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Islamic Legal Perspectives on Digital Literacy Challenges in Muslim Family Parenting

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ABSTRACT

This article examines digital parenting challenges in Muslim families from the perspective of Islamic law, with particular attention to the concept of hadanah and the objectives of maqāṣid al-shari'ah. The rapid expansion of digital technology has transformed parenting patterns and created new risks for children, including exposure to harmful content, cyberbullying, digital addiction, and moral decline. Using a normative-juridical and library-based approach, this study analyzes how Islamic legal principles can guide parents in protecting children's faith, intellect, soul, honor, and future generation in the digital age. The findings show that Islamic law provides a strong normative foundation for digital parenting through supervision, spiritual communication, digital rules, religious education, and parental role modeling. The study also argues that effective protection of Muslim children in the digital era requires collaboration between family, educational institutions, religious leaders, and the state. In this way, digital literacy becomes not only a technical skill but also a moral and spiritual responsibility grounded in Islamic values.

Keywords: *Digital parenting, Islamic law, Maqāṣid al-shari'ah, Muslim family*

ABSTRAK

Artikel ini membahas tantangan pengasuhan digital dalam keluarga Muslim dari perspektif hukum Islam, dengan menekankan konsep hadanah dan maqāṣid al-shari'ah. Perkembangan teknologi digital telah mengubah pola pengasuhan dan menghadirkan berbagai risiko bagi anak, seperti paparan konten berbahaya, kecanduan digital, perundungan siber, dan kemerosotan moral. Penelitian ini menggunakan pendekatan normatif-yuridis berbasis studi pustaka untuk menganalisis bagaimana prinsip-prinsip hukum Islam dapat menjadi pedoman bagi orang tua dalam melindungi agama, akal, jiwa, kehormatan, dan keberlangsungan generasi anak di era digital. Hasil kajian menunjukkan bahwa hukum Islam menyediakan landasan normatif yang kuat bagi pengasuhan digital melalui pengawasan, komunikasi spiritual, penetapan aturan digital, pendidikan berbasis agama, dan keteladanan orang tua. Studi ini juga menegaskan bahwa perlindungan anak Muslim di era digital tidak hanya menjadi tanggung jawab keluarga, tetapi juga memerlukan kolaborasi dengan lembaga pendidikan, ulama, dan negara. Dengan demikian, literasi digital dipahami bukan sekadar keterampilan teknis, melainkan juga tanggung jawab moral dan spiritual yang berlandaskan nilai-nilai Islam.

Kata kunci*: Pengasuhan digital, Hukum Islam, maqāṣid al-shari'ah, Keluarga Muslim*

INTRODUCTION

The digital era has penetrated nearly every aspect of human life, including education, social life, economics, and even family interaction patterns (Anisti et al., 2023). This technological transformation has a direct impact on children's growth and development (Adeyemi, 2025), particularly in the context of Muslim families with a strong commitment to Islamic moral, spiritual, and ethical values. In Indonesia, a 2024 survey by APJI showed that around 23.19% of internet users in Indonesia are children under 13 years old.(*Asosiasi Penyelenggara Jasa Internet Indonesia*, 2026.) Such early access indicates that technology has become an integral part of the lives of Muslim children.

This change has two sides. On the one hand, technology makes it easier for children to learn, obtain information, develop creativity, and interact globally (Herdiyanti et al., 2025). On the other hand, it presents serious threats such as exposure to pornography, violence, digital radicalism, cyberbullying, and even online gaming addiction (Ingram, 2023). In the context of Muslim families, these threats not only have psychological impacts but also have the potential to damage children's faith and morals.

Childcare (hadanah) according to Islamic law carries three primary responsibilities: safeguarding physical safety, maintaining the purity of one's faith, and upholding moral excellence. (Multazam & Badrus Zaman, 2024). Digital challenges further complicate this task. Parents are not only required to be spiritual educators and moral guardians, but also to possess sound technological literacy to navigate digital risks.

