INTERSECTION OF ANIMATED FILMS, RELIGIOUS EDUCATION, AND PARENTING: A PHENOMENOLOGICAL STUDY

Tifla Khairani Fadila[1] ✉, Albertos Damni[2]

[1]*Institut Agama Islam Negeri Kerinci, Indonesia*
[2]*Institut Agama Islam Negeri Kerinci, Indonesia*
✉*Correspondence: tiflakhairani@gmail.com*

Abstract: Parents introduce electronic screens to children because they are busy, want to provide religious viewing, and hope to develop children's imagination. Then this study aims to dig deeper into the intersectionality of religious animated films that children watch, educational values, and parenting styles. This study chose a phenomenological study to analyze these social practices. Informants are parents who interpret children's religious animated films as a system of positive norms, rules, and values. Nine groups of husband and wife became research informants. Interviews were used to obtain data which was analyzed according to the parents' interpretive categories. Data representation is formed through the experiences and values that the informants believe. Interpretive conclusions come from data reductions obtained from informants and present research results away from the value bias that researchers believe. The reasons for the values parents feel toward children's religious animated films are explained further in the study.

Keywords: Animated Films, Child Development, Parental, Social Values

A. Introduction

The existence of a child will indeed complement the happiness of parents. However, parents sometimes never realize and understand the meaning of the child's existence. The child is a gift and, simultaneously, a mandate entrusted by God to his servant, and parents will be held accountable for this trust in the hereafter. Parents are often negligent in caring for and educating their children, so this usually happens because both parents are busy with work or careers, and children become neglected in the process of child development or growth because a child at an early age needs to monitor good and healthy parenting patterns.

Parenting develops competence and impacts a child's future success in social life and relationships between parents and children (Lang, 2020; Zhang et al., 2023). Parenting can also be interpreted as communication between children and parents where to meet the child's physical and psychological needs and socialization (Ayun, 2017). The best care and education from the family is very much needed to form a child's personality because, as we all know, each of the parents certainly has a different way of educating children, where educating becomes something meaningful in fostering the development and natural potential of the child. Parenting can also be interpreted as the beginning of development in the personality and soul of a child with the attitudes and behavior of parents in fostering, educating, and giving a sense of protecting the child's self both physically and spiritually (Padjrin, 2016).

Parents also have a role in developing good religious and moral education from an early age, where the application of religious values must be made with habituation in their lives because if we look at today, there are developments in technology and information that make obstacles in implementing development. Religious values in early childhood (Erzad, AM, 2017; Suwarhatha, 2017). So in this way, the development of technology and information in the digital world is highlighted by the news, soap operas, films, and comedies, now where children nowadays prefer watching cartoons or children's animations so that after they watch these films of course, the children will tend to follow the style or role of someone in playing the animated film. So this is where the role of parents is needed in guiding, supervising,

accompanying, and choosing which card films are appropriate to watch and can influence the development of religious values in the child (Asmawati, 2020). Children at an early age can be said to be the initial basis for maximizing optimal child development for the next life.

According to regulations, six aspects needed to be developed at an early age (Standar Nasional Pendidikan Anak Usia Dini No 137, 2014), including terms of language development, where language development includes several skills such as listening, writing, speaking, and reading, now among these skills speaking skills are one of the most essential skills to apply in early childhood. Where this ability to speak is expertise expressing a form of words that are perceptive (accepted or understood) or expressive, besides that; good speaking skills will also definitely benefit socially at a later age (Fitriana, 2019).

Early childhood education institutions also seek to develop the potential that children already have, which potential also has diversity according to the characteristics of early childhood based on the age stages in their development. Then the potential that children have certainly varies from one to another so different learning or ways of educating are needed. Thus, in the learning or educating process, they must be able to optimize the existing potential so that it can be utilized as their life skills, with that it is very clear that early childhood education is very necessary or important (Rahman et al., 2020).

The development of children's abilities depends on parents' knowledge of parenting. Today's parents have started to use modern media both to find information about parenting (Fajrur & Febriana, 2022) or to use the media to be used as part of the curriculum in their parenting style (Aini et al., 2021).

