

THE ROLE OF PARENTS IN PROTECTING CHILDREN'S RIGHTS IN THE DIGITAL ERA (A STUDY OF THE FATWA ANALYSIS OF *DAR AL-IFTA'* EGYPT)

Lola Yuanda Arlinza¹

Email : 2130101138@radenfatah.ac.id

Navis Yusrizal²

Email : navis.yusrizal21@mhs.uinjkt.ac.id

Utsman Azizi³

Email : Utsman@siswa.um.edu.my

Ris'an Rusli⁴

Email: risanrusli_uin@radenfatah.ac.id

^{1,4} Universitas Islam Negeri Raden Fatah Palembang

² Universitas Islam Negeri Syarif Hidayatullah Jakarta

³ Universitas Malaya

Abstract

The increasing number of criminal cases involving children in the digital era has generated significant concern within society. This study aims to analyze the underlying causes of these criminal behaviors and to propose solutions based on religious fatwas. Employing a library research method with a qualitative descriptive and phenomenological approach, the researcher examined relevant data through the lens of Egyptian religious fatwas. The findings reveal that parental apathy toward the fulfillment of children's rights is a primary factor contributing to juvenile delinquency in the digital age. According to the fatwas issued by Dar al-Ifta' al-Misriyyah, the key rights that must be upheld include: (1) the right to invest in the strengthening of faith in children, and (2) the right to proper education and upbringing by parents. Ensuring the fulfillment of these rights is essential in mitigating the occurrence of criminal acts among children in the digital era.

Keywords: *Role of Parents, Protection of Children's Rights, Era of Digitalization, Dar al-Ifta'*

Abstrak

Banyaknya kasus kriminal yang dilakukan oleh anak-anak di era digital menjadikan keresahan di tengah masyarakat. Sehingga penelitian ini bertujuan untuk meneliti apa yang menjadi penyebab kasus kriminal itu terjadi dan mengatasi penyebab tersebut dengan fatwa keagamaan. Metode yang digunakan di dalam penelitian ini adalah *library research* dengan pendekatan deskriptif kualitatif dan fenomenologi. Setelah data-data terkumpul, penulis

meninjau dengan pendekatan fatwa keagamaan Mesir. Hasil penelitian ini menunjukkan bahwa penyebab terjadinya kasus-kasus kriminal oleh anak di era digital adalah orang tua yang apatis kepada hak-hak anak tersebut. Adapun hak yang harus diperhatikan di era digital ditinjau dari fatwa Dar al-Ifta' Mesir adalah: 1) hak investasi penguatan iman kepada anak, dan 2) hak dididik dan dibesarkan dengan baik oleh orang tua. Sehingga dengan memperhatikan hak-hak anak tersebut akan meminimalisir peristiwa kriminal oleh anak di era digital.

Kata Kunci: Peran Orang Tua, Perlindungan Hak Anak, Era Digital, Dar al-Ifta'

Introduction

The development of digital technology has changed the way parents educate their children and the relationship between parents and children. Currently, children are growing up in an environment that is closely connected to various digital media, such as social media, video platforms, and online gaming applications. On one hand, these digital media provide great opportunities to enhance creativity, expand knowledge, and support the learning process of children. However, on the other hand, these media also pose serious threats to children's rights, such as protection against inappropriate content, digital exploitation, dependence on electronic devices, cyberbullying, and privacy violations.

Currently, the rapid technological development in this digital era greatly affects people. Both adults and children, this is due to easy human access and the benefits of information that have caused major changes in the world, including children who most people use digital media, even many parents who feel left behind by children against the sophistication of digital media.¹ Besides the positive impact of digital, often switching to negative things, such as addiction, psychological disturbances, easily crying, lack of independence and others.² Therefore, as the use of digital media grows rapidly, the positive impact of digital often shifts to negative things. Such as dependency, psychological disorders, easily crying, not independent and others.

