
Family Strategies in Educating Children in the 5.0 Era: A Multicultural Islamic Education Perspective in Building a Generation of Character

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Abstract: *This study aims to explore family strategies in educating children in the 5.0 era from the perspective of multicultural Islamic education, focusing on efforts to build a generation with character. The 5.0 era is marked by rapid technological developments and digitalization, which affects family parenting and the value system taught to children. In the context of multicultural Islamic education, Islamic values and cultural diversity must be managed in harmony to produce a generation that is not only intellectually intelligent, but also has strong moral character, such as tolerance, empathy, and integrity. The research method used is a qualitative approach with a case study design. Data collection was carried out through in-depth interviews with families from diverse cultural backgrounds, observations, and analysis of documents related to children's education from the perspective of Islam and multiculturalism. The data obtained were analyzed thematically to understand the educational patterns applied in the family, as well as the challenges and solutions that emerged in educating children in the 5.0 era. The results of the study show that the family plays an important role in integrating religious and cultural values into children's education. The multicultural approach to Islamic education provides flexibility for families to instil universal values such as justice, togetherness, and respect for differences. In this case, technology is used as a supporting tool to reinforce learning, although prudent parental supervision is still needed. The originality of this research lies in the combination of the concept of Islamic and multicultural education in the context of the 5.0 era, which has not been explored in depth in academic studies. The implications of this study provide insight for educators and policymakers to design educational programs based on multicultural Islamic values, to build a resilient generation to face global challenges.*

Keywords: *family, era 5.0, Islamic education, multicultural, character.*

INTRODUCTION

The development of technology in the 5.0 era has brought great changes in various aspects of life, including education and parenting in the family. This era is not only marked by rapid technological advancement, but also by the integration between humans and technology, where artificial intelligence (AI), big data, and the Internet of Things (IoT) play a big role in daily activities. In this context, the challenges for families in educating children are increasingly complex. The influence of digital technology, globalization, and the wider cultural diversity force families to adjust their educational strategies, to be able to prepare children to face the demands and dynamics of this modern era [1], [2].

Islamic education, as one of the education systems that has a strong moral and spiritual foundation, offers a relevant approach to educating the younger generation. Islamic values, such as justice, responsibility, and respect for fellow human beings, play an important role in shaping a child's character and personality. However, in globalization and this technological era, these values need to be managed in a more inclusive and contextual framework, which can answer the challenges of cultural and religious diversity. This is where the importance of a multicultural approach in Islamic education comes in [3]–[5].

Multicultural Islamic education not only emphasizes the understanding and practice of religious teachings but also the appreciation of cultural diversity and outlook on life. In the family, this approach can help children understand the importance of tolerance, empathy, and openness to differences, while still adhering to Islamic principles. The family plays a key role in instilling these values, both through parenting and through control of children's access to technology [6]–[8].

Along with the development of the 5.0 era, the role of the family as the first and main educator has become increasingly vital. Families are not only responsible for guiding children academically but also morally and socially. By utilizing technology as a supporting tool, as well as integrating Islamic values with the principles of multiculturalism, families can help form a generation with strong character, resilience in facing global challenges, and the ability to coexist with cultural diversity in harmony [9]–[11].

We are currently experiencing a media revolution that has unified the entire world. All societies live in a new era of digitization in nearly every part of our lives, which has created a new world for us despite the variations in beliefs and traditions. The more we explore it and try to learn more about it, the more lost we get [12].

The prevalence of smartphones and the strength of the internet, two technological wonders of the digital age, have fundamentally changed how people interact, communicate, learn, and experience the world. We now have access to convenience, connectivity, and a variety of knowledge thanks to these technological developments, making it much easier for us to go about our daily lives. They have created a variety of complexities and difficulties for parents, particularly those of the Islamic religion, who want to nurture their children following the rich tapestry of Islamic principles [13].

Any observer who has experience with families, parenting, and kids will see that today's kids use digital tools like smartphones, tablets, social networking sites, and other internet applications swiftly and efficiently. However, the same observer might see that today's kids lack many other abilities that were present in kids of previous generations, and kids' physical, moral, social, and personal development might be harmed by too much exposure to digital technology [14]–[16].