Further use of media has started to lead to become a habit. Watching animation is considered normal and is sometimes considered to have a positive impact (Salis Hijriyani & Astuti, 2020). It becomes an interesting spectacle and produces an interesting story also with the role of the cartoon character (Simarmata et al., 2020). In watching animated films, of course, returning to how the use of these animated films is considered good or not for children aged 0-10 years, even though the animated films contain religious or religious values. Educating children is now one of the

things that are difficult to implement in the digital era because of the many influences that arise along with the times. So children in today's era will depend on gadgets which have risks or negative impacts on these children (Grace, 2018). Even so, it is parents who play an important role in the educational process because parents can be said to be the first and most important teachers for children (Dunham et al., 2012).

Furthermore, the number of problems that arise in our nation, education, or the formation of children's character at an early age is an important aspect that instills religious, social, and moral values in the children of the Indonesian nation (Asti, 2017). The phenomena make researchers interested in studying further the role of parenting parents towards children's animated viewing that contains religious, social, and moral values in the current digital era.

B. Method

The type of method that will be used in research is a type of qualitative research method by combining document review interviews and observation (Marani, 2017) and this qualitative research is one way of research that aims to gain an understanding of reality through an inductive thinking process (Atmojo et al., 2021). Then this study uses a phenomenological approach where we can hear or see from the experiences of these informants (Creswell, 2014). Cross-case analysis is used to generalize parenting styles. Thus, this phenomenon can be replicated in analysis at a high level of inference. Informants in the study amounted to 5 married couples and 7 children. The selection is based on the criteria of newly married parents, who had experience in raising children, and parents who have different parenting styles using an accidental sampling approach. Trustworthiness uses in-depth interviews and then allows researchers to make observations on children while accessing shows on gadgets or television screens as a triangulation technique.

Then the steps in collecting this data are, first carrying out and collecting a literature review that is in accordance with the research material. Second, after the data is obtained the researcher will analyze it according to the understanding of the researcher because the source or data in this study there will be

two data, namely primary and secondary data, where the primary data is data related to the research title while secondary data is data that can be said as supporting data by the title of the study (Aslan, 2019). In more detail, the data collection techniques used in this study were interviews, observations, and literature reviews. Interview, where in carrying out this research the researcher asked several questions regarding how the role and parenting of parents towards children's animation viewing by way of structured and unstructured interviews to obtain valid data. In this case, the researcher will observe directly or go directly to the field to obtain data and complete the data that has been obtained. The researcher will obtain some additional data from several references such as books and other articles related to the research title to strengthen the data obtained during interviews and observations of these informants.

C. Result and Discussion

In Indonesia nowadays, many children under the age of 7 know the name social media and are introduced to social media, based on the research results "Neurosensum Indonesia Consumers Trend 2021: Social Media Impact On Kids", the average Indonesian child knows social media at the age of 7 years, but we cannot deny that there are still many parents who introduce social media to their children from an early age, where from the results of this research it can be concluded that 92% of children are introduced to social media after they are 7 years old and 54% of them were introduced to social media before they were 6 years old. Neurosensum was surveyed in 4 major cities in Indonesia, namely Jakarta, Bandung, Medan, and Surabaya.

In Indonesia, early childhood is focused on children from birth to the age of six. In law number 20 of 2003 concerning the national education system article 1 paragraph 14, it is explained that "early childhood education is a path in coaching directed at children from birth to the age of six which is carried out through education so that it can support physical and mental development and growth. spiritual to continue further education (Suyadi, 2015).

Early childhood is a sensitive period or a child's sensitive period, which at this time needs a director so that the child's development becomes good (Mulyasa, 2016). Early childhood is an individual

who will go through a process of growth and development. Even in early childhood, the role of parents is very important in supervising the development of children to form a good child's personality. In this early childhood has a very meaningful and valuable vulnerable age compared to the following ages (Ahmad Susanto, 2014).

