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MOTHERS' CONTRIBUTIONS TO ISLAMIC RELIGIOUS EDUCATION AMID THE CHALLENGES OF GLOBALIZATION

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Abstract :

The era of globalization has brought rapid social, cultural, and technological changes that have impacted the educational process within families, particularly Islamic religious education. Children now live in a digitally connected world, filled with the flow of information, and vulnerable to global cultural influences that do not always align with Islamic values. In this context, mothers, as the first and primary educators in the family, play a crucial role in instilling Islamic values in children. This study used a library research approach, analyzing various academic literature (published in at least 2020) related to the role of mothers, Islamic religious education, family education, and the challenges of globalization. The results indicate that mothers' contributions to Islamic religious education include role modeling, fostering worship habits, monitoring digital media, religious communication, instilling morals, creating a religious culture within the home, and collaborating with educational institutions. Key challenges include the influence of digital technology, the penetration of global culture, changes in modern family structures, and mothers' limited digital literacy. Strengthening mothers' capacities through digital literacy, increasing religious understanding, and synergy between families, schools, and communities is necessary to ensure that Islamic religious education within the family remains relevant and effective amidst globalization.

Keywords: Mothers, Islamic religious education, family, globalization, digital literacy

Abstrak :

Era globalisasi membawa perubahan sosial, budaya, dan teknologi yang sangat cepat dan memengaruhi proses pendidikan dalam keluarga, terutama pendidikan agama Islam. Anak-anak kini hidup dalam dunia yang terhubung secara digital, penuh arus informasi, dan rentan terhadap pengaruh budaya global yang tidak selalu sesuai dengan nilai Islam. Dalam konteks tersebut, ibu sebagai pendidik pertama dan utama dalam keluarga memiliki kontribusi penting dalam menanamkan nilai-nilai agama Islam kepada anak. Penelitian ini menggunakan pendekatan *library research* dengan menganalisis berbagai literatur akademik (minimal terbit tahun 2020) terkait peran ibu, pendidikan agama Islam, pendidikan keluarga, dan tantangan globalisasi. Hasil penelitian menunjukkan bahwa kontribusi ibu dalam pendidikan agama Islam mencakup keteladanan, pembiasaan ibadah, pengawasan media digital, komunikasi religius, penanaman akhlak, penciptaan budaya religius dalam rumah, dan kolaborasi dengan lembaga pendidikan. Tantangan utama meliputi pengaruh teknologi digital, penetrasi budaya global, perubahan struktur keluarga modern, serta keterbatasan literasi digital ibu. Diperlukan penguatan kapasitas ibu melalui literasi digital, peningkatan pemahaman agama, dan sinergi antara keluarga, sekolah, dan masyarakat agar pendidikan agama Islam dalam keluarga tetap relevan dan efektif di tengah globalisasi.

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Kata kunci: ibu, pendidikan agama Islam, keluarga, globalisasi, literasi digital

INTRODUCTION

Globalization has brought about profound changes in various aspects of human life. Advances in information technology, the expansion of communication networks, and the massive flow of global culture have shaped the ways of thinking, communicating, and behaving in modern society, especially the younger generation. This phenomenon not only facilitates easy access to information and broadens horizons, but also presents serious challenges in the moral, ethical, and spiritual realms. Children, as the digital generation, grow up in an environment filled with global content that is not entirely aligned with religious values. This has the potential to influence their mindset, attitudes, and religious identity (Rohman, 2021; Hasanah, 2020).

From an Islamic educational perspective, the family is the earliest and most fundamental educational institution. Parents, especially mothers, play a central role in shaping a child's character and religious foundation. The emotional, psychological, and physical closeness between mother and child makes the mother's role highly strategic in the process of internalizing religious values (Syahputra, 2022; Lestari, 2021). In Islamic tradition, mothers are often described as *madrrasah al-ūlā*, or the first school for children. This concept emphasizes that religious education takes place not only formally in schools but also through role models, communication, and daily interactions within the family environment.

However, globalization presents new, complex challenges for Muslim families, especially for mothers as the primary educators in the family. Children are now exposed to a variety of digital content, hedonistic popular culture, individualistic values, and global currents of thought that often conflict with Islamic values. Unsupervised exposure to digital media can diminish moral sensitivity, shift religious values, and shape instantaneous mindsets in children (Hidayati, 2023; Mahmudah, 2021). Meanwhile, weak parental control over device use is one of the causes of the decline in religious character among adolescents (Sari & Fitria, 2021; Abdullah, 2022).