Various studies indicate that children who are not closely supervised in their use of technology are more susceptible to social, emotional, and cognitive developmental disorders (Bukhari et al., 2024). Meanwhile, research by (Rahmawati & Nur, 2025)) shows that Muslim families face a dilemma between allowing children the freedom to explore digitally and protecting them from content that could potentially harm their faith and morals.

Therefore, it is crucial to review the basic principles of Islamic law regarding childcare and how they can be adapted to the new realities of digital life. The perspective of *maqāṣid al-shari'ah* (the principles of Islamic law) is crucial in this context to assess the benefits and harms of technology and determine how Muslim families can maximize its advantages while minimizing its risks. This study differs from previous research because it not only discusses digital parenting in general, but also specifically examines it through the lens of Islamic law. The study focuses on (1) the dynamics of child-rearing patterns in the digital era, (2) Islamic legal principles related to parenting, and (3) Islamic-based digital literacy strategies for Muslim families

METHOD

This study employs a qualitative descriptive method with a normative-juridical and library research approach. The primary sources consist of classical and contemporary Islamic legal texts, Qur'anic references, and scholarly literature related to parenting, hadanah, *maqāṣid al-shari'ah*, and digital literacy. Secondary sources include journal articles, books, and research reports that discuss the impact of digital technology on children and Muslim family parenting. The data were collected through literature review, then analyzed using content analysis to identify legal concepts, parenting strategies, and their relevance to the challenges of the digital era. The analysis focuses on three main issues: the dynamics of parenting in the digital age, Islamic legal principles related to childcare, and Islamic-based digital literacy strategies for Muslim families. This method allows the study to

formulate a conceptual framework that integrates Islamic jurisprudence with contemporary digital parenting needs.

RESULTS AND DISCUSSION

Changing Parenting Patterns in the Digital Era

The development of digital technology over the past two decades has brought about significant changes in parenting patterns, particularly in the context of parent-child relationships and the process of internalizing values (Modecki et al., 2022). Before the advent of digital technology, parenting patterns relied heavily on intense, direct interactions between children and their parents, teachers, and their surrounding social environment. Through these face-to-face interactions, children learned moral values, ethics, religiosity, and social skills naturally and continuously (Aziz, 2024). However, the social transformation brought about by digitalization has shifted these interaction patterns. Children now spend a significant portion of their time interacting with digital devices such as gadgets, video streaming, social media, and online games. (Evendi et.al, 2025) This change not only impacts the duration of family togetherness but also the quality of emotional communication between children and parents.

From a contemporary developmental psychology perspective, the presence of digital technology has given rise to the concept that children live in two worlds the real world and the digital world (Farkaš, 2024). These two worlds do not exist independently of each other but mutually influence children's cognitive, emotional, and social processes. When parental involvement in their children's digital world is minimal or even non-existent, children tend to develop their own values, preferences, and behavioral patterns based on the content they consume. This situation is exacerbated by the free, fast-paced, and incompletely controlled nature of the digital world, which can potentially expose children to values that are inconsistent with the family's culture, ethics, and religious teachings (Hasanah & Maseri, 2025). Therefore, the presence of parents as digital mediators is crucial to ensuring that children's digital experiences remain within the framework of healthy development.

The digital world actually has several advantages that can support children's growth. Exposure to technology can increase insight, facilitate the learning process, and develop digital literacy—a competency that is highly needed in the global era. Furthermore, educational content in the form of videos, animations, and educational games can stimulate children's creativity, problem-solving skills, and critical thinking (A. Ningsih et al., 2024). Children can meaningfully engage in constructive digital environments, including virtual educational platforms and collaborative learning forums, where structured interaction fosters intellectual development, peer cooperation, and knowledge exchange. Such spaces, when appropriately moderated, provide valuable opportunities for academic enrichment and the cultivation of digital literacy skills essential in contemporary society.