Where early childhood a child tends to follow and listen to what the people around him are doing so that it is easy for a child to absorb into his mind what the people around him are doing. Children have freedom in thinking, acting, and channeling an idea that they have in every activity that makes them happy, but by doing so we cannot deny that in human life certain guidelines, rules, norms, and laws regulate people in their daily lives. Apart from that, there are social norms known as "Hablum Minannas" and norms related to the Creator known as "Hablum Minaallah" (Rahman et al., 2020)

Religion is a person's faith and belief that can be believed by the mind and internalized by the heart, then carried out in actions, words, and attitudes. While religious values are life values that describe the development of religious life which has three main components, namely, Aqidah, Worship, and Morals which will become guidelines or instructions in behaving according to Islamic religious teachings and must be lived and believed throughout the ages (Woodward, 2015). Meanwhile, morals are attitudes, customs, habits, morals, or decency that guide behavior in life so that they can play a role in becoming a good human being (Yusron Masduki and Idi Warsah, 2020). Then related to religious and moral values can also be interpreted as a philosophical and religious basis for early childhood basic education, but in essence, these values must also be in accordance with the child's environment and the religion the child adheres (Standar Nasional Pendidikan Anak Usia Dini No 137, 2014)

In the science of comparative religion, it is said that each religion has two kinds of sets of values, namely, general, and special values, which these values are religious and moral values in early childhood that can be applied to both values. First, general values are values that can be tolerated by other religions or external communications that do not adhere to that religion, for example, honesty, patience, and justice. Second, a special value is a value

that only applies to adherents of the religion itself and will not be accepted in other religious circles (Tholhah Hasan, 2009).

Morals and religion are also aspects that must be improved in a person from an early age because good and bad morals or a person's behavior in the future will be determined by the inculcation of religious values and moral values from an early age so education of religious and moral values in early childhood is very influential. The character of children because of religious and moral values as well as forms of things that need to be developed from an early age (sa'dun Akbar, 2019). The development of religious and moral values is a form of effort to stop the moral collapse in the country because nowadays many bad influences occur because of technological developments that will be received especially by children, either directly or indirectly.

So, it is important to develop religious and moral values from an early age. This is also regulated by the government in the ministerial regulation of education and Culture 137 number 14 concerning standard levels of achievement in child development which includes the development of religious and moral values in early childhood. Where the role of parents also the biggest role in parenting and the development of religious and moral values in early childhood towards watching animated films for children (Tiara Gems, 2021).

Parenting style can be said to be an interaction between parents and children that involves emotional relationships and a way for parents to control their child's behavior (Divine Destiny, 2013). Based on the results of interviews with several informants related to upbringing and watching religious animations, they can be grouped into several types. Where there are 5 types of parenting styles for children, namely,

1. Authoritarian parenting

Authoritarian parenting in watching animated films is a parenting style that is made by parents, where children must follow and obey and parents do not give children freedom to choose spectacle, especially animated films. Parents believe that such restrictions will provide advantages and benefits for the child. "It's not meant to turn children into robots or to put too much pressure on them. This sharpens the child's sensitivity to watching shows that have meaning. (Showing religious animation)

will make children learn religion while filling playing time. All parents certainly want the best for their children." (P-AB, personal communication, January 02, 2023)

Parenting has flaws. Children grow up feeling insecure, cowardly, and insecure in socializing because children feel dependent on their parents. There will be an impact on the child's personality where the child will be easily offended, likes to be gloomy or withdrawn, unhappy, timid, and difficult to socialize (Garner et al., 2023). The effects of authoritarian parenting can have negative impacts on children's development, including low self-esteem, difficulty in making decisions and solving problems, tendencies to rebel, and tendencies to obey rules only out of fear of punishment, not because of trust.

Therefore, parents need to understand that children are unique individuals and have the right to be respected and heard. A more democratic and responsive parenting style can help children feel more valued and accepted, as well as provide opportunities for children to develop fully as independent and confident individuals. Furthermore, parenting like this may not show the same results as parents' expectations and have a more dangerous negative impact (Benga Olla et al., 2018). This can happen because is characterized in the form of a parent-child relationship that can be said to be not warm and often gives punishment to children. Authoritarian parenting is a parenting pattern characterized by parenting children with strict rules or pressure that often forces children to behave like themselves (parents), freedom to act is limited and children rarely communicate or are invited to chat or exchange stories. Where parents think that their attitude like that is correct in educating children.

