

ISLAMIC DIGITAL PARENTING: MUSLIM PARENTS' STRATEGIES IN FORMING CHILDREN'S SELF-CONTROL OVER GADGET USE IN THE DIGITAL ERA

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ABSTRACT

This research explores the use of gadgets by children in Muslim households and the strategies parents employ to promote self-control in the era of digital technology. The study aimed to outline the types of gadget usage, Islamic digital parenting approaches, and their contribution to enhancing self-control, parental limitations, and the Islamic principles involved. The research employed a descriptive qualitative approach, utilizing data gathered from interviews, observations, and documentation of five intentionally chosen urban Muslim parents. The findings indicated that devices are utilized for education, leisure, communication, and spiritual material, yet they pose the danger of overlooking prayer, study, and time management. In summary, Islamic digital parenting is significant through oversight, time limits, content choices, communication, religious practices, and cultivating responsibility, enabling children to utilize devices wisely.

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Introduction

The reality of gadget use among children in Muslim families shows that digital technology has become a part of everyday life, both as a medium for learning, entertainment, communication, and expanding children's horizons. In this study, the informant children used gadgets for varying durations, ranging from around one hour to five hours per day, and accessed applications such as YouTube, WhatsApp, TikTok, Google, digital games, shalawat (prayer songs), nasyid (Islamic nasheed songs), and Islamic educational content. This phenomenon demonstrates that gadgets are not always perceived as a threat, but can also be a tool that can be beneficial when directed through parental supervision and guidance. Recent studies also emphasize that digital parenting requires parents to set boundaries, teach about digital risks, build open communication, and maintain a balance between freedom and supervision of children in the digital space (Zamri and Huda, 2025; Salsabila, Nida Hasanati, 2024). However, interview results revealed problems such as children finding it difficult to stop using gadgets, delaying prayer, delaying meals, focusing too much on digital entertainment, and being influenced by peers in accessing certain content or games. Thus, the main fact of this study lies in the need for Muslim families to develop digital parenting strategies that not only limit gadget use, but also shape children's self-control in a religious, educational, and responsible manner.

Character education is a fundamental aspect in shaping the personality of elementary school students, especially amidst increasing social challenges such as sexual harassment, a weakening culture of politeness, and low respect between genders as reflected in various reports from the Ministry of Women's Empowerment and Child Protection and professional teacher organizations. In this context, the issue of character formation in children cannot be understood only through a school approach, but also needs to be linked to family parenting patterns, including in dealing with the increasingly intensive use of gadgets in children (Serour et al., 2025a; Yugianti et al., 2026).

A literature review shows that gadget use cannot be explained solely through the theory of limiting screen time, as in Muslim families, this issue is closely related to the formation of values, morals, worship, family communication, and children's ability to control themselves (Serour et al., 2025b). The Islamic parenting perspective positions parenting as a process of internalizing moral values that not only regulates children's outward behavior but also builds ethical awareness so that children are able to behave politely, respect others, maintain social boundaries, and understand etiquette in social and digital interactions. Therefore, character education in elementary schools and Islamic parenting in the family are substantive, namely both are oriented towards developing children with morals, self-control, and are able to display respectful and polite behavior towards others from an early age (Nur rohmah Hayati, 2024).

Other studies explain that problematic smartphone use can disrupt academic development, physical health, and mental health in adolescents if not accompanied by appropriate management (Annisa Nurul Utami, 2019; Serour et al., 2025c). However, general digital parenting theory does not fully address how Islamic values such as trustworthiness, disciplined worship, honesty, usefulness, simplicity, responsibility, and the selection of halal content can be internalized in everyday digital parenting practices.

Learning media plays a strategic role in building an effective educational ecosystem, not only in formal classrooms but also in the context of digital families based on Islamic values. In school learning, teachers are required to develop specific skills in designing and utilizing media as both a tool and teaching material that can convey messages in an engaging, systematic, and meaningful manner, thereby creating a fun learning environment and motivating students to actively engage (Mualifaha et al., 2026; Sahmat, Zamri and Huda, 2025).

In parallel, in Islamic education in digital families, parents serve as primary facilitators who guide children in using technology wisely, critically, and productively, while ensuring that the content and methods of use remain aligned with the principles of Islamic faith, worship, and morals. Thus, learning media and digital technology are not seen as merely neutral instruments, but as a means of education that must be consciously managed by teachers and parents to integrate the mastery of knowledge, 21st-century skills, and the internalization of Islamic values into a holistic and sustainable educational process (Adisel, Selta Sari; Rosin et al., 2025; Tiara Puspita Sari, 2025).