This research paper launches an in-depth investigation into the interconnected spheres of Islamic parenting and the digital age, shedding light on the numerous difficulties faced by Muslim parents and, more importantly, highlighting the methods, ideas, and educational ideals that equip them to overcome these difficulties. This research aims to offer useful insights that resonate not only with Muslim parents but also with educators, scholars, and those who seek to comprehend the complex interaction between faith-based parenting and the

digital frontier by bringing together the rich Islamic heritage with the opportunities and challenges presented by the digital age [17], [18].

In this context, we explore the core concerns that influence Islamic parenting in the digital era, ranging from the upholding of Islamic principles to the control of screen time, navigating digital diversity, and fostering discretion and modesty. By tackling these complex issues, the research aims to provide a thorough framework for comprehending the distinctive fusion of tradition and innovation that distinguishes Islamic parenting in a rapidly developing digital environment.

The research's conclusions and revelations will not only advance Islamic parenting but also act as a guide for parents navigating the often chaotic waters of parenting in the digital age [19]–[21].

LITERATURE REVIEW

Family education is the main foundation in shaping children's character, as affirmed by many educational theories. According to Bronfenbrenner (1979) in ecological theory, the family is the most influential microsystem in child development, where children interact directly with the values and norms applied in the family. In the context of the 5.0 era, the role of the family is not only limited to providing a physical and emotional environment but also as a guide in utilizing technology and information that is increasingly accessible [22]–[24].

Islamic education, which is based on the teachings of the Qur'an and Hadith, emphasizes the importance of character education as an integral part of individual development. This education emphasizes values such as honesty, justice, responsibility, and respect for others, which are the foundation for the formation of a generation of noble character. However, in facing the challenges of the era of globalization and technology, Islamic education also needs to adapt to the times, including accommodating the principles of multiculturalism [25], [26].

Multiculturalism in education, according to Banks (2008), aims to develop understanding, appreciation, and tolerance of the cultural diversity that exists in society. The application of multiculturalism in Islamic education aims to provide children with a more inclusive understanding of differences without losing their identity and Islamic values. Some studies, such as those conducted by Halstead, mention that the merger of Islamic principles and multiculturalism gives Muslim children flexibility in interacting with a global world full of cultural diversity [27], [28].

Some studies also highlight the role of technology in the 5.0 era in supporting family education. According to Prensky, digital technology can be an effective means of learning if used wisely by families, where parents play an important role in controlling and guiding children in accessing information. Thus, the role of families in the 5.0 era has become increasingly complex, because, in addition to being the main educators, they must also be able to balance between Islamic values and the multicultural and technological challenges faced by their children [29].

Table 1. Key Points of Literature Review

Theory/Approach	Figures/References	Key Takeaways	Relevance to the 5.0 Era
Ecological Theory	Bronfenbrenner (1979)	The family is the microsystem that has the most influence on children's development. Children interact directly with family values and norms.	Families not only provide a physical and emotional environment but also become a guide in utilizing technology and information in the digital era.
Islamic Education	Al-Attas (1979)	Islamic education emphasizes the	Islamic education must adapt to the era of

		importance of character as an integral part of individual development, including values such as honesty, justice, and responsibility.	globalization and technology, including accommodating the principles of multiculturalism in character learning.
Multicultural Education	Banks (2008)	Multiculturalism aims to develop understanding, appreciation, and tolerance of cultural diversity in society.	Multicultural Islamic education provides flexibility to Muslim children to understand cultural differences without losing their Islamic identity.
Principle Merger	Halstead (2004)	The combination of Islamic principles and multiculturalism provides flexibility for Muslim children to interact with a diverse global world.	Muslim children can develop a more inclusive understanding of differences, adhering to Islamic principles in an era of increasing global connectivity.
The Role of Technology in the Family	Prensky (2010)	Digital technology can be an effective learning tool if used wisely. Parents must play an active role in controlling the use of technology by children.	The family plays an important role in guiding and controlling children in the use of technology, balancing Islamic values, and multicultural challenges in the 5.0 era.