In addition to these external challenges, changes in modern family structures also affect mothers' latitude in raising their children. Many working mothers must balance their time between professional duties and domestic responsibilities. Putri (2022) explains that working mothers often face a dilemma between the demands of their work and the needs of their children, limiting the intensity of spiritual interactions. This is reinforced by Handayani's (2021) findings that changes in modern lifestyles, family economic dynamics, and shifting communication patterns contribute to mothers' burden in carrying out their religious education role. Often, the time available to provide religious guidance becomes increasingly limited due to busy routines.

In these circumstances, Islamic religious education in the family becomes the primary bulwark protecting children from the strong currents of modernity that are inconsistent with Islamic teachings. Religious education encompasses not only teaching ritual worship but also the development of noble morals,

spiritual character, an Islamic mindset, and a strong moral awareness (Fauzi, 2021; Ningsih, 2020). Therefore, the contribution of mothers to Islamic religious education must be understood comprehensively, especially in the context of the challenges of globalization, which also require digital literacy, media monitoring skills, and the ability to adapt to social change.

The urgency of this research is further heightened given the increasing phenomenon of moral degradation, declining interest in worship, and weakening religious bonds among the younger generation growing up in a digital ecosystem. Several studies have shown that efforts to strengthen religious education within the family can play a significant role in shaping children's religious character, especially when implemented consistently and based on role models (Rahmawati, 2021; Karim, 2022). Therefore, research on mothers' contributions to Islamic religious education is highly relevant in addressing the challenges of the times.

Based on this background, this study aims to examine the contribution of mothers in Islamic religious education amidst the challenges of globalization through a literature study method (library research) with scientific journal sources of at least 2020. The focus of the study includes: (1) the form of mother's contribution in Islamic religious education, (2) the challenges of globalization on the role of mothers, and (3) strategies for strengthening the role of mothers through increasing digital literacy and religious understanding. This study is expected to provide scientific insight for educational researchers, Muslim families, and Islamic Religious Education practitioners in an effort to strengthen the role of mothers as religious educators in the era of globalization.

RESEARCH METHOD

This study uses a qualitative approach with a library research method. This approach was chosen because the study focuses on exploring conceptual and empirical data sourced from scientific literature regarding the contribution of mothers in Islamic religious education amidst the challenges of globalization. Library studies allow researchers to collect, evaluate, and synthesize scientific findings in depth and produce a comprehensive understanding of the phenomenon being studied. Research Approach and Type A qualitative approach is used to examine the meaning, concepts, perspectives, and social dynamics contained in scientific literature. Qualitative research was chosen because it is appropriate to explore the issue of family education and the role of mothers in the context of globalization which has a complex and multidimensional character. The type of research is library research, namely collecting data and information from various written sources without conducting field data collection. The literature study procedure includes the process of identification, critical evaluation, interpretation, and synthesis of theories or research results relevant to the research focus.

Data sources come from verified and academically accountable scientific documents. The data source categories include: 1. National scientific journals accredited by Sinta 2 to Sinta 6 published at least in 2020 to ensure the freshness

and relevance of the data. 2. Reputable international journals including journals indexed by Scopus, DOAJ, EBSCO, Taylor and Francis, and Springer. 3. Academic reference books published at least in 2018, especially books related to Islamic education, family education, digital parenting, and globalization. 4. Scientific conference proceedings, especially conferences related to Islamic education, digital parenting, and Muslim family studies. 5. Research or policy reports such as reports from UNESCO, UNICEF, BKKBN, or other relevant research institutions (if used).

Inclusion and Exclusion Criteria for Sources To ensure the quality and suitability of the data, researchers apply the following criteria: 1). Inclusion Criteria Literature sources are selected if they meet the following requirements: a. Published at least in 2020 for journals and at least in 2018 for books, Contain themes on: family education, the role of mothers, Islamic religious education, digital literacy, globalization and social change, children's religious character b. Contain empirical data, strong theoretical studies, or systematic literature reviews c. Support analysis of the contribution of mothers in Islamic religious education. 2). Exclusion Criteria Sources are excluded from the analysis if: a. Not relevant to the research focus, b. Published before 2018 (for books) and before 2020 (for journals), c. Contain opinions without academic basis, d. Not through a legitimate scientific publication process.