This study aims to describe the forms of gadget use among children in Muslim families in the digital era. This objective is important because interview data shows that children's gadget use is not a single activity, but rather encompasses learning, entertainment, social communication, information access, religious content, and digital games. This study also aims to analyze the strategies of Muslim parents in implementing Islamic digital parenting when assisting their children in using gadgets. These strategies include time restrictions, the use of alarms, history monitoring, content selection, age control features, open communication, advice, rewards and punishments, and fostering the habit of worship before using gadgets (Musolin, M.Serour, and Huda, 2025). Furthermore, this study aims to explain the role of Islamic digital parenting in fostering children's self-control over gadget use, as literature shows that internet rules based on time, place, and

situation can help prevent the risk of problematic social media use in adolescents (Geurts et al., 2025).

Based on field facts and literature, research on Islamic digital parenting is crucial because Muslim families need a parenting model that balances technology use with the development of children's morals, worship, and self-control. Interviews indicate that parents do not completely ban gadgets but strive to guide their children through supervision, communication, time limits, content selection, and the instilling of Islamic values such as honesty, usefulness, simplicity, discipline, responsibility, and prioritizing worship. This argument aligns with research stating that technology can be used to instill Islamic educational values in children if parents accompany them and select appropriate content (Astuti et al., 2022; Muhamad, Huda and Hashim, 2025). Other studies also show that digital parenting from a religious perspective can be used to strengthen the concept of nafs (self-control) to protect children from the risks of harmful content on the internet (Soraya, 2022).

This study also aims to identify obstacles parents face in guiding their children to avoid gadget dependence, particularly peer influence, limited supervision outside the home, and differences in the intensity of family support. Therefore, the ultimate goal of this study is to describe the Islamic values parents use to foster discipline, responsibility, and self-control in their children.

Thus, this research demonstrates that Islamic digital parenting plays a role as a parenting strategy that integrates technical control, educational communication, religious habits, and parental role models to foster children's self-control over gadget use. This research is important because it offers a contextual understanding of how Muslim families face digital challenges without cutting off children from the need for technology.

The Theory/Literature

Islamic digital parenting can be understood as a parenting style adopted by Muslim parents in assisting their children in using digital technology while maintaining Islamic values as the basis for supervision, habituation, and character building. This concept addresses not only screen time restrictions but also how parents guide children to use technology beneficially, safely, and in line with religious teachings. Rahman explains that Islamic education in digital families positions parents as facilitators who guide children in using technology wisely, avoiding un-Islamic content, and integrating religious values into daily digital activities (Abd. Rahman, 2025; Jaafar et al., 2025). Astuti also emphasized that technology can be a medium for instilling Islamic educational values in early childhood if parents choose appropriate digital content and consciously guide their use (Astuti et al., 2022).

In today's digital era, technology has become a crucial component in various aspects of life, including education, making the integration of technology use and parenting patterns an unavoidable necessity. The use of technology in the learning process not only increases the effectiveness of teaching activities and expands educational access for students in various regions, but also simultaneously presents new challenges related to exposure to information, content, and social interactions in digital spaces that are difficult to fully control (Mutia Hasan, Nadia Aldyza, 2026).

In this context, Islamic digital parenting emerges as a relevant parenting approach, as it combines digital literacy, parental control, intense family communication, and the internalization of Islamic values as a normative foundation for utilizing technology. Through this approach, parents not only act as supervisors of gadget use, but also as primary educators who guide children to understand media ethics, filter information, and use technology productively and with religious

value. Thus, Islamic parenting in the digital era is directed at developing children who are not only technologically literate but also able to use gadgets responsibly, critically, and in harmony with the principles of faith, worship, and noble morals (Wulan Purnamasari Anisa Sika Remif Akbar, Abdul Amin, Amiruddin, 2025).

Manifestations of Islamic digital parenting are seen through content monitoring, duration restrictions, usage guidance, parental role models, open communication, and fostering religious practices before children use gadgets. Aprido explains that the Islamic digital parenting framework combines developmental psychology and Islamic values through limiting screen time, moral media literacy, and parental role models in technology use (Aprido et al., 2024). Rahman also points out that Muslim families can address digital challenges through monitoring technology use, utilizing positive media, and integrating Islamic values into parenting practices (Abd. Rahman, 2025).

In practice, this can manifest itself in the form of rules regarding gadget use after prayer, studying, reciting the Quran, or completing household duties. Another manifestation is the selection of religious, educational, and age-appropriate content. The use of age-control features, access history checks, and dialogue about acceptable and unacceptable content are also part of Islamic digital parenting. Thus, Islamic digital parenting not only limits children's digital behavior but also fosters moral awareness so that children can assess the benefits and risks of technology (Anik Indramawan, Nur Fuad, Leily Vidya Rahma, Agus Tohawi & Anwar, 2025).