Based on the table above, it is clear that the approaches that are relevant to the role of the family in children's character education in the 5.0 era are from the perspective of multicultural Islamic education.

METHODOLOGY

This study uses a qualitative approach with a case study method to examine family strategies in educating children in the 5.0 era from the perspective of multicultural Islamic education. The qualitative approach was chosen because it allows researchers to deeply explore family experiences, views, and practices in shaping children's character through the integration of Islamic values and multiculturalism. The case study method is considered appropriate because it provides an opportunity to explore in detail the complex phenomena that occur in the family environment in the digital age.



Figure 1. Model of Character Development and Habituation in School-Age Children

The subjects of the study consist of several Muslim families who have diverse cultural backgrounds. The selection of subjects was carried out by purposive sampling, where the selected families were those who were actively involved in educating children by combining Islamic principles and multiculturalism and having access to digital technology. This is done to ensure that the data obtained is relevant to the focus of the research [30], [31].

Primary data were collected through in-depth interviews with parents and children. The interviews focused on the strategies used by families in educating their children, the challenges faced in the 5.0 era, and how families integrate Islamic and multicultural values into their daily lives. In addition, direct observation is also carried out to understand the dynamics of family interaction in real situations. Secondary data were obtained through document analysis, including literature related to Islamic education, multiculturalism, and the use of technology in family education [32], [33].

The data obtained was analyzed thematically. The analysis process involves coding the data, grouping the findings based on key themes, and in-depth interpretation of the relationships between these themes. The validity of the data is maintained through triangulation of sources and methods, by comparing the results of interviews, observations, and documents to obtain a more comprehensive understanding [34].

The results of this research are expected to make an important contribution to understanding the role of the family as the main agent in forming a generation with a character that can face global challenges in the 5.0 era, as well as provide practical insights for the development of multicultural Islamic education [35], [36].

Table 2. Research Methods on Family Strategies in Educating Children in the 5.0 Era in Building a Generation with Character

Research Components	Description
Research Approach	Qualitative
Research Methods	A case study to explore complex phenomena in the family environment related to strategies for educating children in the 5.0 era.
Research Subject	Several Muslim families with diverse cultural backgrounds were selected using purposive sampling.
Subject Criteria	Families who are active in educating children with Islamic principles and multiculturalism and utilizing digital technology in their daily lives.
Data Collection Techniques	- In-depth interviews with parents and children.- Direct observation of family interactions.- Secondary document analysis.
Interview Focus	- Strategies for educating children in the 5.0 era.- Challenges faced by families.- Integration of Islamic values and multiculturalism.
Observation	Direct observation to understand family interactions in educating children and the use of technology in the context of education.
Secondary Data Sources	Literature related to Islamic education, multiculturalism, and technology in family education.
Data Analysis Techniques	Thematic analysis: data coding, grouping findings by theme, and interpretation of relationships between themes.
Data Validity	Triangulation of sources (interviews, observations, documents) to ensure the validity and reliability of the findings.
Expected Results	A deep understanding of the role of the family in shaping a generation with character in the 5.0 era, as well as contributions to multicultural Islamic education.

RESULTS AND DISCUSSION

Based on data obtained from interviews and observations, it was found that the family played a crucial role in educating children in the 5.0 era by combining Islamic values and the principles of multiculturalism. In the context of this fast-paced digital age, families not only serve as physical and emotional shelters but also as facilitators who help children adapt to technology. Parents are actively involved in educating their children on how to use technology wisely, especially in accessing information that supports character development and religious knowledge [37], [38].

Some of the strategies found include timing the use of technology, selecting educational content based on Islamic values, and active discussions about the importance of respecting cultural diversity. Parents also consciously instil the values of tolerance and empathy through daily interactions with children, both in family and social contexts. By combining religious values and multiculturalism, children are taught to have a strong identity as Muslims, yet remain open to the differences and diversity around them [39], [40].