Observations on children also show the characteristics of this parenting style are very strict parental control over children *(C-AB, observation, January 02-04, 2023)*. In this parenting style, parents manage everything related to children, including important decisions such as educational choices, socializing with friends, and daily activities. Parents who adopt authoritarian parenting tend to have very high expectations of their children and often give harsh punishments when their children do not live up to these expectations. Children are often not allowed to

speak or give their own opinion in certain situations and often feel unappreciated or ignored.

2. Permissive parenting

Permissive parenting in the context of viewing children's religious animated films means that children are free to decide what they want to watch for themselves, even if their parents agree or disagree. In this permissive parenting style, parents follow the wishes of their children so that with this parenting style children act as they please and do not adjust their desires to existing values and norms. So that this parenting style is weak for children's discipline in obeying existing regulations and makes children aggressive and rebellious, but this parenting style also has a positive side, namely that children become creative, independent, and able to adapt in front of society.

However, this parenting style, if not careful, can spoil the child because this permissive parenting style can be said to be an indulgent parenting style because it is characterized by the freedom and openness that parents give their children to watch something they like. Based on observations (C-DC, observation, January 04-07, 2023). Children's shows tend to be random and sometimes lead to shows that are less relevant to the child's age. Permissive parenting styles prioritize children's comfort, so they will act like friends to their children, and children who receive parenting like this also rarely get pressure or punishment, but on the other hand parents are weak in every child's decision.

Parents who apply permissive parenting tend to provide high freedom for children in making decisions and do not provide clear boundaries. They tend to avoid conflict with children and often give orders less assertively or don't even give orders at all. "Children need freedom. Let them enjoy their childhood. parents should understand that. This (parenting) also helps me and my wife who have jobs. The important thing is they don't lead to negative actions. That's all the point. I did it on purpose and bought a gadget for my son for that. All kids are like that" (P-DC, personal communication, January 02, 2023)

Parents' responses to permissive parenting may vary, but they often feel that this method is the best way to avoid conflict with their children. Parents may feel that giving freedom to children will help children learn to be independent and make the right

decisions on their own. However, this method can negatively affect the child's development. Children who are given too much freedom without limits can become less responsible, less disciplined, and less organized. They may find it difficult to make the right decisions due to a lack of direction and guidance from their parents. Instead, parents need to consider the importance of providing clear boundaries and teaching children about responsibility. Parents also need to teach children about important values, such as honesty, integrity, and empathy, as well as provide proper direction and guidance in everyday life. In this way, children can learn to make the right decisions, be responsible, and develop into independent and responsible individuals.

3. Democratic parenting

Democratic parenting is parenting that is carried out in collaboration between children and parents, where parents provide opportunities for children to express opinions about what kind of religious animated films, they want to watch but are still under the supervision of parents. Children are given the trust and freedom to determine their desires but emphasized that they must be able to be responsible for their own choices. "In our family, children and parents always discuss and determine decisions or middle ground for children's viewing issues. I always encourage children to watch animated films that contain religious elements. If children don't like it, I will look for other shows with the same theme. Usually, we will ask the children about their disapproval and why they don't like it. From there, my wife and I will look for references to other shows but stick to religious animated films. In this case, we believe that shows like this can have many benefits for children." (P-GE, personal communication, January 12, 2023)

This parenting style has a characteristic where children and parents can discuss and determine decisions that make the relationship between children and parents good so that with good parenting a child's personality will be formed has self-confidence, a sense of friendship, easy socialize, self-control, polite, and have a clear direction in life.

Democratic parenting is a parenting pattern characterized by deliberation within the family, controlled freedom, and providing direction and understanding to children, because this parenting style tends to respect children's freedom, but that freedom is

not absolute because parents also provide good guidance and understanding for the child.

This parenting style involves the child's active participation in decision-making and provides greater freedom for children to express themselves and take initiative. Parents who apply democratic parenting tend to listen to children's opinions and respect the wishes and needs of children in making decisions related to themselves. Parents provide direction and guidance to children but also provide space for children to make their own decisions and learn from their experiences. Children in democratic parenting often feel valued, have high self-esteem, and can express themselves more freely.

The impact of democratic parenting can help children feel more independent and develop into more confident and creative individuals. Children in democratic parenting also can make wiser decisions and have a greater sense of responsibility for themselves. However, parents who apply democratic parenting also need to provide clear boundaries for children so that children still understand their roles and responsibilities in the family environment. Parents must also provide sufficient guidance and support to their children, as well as balance freedom and responsibility to ensure that children develop positively and responsibly in their lives.