Children's self-control is the ability to regulate impulses, delay desires, obey rules, and choose behaviors that align with long-term goals. In the context of gadget use, self-control means a child's ability to stop using digital devices when the time is up, prioritize learning and worship, and avoid content that is inconsistent with family values. Chen found that self-control has the strongest relationship with a low tendency for smartphone addiction in students, making self-control an important factor in children's digital behavior (Tri Mulyati, 2018). Zhao also explained that self-control has a long-term protective effect against problematic smartphone use because individuals with better self-control tend to be able to manage digital activities more healthily (Changkang Sun, Binghai Sun, Yishan Lin, 206 C.E.). From a parenting perspective, self-control does not emerge instantly, but is formed through habituation, rules, supervision, and reinforcement of positive behavior. Children who are not yet developmentally mature still need external assistance from parents. Therefore, children's self-control in using gadgets must be understood as the result of the interaction between personal maturity, family environment, and parenting patterns (Yan Chen, Qian Gu, Qishan Zheng, Biying Hu, Chuanhua Gu, Qingping Hu, 2019).

Children's self-control in gadget use can be seen in their ability to obey time limits, hand over gadgets without coercion, not get angry when use is stopped, and continue to fulfill primary obligations before accessing digital entertainment. Chen explains that active parental mediation through open conversations about the benefits and risks of smartphones can help reduce problematic smartphone use in children and adolescents (Yan Chen, Qian Gu, Qishan Zheng, Biying Hu, Chuanhua Gu, Qingping Hu, 2019). Liu shows that parenting style and parental mediation play a role in the relationship between family and children's risk of internet addiction (Shu-Wen Liu, Sheng Chen, Chienchung Huang, 2025). Self-control is also manifested when children are able to choose educational content over content that is purely for consumer entertainment. In the context of Muslim families, self-control is also seen when children are able to prioritize prayer, Quran recitation, studying, eating, sleeping, and family interactions before using gadgets. Children who have self-control not only obey due to supervision, but begin to understand the moral and practical reasons behind digital rules. Therefore, self-control can be categorized into time discipline, content discipline, priority discipline, and responsibility discipline. This categorization helps explain that gadget control is not only related to duration, but also the quality of children's digital behavior (Hurriyati, 2026).

Gadget use in children is the activity of children using digital devices such as mobile phones, tablets, or internet-based devices for learning, communicating, searching for information, playing, and accessing entertainment. In digital parenting studies, gadget use is not always positioned as negative behavior because digital devices can support learning, broadening horizons, and family communication. However, excessive and undirected use can pose risks to children's mental health, academic achievement, physical activity, and social relationships. Chen explained that problematic smartphone use can be associated with impaired academic development, physical health, and mental health if children are not adequately regulated (Yan Chen, Qian Gu, Qishan Zheng, Biying Hu, Chuanhua Gu, Qingping Hu, 2019). Suprpto showed that the quality of the parent-child relationship has both direct and indirect influences on the tendency for smartphone addiction in adolescents (Suprpto & Siaputra, 2024). Thus, gadget use needs to be understood as an ambivalent phenomenon that contains both benefits and risks. Benefits arise when gadgets are used for learning, communication, and educational content. Risks arise when gadgets are used without limits, without content selection, and without parental supervision. Therefore, children's gadget use needs to be studied through the context of family, age, purpose of use, and values that guide their digital behavior.

Children's gadget use can be categorized based on purpose, duration, type of content, location of use, and level of parental supervision. Based on purpose, gadgets can be used for learning, communication, entertainment, games, social media, and religious activities such as listening to prayers or accessing children's studies. Based on duration, use can be categorized as controlled if it has a time limit and risky if it continues excessively without a break. Based on content, gadget use can be categorized as educational, religious, communicative, light entertainment, and risky content that is age-inappropriate. Geurts explains that internet rules based on time, place, and situation can help prevent the risk of problematic social media use in adolescents (Geurts et al., 2025). Allison and Dawson also emphasize that parental mediation of smartphone and social media activities is important to protect early adolescents from online risks (Kendra Alisson, 2025). Thus, the manifestation of gadget use can be assessed not only by the duration of use, but also by the purpose, content, situation, and quality of supervision. This categorization is important to determine whether gadgets function as a learning and character-building tool, or instead become a source of neglect and dependency.

Method

The object of this research is the phenomenon of Islamic digital parenting in Muslim families, specifically parental strategies in fostering children's self-control over gadget use in the digital era. This phenomenon is evident in children's use of gadgets for learning, entertainment, communication, information seeking, digital games, YouTube, WhatsApp, TikTok, and religious content such as shalawat and nasyid. This object was chosen because gadget use in children not only provides benefits but also raises disciplinary issues, such as children having difficulty stopping using gadgets, delaying meals, delaying prayer, being overly focused on digital entertainment, and being influenced by their peers. In qualitative research, complex social phenomena need to be examined through the experiences, perceptions, and behaviors of participants so that researchers can understand the meaning of events in depth (Brannan., 2022). Therefore, the object of this research is directed at the experiences of Muslim parents in supervising, limiting, accompanying, and instilling Islamic values when their children use gadgets. This focus makes this study not aim to measure cause-and-effect relationships, but rather to describe in detail the practices of Islamic digital parenting in family life. Thus, the object of this research includes the practices, values, obstacles, and strategies of Muslim families in forming healthy, responsible, and Islamic education-aligned gadget use.