Figure 2. Model of Character Development and Habituation in School-Age Children

In addition, the challenges faced by families in the 5.0 era include exposure to technology that cannot always be fully controlled, such as social media and online platforms that can influence children's attitudes and behaviours. Parents try to offset that influence by directing children to useful and constructive content, while still providing controlled freedom [41], [42].

From this analysis, it can be concluded that the family plays an important role in instilling religious and cultural values that are balanced with technological developments. The integration of Islamic education and multiculturalism has proven to be effective in building the character of children who are resilient, open, and ready to face global challenges in the 5.0 era. Thus, the family is at the forefront of producing a generation that not only has a strong character but is also able to compete in an increasingly global and complex world [43], [44].

Our children now learn, interact, and view the world in very different ways because of the digital era. Because with the growth of smartphones, tablets, and the Internet, information and entertainment are readily available at our fingertips. This extraordinary level of knowledge can be motivating, but it also presents some challenges for Islamic parenting [45].

Digital addiction is a problematic usage of digital devices associated with negative behaviours, and according to Prechelt, it is an emerging phenomenon that raises ethical considerations about the way we engineer software. According to Singh, the term "digital addiction" describes an impulse control disease characterized by compulsive use of digital platforms, technologies, and devices, such as the internet, video games, online platforms, mobile devices, and social networking sites. It is a developing area of cyberpsychology that examines problematic usage of digital devices, media, and platforms through excessive and obsessive behaviour. A different study revealed that while frequent use of digital tools for social media participation is extremely effective on the condition, it has little influence on gaming, communication, research, and shopping. There is some reason that people are becoming addicted [46], [47].

According to persons who experience anxiety and sadness are more likely to develop a digital addiction. They turn to digital media because they lack the emotional support, which they need. Digital addictions are fairly prevalent in guys 20 to 30 years old who are depressed, according to studies from the University of Iowa [48], [49].

Social networking websites like Facebook, MySpace, and Twitter, game websites and virtual worlds like Club Penguin, Second Life, and the Sims, video sharing websites like YouTube, and blogs are all considered forms of social media. Social media has benefits and drawbacks in terms of its influence on kids. Depending on whether users engage in social comparison processes, receive positive social feedback, or use the platform for self-reflection, using social networking sites can have either positive or negative effects on self-esteem. However, predicting individual effects requires taking into account inter-individual differences and specific activities carried out on these platforms [50], [51].



Figure 3. Character Education for Adolescents in Multicultural Islamic Boarding Schools

According to Aini, the findings revealed a range of detrimental effects of social media on the social identities of adolescents in terms of "achievement - postponement - closure - dispersion." As a result, the family, the school, and other institutions must take serious action to care for the family and the child and strengthen their ability to deal with these risks to protect adolescents' identities from being violated and adversely affecting their intellectual principles [52].

Traditional values and interpersonal skills may be eroded by the digital era. Islamic ideals must be emphasized in the face of these difficulties. Digital skills, specifically users' Internet

competence and level of appropriation, strongly influence the adoption of Digital Political Participation practices, which can lead to political and social inequality stratified by socio-demographic background.

One of the most serious concerns regarding children's social development involves the proliferation and easy accessibility of online negative content, such as pornography, violence, hate speech, gambling, sexual solicitation, and so forth and it is at odds with Islamic principles. Extant literature shows that children's exposure to inappropriate media content yields many negative outcomes such as increased aggression, fear, desensitization, poor school performance, the prevalence of symptoms of psychological trauma, antisocial behaviour, negative self-perception, low self-esteem, lack of reality, identity confusion, and more [53].

