established parenting practices from mainstream groups of NU and Muhammadiyah.

Based on the results of observations, the author finds that this alternative parenting with the Islamism parenting model has become a trend not only for families or parents who actually adhere to Islamism but also a trend among several families or parents who are educated in the NU and Muhammadiyah traditions. Although currently there are many NU scholars (*'ulama'*) who appear to preach on social media, such as Kyai Bahauddin Nursalim (Gus Baha), Kyai Zulfa Mustafa, Gus Muwaffiq, Buya Arrazy Hasyim, Buya Yahya, and from among the millennial *ustadzah* (female Muslim scholars), there are Ning Umi Laila, Ning Sheila Hasina, Ning Imaz Fatimatu Zahra, and several other NU scholars (*'ulama'*). However, it has not been able to compete with the influence of the Islamisme group *ustadz*, especially in the context of material on parenting (based on the author's observations, June-September 2023).

The Millennial Muslim families are more interested in incorporating elements of Islamism in parenting practices in the domestic sphere. This then gave rise to a new habitus in parenting practices. Meanwhile, mainstream Islamic groups are still less touched and even tend to ignore issues related to parenting practices. Even mainstream religious groups are considered by Islamism millennials to support traditional parenting practices that are considered incompatible with sharia.

Mainstream Islamic groups such as Nahdlatul Ulama and Muhammadiyah in Pontianak, in their da'wa movements, are more focused on fostering the people through moderate religious discourse. The development of a moderate religious discourse is of course intended to

compensate for and counteract the rise of exclusive religious narratives that tend to lead to radical and intolerant religious models from Islamism groups. Religious development in the family carried out by Muhammadiyah, for example, is more of an effort to create a family that respects the differences that exist in society.

The presence of new authorities on social media, in this case public figures or micro-celebrities, both from popular *Ustadz* and *hijrah* celebrities, has a great influence on the formation of a new habitus of parenting in Islamism millennial families. These new authorities have shifted and even replaced the old authorities, namely local *ustadz* and even the role of parents (grandparents) as a source of knowledge and reference in parenting practices. This is related to the change in religious practices among middle-class millennials who originally traditionally switched to the ideology of Islamism that they believe in more importantly, be it Salafi, Tarbiyah, Tahriri, or Popular Islam. Changes in religious beliefs and expressions also have an impact on changes in parenting practices in the family.

4. Discussion

4.1. How Islamism Ideology Influences Parenting Typology

Ideological, ritualistic, experience, and intellectual are factors that distinguish parenting between parents (Siregar & Rahmawati, 2022). In addition, what also distinguishes the parenting style applied in parenting practices depends on several things, such as geographical factors of residence, educational background, economy, cultural, and social conditions (Kobakhidze et al., 2024; Ren et al., 2024; September et al., 2016). The factors for the use of diverse parenting styles are due to the concerns of parents who feel threatened by their expectations to realize their children have an ideology that is in accordance with the ideology of their parents, that is, an ideology that is in accordance with the guidance of Islamic teachings based on parents' beliefs.

In the Islamism paradigm, according to Noorhaidi Hasan (2018), Islamism is an ideology that is anti-secular in political, economic, and social systems. Islamism emphasizes a holistic lifestyle that emphasizes that every individual must strictly follow God's provisions as stipulated in the sharia. In this concept for followers of Islamism, Islam is not only used as an ideology for a political movement but also as an ideology in all aspects of life, including the aspect of parenting. The application of parenting by several millennial Islamism parents does not fully implement authoritarian parenting strictly, especially in popular Islamism parents and some parents in other Islamism groups. The application of authoritarian parenting to millennial Islamism parents is only in certain aspects. For other things outside of these aspects, they tend to be accommodating to their children, such as in choosing a school, developing talents and interests, and doing sports activities. Several millennial Islamism parents do not limit their children to make friends and play even though they still make certain rules that are agreed, such as rules to pay attention to prayer times and study time.

In the context of the implementation of parenting, several Islamism parents try to combine authoritarian parenting with authoritative parenting. In parenting theory, this type of parenting style is known as mixed parenting, which is a combination of several parenting models according to their respective conditions and aspects (Inda-Caro et al., 2023; Kuppens & Ceulemans, 2019; Tripon, 2024). The practice of parenting is also different in each generation of parents; in the parents of the millennial generation, even though they apply authoritarian parenting, most millennial Islamism parents apply it as a method of affection but still strict towards children. In this method, the child has no choice and still has to obey the parent's commands, but the child does not feel indoctrinated or forced.