This study uses a descriptive qualitative research type because it aims to describe the phenomenon of children's gadget use in Muslim families in detail, naturally, and contextually. A descriptive qualitative approach is used to explain the social reality, activities, perceptions, beliefs, and experiences of research subjects without manipulating variables or making causal predictions (Brylialfi Wahyu Furidha, 2023). The primary data in this study were obtained through interviews with informants regarding the forms of children's gadget use, Muslim parents' strategies in implementing Islamic digital parenting, the role of Islamic parenting in developing children's self-control, obstacles to supervision, and Islamic values used in guiding children. Secondary data types were obtained from academic literature relevant to the research keywords, namely Islamic digital parenting, children's self-control, and gadget use. Secondary data were used to strengthen conceptual understanding of digital parenting, parental mediation, child discipline, self-control, and the risks and benefits of digital technology. Descriptive research is not directed at testing statistical hypotheses, but rather to provide a comprehensive picture of the situation being studied. Thus, this type of research is suitable for explaining Islamic digital parenting practices based on the real experiences of Muslim parents.

The participants in this study were five Muslim parents who had direct experience in accompanying their children in using gadgets. The first informant was S H H, a 44-year-old lecturer with a doctoral background, and whose child uses gadgets for about five hours per day. The second informant was M. Z Q, a 36-year-old teacher with a master's degree, and whose child is eight years old who uses gadgets for about one hour per day. The third informant was M H, a 36-year-old lecturer with a master's degree, and whose child is nine years old who uses gadgets for about three hours per day. The fourth informant was A M, an administrative staff member, aged 49, with a high school background, and whose child is ten years old who uses gadgets for about one and a half hours per day. The fifth informant was S R, a security guard, aged 53, with a high school background, and whose child is sixteen years old who uses gadgets for about three hours per day. The selection of these participants was relevant because they came from diverse social backgrounds, educational backgrounds, occupations, child ages, and gadget supervision patterns. This diversity helped the study gain a richer picture of Islamic digital parenting practices in Muslim families.

The research process was conducted through data collection stages, including interviews, observation, and documentation related to the research subjects. Interviews were used to explore parents' experiences regarding their children's gadget use, family rules, forms of support, instilled Islamic values, and obstacles in developing children's self-control. Interviews in qualitative research serve to explore participants' perceptions, life experiences, and the meanings they attach to a phenomenon (Brannan., 2022). Observations were used to examine digital parenting situations, family interaction patterns, and the social context that influences children's gadget use. Documentation was used to supplement the data through notes, supporting information, or documents related to gadget use practices and family parenting patterns. Qualitative methods allow for the use of interviews, observations, and documents as complementary data sources to comprehensively understand social phenomena (Herdiansyah, 2019). Therefore, this research process relies not only on informant statements but also considers context, habits, and supporting evidence that strengthen the researcher's understanding. This stage was carried out so that the data obtained can describe Islamic digital parenting practices in depth and align with the experiences of Muslim families.

The data analysis technique in this study uses the Miles, Huberman, and Saldaña model which includes data reduction, data presentation, drawing conclusions, and data verification. Qualitative analysis according to Miles, Huberman, and Saldaña takes place interactively through data condensation, data presentation, and drawing and verifying conclusions (Matthew B Miles, A. Michael Huberman, 2014). Data reduction is carried out by selecting, simplifying, and focusing interview information related to gadget use, parenting strategies, Islamic values, children's self-

control, and parental constraints. Data presentation is done in the form of narrative descriptions so that the relationships between themes can be understood systematically. Drawing conclusions is done by finding the main patterns in Islamic digital parenting practices, while verification is done by re-examining the consistency of data from various sources. Data validity is checked through source triangulation, namely comparing, correlating, and confirming information from one informant with another. Triangulation in qualitative research is used to develop a more comprehensive understanding through the use of multiple data sources or methods (Matthew B Miles, A. Michael Huberman, 2014). Thus, data analysis in this study is aimed at obtaining findings that are objective, credible, and consistent with the participants' actual experiences.