However, the digital world also presents risks that cannot be ignored. Excessive use of technology can lead to addiction, diminish social skills (Rossa Ananda Zuliana et al., 2025), and even cause psychological distress due to exposure to age-inappropriate information. Furthermore, unfiltered digital content can open up opportunities for children to access material that undermines morals and religious identity. Muslim teenagers are vulnerable to unaccompanied social media exposure, which may shape their understanding of Islamic values; therefore, parental supervision is essential (Salsabila Nisrina et al., 2025). The primary challenge of parenting in the digital age lies not simply in providing technology to children, but in guiding its use to ensure it remains positive and educational.

Therefore, digital parenting is a necessity that cannot be postponed. Parents are required to have adequate digital literacy to be able to provide guidance, supervision, and regulation of their children's digital activities. This approach not only protects children from the negative impacts of technology but also ensures that the digital world is a productive space for their cognitive, emotional, moral, and spiritual development.

Islamic Legal Perspective on Childcare (*Hadhanah*)

In Islamic jurisprudence, the concept of *hadanah* holds a fundamental position because it encompasses the duties of caring for, educating, and protecting children from various forms of harm, both physical and non-physical. Both classical and contemporary Islamic jurisprudence scholars agree that *hadanah* relates not only to meeting children's basic needs such as food, clothing, and shelter, but also encompasses spiritual, moral, and intellectual protection.

The overarching purpose of *hadanah* is closely related to the principles of the *ḥifẓ al-dīn* (the protection of religion), the protection of reason (*ḥifẓ al-'aql*), the protection of the soul (*ḥifẓ al-nafs*), the protection of honor (*hifz al-'irḍ*), and the protection of descendants and future generations (*ḥifẓ al-nasl*). These five principles emphasize that childcare in Islam is not only a social obligation but also a theological mandate with spiritual consequences. This is emphasized in QS. At-Tahrim [66]: 6 commands believers to protect themselves and their families from the fires of hell. This verse demonstrates that the responsibility for parenting in Islam is holistic and encompasses both worldly and hereafter dimensions (Ibnu Katsir, 2021).

In the context of modern technological developments, the challenges of parenting are increasingly complex. While previously the forms of danger that needed to be prevented tended to be physical, such as violence, neglect, or poor social environments, in the digital era, these dangers have shifted to the virtual realm, invisible but with a significant impact on child development. Children are now exposed to various forms of digital content that have the potential to undermine moral values and integrity, such as pornography, hate speech, extreme ideologies, online fraud (scams), cyberbullying, and digital manipulation that can damage self-perception. Furthermore, the hedonistic and consumerist lifestyles widely promoted through social media can influence how children perceive happiness and success. Therefore, parenting in the digital era requires a more adaptive and comprehensive approach, including parental understanding of digital literacy and cybersecurity mechanisms to prevent exposure to harmful content.

The principles of *ḥifẓ al-'aql* (protecting reason) and *hifz al-'irḍ* (protecting honor) have become highly relevant in today's discourse on *haḍānah*. *Ḥifẓ al-'aql* emphasizes the importance of protecting children's intellectual and mental health from all forms of information that can damage their thinking, disrupt concentration, or trigger technology addiction.

Unsupervised exposure to digital content can weaken critical thinking skills, increase anxiety, and encourage impulsive behavior. Meanwhile, *ḥifz al-'irḍ* relates to efforts to protect children's honor and dignity from degrading acts, including online sexual exploitation, digital bullying, and identity defamation through photo or video manipulation (deepfakes). Violations of honor in the digital space can have long-term impacts, not only on a child's psychological well-being but also on their reputation and future.

Therefore, the Islamic legal perspective demands that parents, educators, and society expand the scope of hadanah in accordance with the dynamics of the times. Parenting is no longer sufficient through traditional approaches; it requires

the integration of Islamic values with digital literacy, moral supervision, and continuous character education. This approach ensures that the Muslim generation remains protected and able to grow into individuals with morals, intelligence, and high competitiveness amidst the rapid flow of global technology.