4. Negligent parenting

Negligent parenting is parenting where parents do not know anything about their child's life, parents only provide material needs and forget about the need for affection for children, parents who are included in this negligent parenting style feel that the work they do is more important than what they do child care. So that because of social life, children cannot interact and communicate properly around them, and once children reach their teenage years there, they show naughty behavior where they feel there is no supervision from their parents, which makes them free to do whatever they want. This parenting style is sometimes not realized by parents. They think they have provided what the child needs, namely limited to material things, and their educational affairs fully hand it over to the school later when their child enters school. "Children's job is to play, if they choose to play on their cellphones, so be it. Children's films have many benefits. Yes, they

will grow up and get an education when they are old enough. The important thing is that I provide enough material for them. That's the most important thing." (P-ES, personal communication, January 05, 2023)

Parenting style negligent parents can occur by various factors. Parents are busy working to earn a living, lack of attention to children, the influence of technology and social media which makes it difficult for parents to focus on children, as well as a lack of awareness and knowledge about the importance of providing adequate attention and support for child development. This negligent parenting can hurt children, such as low self-esteem, difficulty establishing social relationships, behavior problems, anxiety and depression tendencies, and a lack of ability to solve problems. Therefore, parents need to realize the importance of providing adequate attention and support for the growth and development of their children, as well as managing time and using technology and social media so that it does not interfere with the quality of their relationship with their children. In addition, parents can also seek support and information from existing sources, such as books, family consultants, or training programs for parents.

5. **Situational parenting**

This parenting style is a parenting style that we can say is a parenting style that is not applied in the family, where parents are only guided by one type of parenting style, namely "educating children". In this parenting style, parents can use two parenting styles at the same time in certain child situations, so this parenting style adapts to the situation or conditions when making decisions in the family, especially in educating children. "We don't have a concrete parenting style. What is clear is that we adjust to circumstances. For example, we are busy, we give them a useful viewing. We have selected the films we watch first. If we have time, we accompany them to watch them together. Or in other matters, we try to stay away from screen time. It's not an absolute ban in our family. It depends on the situation. That's the point." (P-SE, personal communication, January 09, 2023)

This parenting style will vary depending on the situation or circumstances at hand. Parenting style adapted to the situation and needs of the child at that time. In this parenting style, parents

do not follow one parenting style rigidly but are more flexible in adapting their approach to the child's situation and development. This parenting style can change depending on the context and needs of the child.

Situational parenting can assist parents in adjusting the way of educating children according to the circumstances at hand so that it can strengthen the relationship between parents and children and help children cope with the various situations they face. Situational parenting can help children feel supported and cared for by their parents. By adapting parenting to the needs of children, parents can help children develop skills and abilities to solve problems, increase self-confidence, and feel well-accepted by their surroundings.

However, parents must also pay attention to the balance between providing support and providing opportunities for children to be independent. Providing too much support or giving too much freedom can hurt a child's development. Therefore, it is important for parents to understand the needs and maturity level of their children, and to be flexible in adapting parenting to the situation and development of their children.

However, parents need to pay attention that situational parenting that is too frequent and extreme can cause uncertainty and ambiguity for children. Therefore, parents need to consider the circumstances and needs of children in providing appropriate and balanced situational parenting.

There are 5 types of parents in educating early childhood (Gledhill, 2020), namely,

a. The first type is parents who try to get to know and broaden their child's learning experience so that when their child is at school the parents also want to work with the teacher in the classroom when the parents feel that the teacher's method or way of teaching is not right for their child.

b. The second type, parents are always present at school to accompany their children from school to school, but parents do not participate actively or take part in class.

c. The third type, parents only pick up and pick up their children from school, so they often have contact with the school and make good parental relations with the school.

d. The last type is parents who don't pick up and drop off their

children from school, which results in a lack of direct contact with the school.