Result

Islamic digital parenting in this study is evident through the parenting patterns of Muslim parents who guide their children's gadget use to remain within limits deemed reasonable, beneficial, and not disrupting their primary obligations. Based on the interview results, each informant has a different approach to assisting their children in using gadgets, ranging from direct supervision, time limits, the use of alarms, history checks, content filtering, to providing advice based on Islamic values. In the S H family, gadget use is directed towards educational and religious activities, such as searching for information via Google, watching educational cartoons, listening to prayers, and Islamic nasyid. In the M Z Q family, gadget use is strictly limited to a certain duration and under direct supervision. In the M F family, gadget use is linked to fulfilling religious obligations and studying. In the A M and S R families, parenting is carried out through advice, time limits, and monitoring children's digital content. These data indicate that Islamic digital parenting is present in the form of supervision, direction, habituation, and instilling religious values in children's gadget use.

"From the perspective of Islamic values, the informant emphasized the importance of instilling Islamic character in the use of gadgets" (Interview, S H, 2026).

Explanation of data on Islamic digital parenting shows that digital parenting in Muslim families is not only carried out through prohibitions, but through a combination of control, communication, habituation, and setting examples. S H does not implement written rules, but still regulates gadget use based on the child's needs for learning, entertainment, and social communication. M Z Q uses a stricter strategy through a time limit of approximately one hour per day, the use of alarms, and dividing usage sessions into 15–20 minutes. M F applies a pattern that links gadget use with the obligation of reciting the Quran, worship, and learning. A M uses a persuasive approach, age control, and family guidance, while S R emphasizes advice, interpersonal communication, and educational consequences. In observations based on interview data, all families view gadgets as unavoidable devices, but they need to be directed so they do not interfere with the child's primary activities. Narrative documentation also shows that Islamic digital parenting is realized through the values of honesty, usefulness, simplicity, discipline, responsibility, and prioritizing worship.

"The strategy that is considered most effective in forming discipline in gadget use is direct reprimands accompanied by consistent positive behavioral habits" (Interview, S H, 2026).

The relationship between Islamic digital parenting data and the reality of the research problem is evident in the fact that children in Muslim families use gadgets for various purposes, but still face risks such as forgetting time, delaying religious services, becoming addicted to digital entertainment, and peer influence. On the one hand, parents view gadgets as a means of learning, communication, expanding horizons, and positive entertainment. On the other hand, informants also noted challenges when children become too engrossed in watching YouTube, playing games,

browsing TikTok, or following friends' habits. In this context, Islamic digital parenting becomes a family response to the unavoidable reality of gadget use. Parents do not cut off children from technology, but regulate the method, time, place, and type of content they can access. Data from five informants show that Islamic digital parenting is practiced through family rules, content monitoring, instilling religious habits, providing reprimands, and providing both non-material and material rewards. Thus, the reality of the research problem lies in the efforts of Muslim families to maintain a balance between children's digital needs and the formation of religious behavior.

"Parents do not completely prohibit the use of gadgets, but try to guide children to be able to use digital technology wisely, responsibly, and remain in line with Islamic values" (Interview, S R, 2026).

Children's self-control in this study was evident through their ability to regulate gadget use, comply with family rules, hand over gadgets when time was up, and prioritize study, worship, eating, sleep, and homework obligations. Based on interview results, children's levels of self-control varied according to age, family habits, and parental guidance patterns. Child S H, who is at the MTs level, was assessed as being able to independently regulate gadget use, distinguish between good and bad content, and prioritize worship and study. Child M. Z Q was not yet fully able to independently regulate gadget use, so he still needed an alarm and parental supervision. Child M F also still needed repeated reminders because he was in the stage of forming digital discipline. Child A M began to have awareness when it was time for school or Quran recitation, although still needed reminders. Child S R showed gradual development of self-control after going through habituation and family supervision. These data indicate that children's self-control is formed through a different process in each family.

"Regarding self-control skills, informants assessed that children were able to regulate gadget use independently, especially because they were at the MTs level" (Interview, S H, 2026).

Explanation of data regarding children's self-control shows that children's ability to manage gadget use does not emerge directly, but is formed through restrictions, supervision, habituation, rewards, and consequences. In family M. Z Q, self-control was formed through the use of an alarm to signal the end of a gadget use session. Children began to show progress when they were able to voluntarily hand over the gadget after the alarm sounded. In family M F, self-control was formed through rewards and punishments, namely children were given appreciation when they obeyed the rules and were restricted when they had not completed obligations. In family A M, self-control was built through scheduling gadget use times, advice, and the habit of using gadgets only during free time or holidays. In family S R, self-control developed from an initial condition where children often neglected to eat and pray to the ability to understand the limits of gadget use. These data show that children's self-control in gadget use is related to the consistency of family rules, close communication, and the habit of carrying out obligations before gaining digital access.

"One indicator of the success of a child's self-control according to the informant is when the child is able to hand over the gadget voluntarily after the alarm sounds without needing to be scolded or forced" (Interview, M. Z Q, 2026).