Data Collection Techniques Data collection was conducted through systematic searches of various scientific databases to obtain quality primary and secondary sources. The databases used include: 1. Google Scholar to reach a wider range of national and international journals. 2. Sinta Ristekbrin to obtain accredited national journals. 3. ResearchGate for academic articles, preprints, and international publications. 4. PubMed for literature related to digital parenting, developmental psychology, and child behavior in a digital context. 5. Garuda and Moraref in addition to national Islamic education journals. 6. University Portal for access to relevant e-books and articles.

Research Instruments The instrument used in this research is a literature review matrix containing the following categories: a. Source identity (author, year, title, journal/publisher). b. Research objectives and methods. c. Main findings. d. Relevance to the research focus. e. Keywords and important concepts. d. Critical notes of the researcher. This instrument helps researchers in compiling concept maps and determining the relationships between scientific findings.

Data Analysis Techniques Data analysis was carried out through several structured stages as follows: a. Data Reduction Researchers sorted literature relevant to the research focus and discarded inappropriate sources. Reduction includes the selection of themes, theories, and research findings, b. Data Classification The collected literature was grouped based on analytical themes, including: 1. The role of mothers in Islamic religious education, 2. Childcare in Muslim families, 3. The challenges of globalization on parenting, 4. Digital literacy in families, 5. The impact of gadget use on children's religious character, c. Data Synthesis Researchers combined various findings to produce an integrated understanding of the contribution of mothers, the challenges of

globalization, and strategies for strengthening religious education in families, d. Content Analysis Content analysis was used to read in depth each literature to find patterns, meanings, conceptual relationships, as well as theoretical and practical implications of each source. The analysis process was carried out simultaneously and repeatedly to produce comprehensive conclusions.

Data Validity: Data validity was tested using several techniques: Source Triangulation: Comparing findings from various journals, books, and proceedings to ensure consistency of information; and Literature Cross-Checking: Checking the consistency of data across sources to avoid interpretation bias. Using these methods, the study obtained a comprehensive picture of mothers' contributions to Islamic religious education and how globalization influences parenting patterns and the formation of children's religious character.

FINDINGS AND DISCUSSION

Mothers' Contributions to Islamic Religious Education

The role of mothers in Islamic religious education is multidimensional, encompassing the cognitive, affective, moral, spiritual, and social domains. Contemporary literature shows that mothers' contributions extend beyond teaching religious values, including role models, supervision, character development, and emotional support, all of which contribute to the comprehensive formation of a child's religious identity from an early age. Thus, mothers play a central role in the internalization of Islamic values within the family. As primary educators, mothers occupy the most strategic position in children's religious education. The informal educational process that takes place within the home makes mothers the first figures to introduce basic Islamic concepts. Syahputra (2022) emphasized that the emotional closeness between mothers and children allows for the more effective instilling of the values of monotheism (tawhid), basic religious teachings such as prayer, ablution, and Qur'anic reading skills. Furthermore, aspects of morality, such as manners, honesty, greetings, and other moral behaviors, are typically first taught by mothers through daily interactions. The golden age (0–6 years) is the most decisive period, because it is during this phase that mothers develop habits that form the child's religious foundation.

The mother's contribution is also evident through her role as a spiritual role model. Role modelling is the most influential method in character education, as emphasized in various Islamic educational theories. Lestari (2021) shows that a mother's religious behavior including discipline in worship, the habit of reading the Quran, being mindful of her words, and consistently displaying admirable morals creates a strong imitation effect on her child. This phenomenon aligns with Bandura's observational learning theory, in which children learn behavior through observing significant figures. From an Islamic perspective, this practice aligns with the principle of *uswah hasanah*, which places role modelling as the primary educational medium.

he mother's role is further reflected in her ability to manage the spiritual environment of the home. The family environment is the most intensive space for a child's religious development, so mothers play a key role in creating an

atmosphere that supports the process of worship and the learning of Islamic values. Rahmawati (2021) noted that a spiritually structured home through routine family worship, educational selection of television and reading material, and polite communication patterns contributes significantly to increasing a child's religious awareness. Managing this environment ensures that Islamic values are consistently present in a child's daily life.