Previous research has generally focused more on the psychological impact of the use of digital media on children, such as addiction to electronic devices, decreased ability to focus during learning, and problems with social behavior. Some studies have also discussed the role of parents in monitoring the use of digital media from the perspective of psychological development, family communication, and education. However, there has been little research

¹ Firman Mansir, "Tantangan dan ancaman anak Indonesia: Potret pendidikan nasional era digital," *PAUDIA: Jurnal Penelitian Dalam Bidang Pendidikan Anak Usia Dini* 11, no. 1 (2022): 387–99.

² Sa'adah Shofatis dan N I M SH, "Hak Perlindungan Anak di Era Digital (Studi Kasus Pengguna Aplikasi Tiktok di Desa Pesanggrahan Kecamatan Kutorejo Kabupaten Mojokerto)" (UIn Sunan Kalijaga Yogyakarta, 2022).

that combines the role of parents in protecting children's rights in the midst of digital development, especially from the perspective of modern Islamic law, particularly referring directly to fatwas from international religious institutions such as Dar al-Ifta' Egypt.

The use of social media brings various types of impacts due to the lack of social interaction, such as children tend to be attracted to digital games.³ The rapid progress of the times has made the role of parents in accompanying children increasingly crucial, especially in facing the various challenges that arise in the current digital era. According to Islam, children have rights that must be fulfilled by parents. Previous studies related to children's rights in the Islamic perspective show that children have a number of basic rights that must be fulfilled by parents. There are at least seven main rights, namely: 1) The right to live and grow, 2) the right to be protected from the torment of hell, 3) the right to sustenance and welfare, 4) the right to education, 5) the right to justice and equality, 6) the right to affection, and 7) the right to play.⁴ Children's rights in *Fiqh* include the right to proper care, the fulfillment of breastfeeding needs to support their growth and development, the establishment of a clear lineage to preserve social honor, and quality education to shape noble character, faith, and fear of Allah.⁵

This research aims to conduct an in-depth analysis of the views and fatwa decisions issued by *Dar al-Ifta'* Egypt regarding the role of parents in protecting the rights of children in the digital era, as a normative basis for parenting based on the latest Islamic values. This research is aimed at the community to be aware that the digital era has had a negative impact on children. Therefore, both parents and the general public should pay more attention to the rights of their children from the perspective of the fatwas of *Dar al-Ifta'* Egypt.

Therefore, it can be concluded that the role of parents in protecting the rights of children in the present is very important and cannot be ignored, both from a social, psychological, legal, and religious perspective. Analysis of the fatwa of *Dar al-Ifta'* Egypt further emphasizes that the active involvement of parents is not only a moral responsibility, but also a religious obligation to preserve the welfare of children amid the rapidly developing digital landscape.

³ Muh Fachrur Razy Mahka dkk., "Strategi Hukum Preventif dalam Meningkatkan Perlindungan Anak di Era Digital," *Prosiding SISFOTEK* 7, no. 1 (2023): 371–79.

⁴ Hm. Budiyanto, "Hak-Hak Anak dalam Perspektif Islam," *Raheema* 1, no. 1 (1 Juni 2014), <https://doi.org/10.24260/raheema.v1i1.149>.

⁵ Burhanatut Dyana, "Hak Anak Dalam Kajian Fikih," *SALAM: Jurnal Sosial dan Budaya Syar-i* 4, no. 2 (2 Agustus 2017), <https://doi.org/10.15408/sjsbs.v4i2.7876>.

Research Methods

This research is a qualitative study using a literature approach. This approach was chosen because the main object of the study is a fatwa document, not observed behavior in the field. This type of research is descriptive-analytical, which describes the content of the fatwa of *Dar al-Ifta'* Egypt regarding child protection in the digital era, then analyzes it in depth in the context of the role of parents. In addition, this research also applies a normative-juridical Islamic approach, because the object analyzed is an Islamic legal product in the form of a fatwa as the basis for establishing norms for the protection of children's rights.