The relationship between children's self-control data and the reality of the research problem is evident in the differences between children who are able to regulate their gadget use and those who still need parental assistance. The reality of the problem that emerged in this study is that children tend to have difficulty stopping when enjoying entertainment content, digital games, or social media. Several informants mentioned that children can become angry, protest, delay eating, or postpone prayer when gadget use is uncontrolled. In these situations, self-control becomes an important part that needs to be developed through Islamic digital parenting. Parents

strive to help children understand that gadget use is not a primary need, but rather an activity to be done after obligations are fulfilled. The data also shows that children who are accustomed to rules, reprimands, alarms, and worship habits begin to gradually demonstrate self-control. This relationship suggests that the problem of gadget use is not only related to duration, but also to children's ability to prioritize obligations, accept limits, and use technology according to family direction.

In the initial phase of use, children are not yet able to manage their time independently so they often neglect their religious obligations and other daily activities" (Interview, S R, 2026).

Gadget use in this study appears to be children's activities using mobile phones for various purposes, such as learning, entertainment, communication, information seeking, accessing social media, digital games, and religious content. Based on interview data, the duration of children's gadget use varies between one hour and five hours per day. Child S H uses gadgets for about five hours per day for Google, YouTube, educational cartoons, shalawat, and Islamic nasyid. Child M Z Q uses gadgets for about one hour per day for YouTube, shalawat, general videos, and digital games. Child M F uses gadgets for about three hours per day for YouTube and entertainment. Child A M uses gadgets for about one and a half hours per day for WhatsApp, YouTube, TikTok, and simple online games. Child S R uses gadgets for about three hours per day for communication, TikTok, WhatsApp, entertainment, and information. These data show that children's gadget use in Muslim families is not only for entertainment, but also functions as a medium for communication, learning, and introduction to the digital world.

"In their daily lives, children use gadgets in the form of mobile phones (HP) with a usage duration of around five hours per day" (Interview, S H, 2026).

Explanation of data regarding gadget use shows that each family has a different opinion regarding the reasonable limit of children's gadget use. S H considers a duration of five hours is still reasonable as long as children are able to maintain a balance between digital activities and other obligations. M Z Q believes that gadget use should be strictly limited because children can continue playing or watching without knowing the time limit. M F views gadgets as part of technological developments that need to be managed in a balanced manner. A M believes that gadgets are not entirely negative, but must be directed and supervised wisely. S R views gadgets as a necessity in the digital era because almost all children in the peer group have used digital devices. This data shows that gadget use is understood as a phenomenon that has two sides. The positive side is increased insight, vocabulary, communication, and access to information. The negative side is the risk of forgetting time, delaying worship, delaying learning, focusing too much on entertainment, and being influenced by the peer environment.

"In his view, gadgets are not entirely negative, but rather tools that must be directed and supervised wisely" (Interview, A M, 2026).

The relationship between gadget usage data and the reality of the research problem is evident in the presence of gadgets as both a necessity and a challenge in Muslim families. Children in this study used gadgets for beneficial activities, such as studying, seeking information, watching educational content, listening to prayers, and engaging in social communication. However, the data also shows that gadget use can disrupt children's discipline if not accompanied by rules, guidance, and family control. Some of the problems that emerged were children spending too much time watching digital entertainment, playing games, accessing TikTok, delaying prayer, delaying meals, and following the influence of peers. This reality has led parents to implement various strategies, such as limiting duration, monitoring content, using alarms, setting usage times, giving reprimands, giving rewards, and instilling Islamic values. In this study, gadget use is not portrayed as a single

problem that must be eliminated, but as part of children's digital lives that needs to be guided. Thus, the relationship between gadget use and the research problem lies in the need to establish an Islamic parenting pattern that can maintain the benefits of technology while mitigating its negative impacts.

"Overall, the interview results show that the Islamic Parenting pattern implemented by informants is oriented towards a balance between the use of digital technology and the instillation of Islamic values" (Interview, S H, 2026).

Table 1.1: Demographic Sample

No	Research purposes	Research Findings
1	Describes the forms of gadget use by children in Muslim family life in the digital era	Muslim children in Muslim families use gadgets for learning, communication, entertainment, social media, digital games, information seeking, and accessing religious content such as prayers, nasyid, and educational Islamic videos. The duration of gadget use varies from child to child, ranging from about one hour to five hours per day. Parents view gadgets as a tool that has positive benefits when properly directed and supervised. However, gadget use also carries risks such as forgetting time, delaying worship, delaying learning, and dependence on digital entertainment.
2	Analyzing the strategies of Muslim parents in implementing Islamic digital parenting when accompanying children using gadgets.	Islamic digital parenting strategies include limiting gadget use time, using alarms, direct supervision, checking usage history, filtering content, scheduling gadget use, providing rewards and punishments, open communication, and fostering religious practices before children use gadgets. Parents do not implement a total ban, but rather emphasize guidance, supervision, and the formation of positive habits in digital technology use.
3	Explaining the role of Islamic digital parenting in shaping children's self-control over gadget use.	Islamic digital parenting plays a role in developing children's self-control by instilling time discipline, responsibility, prioritizing worship, and the ability to distinguish between good and bad content. Children begin to learn to control their gadget use by adhering to family rules, handing over devices after their designated use time, and prioritizing obligations such as prayer, Quran recitation, studying, eating, and household chores before using them.
4	Identifying the obstacles faced by parents in guiding children not to depend on gadgets	The main obstacles parents face include peer influence, limited supervision when children are outside the home, children's interest in social media and digital games, and a tendency for children to find it difficult to stop using gadgets when enjoying certain entertainment.