In the digital era, the role of mothers has expanded to include moral and media supervisors. Free access to the internet and devices makes children vulnerable to content that influences moral orientation and behavior. Sari and Fitria (2021) found that mothers play a key role in supervising device use, monitoring digital activity, selecting safe content, and accompanying children while accessing media. This supervisory role is directly related to religious education, as digital media is now a source of values that shape children's behavior and thinking.

In addition to being educators and supervisors, mothers also serve as emotional and spiritual counselors. The emotional closeness between mother and child creates a safe space for children to express their concerns, moral confusion, and identity conflicts. Research by Hasanah (2020) and Fauzi (2021) shows that mothers are often the first point of contact for children seeking spiritual understanding or solutions to emotional problems through religious approaches. Thus, the religious education provided by mothers is not only cognitive but also addresses psychological aspects that strengthen children's emotional and spiritual balance.

Overall, mothers' contributions to Islamic religious education are holistic and continuous. Through the teaching of core values, role models, environmental management, moral supervision, and emotional support, mothers are the primary foundation for the formation of children's religious character. Literature findings confirm that the quality of religious education in the family is highly dependent on the mother's capacity, awareness, and consistency in carrying out these functions.

Globalization's Challenges to the Role of Mothers

Globalization has brought new dynamics to the lives of Muslim families, particularly in parenting patterns and religious education. The social, cultural, economic, and technological changes accompanying globalization not only affect how children interact with their environment but also alter the structure of values and relationships within the family. Various research findings indicate that these challenges are not limited to exposure to digital content but also arise from the transformation of family structures and the penetration of modern values that are often inconsistent with the principles of Islamic education. One of the most dominant challenges is the increasingly unlimited exposure to digital media and technology. Children are now connected to a variety of digital platforms such as YouTube, TikTok, Instagram, and online games, allowing them to access content widely and quickly. Hidayati (2023) noted that this situation has the potential to lead to moral degradation due to vulgar broadcasts, the normalization of immoral behavior in popular culture, increased individualism, dependence on

devices, and a decline in the quality of interpersonal interactions within the family. This situation directly hinders the effectiveness of religious education, which requires interaction, habituation, and emotional closeness as the foundation for developing spiritual character.

Globalization also impacts parental authority within the family. The flow of digital information creates what's known as "alternative knowledge," which often conflicts with Islamic values. Abdullah (2022) found that children tend to follow the behavior of influencers or public figures on social media more than parental advice. Social media even serves as a "primary teacher" for some children, displacing the family as a source of values and moral orientation. This phenomenon weakens parents' position as the primary educators in shaping children's character.

On the other hand, economic changes and modern lifestyles have contributed to the increase in the number of working mothers. The dual burden of being both workers and caregivers significantly reduces the amount of time spent with children. Putri (2022) states that working mothers face challenges such as physical and mental exhaustion, decreased spiritual communication, reduced frequency of religious interactions, and increased dependence on gadgets or television as a substitute for parental guidance. This situation reduces the effectiveness of religious education, which relies on the presence, familiarization, and direct guidance of parents.

Changes in family structure also pose challenges. The emergence of nuclear families, single-parent families, and parental migration due to urbanization are becoming increasingly common. In these circumstances, the mother's role often becomes more demanding, as she must simultaneously fulfill the functions of caregiving, education, and breadwinning. Handayani (2021) points out that modern families place a greater emotional and mental burden on mothers than in the past, making the process of religious education at home increasingly complex.

Furthermore, globalization influences people's lifestyles. The hedonistic and consumerist culture promoted through global media is easily adopted by children and adolescents. This glamorous lifestyle has the potential to displace the values of simplicity and spirituality taught in Islam. Consequently, mothers are required to work harder to balance the influence of global culture with the moral values and spiritual discipline that are at the heart of Islamic education. This challenge underscores the need for an adaptive, intensive, and role-model-based approach to religious education to address the rapid flow of global values.

Overall, globalization has had a multidimensional impact on religious education in Muslim families. The challenges presented are not only technological, but also encompass changes in family structure, work patterns, and evolving cultural values. These studies demonstrate the need for more comprehensive parenting strategies to enable families to maintain the function of religious education amidst increasingly rapid global change.

Strategies for Strengthening Mothers' Roles through Digital Literacy and Religious Understanding.