Digital Literacy from the Perspective of *Maqāṣid al-Syarī'ah*

The concept of *maqāṣid al-shari'ah* is a philosophical framework that emphasizes that every provision of the sharia has the aim of realizing benefit and preventing all forms of damage. In the context of the development of information and communication technology, this principle becomes relevant because today's digital world has become a new space for social interaction, education and the formation of children's identities.

Digital technology is essentially neutral. It can be a means of benefit if used wisely, but on the contrary it can cause moral, spiritual and social damage if not controlled properly (Isti'anatul Mashlahah & Syamsul Arifin, 2023). Therefore, digital literacy in the perspective of *maqāṣid al-shari'ah* functions to ensure that the use of technology remains within the corridor of holistic and benefit-oriented sharia values .

1. *Hifz al-Dīn* (Preserving Religion)

The principle of *hifz al-dīn* demands that the use of technology supports the preservation of religious values and not become a means of distancing oneself from obedience to Allah. On the positive side, digital technology has opened up widespread access to Quranic learning, Islamic studies, scientific lectures, and various worship applications such as online almsgiving, prayer reminders, and digital da'wah platforms.

Many Muslim teenagers utilize Islamic applications to enhance their religious knowledge (Ashari, 2024). However, on the other hand, the digital space also presents ideologies that conflict with Islamic values, such as atheism, materialism, and a free-spirited lifestyle, which can shake the foundations of children's and teenagers' faith if not accompanied by parental guidance.

2. *Hifz al-'Aql* (Preserving Intellect)

In the context of preserving the intellect, digital literacy is crucial because digital content can directly impact cognitive health (Karnita et al., 2025). Exposure to pornography, misinformation, hate speech, and excessive game consumption have been shown to impair the brain's executive functions, particularly in the frontal cortex, which is responsible for decision-making, concentration, and self-control.

Recent neurological studies have shown that children who frequently access pornography experience decreased working memory function and higher levels of impulsivity (Anggraini & Maulidya, 2020). Furthermore, the flood of false information on social media can disrupt thought patterns and distort reality in adolescents (Irwanto et al., 2025). Therefore, *ḥifẓ al-'aql* (the principle of self-awareness) demands digital education that fosters the ability to verify information, self-control, and critical awareness of digital content.

3. *Ḥifẓ al-nafs* (Protecting the Soul)

The principle of protecting the soul encompasses protection from physical and psychological harm (Bryndin, 2023). In the digital age, threats to the soul are more prevalent in the form of cyberbullying, online harassment, and psychological stress resulting from social comparison on social media (Mohinder Singh, 2019). Many studies report that child victims of cyberbullying experience depression, anxiety, and even suicidal thoughts (W. Ningsih, 2024). Thus, digital literacy oriented toward hifz al-nafs emphasizes the importance of digital security, media ethics, and developing children's psychological resilience.

4. *Ḥifz al-'irḍ* (Protecting Honor)

The digital world poses serious risks to individual honor, especially children. The distribution of private photos, deepfakes,

and child sexual exploitation are digital crimes that can damage a child's dignity and future (Gupta, 2025). Many parents unknowingly share photos of their children (the phenomenon of sharenting) without considering the potential for misuse. The principle of *ḥifẓ al-ʿirḍ* demands the protection of children's digital identities through privacy settings, data protection, and digital ethics education.

5. *Ḥifẓ al-nasl* (Protecting the Generation)

This principle emphasizes the importance of maintaining morality and the continuity of generations (Rahmawati, et al., 2025). The challenges facing the digital generation are complex, ranging from exposure to deviant behavior, gadget addiction, to dependence on instant culture that can weaken character and productivity.

Without Islamic digital literacy, the Muslim generation could potentially lose the noble values that should be the foundation of their future. Thus, integrating digital literacy with the values of *maqāṣid al-shari'ah* is an urgent need for Muslim families. This approach emphasizes not only technical skills in using technology but also strengthens spiritual, moral, and digital ethical values so that children can grow into individuals of character and be competitive amidst the challenges of the digital era.