The material objects in this study are the protection of children's rights in the use of digital media, especially social media such as YouTube, TikTok, and Instagram, as well as online games, which have now become the main media used by children and have a high risk of violating their rights, such as exposure to negative content, cyberbullying, digital exploitation, and device addiction. Meanwhile, the formal object of this study is the perspective and provisions of contemporary Islamic law as embodied in the fatwa of *Dar al-Ifta'* Egypt, which highlights the responsibility of parents in protecting children's rights in the midst of the development of the digital era.

Data collection techniques were carried out through documentation studies by collecting primary data sources in the form of official fatwas from *Dar al-Ifta'* Egypt related to the use of digital technology, media ethics, child protection, and parental responsibilities in the Islamic context. Meanwhile, secondary data were obtained from books on children's rights, Islamic family law, parenting in the digital age, scientific journal articles, and relevant legislation on child protection.

Data analysis techniques are carried out through several stages, namely data reduction by selecting relevant fatwas and literature, data grouping based on themes such as parental supervision, ethical limits on the use of digital media, and the impact of digital media use on children, followed by a normative and critical interpretation of the fatwa text. The final step is to draw conclusions about the ideal role of parents in protecting children's rights in the digital era based on the views of the fatwa of *Dar al-Ifta'* Egypt.

In analyzing the research object, this research uses the theory of *maqāṣid al-syarī'ah* as the main framework to evaluate the objectives of benefit in the fatwa, especially in terms of the protection of life (*hifz al-nafs*), the protection of the mind (*hifz al-'aql*), and the protection of descent (*hifz al-nasl*). In addition, the theory of child rights protection is used to understand the extent to which the fatwa is able to fulfill the child's right to safety, education, and

protection from various forms of digital violence. This approach is supported by the theory of parental responsibility, which places parents as the main protectors, educators, and supervisors in the use of digital media by children.

After the social issues were collected, the researchers conducted a critical analysis of the data using a normative approach based on the fatwas of Dar al-Ifta' Egypt. This approach aims to provide a theoretical and normative basis for understanding and responding to the dynamics of child rights protection amidst modern social challenges.

Causes of Cases Involving Children in the Digital Era

Table 1: Criminal Cases by Children

Pelaku	Faktor	Kasus	Sumber
2 OD	Want to enjoy a comfortable life and luxury items ¹	Manipulating children into prostitution	The Urgent Need for Child Protection in the Digital World (savethechildren.or.id) ⁶
Ccs	Addicted to playing games	Child stabs biological mother	Teen Stabs Biological Mother, Police Suspect Link to Online Game (cnnindonesia.com) ⁷

Based on table 1 above, thanks to social media, bad intentions can exploit the gaps and weaknesses of children. Crimes are facilitated by existing technology, without direct interaction with children. Such things can occur through chatting, online games, and other social media. Rapid technological development, besides having positive impacts, also has many negative effects. Among the many news items about hoaxes, pornography, online threats, it is easy to communicate with strangers. These things can affect the spirits and psychology of children.

From the perspective of the Dar al-Ifta' Egypt fatwa, the use of digital technology is generally permissible as long as it does not cause harm. The fatwa states that all forms of means that have the potential to damage the mind, morals, and human safety, especially children, must be restricted and controlled. Thus, various cases affecting children in the digital era fundamentally arise from neglecting the principle of harm prevention (dar' al-mafāsīd) in efforts to educate and raise children. When parents do not pay

⁶ Rinsan Tobing, "Darurat Perlindungan Anak di Dunia Digital," diakses 29 April 2025, <https://savethechildren.or.id/artikel/darurat-perlindungan-anak-di-dunia-digital>.

⁷ CNN Indonesia, "Remaja Tusuk Ibu Kandung, Polisi Duga Terkait Gim Online," diakses 29 April 2025, <https://www.cnnindonesia.com/nasional/20200208210506-20-472930/remaja-tusuk-ibu-kandung-polisi-duga-terkait-gim-online/>.

attention to and control their children's use of digital media, the risk of harm is actually greater than the benefits gained.

