

NAVIGATING DIGITAL PARENTING IN ISLAMIC EDUCATION: THE QUR'AN'S ANSWER TO CONTEMPORARY FAMILY CHALLENGESErni Suherni¹¹ Pontianak State Islamic Institute, Pontianak, Indonesia**Corresponding Author:**

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Abstract

The digital era has presented new challenges for Muslim families, where parents are no longer the sole source of values and knowledge. Digital algorithms, social media, and various online platforms now play a significant role in shaping children's ways of thinking, attitudes, and behaviors. This condition gives rise to serious issues such as exposure to negative content, cyberbullying, gadget addiction, and the weakening of social ethics. Departing from these concerns, this research aims to examine the concept of digital parenting based on Qur'anic values as a solution to strengthen family resilience. This study employs a descriptive qualitative method with a library research approach, analyzing Qur'anic verses such as Q.S. Luqman [31]:17 and Q.S. Al-Isra [17]:9, as well as classical and contemporary interpretations, and literature related to Islamic education. The results confirm that the Qur'an serves as a moral compass guiding digital parenting by emphasizing three main principles: prayer (salah) as a spiritual foundation, enjoining good and forbidding evil (amar ma'ruf nahi mungkar) as social control, and patience as a pillar in facing the dynamics of the digital era. The findings also formulate the "SAMUDRA" applicative strategy: Sadari peran (Realize the role), Awasi dengan bijak (Supervise wisely), Mendidik dengan literasi digital (Educate with digital literacy), Utamakan nilai (Prioritize values), Dampingi komunikasi (Accompany communication), Rancang batasan (Design boundaries), and Ajarkan tanggung jawab (Teach responsibility). By integrating Qur'anic principles into parenting, digital parenting functions not only as technical surveillance but also as a means of moral, spiritual, and social guidance. In conclusion, navigating Qur'anic digital parenting is relevant for building a sakinah (tranquil), mawaddah (loving), and wa rahmah (merciful) family, while simultaneously answering the major challenges faced by Muslim families amidst the rapid flow of global digitalization.

Keywords: Al-Qur'an, Digital Parenting, Family Challenges

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INTRODUCTION

Contemporary families have entered an unavoidable current of digitalization resulting from rapid temporal shifts (Alfathi, 2025). Technological devices have become not merely auxiliary tools but integral parts of daily life, influencing choices in child education and rearing (Fitriani Dzulfadhilah et al., 2023). Parents are no longer the sole source of knowledge and values for their children. Digital algorithms, social media, and search engines now actively influence the thinking patterns, attitudes, and behaviors of the younger generation. [Data indicates incidents such as] harassment or cyberbullying (54%), while 1% of respondents cited other issues (Mistiani, 2024)

Other findings reveal that parents are often conflicted between utilizing technology as an educational tool and restricting its use to preserve children's ethics (Mude, 2020). Regarding the problems faced by parents in child-rearing within the current digital era, as previously outlined, adequate solutions have yet to be found (Nuroh & Nugraha, 1980). In response to these concerning situations, digital parenting has become an urgent necessity for contemporary families. Parents must equip themselves with various capabilities to comprehend the dynamics of current digital developments and cultivate adaptive parenting styles. Current digital parenting entails an approach or pattern that goes beyond mere supervision and restriction; it involves active guidance through open dialogue, assistance in content selection, and modeling appropriate behavior in the use of digital devices (Kasingku & Sanger, 2023). Consequently, the parental role remains relevant amidst the dominance of information and the increasingly potent digital influence on children's lives.

Several previous studies have discussed digital parenting, specifically highlighting the importance of parental digital literacy in guiding children. Similar findings explain that technology access, internet connectivity, demographic factors, socio-economic conditions, and parenting styles are factors that influence digital parenting (Mistiani, 2024). Furthermore, digital education, family support, and policies supporting maternal and child welfare are requisite to mitigate the negative impacts of this phenomenon. However, these previous findings generally address the issue from a global perspective and have not yet touched upon solutions based on the Qur'an and Islamic values. Conversely, from an Islamic perspective, the Qur'an provides fundamental guidance for parents in educating children, including amidst the challenges of the digital era (Ulfa Masfufah & Naila Naswa Salsabila, 2024). The Qur'an offers essential guidelines for parents, such as in Surah Luqman verse 17, which encourages children to enjoin good, forbid evil, and exercise patience when facing trials.