Islamic Law-Based Digital Parenting Strategy

Islamic law-based digital parenting is an approach that emphasizes not only the technical aspects of technology use but also focuses on the development of children's character, ethics, and spiritual integrity (Sopian et al., 2026). This strategy combines Islamic jurisprudence (*fiqh*), the principles of *maqāṣid al-shari'ah* (Islamic principles), and modern developmental psychology approaches, resulting in a comprehensive parenting pattern that is relevant to the challenges of the digital era. In practice, five main strategies serve as the pillars of digital parenting in contemporary Muslim families.

1. Guidance (*murāqabah*)

The concept of *murāqabah* in Islam extends beyond supervision, but rather to the awareness of parents to be constantly present—physically, emotionally, and spiritually—in their child's growth and development (Mustafa, 2025). Supervision in Islam is not repressive, but rather a form of proportionate and compassionate care.

Active parental involvement in children's digital activities significantly reduces the potential for exposure to negative content while increasing emotional closeness (Liu et al., 2024). Thus, consistent guidance allows children to feel safe, valued, and motivated to use technology responsibly.

2. Spiritual Communication

Spiritual communication is an approach that integrates religious values into daily conversations between parents and children (Rohmat et al., 2024). Through this communication, children are taught the etiquette of using time wisely, the etiquette of posting content with consideration for moral and social impacts, and the etiquette of protecting their own privacy and that of others. In Islam, maintaining honor and avoiding harm to others are fundamental principles that must be applied in digital interactions.

Communication containing spiritual values contributes significantly to the development of moral awareness in Muslim adolescents when engaging in digital media activities (Rahayu et al., 2025). Therefore, spiritual communication not only builds emotional attachment but also strengthens children's self-control and ethical literacy in using media.

3. Establishing Digital Rules

Establishing digital rules is an important part of disciplinary education in Islam. These rules can include setting specific times for using devices, establishing device-free zones such as prayer rooms or dining tables, and monitoring the content and applications children use (Maihasni et al., 2025). Digital rules serve as educational boundaries that help children understand the limits of Islamic law in the digital world.

Children raised in environments with clear rules tend to be more self-controlled, avoid gadget addiction, and develop a critical attitude towards digital content.

4. Strengthening Digital-Based Religious Education

Utilizing technology as a means of religious education is a strategic step in facing the changing times (Trianita et al., 2024). Digital Qur'an applications, Islamic YouTube channels for children, and online classes at digital madrasas can be effective alternative media for improving religious understanding. With this approach, technology is no longer seen as a threat, but as an opportunity to foster children's spirituality through media closely related to their daily lives.

Integrating technology into religious education increases learning motivation and facilitates the internalization of Islamic values in school-age children.

5. Setting an Example (*Uswah Ḥasanah*)

Setting an example is a fundamental principle in Islamic education (Khakleri et al., 2025). Children tend to imitate their parents' behavior, including in their use of gadgets. If parents demonstrate wise behavior in using technology—for example, by not overusing devices, avoiding inappropriate content, and demonstrating good digital etiquette—then their children will follow suit. Conversely, parents who are addicted to devices find it difficult to demand digital discipline from their children. The concept of uswah ḥasanah provides an ethical foundation for parents to be more careful and conscious in shaping their family's digital habits.

Overall, a digital parenting strategy based on Islamic law represents an integral approach that not only protects children from the dangers of technology but also utilizes technology to strengthen their faith, morals, and intelligence. This approach is highly relevant for developing a resilient generation of Muslims in the digital age.

The Role of the State and Educational Institutions in Strengthening Islamic Law-Based Digital Parenting

1. The Role of the State

In an increasingly complex digital ecosystem, the state has a strategic responsibility to create comprehensive protection for children (Gupta, 2025). This responsibility is not merely an administrative obligation but also a moral and constitutional mandate, as affirmed in the Child Protection Law.