So, in essence, in the development and growth of early childhood, the role of parents is very much needed in parenting children, for example in learning, playing, and in watching children's cartoon films. Thus film is also an audio-visual communication medium that can indirectly convey a message to someone and especially to children through stories or shows that are broadcast on television viewing, mobile phones in the form of children's animated cartoon films (Husnaini, 2020). Basically, watching is one of the activities that are in great demand and is used as entertainment by the community and so especially for children watching cartoons. Thus, this is what makes the role of parents very important in controlling and supervising what films children may or may not watch so that these viewings can provide learning for children.

Animated films with religious themes that are most liked by children based on the results of interviews with parents and observations of children telling stories about a simple life such as the films *Adit Sopo Jarwo* and *Upin-Ipin*. Uncomplicated stories and parents also know a lot about the film. Kindness in helping others, miracles after doing kindness. The important thing that needs to be underlined is that proper screen time also has a positive impact not entirely a negative impact on children's development. Thus, in the parenting style of watching animated films, children play an important role in shaping children's character and instilling religious values and life values before children further enter their social environment (Muhibuddin Junaidi, 2020). Several characteristics of religious and moral (social) values must be known by parents to be instilled in early childhood, namely, honesty, discipline, social care, or concern for the surrounding social environment need to be instilled from an early age because we all know humans are social beings. Which cannot be separated from other humans. In applying social behavior to children, we can set an example by teaching them to share toys and so on, then parents must also instill empathy, respect for elders, and religion, which we can teach children about religion from an early age through songs, shows and the last thing that must be instilled in children is the responsibility which we can apply in taking care of the toys they have.

Forming the attitude of educating children must begin when children are still at an early age so that children can easily receive a good education and then in educating children there are many things that parents can do in various ways, one of which is through animated films or children's cartoons. During early childhood, children like animated films or cartoons so they help parents provide education through these children's animated films (Situmorang, 2015). According to the Children's Media Development Foundation, every animated film must contain educational or educational elements, where the education contained in animated films varies, some are safe, some are careful, and some are dangerous in tone. The first category is safe, safe which means shows that not only entertain children but also provide benefits such as education, motivation, and instilling positive values in life. Second, be careful, which means that in this film, there is a balance between educating and not educating. Third, it is dangerous, the point here is that in the film, it contains more negative values than positive or educational ones.

So family and education are things that cannot be separated because where there is a family there is also education, just like where there are parents there are also children and that becomes a certainty in the family(Rachmat, 2007). Education that occurs in the family is carried out by parents as a duty and responsibility in educating children and providing a moral basis for children so that parents must be able to set an example of good behavior so that children can imitate good things. Likewise, with animated films, it is common for children to fill their free time, but with this animated film, it can affect children's development such as children's behavior and mindset. Explanation of the cartoon film to children.

From the explanation above, it can be concluded that with the times, and technology is increasingly advanced and sophisticated, it is necessary for the role of parents to care for or educate early childhood, to avoid bad influences that will appear on children, but nowadays parents have used handphone or sophisticated television to let their children watch cartoons, as well as many parents today who ignore children's development where parents are more concerned with their work than educating or supervising children in watching animated films.

For this reason, researchers want to reveal how important animated films are for children and to what extent parents understand and control children in watching these children's animated films. From the results of the interviews that the researchers conducted with several informants, there were differences of opinion and understanding given regarding watching animated children's films. "Animated films or treasure troves are necessary for children because cartoons can also teach children to know something and have positive values in life. I prefer to watch cartoons for my children, such as getting to know the names of fruits, animals, and children's songs in cartoon form, but I also watch a lot of cartoons that are not good for children to watch, such as those that contain violence. So, with that, I also try to be able to control what my children watch so that my children can learn through watching these cartoons." (P-SE, personal communication, January 09, 2023) and "Animated films or cartoons are just entertainment for children so that children are not fussy, and cartoons are normal programs for children. I think the important thing is that children are happy and not fussy." (P-DC, personal communication, January 02, 2023)

Through the observations the researchers made during observations and interviews, the researchers analyzed statements from informants that the role of parents in controlling children to watch animated films or cartoons is important, but there are still parents who think that watching cartoons for children is only entertainment, not teaching. Then there are still parents who let or accustom their children to watching card movies via cell phones so that parents forget about things in the development of mindset and development in early childhood. Informants can say that because they see giving children to watch cartoons as a tool to help parents in raising children so that parents can easily do other work.