The application of authoritarian parenting is not fully implemented in all parenting actions. The parenting style applied is more of a combination of authoritarian parenting and authoritative parenting (Lavrič & Naterer, 2020). Outside the context of faith and worship, millennial Islamism parents still accommodate and place parenting actions in the child's perspective. This is reflected in the pattern of interaction built in the family. Millennial parents still provide enough time to accompany their children in every activity, both in learning activities and in play activities. They still provide attention and affection, provide time and facilities for

children to play, listen to children's opinions and stories, and avoid physical punishment for children (Mahmud et al., 2024). These changes are ideologically to achieve the goal or mission in religion, namely to carry out authentic and comprehensive Islamic sharia by referring to the Qur'an and Sunnah. Millennial Islamism parents believe that religious practices are a fundamental belief and are considered proven to be able to overcome all life problems that befall Muslims. The application of Islamism ideology in parenting practices is an effort to maintain and perpetuate the ideology of Islamism to their children (Sebastian & Othman Alkaff, 2024).

4. 2. *Why there is a Shift in Parenting Authority in Millennial Families Islamism*

The existence of new media has made a big change in all aspects of the life of the world community, including in Indonesia. New media has hegemonized human culture and behavior both personally and collectively. In media hegemony theory, hegemony refers to the moral, philosophical, and political leadership of a social group that is not obtained by coercion but by the active consent of other social groups through cultural and ideological control (Martin, 2022). The success of the new media in promoting Islamism in the form of socio-religious movements is one of the efforts to overcome the problem of identity crisis in the aspect of individual religiosity in their lives. New media has succeeded in driving a huge wave of migration among the millennial Muslim generation (Aidulsyah, 2023; Mohiuddin, 2023). *Hijrah* is a form of religious transformation that is implemented in changing religious behavior in the forum of group activities. The phenomenon of the *hijrah* movement is quite popular among the younger generation, who are associated with the migration from a non-Islamic lifestyle to an Islamic lifestyle. The role and position of millennial actors in the *hijrah* movement has collectively built a new identity as a religious people who obey Islamic rules and sharia (Alzamzami, 2023; Hasanah et al., 2024; Prasojo et al., 2020; Rahman et al., 2021; Sapendi et al., 2023). In the context of religious discourse that develops on social media, it is closely related to religious affiliations and ideologies embraced by individuals and groups in the Muslim community in Pontianak City, especially the millennial generation. Many social media users in Pontianak in general openly declare their affiliation with religious organizations as a reference in taking sources that they consider authoritative in religious affairs.

For the millennial generation in the Islamism group, religion is an important part of the self-image. One of the reasons that many Islamism millennials put forward when faced with questions about their activities on social media is to share useful information with their users. This applies to questions related to how they express themselves to be religious on social media. Religious expressions, which have their own appeal among millennials, have even become quite popular culture for several millennials. This emphasizes that the religious element, in this case religious identity, is an important component in expressing oneself on social media (Rahman et al., 2021; Tapotubun & Rahmah, 2021).

The existence and development of the millennial generation's religious life are inextricably linked to the influence of new media, which presents new perspectives as references in religious practice. New media has shifted religious authorities such as *ustadz* or '*ūlama*' and shifted to a new authority that is popular through new media, both content and actors. This factor is supported by the characteristics of millennial parents who want to be easy and instant in everything, including in looking for information and references about parenting. Millennials are a generation that tends to place social media as a concept of religious discourse with the ease of clicking news labeled Islam and online recitations, including becoming loyal followers of *ustadz* or '*ūlama*' accounts (Annisa, 2018; Saat & Burhani, 2020; Syarif et al., 2023).

The new authorities that emerged through the new media have become new idols for some Muslim communities, especially millennials in every city and even in the countryside. In all aspects of life, including religious affairs, most of the millennial generation idolizes and listens to famous *ustadz* or artists in mainstream media and social media (YouTube, Instagram, Twitter, Facebook, and TikTok) more than conventional *ustadz* who have clear legitimacy and authority in religious knowledge. This transitional phenomenon is inseparable from the new media that contributes to the formation of a new culture brought by the new *ustadz*. This new culture is one of the programs created by the new media by producing popular *ustadz* that have sprung up in the public sphere (Waliyuddin, 2019).

4.3. Shifting Parenting Authority and Implications in Early Childhood

The emergence of new Media has had an impact on a shift in authority that not only occurs in educational institutions but also in parenting practices (Maemonah et al., 2022). Pergeseran otoritas orang tua milenial Islamisme yang mana sumber pengetahuan parenting The shift in authority occurred in the source of parental knowledge in parenting with new media and popular *ustadz* (new religious authority), which is a shift in modern family culture. The millennial family's shift in authority, in which autonomy, individuality, negotiation, and mutual agreement replace the traditional hierarchical power structure that is usually in the hands of grandparents (Born & Vasbø, 2024). The shift in authority will certainly have an impact on changing parental practices; the media, the internet, and new religious authorities are the three elements of shaping parenting among Islamism millennial parents.

