

IMPLEMENTATION OF DIGITAL PARENTING IN GRADE VI CHILDREN OF SD IBRAHIMY 1 SUKOREJO IN THE SALAFIYAH SYAFI'YAH ISLAMIC BOARDING SCHOOL

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Abstract

This study analyzes the implementation of digital parenting among parents of sixth-grade students at SD Ibrahimy 1 Sukorejo, situated within the pesantren-based educational environment. The rapid development of digital technology requires adjustments in parenting practices, particularly in supervising gadget use, strengthening digital literacy, and fostering children's religious character. Employing a descriptive qualitative approach, this research collected data through in-depth interviews, direct observations, and documentation analysis to obtain a comprehensive understanding of digital parenting practices in a pesantren-oriented school setting. The findings reveal that digital parenting is implemented through regulatory and collaborative approaches, in which parents impose time limits, monitor children's online activities, and direct them toward educational and religious content. Nevertheless, several challenges persist, including limited parental digital literacy, unequal access to digital devices, and tensions between modern technological demands and the pesantren culture that tends to be cautious toward gadget use. The study concludes that effective digital parenting requires sustained synergy among schools, parents, and the pesantren environment through the reinforcement of religious values, gradual digital literacy development, and consistent guidance in children's digital activities.

Keywords: Digital Parenting, Digital Literacy, Children Behavior, Elementary School, Islamic Boarding School



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INTRODUCTION

The development of information technology today has brought significant changes in the dynamics of social life, communication patterns, and learning culture of elementary school-age children. These changes do not only occur in children in urban environments, but also in students who live in religious values-based environments such as Islamic boarding schools. Grade VI

children of SD Ibrahimy 1 Sukorejo are part of the generation that is exposed to technology from an early age, a generation that experts call digital *natives*, namely a group that grows up with digital devices as an integral part of daily life.¹ Although they are in an environment that is synonymous with tradition, discipline, and restrictions on the use of technology, the reality is that their interaction with gadgets and the internet cannot be completely avoided. Schools, the surrounding environment, and even peers, have all been connected to the digital world, thus requiring children to have adaptive competence in dealing with technology.

The imbalance between technological development and the development of children's religious character is a challenge for parents in the pesantren environment. On the one hand, digital technology provides access to abundant learning resources, interesting visual learning media, and knowledge enrichment facilities that can be used to support children's learning processes. However, on the other hand, technology also carries serious risks such as exposure to inappropriate content, learning distractions, addiction to online games, unlimited communication on social media, to digital security threats that lurk in elementary school-age children.² This condition has given rise to the strong need for a new parenting pattern, namely *digital parenting*, which not only aims to supervise the use of children's gadgets, but also direct, accompany, and form digital manners and religious characters in the midst of the rapid flow of information.

Digital parenting is understood as a parenting approach that integrates control, dialogue, and education in the use of technology by children. This approach requires parents to implement regulations on the use of gadgets, provide assistance during digital activities, and build children's digital literacy competencies to be able to use technology safely, critically, and responsibly.³ In the context of Islamic boarding schools, digital parenting practices present their own dilemmas. Parents are required to maintain the values of simplicity, manners, and discipline as per the tradition of Islamic boarding schools, but at the same time must adapt to the demands of modernity that places technology as the main support of the children's learning process. This dilemma puts parents in a strategic but complex position: how to manage technology to support academic development without damaging the child's religious character.

A number of previous studies have revealed that parental involvement in digital parenting has been proven to be able to reduce the risk of exposure to negative content, improve children's

¹ Marc Prensky, "Digital Natives, Digital Immigrants Part 1," *On the Horizon: The International Journal of Learning Futures* 9, no. 5 (September 2001), <https://doi.org/10.1108/10748120110424816>.

² Ahmad Munarun et al., "Pendampingan Penggunaan Teknologi Secara Bijak Kepada Anak Sekolah Dasar Di Desa Pidodowetan," *Jurnal Pengabdian Masyarakat Progresif Humanis Brainstorming* 8, no. 4 (October 2025), <https://doi.org/10.30591/japhb.v8i4.9702>.