In facing the challenges of globalization, strengthening the role of mothers

in Islamic religious education has become a strategic necessity. The flow of digital information, changing social values, and the increasing pressures of modern life require mothers to have adequate competency in both digital literacy and religious understanding. Recent literature shows that combining these two aspects enables mothers to carry out their religious education function more adaptively and effectively amidst the dynamics of contemporary life. Strengthening digital literacy is an important first step. Digital literacy is not only related to technical skills in using technological devices, but also includes critical skills in assessing, sorting, and utilizing information. Mahmudah (2021) emphasized that mothers need to understand the characteristics of digital content, recognizing safe and harmful content, understanding how social media algorithms work, managing children's device usage time, utilizing parental control features, and providing communicative media education to children. This approach allows mothers to act not only as controllers but also as educational companions in their children's digital activities.

In addition to digital competence, a strong understanding of religion is also fundamental to strengthening a mother's role. Mothers with adequate religious knowledge are able to provide appropriate, proportionate, and contextual guidance to their children. Efforts that can be made include attending religious study groups (Masyarakat Taklim), reviewing Islamic educational literature, participating in Islamic parenting training, and deepening the concepts of morality, etiquette, and worship. Fauzi's (2021) findings indicate a positive correlation between parents' level of religious understanding and the quality of their children's religious character. Therefore, increasing a mother's religious capacity has direct implications for the effectiveness of religious education within the family.

Revitalizing role models and spiritual communication is also a crucial strategy. Modeling is a highly influential educational method, characterized by a mother's consistency in religious observance, gentle and engaging communication, the habit of praying together, and engaging in light discussions about Islamic values. Simple practices like reading the Quran together have been shown to be more effective than mere verbal advice, as children learn through direct observation and experience (Lestari, 2021).

Strengthening the father's role cannot be ignored, as religious education is not solely the mother's responsibility. Family education literature emphasizes the importance of synergy between fathers and mothers in creating spiritual stability within the home. Fathers' support is essential in dividing parenting duties, creating a religious atmosphere, guiding children's use of gadgets, and providing a strong moral role model. Active father involvement helps ease the burden on mothers and provides a more balanced religious education (Handayani, 2021).

The next strategy is to build an Islamic family culture through fostering communal worship, establishing rules for device use, allocating dedicated time for discussing religious values, and reinforcing positive activities such as reading, socializing, and exercising. Karim (2022) found that families with clear religious routines demonstrated improvements in children's spiritual discipline,

making home culture a key factor in the continuity of religious education.

In addition to the internal family environment, collaboration with educational institutions also plays a significant role. Mothers can collaborate with Islamic Religious Education (PAI) teachers to monitor their children's religious development, communicate challenges that arise in the home environment, and align educational approaches between home and school. This collaboration creates continuity that strengthens the internalization of religious values in children (Rahmawati, 2021).

Overall, the study results indicate that mothers' contributions to Islamic religious education have a significant impact on the formation of children's religious character. However, the challenges of globalization, such as exposure to digital media, the weakening of parental authority, the rise of a culture of hedonism, and mothers' workload, require comprehensive strategies to strengthen their role. Through increased digital literacy, deepening religious understanding, collaboration within the family, and creating a religious home environment, mothers can optimally fulfill their roles even amidst rapid social change. These strategies provide a crucial foundation for Muslim families to maintain the continuity of religious education in the era of globalization.

CONCLUSION

This research confirms that mothers have a highly strategic and multidimensional contribution to Islamic religious education amidst the challenges of globalization. These roles include serving as primary educators, spiritual role models, organizers of the religious environment, moral and media supervisors, and emotional and spiritual counselors for children. Mothers are key actors in the process of internalizing Islamic values through emotional closeness, habituation of worship, role modeling, and consistent religious communication.

On the other hand, globalization presents complex challenges that impact the effectiveness of religious education within the family. Unlimited exposure to digital media, the weakening of parental authority, changes in modern family structures, the increasing burden on working mothers, and the penetration of hedonistic lifestyles are factors that can shift children's moral and religious values. These challenges require mothers to adapt and strengthen their capacity to carry out their religious roles at home.

Strategies to strengthen mothers' roles can be implemented through increasing digital literacy, deepening religious understanding, revitalizing role models, synergistic collaboration between fathers and mothers, establishing an Islamic family culture, and collaborating with educational institutions. Research findings confirm that the stronger a mother's digital literacy and spiritual capacity, the more effective the Islamic religious education provided to her children. Therefore, strengthening mothers' capacity is key to maintaining the continuity of Islamic religious education amidst the rapid flow of globalization.

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