Table 2: Violence Against Children

No.	Cases	News Source
1	Exploitation, violence, selling minors with the aim of having sexual relations with the businessman who is invited to share a room with the victim.	Law Science Journal Vol.9 No.1 with the title Implementation of Handling Cases of Violence Against Children by the Indonesian Child Protection Commission. ⁸
2	Rape of children.	https://www.jawapos.com/surabaya-raya/01665194/media-sosial-dan-keutuhan-keluarga-penyebab-awal-kasus-kekerasan-anak-di-surabaya . ⁹
3	Kidnapping	https://rejogja.republika.co.id/berita/rugyyg399/jalin-asmara-di-medsos-berujung-penculikan-seorang-remaja-diringkus . ¹⁰

Based on Table 2 above, the author explains that using social media can very likely lead to crimes against humans, especially children. This cannot be separated from the advantages of technology (gadgets) in human life, and some people even have malicious intentions when using technology. It can be concluded that violence against children today is not only caused by external factors, such as digital crime perpetrators, but is also significantly influenced by internal family factors, particularly due to the weak role of parents in supervising, guiding, and providing education on the ethical use of media. Thus, as explained in the Dar al-Ifta' Egypt fatwa, parents have a very important role as the primary protectors of children in preventing violence, both in real life and online.

Table 3: *Cyberbullying*

⁸ Dwi Putri Melati, "Implementasi Penanganan Kasus Kekerasan Terhadap Anak Oleh Komisi Perlindungan Anak Indonesia," *FIAT JUSTISIA: Jurnal Ilmu Hukum* 9, no. 1 (19 April 2016), <https://doi.org/10.25041/fiatjustisia.v9no1.586>.

⁹ Dimas Nur Aprianto, "Media Sosial dan Keutuhan Keluarga, Penyebab Awal Kasus Kekerasan Anak di Surabaya," diakses 29 April 2025, <https://www.jawapos.com/surabaya-raya/01665194/media-sosial-dan-keutuhan-keluarga-penyebab-awal-kasus-kekerasan-anak-di-surabaya>.

¹⁰ Yusuf Assidiq, "Jalin Asmara di Medsos Berujung Penculikan, Seorang Remaja Diringkus," diakses 29 April 2025, <https://rejogja.republika.co.id/berita/rugyyg399/jalin-asmara-di-medsos-berujung-penculikan-seorang-remaja-diringkus>.

No.	Cases	News Source
1	Exploitation, violence, and cyberbullying (both verbally and through insults in online comments)	https://kumparan.com/meliana-radita/maraknya-perilaku-cyberbullying-di-media-sosial-21QEffChD5j . ¹¹
2	Lots of pornographic content	https://news.detik.com/berita/d-4640789/kpai-sebut-kasus-kekerasan-seksual-anak-meningkat-akibat-pengaruh-digital . ¹²
3	Excessive use of digital devices can hinder a child's ability to interact directly with others	The Impact of Gadgets on Child Development: Understanding the Positive and Negative Effects – CLSD . ¹³

Based on Table 3 above, online threats or cyberbullying involve digital technology. This can occur on social networks, in messaging, on gaming platforms, and on mobile phones. The perpetrator intentionally uses digital technology to harm, endanger, or psychologically demean others. Consequently, there is a difference in the resistance between the perpetrator and the victim. The power imbalance in this case refers to perceptions of physical and mental capacity. It can also affect the increase in cases of sexual violence. The use of digital technology, such as social media, has provided better access to facilitate communication and interaction between individuals online.

According to the Dar al-Ifta' in Egypt, any action that harms others, including cyberbullying, is prohibited because it goes against the principle of public welfare and causes harm. The fatwa emphasises that parents are obligated to protect their children from various forms of harm, including psychological threats in the digital environment. Therefore, cyberbullying is not only a social or psychological issue but also a moral and legal matter in Islam that should be avoided by both parents and society.