The parenting practice that is carried out aims to be the antithesis of traditional parenting that they consider contrary to Islamic teachings. In addition, parenting practices are also an alternative to traditional parenting or a solution to permissive and liberal parenting. However, the parenting practices carried out by Islamism millennial parents tend to be different from the old generation of Islamism, which is rigid and ideological. Millennial Islamism parents tend to be rational and have clear reasons for the choices they make so that they are open to changes and guidance of the times. Millennial parents of Islamism are also not always oriented to their interests but also think about the direction of parenting in terms of child development aspects. Thus, the shift in authority in the parenting of millennial parents in early childhood tends to be liquid parenting. The author termed liquid parenting by referring to Hew Wai Weng's opinion, which mentioned liquid Islamism (Wang, 2018). This is because parents include ideological elements in parenting but act rationally in fulfilling aspects of early childhood development.

4.1. Research Contribution

This study contributes to a deeper understanding of the intersection between Islamism ideology and modern parenting practices, specifically in millennial families. It highlights the dynamic nature of parenting styles, showing how ideological beliefs influence the practices and approaches of millennial Islamism parents in shaping their children's lives. The research offers new insights into how Islamism, as an ideology, integrates with parenting, balancing authoritarian methods with more accommodating approaches in various aspects of family life. Additionally, it sheds light on the impact of new media on the authority dynamics within the family, with millennial parents increasingly turning to digital platforms and popular religious figures as sources of guidance. This study enriches the broader discourse on the evolution of parenting in the context of ideological adherence, especially within the scope of Islamic values and the role of new media in reshaping authority structures in modern families.

4.2. Limitations

Despite the valuable insights provided, this study has several limitations. First, the research primarily focuses on millennial Islamism parents in Indonesia, and therefore the findings may not be generalizable to other cultural or religious contexts. The study's reliance on self-reported data from parents may also introduce biases, as responses could be influenced by social desirability or subjective interpretations of parenting practices. Additionally, the research predominantly concentrates on the impact of Islamism ideology, leaving out potential influences from other social, economic, and political factors that may shape parenting styles. Future studies could expand the scope of the research to include diverse demographic groups and use longitudinal data to track changes in parenting practices over time.

4.3. Suggestions

Future research could explore the comparative analysis of parenting practices across different generations of Islamism parents to better understand the evolution of parenting authority within this group. It would also be beneficial to examine the role of digital media in shaping not only the authority of religious leaders but also the broader cultural practices and beliefs that influence parenting. In addition, further investigation into how these parenting practices impact child development, especially in areas such as socialization, religious education, and emotional well-

being, would provide valuable insights. For practitioners and educators working with Islamism millennial parents, offering guidance on integrating traditional and modern parenting approaches could help parents navigate the complexities of ideological adherence while ensuring balanced child development.

5. Conclusion

The typology of parenting in the millennial family of the Islamism group in Pontianak City is inseparable from the ideology embraced by parents. The findings of this study show that millennial parents of Islamism groups use mixed parenting, which is a combination of several parenting models according to the condition of the child, be it authoritarian, authoritative, and permissive. The method to apply parenting is also different in each generation of parents; in millennial parents, even though they apply authoritarian parenting, most millennial Islamism parents apply it in a way of affection but are still strict towards children. The findings of this study also show that there is a shift in parenting authority in Islamism millennial families, which is influenced by new media so that parents idolize popular *ustadz* from Islamism groups. The shift in authority in parenting has implications for parental figures or references in parenting due to the presence of new authorities on social media, namely public figures or micro-celebrities. The new authority has shifted and even replaced the old authority, namely the *ustadz*, or local religious teachers, and even the role of parents (grandparents) as a source of knowledge and reference in parenting practices. This research is not final, and there are still many limitations in relevant cases, informants, and theories, so further research is needed to accommodate other new findings in parenting studies in millennial families of Islamism groups with a larger number of informants in Indonesia.

Declarations

Author contribution statement

Sapendi conceived the idea and conducted data collection. Bayu Suratman developed the theory of parenting, early childhood, and performed the analysis. All authors engaged in discussions regarding the findings and made contributions to the final manuscript.

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The dataset generated and analyzed during the research is available from the corresponding author upon reasonable request.

Declaration of interests statement

All authors declare that they have no financial or personal interests that could influence the work presented in this manuscript.

Additional information

Correspondence and material requests should be addressed to pendy_unj@yahoo.co.id.

ORCID

Bayu Suratman  <https://orcid.org/0000-0002-6399-7894>

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