The state needs to develop regulations that are adaptive, comprehensive, and responsive to the ever-evolving digital dynamics. These regulations must include controls on the distribution of digital content, technological security standards, and the protection of children's personal data, which is vulnerable to commercial exploitation and cybercrime. The lack of strict regulations directly increases the risk of children being exposed to content containing violence, pornography, and deviant ideologies.

In addition to regulations, the state is also obliged to develop a structured national digital literacy program. A good program must involve ministries, educational institutions, community organizations, and digital platforms. Digital literacy is not simply the ability to operate devices, but also the ability to think critically, understand digital ethics, and recognize cyber risks.

Programs such as the National Digital Literacy Movement can be strengthened with an Islamic values-based approach, particularly the values of responsibility (*mas'uliyyah*) and prudence (*ihtiyāṭ*). The digital literacy, coupled with values education, plays a significant role in reducing gadget addiction and risky online behavior among adolescents (Sugeng et al., 2024).

Filtering negative content is also a crucial aspect of the state's role. The government can increase collaboration with global digital platforms to strengthen automatic blocking, identify malicious content, and expand AI content moderation.

Strengthening religious-based moral education also needs to be integrated into national policy. This is relevant to the principles of *ḥifẓ al-nafs* (protecting the soul) and *ḥifẓ al-'aql* (protecting the mind), which are the foundation of the *maqāṣid al-shari'ah* (the principles of Islamic principles). State involvement in building a safe and moral digital ecosystem will support digital parenting patterns in accordance with Islamic law.

2. The Role of Schools and Madrasahs

Schools and madrasahs are strategic actors in internalizing ethical digital literacy values based on Islamic teachings. (Ridlo & Abdullah, 2026) Integrating digital literacy into the national curriculum is crucial to ensure students become not only technology users but also digital citizens with character. This integration can be realized through ICT subjects, Guidance and Counseling, Pancasila Education, and even religious studies.

The integration of digital literacy curricula within Islamic educational institutions has demonstrated considerable efficacy in mitigating harmful online behaviors, most notably cyberbullying, while simultaneously cultivating a heightened awareness of ethical conduct in digital spaces. (Putra et al., 2025). Such curricular incorporation not only equips students with the technical competencies required to navigate the digital landscape responsibly, but also reinforces the moral and spiritual frameworks inherent to Islamic pedagogy fostering a generation of digitally conscious learners who are capable of engaging with online environments in a manner that reflects both intellectual discernment and principled character

In addition to the curriculum, teacher training is crucial. Teachers need to be equipped with the skills to utilize digital media productively and safely, while also understanding the religious implications of social media use (Siregar & Siregar, 2024). Practices such as the flipped classroom, the use of Sharia-based e-learning platforms, and Islamic digital content analysis are relevant methods to implement. Several studies emphasize the importance of teacher training in detecting digital risks, such as game addiction, cyberbullying, and exposure to extremist content.

Schools also need to create spaces for intensive collaboration between teachers and parents (Myende & Nhlumayo, 2022). This collaboration can take the form of digital parenting forums, regular consultations, or reporting on students' digital activity through school platforms. School-parent synergy has been shown to increase the effectiveness of children's digital supervision and reduce the risk of deviant online behavior.

3. The Role of Ulama and Religious Leaders

In Muslim societies, clerics possess strong moral, cultural, and epistemic authority, making their role crucial in guiding the correct use of digital technology in accordance with Sharia principles (Rois & Yazdani, 2026). In an era where information circulates rapidly and is often unverified, the presence of clerics as guardians of religious authority is increasingly important. Ulama not only serve as *fatwa* (religious edicts) but also as moral compasses, helping society—especially the younger generation—understand the ethical and legal boundaries of online interactions.

One contribution of clerics is the formulation of comprehensive fatwas and digital ethics guidelines. This fatwa is necessary to address contemporary issues that have arisen due to the penetration of modern technology, such as excessive use of social media, the spread of hoaxes, the consumption of pornographic content, and the increasing prevalence of cyberbullying..