Children's Rights by Parents according to the Dar al-Ifta' Egypt Fatwa

¹¹ Meliana Radita, "Maraknya Perilaku Cyberbullying di Media Sosial," diakses 29 April 2025, <https://kumparan.com/meliana-radita/maraknya-perilaku-cyberbullying-di-media-sosial-21QEffChD5j>.

¹² Arief Ikhsanudin, "KPAI Sebut Kasus Kekerasan Seksual Anak Meningkat Akibat Pengaruh Digital," diakses 29 April 2025, <https://news.detik.com/berita/d-4640789/kpai-sebut-kasus-kekerasan-seksual-anak-meningkat-akibat-pengaruh-digital>.

¹³ clsd psikologi, "Dampak Gadget Terhadap Perkembangan Anak: Memahami Efek Positif dan Negatif," diakses 29 April 2025, <https://dsd.psikologi.ugm.ac.id/2023/11/23/dampak-gadget-terhadap-perkembangan-anak-memahami-efek-positif-dan-negatif/>.

Dar al-Ifta' is a fatwa institution located in Egypt.¹⁴ This fatwa institution is responsible for addressing the issues raised by mustaftis (people who request fatwas).¹⁵ Regarding efforts to mitigate risks that may threaten children in the digital world, the Dar al-Ifta' of Egypt emphasises the importance of parents taking an active role in guiding and supervising all of their children's digital activities. The first recommended step is to limit the child's access to digital media and regulate device usage time, to prevent prolonged exposure to content that could damage their mind, morals, or psychological well-being. This approach aligns with the principle of *ḥifẓ al-'aql* in the *maqāṣid al-sharī'ah*, which aims to protect a child's cognitive abilities from negative influences arising from the virtual world. Parents can use parental control tools or filtering applications to manage the content their children can access, while also assisting them in selecting age-appropriate and beneficial material.

The second strategy is to actively provide guidance and build open communication between parents and children. The Fatwa of Dar al-Ifta' Egypt encourages parents to be facilitators in the use of technology, not merely restrictors. They are advised to offer ethical and moral guidance so that children understand the consequences of their actions online, can recognise acts of cyberbullying, and feel confident to report incidents that threaten their safety. This supports the principle of *ḥifẓ al-nafs* in *maqāṣid al-sharī'ah*, which is to protect the child's mental well-being from various psychological and physical harms.

The third strategy is to instil moral values and enhance digital literacy from an early age. It is the responsibility of parents to equip their children with the skills to evaluate digital content, interact politely, and avoid inappropriate behaviour online. The Egyptian Dar al-Ifta' fatwa emphasises that technology can be used as a tool for prosperity, but it should always be accompanied by guidance so that children can use digital media as a means for learning, creating, and participating positively. Therefore, protecting children in the digital world is not just about shielding them from potential risks, but also about empowering them to grow healthily, intelligently, and responsibly, in accordance with the principles of *maqāṣid al-sharī'ah* and relevant fatwa guidance in a modern context.

The first subsection of this fatwa explains that *al-tiflu*, linguistically, refers to a child who is born¹⁶. In terminology, it refers to a trait inherent in humans from birth until puberty. The next subsection discusses the rights of a child before birth in Islam. The first right a child should receive before birth is that the father should be selective in choosing a spouse, ensuring a quality wife for the child. This is fundamental in the child's upbringing. The second right is

¹⁴ Isa Ansori, "Kedudukan Fatwa di Beberapa Negara Muslim (Malaysia, Brunei Darussalam dan Mesir)," *Analisis: Jurnal Studi Keislaman* 17, no. 1 (28 November 2017): 140, <https://doi.org/10.24042/ajsk.v17i1.1790>.