D. Conclusion

This study was limited to the selection of samples by chance. Hopefully, future research can choose a wider and more representative informant. At least this research was able to find out that the role of parents in developing Islamic religious values in early childhood can be done through various kinds of learning,

namely the method of watching Islamic animated films for children with their parents, exemplary methods of parents, habituation, and direct practice. Parents have roles and responsibilities towards their children; therefore, every parent wants their children to have a personality that is noble and pious so the role of parents is needed to optimize their roles and responsibilities as parents towards their children.

Islam is a religion that is a solution to problems that occur in the family regarding educating children according to the age and period of growth and development of children, in which parenting styles like this have also been practiced and lived by Rasulullah Saw. Which parenting style is, first, introducing and guiding learning while playing at the age level 0-7 years, secondly instilling and developing polite and disciplined attitudes at the age level 7-14 years, thirdly increasing and inviting children to exchange ideas on aged 14-21 years, then after that release them for independent study.

The roles and responsibilities of parents in educating children have various parenting styles, such as authoritarian, democratic, permissive, neglectful, and situational. Then parents also play a role in developing religious values that must be developed in early childhood ranging from 0-7 years where parents can introduce Islamic religious values, develop the ability to believe in faith, develop prayer worship and develop the ability to behave well to self, parents, family, and society. One that helps parents in introducing religious values is an Islamic animated film that can support the development and growth of early childhood.

References

Ahmad Susanto. (2014). *Pendidikan Anak Usia Dini.* PT Rinerka Cipta.

Aini, S. A. N., Rahmawati, A., & Jumiatmoko, J. (2021). Penerapan Video Animasi Interaktif untuk Mengenalkan Nilai-nilai Keagamaan pada Anak. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, *9*(2), 313. https://doi.org/ 10.21043/ thufula.v9i2.11893

Aslan, A. (2019). Peran Pola Asuh Orangtua di Era Digital. *Jurnal Studia*

Insania, *7*(1), 20. https://doi.org/10.18592/ jsi.v7i1.2269

Asmawati, L. (2020). Peran Orangtua Dalam Penggunaan Film Animasi Islami Untuk Pembelajaran Anak Usia Dini. *Prosiding Seminar Nasional Pendidikan FKIP Universitas Sultan Ageng Tirtayasa*, *3*(1), 216–223.

Asti, I. (2017). Strategi Pengembangan Moral dan Nilai Agama Untuk Anak Usia Dini. *Jurnal Pendidikan Anak*, *3*(1), 51–64.

Atmojo, A. M., Sakina, R. L., & Wantini, W. (2021). Permasalahan Pola Asuh dalam Mendidik Anak di Era Digital. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *6*(3), 1965–1975. https:// doi.org/10.31004/obsesi.v6i3.1721

Ayun, Q. (2017). Pola Asuh Orang Tua dan Metode Pengasuhan dalam Membentuk Kepribadian Anak. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, *5*(1), 102. https:// doi.org/10.21043/thufula.v5i1.2421

Benga Olla, M., Catharina Daulima, N. H., & Eka Putri, Y. S. (2018). The experience of parents implementing authoritarian parenting for their school-age children. *Enfermeria Clinica*, *28*, 122–125. https://doi.org/10.1016/S1130-8621(18)30050-0

Creswell. (2014). *penelitian kualitatif & desain riset (Edisi 3)*. Pustaka Pelajar.

Dunham et al. (2012). *Poisonous parenting: Toxic relationships between parents and their adult children. In Poisonous Parenting: Toxic Relationships Between Parents and their Adult Children. https://doi.org/10.4324/9780203852422*.

Erzad, A.M. (2017). *Peran Orangtua dalam Mendidik Anak Sejak Dini Di Lingkungan Keluarga.* Thufula.

Fajrur, M., & Febriana, P. (2022). Penggunaan New Media di Kalangan Orang Tua Golongan Millenial sebagai Media Pola Asuh Anak Masa Kini di Era Digital. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, *10*(1), 181. https://doi. org/10.21043/thufula.v10i1.13558

Fitriana, S. (2019). *Kurangnya Bahasa Ekspresif Pada Anak Usia 5 Tahun*. Al fitrah.