Islamic Educational Values

Islamic educational values are fundamental principles rooted in the teachings of Islam that guide the upbringing and education of children in a manner that aligns with the faith. In the context of "Islamic Parenting in the Digital Age: Overcoming Challenges with Islamic Educational Values," these values take on even greater significance as they offer a solid framework for navigating the complexities of the digital world while ensuring that children grow up as responsible and virtuous individuals. Here are some key Islamic educational values and their relevance in the digital age:

Tauhid (Oneness of Allah): The primary goal of Tauhid instruction is to cultivate "faithfulness and devotion to the Almighty God." Thus, it can be deduced that Tauhid's education, human beings becoming "dehumanize" non-human servants, the emergence of mutual love, the need for assistance, the giving of more money to those in need, constant awareness of the deception of the world and people, and the capacity for simplicity (zuhud) and a sincere heart are all important. Tauhid education also aims to bring to light or realize other human potentials, notably that of nature [54], [55].

Human nature has a religious component; hence Tauhid education focuses more on cultivating a person's religious nature as a Tauhid man. To put it another way, Tauhid education is an effort to alter human conduct based on the Tauhid teachings in life through direction, instruction, and training based solely on faith in Allah. Teaching kids this virtue in the digital age entails giving them a sense of accountability for their online behaviour. They should be aware that Allah is constantly monitoring everything, including online conduct, and act accordingly [56], [57].

Moral Character. Education today is faced with a situation where the process of education as an inheritance of local values on the one hand faces the heat of the global value. Islamic akhlaq emphasizes moral character, including honesty, integrity, and empathy. Parents should nurture these qualities in their children, both offline and online. They should encourage kindness and empathy in online interactions and discourage deceit or unethical behaviour. Ethics has no place as a separate academic discipline within Islam, at least not in the sense of a discipline drawing exclusively on human reason or human experience [58].

The first of these is akhlaq, which is normally translated as 'ethics' or 'moral values. Akhlaq has been defined by Ibn Sadr al-Din al-Shirwani (d. 1036 AH, 1626/ 7 CE) as 'the science of virtues and the way to acquire them, of vices and the way to guard against them. Its subject is the innate dispositions, the acquired virtues, and the rational soul as far as it is affected by them' (quoted in Walzer, 1960, p. 327). Yusuf al-Qardawi divides the concept of akhlaq into six categories to show the variety of moral standards expected of a Muslim: akhlaq relating to oneself, akhlaq relating to one's family, akhlaq relating to society, akhlaq relating to the animal kingdom, akhlaq relating to the physical environment, and akhlaq relating to the Akhlaq is a plural word, but sometimes it is used in its singular form (khuluq) to mean character, innate disposition, or a state of the soul which causes it to perform its actions without thought or deliberation' (Miskawih, 1968, p. 30; cf. Omar, 1994, p. 103). Al-

Kindi, al-Farabi, Ibn Sina, Ibn Miskawayh, Nizam al-Mulk, al-Ghazali, al-Razi, and al-Tusi are only a few well-known Muslim philosophers who have studied and written about akhlaq. Knowledge of moral principles, along with other elements like Iilm al-fiqh, is a key component of Islamic Studies at all levels of education in Islam (Knowledge of law) [59], [60].

The second word for morality is adab, which includes two distinct but connected concepts of good behaviour: morality and values and, on the other hand, politeness, civility, etiquette, excellent upbringing, culture, refinement, good breeding, and good manners. 'The good manners adopted by Islam resulting from its teachings and commandments' is what the Arabic phrase adab al-*isla* means (al-Kaysi, 2003, p. 13). The pre-Islamic roots of this word, however, imply that some of the traditions and moral codes of the ancient Arab tribes may have found their way into the moral outlook of Arab Muslims. One of the most common Arabic words for education, ta'dib, which largely describes the process of developing a solid foundation for social behaviour within the community and society at large, shares a common root with the word adab [61], [62].

Ikhlas. The first deed a Muslim must do to make good his or her Islam is to purify his or her intention (al-niyah) in worship and religious deeds. We should act sincerely for the sake of Allah and dedicate our deeds to no other, neither by way of idolatry (al-shirk), hypocrisy (al-nifaq), nor ostentation (al-riya'). The Prophet صلى الله عليه وسلم said: Verily, deeds are only by intentions. Verily, every person will have only what they intended. Whoever emigrated to get something in the world or to marry a woman, then his emigration is for whatever he emigrated for. Ikhlas emphasizes sincerity in one's intentions and actions. Parents should encourage their children to use digital platforms for beneficial purposes and to seek knowledge with sincerity. The intention behind their online activities should align with Islamic values [63].