¹⁵ Popi Adiyas Putra, Sudirman Suparmin, dan Tuti Anggraini, "Fatwa (al-ifta'); Signifikansi Dan Kedudukannya Dalam Hukum Islam," *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 19, no. 1 (10 Februari 2022): 30, <https://doi.org/10.46781/al-mutharahah.v19i1.394>.

¹⁶ Muhammad Ibnu Mukarram Ibnu Ali, Abu al-Fadl, dan Jamaluddin Ibnu Mandzhur al-Anshari al-Ruwaifi'i al-Ifriqi, *Lisanul Arab* (Beirut: Dar Shadir, 1993), 401.

that the father must protect his child from Satan's influence before engaging in marital relations, through a prayer taught by the Prophet. As narrated in a hadith by Imam Bukhari from Abdullah bin Abbas, the Messenger of Allah said:

لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ، قَالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا

Meaning: "If one of you, when intending to have intercourse with his wife, says: 'In the name of Allah, O Allah, keep the satan away from us and keep the satan away from what You have provided us,' then if a child is destined for them, the satan will not be able to harm him forever."

Finally, there is the right of lineage. In Islam, the right of lineage is a right that a child must receive, ensuring that the child gains legal certainty through the establishment of lineage. The third subsection concerns the rights of a child that must be obtained after birth. The first right is to give the child a good name. There are several hadiths concerning the Prophet giving beautiful names to his followers. For example, Prophet Muhammad changed the name of a woman named Ashiyah (the sinful) to Jamilah (beautiful), and he also changed the name of a woman named Barrah to Juwairah. The Prophet also stated that the names most beloved to Allah are Abdullah and Abdurrahman.

Next, the rights that a child must acquire begin with the right to life. A child is entitled to the right to life even while still in the womb. Islam even grants leniency to pregnant and breastfeeding mothers in matters of fasting. The next is the right to be breastfed, which is based on Surah al-Baqarah, verse 223. Another right is the right of parents to invest in strengthening the child's faith in Allah, the Prophet, Allah's scriptures, and the Day of Judgment. An equally important right is the right to proper upbringing and education by both parents. This right requires careful attention because if parents neglect it, it will affect the child's future. Following this is the right of hadhonah (guardianship), the right to maintenance until the child reaches puberty, and finally, the right to inheritance. The fourth subsection is the rights of orphans, where orphans have the right to protection over their property. This right is the responsibility of caregivers, guardians, and those entrusted with managing the property of orphans. They are obliged to protect and manage these assets properly until the child reaches adulthood and is able to manage their own rights. The final subsection is the Conclusion. The conclusion provided by this fatwa is that in Islam, children have various rights and responsibilities. These primary rights have been outlined, but in principle, anything that brings welfare to the child and prevents harm to them also falls under the rights that must be fulfilled.¹⁷

The next fatwa from Dar al-Ifta' Egypt is Fatwa number 6841, entitled "The Ruling on Educating Children in Islam and the Extent of a Father's Responsibility Regarding His Child's Education." This fatwa states that in Islam, education is a right explicitly established for every child, and it is the duty of

¹⁷ Prof. Syauqi Ibrahim Allam, "Huquq al-Tifl fi al-Islam," diakses 29 April 2025, <https://www.dar-alifta.org/ar/fatwa/details/14441/حقوق-الطفل-في-الإسلام>.

parents to fulfil it. This is reflected in the words of Allah Ta'ala in Surah At-Tahrim, verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Meaning: "O you who believe, protect yourselves and your families from the fire of Hell."

This verse implies the obligation of parents to teach goodness to their family. Imam al-Jassas in *Ahkam al-Qur'an* states that this verse emphasises the importance of religious education, morality, and manners that should be imparted to children. Further explanations by Imam al-Jassas and other scholars, such as Hasan al-Bashri, indicate that this teaching includes the duty of educating children in religious teachings and the command to obey Sharia.