Based on this background, this research aims to examine the concept of family resilience in the digital era through a digital parenting approach grounded in Qur'anic values. The focus of this discussion encompasses the actual challenges faced by Muslim families in the digital era, the Qur'anic view on parental roles and child education strategies, and the formulation of applicative steps in building a Sakinah (tranquil), Mawaddah (loving), and Rahmah (merciful) family. Thus, this study is expected to not only provide a theoretical contribution but also serve as a practical guide for Muslim parents in navigating their parenting in a visionary and responsible manner.

RESEARCH METHOD

A qualitative approach is employed to deeply explore Qur'anic concepts and their application within the context of digital parenting. The specific method utilized for this approach is library research, which aims to examine Qur'anic verses, Hadith, and exegeses (tafsir) relevant to navigating digital parenting. Furthermore, literature regarding the post-truth era, disinformation, and their impacts on the family is also comprehensively reviewed (Ramayulis, 2012).

Additionally, textual analysis (Mahmud, 2011) is applied to identify values within the Qur'an that support family resilience. This analysis encompasses the exploration of verses using the *al-adabi al-ijtima'i* (socio-literary) method, which emphasizes social relevance and how Qur'anic values can address the challenges emerging in the post-truth era. This approach aims to provide Islamic solutions that are applicable and relevant to current societal conditions (Ahmad Tafsir, 2016).

RESULTS AND DISCUSSION

The Concept of Digital Parenting

The term "parenting" refers to child-rearing patterns (At-Taqiyyah & Hakim, 2024). It is further elucidated that parenting is a repetitive process of interaction between adults and children, encompassing activities such as raising, guiding, and caring for children (Lessy, 2022). These parenting styles are diverse and are adapted to the specific needs of the family and the developments of the times (Mulyani, 2020), such as the concept discussed herein: digital parenting.

Digital parenting represents a child-rearing model adapted to the habits of children who are intimately familiar with digital devices (Palahuddin, 2023). Furthermore, according to (Ii & Teoretis, 1991), it is described as parental efforts to guide and supervise their children's use of digital technology. These theories are reinforced by (Livingstone & Helsper, 2008), who posits that a balanced approach between supervision and open communication can assist children in understanding the risks and benefits of technology. According to the WHO (2007) (Yulia et al., 2020), in digital parenting, parents positively influence child well-being through: Connection, Behavior control, Respect for individuality, Modeling appropriate behavior, and Provision and protection. From this, it can be understood that digital parenting is a rearing pattern that guides and supervises children's use of digital technology through a balance of oversight and open communication, ensuring they comprehend both the risks and benefits involved (Hasanah et al., 2015).

Livingstone (Livingstone & Helsper, 2008) emphasizes the importance of a balanced approach wherein parents do not focus solely on control and restriction, but also actively engage in understanding their children's digital world. This involves discussing online experiences and building the necessary digital literacy skills to participate effectively and safely in the digital realm.

This term refers to parental efforts to assist, support, and supervise their children as they interact with digital devices such as smartphones, tablets, computers, and broader social media platforms and the internet. Compared to previous generations, children in the current technological era grow up in a vastly different environment (Glass, 1995). They are exposed to technology from an early age, even before they acquire reading and writing skills. Therefore, the parental role is crucial in ensuring that technology use is beneficial, rather than detrimental, to child development (Mistiani, 2024).

Viewed from the Perspective of Q.S. Luqman: 17

يُنِّيْ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر (١٧)

“O my son, establish prayer and enjoin what is right and forbid what is wrong and be patient with what befalls you. Indeed, that is one of the matters that are preferred.”

Interpretation of Q.S. Luqman: 17 and Its Relevance

Quraish Shihab, in his exegesis, explains that Luqman advised his son to establish prayer (salah) as a strong spiritual foundation, while simultaneously practicing amar ma'ruf (enjoining good) and nahi mungkar (forbidding evil), starting from oneself and extending to others. Patience is emphasized as a pillar to prevent despair when facing trials. These values serve to cultivate leadership and social concern (M. Quraish Shihab, 2006). Similarly, Hamka in his commentary emphasizes that prayer acts as the pillar of religion, forming a personality that is robust both outwardly and inwardly. Amar ma'ruf and nahi mungkar are social obligations that must be carried out with wisdom and courage, while patience is the key to enduring and continuing da'wah despite facing challenges (Hamka, n.d.).