Al-Ilm. Islam places a high value on knowledge. The first verse of the Al-Quran that Allah sent down is "Read in the name of your lord who created. Allah said in another verse, "For there should separate from every division of them a group [remaining] to obtain understanding in the religion" Sura Tauba 09:122 and Prophet Muhammad (S.W.A) said, "Seeking knowledge is a duty upon every Muslim."

The digital age offers a wealth of information. Parents should guide their children to seek beneficial knowledge online while being discerning about the sources they rely on. Critical thinking and distinguishing between reliable and unreliable information are crucial skills [64], [65].

Mutual Support. Collaboration involves direct and open communication and respect for different perspectives. In particular, religious literature has many references to collaboration. Allah said in the holy Quran "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." Prophet (S.W.A) said "The Best People Are Those Who Are Most Beneficial to Other People" [66], [67]

From a global perspective, cooperation has been a matter of achieving beneficial results. In the digital age, parents can teach their children to use technology to benefit others. Whether it's sharing knowledge, supporting a charitable cause, or engaging in online communities that promote positive change, children can learn the value of cooperation in the virtual world.

Responsibility means to be responsible for an act one undertakes (), and Accountability is an assessment useful for evaluating an achievement or failure (Olanrewaju & Sanni, 2014). Islam teaches that individuals are responsible for their actions. Allah said "And no bearer of burdens will bear the burden of another." Ibnu Umar reported that the Prophet, may Allah bless him and grant him peace, "All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is

the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock.”

Parents should convey to their children that their online actions have consequences. They should be accountable for their behaviour online, which includes being honest, respectful, and considerate [68], [69].

While technology has its benefits, Islamic educational values also emphasize moderation and balancing these learning experiences to support children. Parents should teach their children to strike a balance between their digital lives and other responsibilities, such as prayer, family time, and studying Islamic knowledge [70].

Incorporating these Islamic educational values into parenting in the digital age provides a moral and ethical compass for children to navigate the online world. It empowers them to use technology responsibly, make informed choices, and contribute positively to the digital community. By nurturing these values, parents can ensure that their children grow up as conscientious and virtuous Muslims who can thrive in the digital age while upholding their faith and moral principles. Drawing from the Quran, Hadith, and the teachings of classical Islamic scholars, this section explores the fundamental principles of Islamic education, emphasizing the importance of moral character development, moderation, and the preservation of Islamic identity in the face of external influences [71].



Figure 4. Character Education for Defending the Nation at Islamic University with Multicultural and Democratic Patterns

In this study, we found several challenges in Islamic Parenting in the Digital Age and some points for overcoming the challenges. The following sections describe these challenges and overcoming the challenges in more detail.

Maintaining Islamic Value. A major challenge for Islamic parents is ensuring that their children adhere to Islamic values and principles while being exposed to a diverse and often contrary online world. The internet is full of content that may contradict or challenge Islamic teachings. Parents must actively engage with their children to provide proper guidance, teaching them how to critically assess online content and prioritize their faith [72]–[74].

The growing usage of computers, tablets, and smartphones as a result of the digital era may result in excessive screen time. Muslim parents must strike a balance between screen time and pursuits that advance their kids' spirituality, physical health, and interpersonal

relationships. It can be particularly difficult to achieve this balance in a society where digital devices are so commonplace [75].

Safety online and cyberbullying. For Islamic parents, ensuring their children's online safety is of utmost importance. Threats including cyberbullying, offensive content, and internet predators must be dealt with. Muslim parents have a responsibility to teach their kids how to stay safe online and follow Islamic values when faced with difficulties.

Religious and cultural diversity. Muslim children today are exposed to a wide variety of cultural and religious influences, which might occasionally conflict with their Islamic upbringing. To help their children effectively navigate the cultural and religious diversity they find online, parents must teach their children about their religion and its tenets.