Garner, P. W., Shadur, J. M., & Dunsmore, J. C. (2023). Mothers'

beliefs about emotions and authoritarian parenting as predictors of young children's behavioral problems. *Mental Health & Prevention*, *30*, 200264. https://doi.org/10.1016/j.mhp.2023.200264

Gledhill, D. (2020). Chris Athey (1924–2011): 147Integrating Piagetian principles into Froebelian pedagogy. In *British Froebelian Women from the Mid-Nineteenth to the Twenty-First Century* (pp. 146–162). Routledge.

Husnaini. (2020). *Pembentukan karakter anak melalui tontonan film kartun nussa*.

Standar Nasional Pendidikan Anak Usia Dini No 137 Tahun 2014, Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia 1 (2014).

Lang, D. (2020). Parenting and Family Diversity Issues. *Parenting and Family Diversity Issues*. https://doi.org/10.31274/isudp.8

Marani. (2017). Kurikulum Bagi Anak Berkebutuhan Khusus (ABK)*. Jurnal Studia Insania, 5(2), 105–119.*

Muhibuddin Junaidi. (2020). Perkembangan Jiwa Beragama pada Masa Anak-Anak Al-Ikhtibar. *Ilmu Pendidikan*, *7* no *2*.

Mulyasa, E. (2016). *Manajemen PAUD.* PT Remaja rosdakarya.

Padjrin, P. (2016). Pola Asuh Anak dalam Perspektif Pendidikan Islam. *Intelektualita*, *5*(1), 1. https://doi.org/10.19109/intelektualita.v5i1.720

Peraturan Menteri Pendidikan dan Kebudayaan Nomor 137 Tahun 2014 Tentang Standar Pendidikan Nasional Anak Usia Dini. Jakarta: Depdiknas. (2014).

Rahman, M. H., Kencana, R., & Nur Faizah, S. P. (2020). *Pengembangan nilai moral dan agama anak usia dini: panduan bagi orang tua, guru, mahasiswa, dan praktisi PAUD*. Edu Publisher.

Rahmat, S. T. (2018). *Pola Asuh yang Efektif dalam Mendidik Anak di Era Digital.*

Rakhmat, J. (2007). *Psikologi Komunikasi. Bandung: Remaja Rosdakarya*.

Sa'dun Akbar, dkk. (2019). *Pengembangan Nilai Agama dan Moral*

bagi Anak Usia Dini. PT Refika Aditama.

Salis Hijriyani, Y., & Astuti, R. (2020). Penggunaan Gadget pada Anak Usia Dini dalam Menghadapi Era Revolusi Industri 4.0. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, *8*(1), 015. https://doi.org/10.21043/thufula.v8i1.6636

Simarmata et al. (2020). *Elemen-Elemen Multimedia untuk Pembelajaran.*

Situmorang, D. H. (2015). *Peran Komunikasi Interpersonal Orang Tua dan Anak dalam Pendampingan Menonton Film Animasi.* 57–67.

Suwarhatha. (2017). *Anak dan Psikologi Sosial.* Rafika Aditama.

Suyadi. (2015). *Teori Pembelajaran Anak Usia Dini dalam Kajian Neurosains.* PT Remaja rosdakarya.

Takdir Ilahi, M. (2013). *Quantum Parenting.* Katahati.

Tholhah Hasan. (2009). *Pendidikan Anak Usia Dini dalam Keluarga.* Mitra Abadi Press.

Tiara Permata, bening. (2021). *Pola asuh orang tua dan metode pengembangan nam (nilai agama dan moral) anak usia dini pada film animasi nussa.*

Woodward, M. R. (2015). Islam: Asia. In *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* (Second Edi, Vol. 12). Elsevier. https://doi.org/10.1016/B978-0-08-097086-8.84015-5

Yusron Masduki dan Idi Warsah. (2020). *Psikologi Agama.* Tunas Gemilang.

Zhang, Y., Miller, M., & Halgunseth, L. C. (2023). Parenting styles and children's development: A review of the literature. In B. B. T.-E. of C. and A. H. (First E. Halpern-Felsher (Ed.), *Encyclopedia of Child and Adolescent Health* (pp. 609–619). Academic Press. https://doi.org/10.1016/B978-0-12-818872-9.00082-0