This is in line with another verse, Surah Taha verse 132, which emphasizes the importance of teaching prayer from an early age. Prophet Muhammad ﷺ also said: "Each of you is a leader, and each of you will be held accountable for your leadership" (HR. Bukhari), highlighting the responsibility of parents in educating their children. Moreover, the hadith narrated in Musnad Ahmad instructs that children should be commanded to perform prayer from the age of seven and that they may be disciplined if they neglect it by the age of ten. This is consistent with the teachings in *Al-Madkhal*, which states that a child is a trust, and proper education will bring blessings in this world and the hereafter.

Scholars from various schools of thought, such as Imam Ibn al-Hajj, Sheikh Shihabuddin al-Nafrawi, Imam Nawawi, and Ibn Muflih, agree that religious education, such as teaching prayer, fasting, and other religious manners, is a parental obligation towards their children. Egypt's Law No. 139 of 1981, which regulates the obligation of children's education, also reflects the importance of education for children, where parents who do not ensure their child attends school without a valid reason can be fined, as a form of legal responsibility for the child's right to education.¹⁸

From the phenomenological approach conducted by the author above. That is, from phenomena and cases caused by social media, namely: 1) exploitation, 2) pornography, 3) online gambling addiction, 4) Cyberbullying, 5) hedonistic lifestyle, 6) kidnapping, and 7) online game addiction. These cases indicate the apathetic nature of parents who neglect children's rights in the digital era. Therefore, there is a need for awareness regarding which rights parents must fulfil for their children.

Related to any rights. In order to safeguard the future of children, the author reviews the rights appropriate for parents in this digital era with reference to Dar al-Ifta' Egypt's rulings on children's rights. The rights that parents must protect and fulfil in this digital era include the right to invest in strengthening the child's faith and the right to be raised and educated properly.

The right to invest in strengthening faith is a right found in fatwa number 3769. The faith that should be instilled in children is faith in Allah, the

¹⁸ Prof. Syauqi Ibrahim Allam, "Hukmu Ta'lim al-Abna' fi al-Islam wa Mada Mauliyah al-Aba' tijaha Abnaihimi fi Dzalika," diakses 29 April 2025, <https://www.dar-alifta.org/ar/fatwa/details/17495/حكم-تعليم-الأبناء-في-الإسلام-ومدى-مسؤولية-الآباء-تجاه-أبنائهم-في-ذلك>.

Messenger, the books of Allah, and the Day of Judgment. Additionally, parents must also educate in correct creed, guide children to become obedient individuals, provide a foundation of reverence for Allah, and teach love for the Messenger. Strengthening this right by parents for their children will build the principle of obedience in children, so that cases occurring in the digital era can be minimised through the investment made by parents from an early age.

The next right is the right to education and the right to be raised properly. These rights are stated in fatwas number 3769 and 6841. In fatwa number 3769, it is mentioned that the right to be educated and raised is obligatory, because if parents neglect this right, it will affect the child's future. Furthermore, fatwa number 6841 states that if a father forbids his child from studying, such an act is considered blameworthy according to Sharia law. Therefore, it is important for parents to uphold their child's right to education so that the child can be more discerning when using digital media in this digital era. Additionally, parents must raise their children properly, meaning the child is brought up within the boundaries set by Sharia, such as restricting gadget use only for educational purposes and the like.

Conclusion

Cases occurring to children in today's digital era happen due to parents being apathetic towards their children. Neglected children's rights lead them to commit criminal acts in this digital age. The fatwas from Dar al-Ifta' Egypt regarding children's rights by parents can serve as a solution for parents to pay more attention to their children. At least from two fatwas of Dar al-Ifta' Egypt, namely fatwa number 3769 and number 6841, there are two rights that need to be considered in this digital era: the right of parents to invest in strengthening their child's faith and the right to be educated and raised well by their parents.

The implementation of the rights in the fatwa will serve as a shield for children and will be an investment in a better future for them, protecting them from potential threats and crimes that could be committed by children in the digital era.

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