Integrating *Hadanah* and Digital Challenges

From a fiqh perspective, *hadanah* embodies the principle of safeguarding children's physical, spiritual, and moral safety (Hanantaqi, 2026). The dangers of the digital era are no longer physical, but rather

ideological and psychological. Social media carries the risk of forming vulnerable and unstable identities. This study expands on previous findings by emphasizing that digital threats to *ḥifẓ al-dīn, ḥifẓ al-'aql, and ḥifz al-'irḍ* are far more serious than conventional threats.

These challenges also have a theological dimension. For example, exposure to atheistic content, hedonistic lifestyles, and religious misinformation constitute threats to *ḥifẓ al-dīn*.. Thus, this study provides a new theoretical contribution by positioning digital literacy within the framework of the *maqāṣid al-shari'ah*.

Digital Literacy from the Perspective of *Maqāṣid al-Syarī'ah*

Digital literacy is not merely technical skills, but also spiritual and moral abilities in sorting information (Nurdiansyah & Wahab, 2025). The principles of *maqāṣid al-shari'ah* provide a strong foundation for digital parenting. Technology can be a means of benefit if users understand sharia values.

In the context of *ḥifẓ al-dīn*., the technology plays a dual role: it can be a means of *da'wah* (Islamic propagation) but also a means of spreading deviant values. Regarding *ḥifẓ al-'aql*, that excessive pornography and gaming can damage the brain's executive function. Meanwhile, regarding *ḥifẓ al-nafs* and *ḥifz al-'irḍ*, the impact of cyberbullying and the risks of digital exploitation that undermine children's dignity.

Thus, digital literacy based on *maqāṣid* (the principles of morality) is an ideal model for Muslim families in facing digital developments. The digital parenting strategies including mentoring, spiritual communication, establishing digital rules, technology-based religious education, and parental role models-are reinforced by various previous studies.

This study add a new dimension to previous findings by integrating Islamic jurisprudence and developmental psychology approaches into a single strategic framework. This approach is not only preventative but also transformative, as it makes technology a means of strengthening Islamic values, rather than simply a tool for entertainment or digital consumption.

The digital parenting cannot be optimal without institutional support. The state's role in developing regulations and digital literacy supports the importance of digital child protection policies. In the context of formal education, the implementation of a digital literacy curriculum that integrates Islamic values has proven effective in shaping students' responsible digital behavior. This approach not only enhances learners' technological competence, but also strengthens their moral and spiritual foundation in navigating the ever-evolving challenges of the digital world..

This study makes a significant contribution to broadening the understanding of the role of religious authority as a moral compass within the contemporary digital ecosystem. Islamic scholars do not merely function as normative figures; rather, they serve as transformative agents capable of shaping the digital behavioral orientations of younger generations through the internalization of Islamic values. Furthermore, the digital dakwah activities conducted by religious scholars hold strategic potential as a counter narrative against the proliferation of negative content in cyberspace, a dimension that has thus far received insufficient systematic attention within academic discourse on faith-based digital literacy.

CONCLUSION

This study concludes that digital parenting is an urgent need for Muslim families in the contemporary digital era. The rapid development of technology has created new opportunities for learning, communication, and access to religious knowledge, but it has also exposed children to serious risks such as harmful content,

cyberbullying, digital addiction, misinformation, and moral decline. In this context, Islamic law offers a relevant and comprehensive framework through the concepts of *hadanah* and *maqāṣid al-shari'ah*. These principles emphasize the protection of religion, intellect, soul, honor, and lineage, all of which are essential in safeguarding children's growth and development. Parents are therefore not only responsible for providing material needs, but also for accompanying, guiding, and supervising their children's digital activities with wisdom and compassion. The study also highlights that effective digital parenting cannot rely on the family alone. It requires support from schools, religious leaders, and the state to create a safe, ethical, and value-based digital environment. By integrating Islamic values with digital literacy, Muslim families can transform technology from a potential threat into a tool for moral, intellectual, and spiritual development. In this way, digital parenting becomes a strategic effort to prepare a resilient and faithful generation in the modern age.

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