		Some children also show mild protest when gadget use is restricted.
5	Describe the Islamic values used by parents in developing discipline, responsibility, and self-control in children when using gadgets.	The Islamic values instilled by parents include discipline, responsibility, honesty, simplicity, usefulness, prioritizing worship, and cultivating moral habits in the use of digital technology. Parents instill the understanding that gadgets should be used wisely, not neglecting prayer, reciting the Quran, studying, or other obligations, and should be directed toward beneficial activities in accordance with Islamic teachings.

Discussion

The findings of this study indicate that Islamic digital parenting serves as a parenting pattern that balances children's need for technology with the development of discipline, responsibility, and self-control based on Islamic values. Interview data demonstrates that Muslim parents do not position gadgets as objects to be completely rejected, but rather as tools that need to be guided through rules, guidance, content selection, communication, and the development of religious habits. This pattern is evident in duration restrictions, the use of alarms, history checks, content monitoring, advice, rewards, educational punishments, and emphasis on prioritizing prayer, Quran recitation, studying, eating, and rest. This summary demonstrates that the primary problem lies not in the presence of gadgets, but rather in the family's ability to establish consistent governance over gadget use. These findings align with studies that suggest that Muslim families need to monitor technology use, utilize positive digital media, and integrate Islamic values into childcare in the digital age (Abd. Rahman, 2025). Therefore, the results of this study confirm that children's self-control is formed through the relationship between parental supervision, religious habits, quality family communication, and the provision of independent learning space.

Discursively, this study is related to other studies on parental mediation, smartphone use, and family Islamic education, but has the advantage of connecting all three within the context of the real experiences of Muslim families. Chen's study shows that problematic smartphone use can disrupt adolescents' academic development, physical health, and mental health if not managed through appropriate parental mediation (Saimun 2025). Suprpto's study also shows that the quality of parent-child relationships influences the tendency for smartphone addiction in adolescents (Suprpto & Siaputra, 2024). Meanwhile, a study of Islamic digital parental mediation shows that restrictive, active, and co-viewing mediation patterns aligned with tarbiyah, ta'dib, and uswah hasanah can support children's motivation, understanding of worship, character, and religious identity (Saimun 2025). The strength of this study lies in explaining that digital mediation in Muslim families is not only in the form of technical control, but also shapes children's moral orientation through prayer, Quran recitation, honesty, usefulness, simplicity, and responsibility. This interpretation broadens the digital parenting discussion from the issue of screen time to the formation of religious awareness in the use of technology.

Reflection on the results of this study indicates that the research objectives have been beneficial in understanding the forms of gadget use, parental strategies, the role of Islamic digital parenting, obstacles to supervision, and Islamic values used in families. Field data shows that children use gadgets for learning, entertainment, communication, information seeking, social media, games, and religious content. However, the same data also shows risks such as forgetting time, delaying prayer, delaying meals, a tendency to play continuously, and peer influence. This reflection is important because it shows that digital parenting cannot rely solely on prohibitions, as

children still need digital competency in modern life. Rahman's study emphasized that parents act as facilitators who guide children in using technology wisely and in accordance with Islamic principles (Ridanti & Suryana, 2024). Therefore, the benefit of this study lies in mapping the practices of Muslim families in transforming gadgets from a source of risk into a medium for learning, communication, and character building. Thus, this study helps explain that the goal of Islamic digital parenting is not simply to limit devices, but to develop children's ability to choose, manage, and be accountable for their digital behavior.

The implications of this research point to the need for an integrative digital parenting model for Muslim families, combining technical controls, educational communication, religious habits, and strengthening self-control. In family practice, these implications can be realized through time regulations, agreements on gadget use after obligations are fulfilled, selection of age-appropriate content, history monitoring, and open dialogue about inappropriate content.

Islamic Religious Education (PAI) plays a crucial role in shaping students' character and spiritual values, where its success is determined not only by the content of the curriculum, but also by how religious values are integrated with the social and cultural context of the students' environment through a holistic approach that connects religion with local culture to make learning more meaningful, contextual, and applicable. In this context, the integration of Islamic values is not sufficient at the cognitive level, but needs to be connected to the realities of modern life, including the use of technology and digital media that have become an inevitable part of students' lives (HikmawatiaAsman Deeteng, 2026).