Synthesizing these two interpretations with the context of the digital era, families face major challenges such as the negative influence of social media, unhealthy content, and gadget addiction. This verse and its interpretations remind parents of three essential pillars:

1. Sholat (Prayer): As a spiritual foundation and form of self-control, helping both children and parents remain focused, balanced, and conscious of noble values amidst the rapid digital current.
2. Amar Ma'ruf and Nahi Mungkar: Parents must actively guide children to choose positive aspects of the digital world (educational content, polite behavior on social media) and prevent or correct negative aspects (cyberbullying, pornography, hoaxes).
3. Patience (Sabr): Raising children in a digital era filled with challenges requires extra patience due to shifting behaviors and ever-changing risks. Parents must be consistent and steadfast in accompanying their children.

Thus, Luqman's advice in Q.S. Luqman [31]: 17 serves as a spiritual and moral "navigation" system for effective and Islamic digital parenting.

The Qur'an as a Moral Compass in the Digital Era

The educational example of Luqman al-Hakim provides a clear direction for Muslim families amidst the torrent of digitalization. Allah says: "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you..." (Q.S. Luqman [31]: 17). This verse indicates four main parenting principles: building a spiritual foundation through prayer, instilling the spirit to choose beneficial content (amar ma'ruf), guiding children to reject harmful and morally corrupt content (nahi munkar), and training patience in facing digital challenges such as gadget addiction or the influence of the virtual environment. These values are relevant to digital parenting as they teach parents not merely to restrict, but to guide children based on faith and morals (Fitria Handayani, 2021).

Meanwhile, Allah affirms the role of the Qur'an as a guide for all times: "Indeed, this Qur'an guides to that which is most suitable..." (Q.S. Al-Isra [17]: 9). This verse asserts that the Qur'an is a moral compass guiding every human step, including within digital parenting. For parents, this implies that every decision in accompanying children—ranging from media selection and technology use to social media ethics—must align with Qur'anic values. By establishing the Qur'an as a reference, digital parenting functions not only as a technical control but also as an effort to implant a robust spiritual and moral consciousness within the child (Izzah et al., 2022).

Thus, Q.S. Luqman [31]: 17 offers a practical guide for child education, whereas Q.S. Al-Isra [17]: 9 provides the legitimacy that all steps in digital parenting must be grounded in the Qur'an as a life guide. The two complement each other, providing parents with a clear direction in navigating child-rearing in the digital era.

The Prophet Muhammad ﷺ emphasized the importance of parental responsibility in his saying: "Every one of you is a shepherd and is responsible for his flock..."(Zubaidah et al., 2024). This Hadith reinforces the principle that digital parenting is a significant trust (amanah). It is insufficient for parents to merely provide devices; they are obligated to ensure their usage aligns with Islamic values. By making the Qur'an a guide, parents can exercise their leadership wisely in both the real and virtual worlds.

Furthermore, the Prophet ﷺ stated: "No father gives his child a gift more excellent than good manners." (Narrated by Tirmidhi). This Hadith asserts that the most valuable upbringing is not material goods or digital facilities, but moral education. In the context of the digital era, this translates to guiding children to possess ethics in using social media, respecting privacy, and being capable of filtering correct information. With good morals, children will more easily make the Qur'an their moral compass when interacting in the digital world(Rubyanti, 2022).

Moreover, the Prophet ﷺ also reminded us of the importance of preserving the child's fitrah (innate nature): "No child is born but upon Fitrah. It is his parents who make him a Jew or a Christian or a Magian." (Narrated by Bukhari and Muslim). In the digital era, a child's fitrah can easily be influenced by the content they consume. Therefore, the role of parents as guardians of fitrah becomes crucial. By basing parenting patterns on the values of the Qur'an and Sunnah, digital parenting not only guides children in technology use but also protects their fitrah so that it remains straight and directed towards the right path(Rindiani et al., 2024).

The "SAMUDRA" Strategy in Navigating Digital Parenting

Having established that the Qur'an is the moral compass guiding families amidst the digital current, the next step is to formulate concrete parenting strategies. The digital era presents great opportunities for the growth of creativity and knowledge, yet simultaneously brings serious threats such as gadget addiction, exposure to negative content, hoaxes, and moral degradation(Rahmawati & Nur, 2025). Therefore, a digital parenting strategy is required that is not merely technical but also rooted in Qur'anic values. This strategy represents a tangible effort by parents to navigate the ocean (samudra) of digital challenges while preserving the child's fitrah, strengthening morals, and ensuring technology use aligns with the goals of Islamic education.

Based on the elaboration of Q.S. Luqman: 17 and other supporting arguments for directing parenting in the digital era, the following is a solution-oriented and applicative strategy—acronymized as SAMUDRA—that parents and families can implement in their daily lives:

1. Self-Awareness of Parental Role

Parents must understand themselves as the "captains" of the family ship, tasked with determining the direction of the child's digital journey. Thus, this study discusses digital parenting navigation, emphasizing the family as the determinant of good parenting direction. Parents hold a crucial role in educating, nurturing, and controlling their children (Delia Delitri, 2018).