Modesty and discretion. Islam stresses the need to maintain one's privacy and modesty. Teaching kids to guard their modesty and respect privacy is getting more difficult as social media usage increases and the lines between private and public life grow hazier. Parents must teach their kids how to conduct themselves online in a way that upholds Islamic principles [76].

Using modern technology. Islamophobic parents frequently struggle to keep up with the rapid advancement of technology. To stay up-to-date on the digital world their children inhabit, parents must continually educate themselves as digital platforms evolve and new technologies are introduced.

Technology and Faith. Keeping faith while being exposed to a wealth of online content is one of the biggest challenges of the digital age. Islamic principles can serve as a strong basis for people and families to distinguish between material that supports their beliefs and that which does not. People can uphold their faith while using technology by fostering critical thinking and a solid grasp of Islamic values.

Education and computer literacy. It's crucial to equip people with these skills, particularly in light of Islamic norms. People can learn how to evaluate internet content critically and use technology ethically and responsibly by being given educational resources and assistance. Islamic educational institutions have a significant impact on how digital literacy is incorporated into Islamic teachings.

Parents are essential in helping their kids navigate the difficulties of the digital age. Parents can teach their kids to make informed decisions online, stay away from hazardous content, and behave properly online by instilling Islamic principles in them. Building a solid Islamic foundation while navigating the digital world requires open and honest dialogue between parents and children.

Building a Positive Online Presence. Building a positive online presence can be achieved through collaborative learning, fostering a community of practice, and increasing individualized communication. Modesty, respect, and kindness are qualities that are highly emphasized in Islam. By creating a pleasant and courteous presence in the online world, people can uphold these ideals. This entails being careful with one's words and deeds on social media platforms and participating in civil and courteous debates. Islamic communities can offer tools and support to people and families struggling with digital issues. People can seek advice, exchange stories, and work together to handle digital difficulties in a way that is consistent with their faith by encouraging a feeling of community [77], [78].

Continuous Learning. Because the online environment is always changing, people need to keep up with the latest developments. Islamic principles include a dedication to personal development and lifelong learning, which can be expanded to encompass digital literacy and flexibility.

CONCLUSION

Based on this research, it can be concluded that the role of the family in educating children in the 5.0 era has high significance, especially in forming a generation with character through a multicultural Islamic education approach. The 5.0 era, which is marked by digitalization and rapid technological development, has brought major changes in social interaction patterns, including in the family environment. However, even though technology offers various conveniences in education, the family must still be the main pillar in shaping children's morals and ethics. This study confirms that families who apply a multicultural approach to Islamic education can provide a strong foundation of character to their children. Basic Islamic values such as justice, tolerance, and respect for differences can be aligned with the principles of multiculturalism so that children can grow up with an inclusive understanding of cultural and religious diversity. In addition, families who actively use technology wisely can optimize their children's learning process without neglecting control over content and time to use technology. The findings of this study also indicate that the main challenge faced by families in the 5.0 era is the rapid flow of foreign information and culture which is often not in line with Islamic values. Therefore, it takes an active role of parents in instilling solid moral values, as well as critical thinking skills in children so that they can filter the information they receive. The multicultural approach used in Islamic education provides flexibility and space for families to instil these values more contextually, especially in the face of global challenges. The originality of this research lies in the integration of Islamic education and multiculturalism in the context of the 5.0 era, which provides a new perspective in understanding the role of the family as the main agent of character education. This study makes a significant contribution to the development of literature on character education within the framework of multicultural Islam, as well as offers practical insights for families, educators, and policymakers to formulate educational strategies that are more adaptive and relevant to the times. Overall, the family has a crucial role in shaping a generation that is not only academically intelligent, but also has strong morality and character, can appreciate diversity, and is ready to face challenges in a dynamic global era.

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Author Contribution

Muthoifin, Nuha, Lukman Yafi, Ishmah Afiyah: Conceptualization, Methodology, Writing–review & editing, Article administration. Jihan Husna Srifyan: Methodology, Writing – review & editing, and finishing.

Conflicts of Interest

All authors declare no conflict of interest.

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