In the context of education, the results of this study can serve as a basis for schools, madrasas, Islamic boarding schools, and religious institutions to develop digital literacy programs based on Islamic values. This implication is reinforced by research showing that increasing parental awareness regarding digital activity monitoring, discipline, and moral-religious foundations can increase parental confidence in guiding children in the responsible use of technology (Anik Indramawan, Nur Fuad, Leily Vidya Rahma, Agus Tohawi & Anwar, 2025). At the family policy level, the results of this study indicate that rules for gadget use should not only regulate "how long" children use devices, but also "for what," "where," "after what obligation," and "with what values" that use is directed. Therefore, the results of this study are useful for formulating practical and contextual Islamic digital parenting guidelines.

The findings of this study emerged because Muslim families find themselves in a dual situation: accepting their children's need for technology while simultaneously protecting them from moral, social, academic, and spiritual risks. Gadgets are necessary for communication, learning, accessing information, and adapting to current developments, but uncontrolled use can lead children to procrastinate, focus too much on entertainment, and follow the influence of peers. This situation explains why informants chose a strategy that was not entirely repressive, but rather combined restrictions, guidance, advice, rewards, and consequences. Theoretically, this choice is understandable because self-control is strongly linked to the ability to manage smartphone addiction tendencies, so family interventions need to be directed at developing self-control, not just external supervision (Fauziaturrohman et al., 2025). Wang's research also shows that parent-child relationships, self-respect, and self-control are important pathways related to smartphone addiction in middle school students (Dina Hidayati Hutasuhut1, 2024). Thus, these research findings arise because parents strive to shift their children from obedience due to supervision to self-awareness to use gadgets in a proportional, religious, and responsible manner.

Based on the research findings, action that needs to be taken is to develop a consistent, communicative, and easily implemented Islamic digital parenting pattern in family life. Parents need to establish agreements regarding gadget use times, designate easily supervised usage spaces,

select educational and religious content, and ensure that children complete prayers, recite the Quran, study, eat, and rest before using gadgets. Parents also need to use active strategies such as dialogue about the risks of digital content, support when children access new media, and provide appreciation when children are able to obey rules. These strategies are important because parental mediation studies show that regulation, communication, and parental involvement play a role in preventing problematic smartphone use in children and adolescents (Wulan Purnamasari Anisa Sika Remif Akbar, Abdul Amin, Amiruddin, 2025).

Education has a very large influence on human survival, because it functions as a foundation for shaping behavior and improving the quality of life, in line with the nature of humans as *al-insan* who are endowed with social competence and the ability to master knowledge. In the perspective of national development, the progress of a nation is largely determined by the quality of its human resources, so that education—both formal and non-formal, which takes place throughout life inside and outside the classroom—becomes a strategic instrument for realizing Indonesia's national goals through the development of human potential as a whole (Robi'ati Fauziyah, Achmad Noor Fatirul², 2026).

Furthermore, families need to instill Islamic values as an internal foundation for children, rather than simply using external control or punishment apps. Azizah's study shows that Muslim family education in the digital age can expand access to religious knowledge and help children navigate the digital world within Islamic values (Annafi' Nurul, Ilmi Azizah, Anita Wardani, 2024).

Thus, the main action that needs to be taken is to build a family ecosystem that presents rules, role models, communication, and religious values simultaneously.

Conclusion

The most surprising finding of this study is that gadgets are not always the source of damage to children's discipline in Muslim families, as the greatest risk arises when parents are not present as value directors, content supervisors, and digital habit shapers. The children in this study continued to use gadgets for entertainment, communication, learning, and accessing religious content, but their self-control began to develop when gadget use was placed after prayer, Quran recitation, studying, eating, and family obligations. Thus, the core findings of this study indicate that Islamic digital parenting is not simply about limiting screen time, but rather about developing children's awareness so they can control themselves in the digital space.

The added value of this research lies in its contribution to expanding Islamic parenting studies into the realm of digital parenting. Theoretically, this study demonstrates that children's self-control in gadget use can be understood through the relationship between parental supervision, family communication, religious practices, and the internalization of Islamic values. Practically, this study offers a snapshot of Muslim families' strategies for managing gadgets through time limits, content selection, alarms, rewards, educational punishments, advice, role models, and reinforcement of religious priorities.

This study's limitations lie in the scope of the data, which focused on the experiences of five Muslim parents with varying family backgrounds, occupations, and children's ages. This limitation is not a weakness, but rather an opportunity for future research to expand the study to a wider group of participants, incorporate children's perspectives, compare urban and rural Muslim families, and examine the role of schools or Islamic boarding schools (*pesantren*) in shaping children's digital self-control.

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