2. Active and Wise Supervision

Supervision does not imply rigid restriction (Ulfa Masfufah & Naila Naswa Salsabila, 2024), but rather ensuring child safety while providing space for healthy exploration. To limit screen time and control accessible content, parents should utilize parental control features (Risnawaty & Monika, 2022). This helps children use gadgets safely and in accordance with family rules. Parents can monitor gadget usage remotely; numerous applications exist to monitor children's phones, tracking games played, social media accessed, and other features.

Examples include Google Family Link, Qustodio, Norton Family, and KidsGuard Pro (Novel et al., 2025). Parents can download these applications to their phones to supervise their child's device by linking their Google account with the account connected to the child's gadget.

3. Media Literacy Education

This involves teaching children how to sort information, recognize hoaxes, and utilize technology for good. Families can inform children about trusted information sources, such as digital libraries and educational sites (Arif Sugitanata & Sarah Aqila, 2024). In this way, children learn to select accurate information sources rather than being tempted by viral news on social media, which is not always true. Parents must also be knowledgeable about online media such as websites, blogs, WhatsApp, Instagram, and TikTok to understand the pros and cons of their children accessing these platforms and to monitor their social media development. By staying updated digitally, the family can practice technology-literate rearing, known as digital parenting.

4. Uphold Islamic Values

Every online activity should be directed to align with Islamic values, noble morals, and social responsibility. An Islamic environment is a primary factor in supporting the success of a *sakinah, mawaddah, wa rahmah* family (Akhyar et al., 2021). An environment filled with Islamic teachings, harmony, and affection creates a conducive foundation for the family, as the family serves as a role model for the children.

5. Dialogue and Positive Communication

Parents must be present, listen, and engage in dialogue when children interact in the digital space. Positive communication through direct face-to-face interaction is part of interpersonal communication that provides body language, facial expressions, and parental touch, offering comfort between parent and child (Faradila & Asri, 2025). In the current digital era, positive Islamic communication with children involves using polite language, supporting online activities, instilling values from the Qur'an and Hadith, teaching ethics through media, and setting a good example in both the real and virtual worlds.

6. Regulate Boundaries and Commitments

Establish rules regarding screen time, types of content, and digital communication ethics. Parents should make commitments with children regarding the usage and timing of digital facilities such as mobile phones, laptops, and other communication tools (Jai et al., 2020). This fosters good cooperation between children and parents. Furthermore, parents must understand their children and provide advice in the best possible manner.

7. Assign and Teach Accountability

Habituate children to be responsible for every digital footprint they leave behind (Makhshun, 2020). Ways to teach digital responsibility include (Rindiani et al., 2024): informing them that every internet post is permanent and can affect one's self-image; encouraging them to think before sharing information or comments; modeling wise social media use; establishing family rules regarding digital ethics; and teaching them to filter internet content in accordance with Islamic values so that every online activity can become a good deed (*amal*).

CONCLUSION

Based on the preceding discussion and analysis, several conclusions can be drawn as follows: First, the digital era presents significant challenges for Muslim families, as children are directly exposed to unfiltered flows of information. Social media, digital algorithms, and devices have evolved into new environments that shape the behavior, mindset, and ethics of the younger generation. Without proper direction, this condition poses a potential threat to family resilience, manifesting in issues such as gadget addiction, exposure to negative content, and moral crises.

Secondly, the Qur'an offers fundamental principles to address these digital challenges. Salah (prayer) serves as a spiritual foundation instilling discipline and self-control; amar ma'ruf nahi mungkar (enjoining good and forbidding evil) functions as a form of social supervision; while patience serves as essential provision in facing the rapid changes of the times. These three principles underscore that digital parenting must not be detached from the divine values that guide the family's direction.

Thirdly, the applicative strategy of Qur'anic digital parenting is formulated through the "SAMUDRA" concept: Self-Awareness of Parental Role, Active and Wise Supervision, Media Literacy Education, Uphold Islamic Values, Dialogue and Positive Communication, Regulate Boundaries, and Assign Responsibility. This strategy emphasizes that digital parenting extends beyond mere technical surveillance to encompass a process of moral, spiritual, and social guidance. Consequently, the navigation of Qur'anic digital parenting serves as a comprehensive solution for building a sakinah (tranquil), mawaddah (loving), and wa rahmah (merciful) family, while simultaneously addressing the profound challenges of the global digitalization era..

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