³ Lynn Schofield Clark, *The Parent App: Understanding Families in the Digital Age* (New York: Oxford University Press, 2012), <https://doi.org/10.1093/acprof:oso/9780199899616.001.0001>.

ability to sort information, and strengthen learning motivation and academic discipline.⁴ However, research that specifically examines digital parenting in the context of pesantren culture is still very limited. The pesantren environment has a unique character that is different from public schools, both in terms of values, regulations, and educational orientation. Pesantren emphasizes manners, simplicity, and self-control, so the use of technology is often under strict supervision. This difference in context shows that the study of digital parenting in the pesantren environment requires a special approach and an in-depth study so that the results are in accordance with existing cultural needs.⁵

The limitations of the research have an impact on the lack of guidelines or practical frameworks that parents and schools can use in implementing digital parenting effectively in the pesantren environment. In fact, strengthening children's digital literacy based on religious values is an urgent need considering that children today are not only required to be able to use technology, but also must have integrity, self-control, and the ability to choose useful content. This is even more relevant when looking at the high use of gadgets among elementary school students which is not always balanced with digital skills and parental assistance.

It is in this context that this research becomes very important. Given the position of SD Ibrahimy 1 Sukorejo as a basic education institution under the auspices of a large Islamic boarding school, research on the digital parenting patterns of parents of grade VI students can make a significant contribution to the development of a parenting model that is in harmony with Islamic values while being adaptive to the needs of the digital era. This study seeks to reveal how parents of students apply digital parenting in their daily lives, what factors affect its application, and how the practice has an impact on learning behavior, discipline, and character formation of children.

Thus, this study not only aims to describe digital parenting practices empirically, but also to analyze its challenges, opportunities, and relevance in shaping students' character in the midst of increasingly complex digital lives. This study is expected to be able to provide a conceptual and practical foundation for schools, parents, and the pesantren environment in formulating a comprehensive, moderate, and sustainable digital mentoring strategy.

⁴ Wafiq Az Zahra, *Peran Orang Tua dalam Mendukung Pendidikan Anak di Era Digital*, October 24, 2025, <https://doi.org/10.5281/ZENODO.17434444>.

⁵ Susri Adeni and Machyudin Agung Harahap, "Islamic Values and Digital Media Ethics in Santri-Family Communication in the Digital Era," *INJECT (Interdisciplinary Journal of Communication)* 10, no. 1 (June 2025), <https://doi.org/10.18326/inject.v10i1.4536>.

RESEARCH METHODS

This study uses a descriptive qualitative approach to understand the phenomenon of digital parenting in depth in the context of students' family lives in the pesantren environment. This approach was chosen because the research focuses on explaining social phenomena through the meaning of the subject, not through numerical measurements, so that the data obtained is in the form of narratives, experiences, perceptions, interactions, and real practices of parents in nurturing and supervising children's digital activities. The descriptive approach provides space for researchers to describe the phenomenon in its entirety so that it can capture the dynamics of digital parenting that takes place naturally.⁶

The research was conducted at SD Ibrahimy 1 Sukorejo, an elementary school under the auspices of the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School, which is known to have a strong religious culture and high discipline. The context of pesantren gives a distinctive socio-cultural character to the pattern of technology use, because on the one hand the pesantren emphasizes restrictions on the use of gadgets, but on the other hand schools need the integration of technology to support learning. This uniqueness is what makes the research location very relevant to examine the implementation of digital parenting contextually.

The research subjects consisted of twelve parents of grade VI students who were selected through *purposive sampling techniques* because they had first-hand experience in parenting children who used technology at home. In addition, three classroom teachers were selected as additional informants to provide school perspectives and illustrate the impact of digital parenting on student learning behavior. School principals are also key informants to explain the policies and directions of institutions related to the use of technology and how schools position digital parenting in the pesantren environment.⁷

Data collection was carried out through in-depth interviews, direct observation, and documentation. The interviews were conducted face-to-face, semi-structured, and conducted in an atmosphere that allowed informants to tell stories naturally about digital parenting practices, rules for using gadgets, forms of supervision, how to provide digital education, and their concerns about cyber risks. The semi-structured interview technique was chosen because it allows researchers to explore important areas while providing flexibility when new findings emerge.⁸

⁶ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles: Sage, 2018).

⁷ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (USA: SAGE Publications, 2013).

⁸ Steinar Kvale and Svend Brinkmann, *InterViews: Learning the Craft of Qualitative Research Interviewing* (Thousand Oaks: SAGE Publications, 2009).

Observations were made to see real behaviors related to students' digital activities, such as the way they use gadgets after school hours, children's responses to time limits, and interactions with parents when using technology. This observation provides supporting data that functions to verify or corroborate the results of the interview, especially related to the pattern of mentoring and habituation of using gadgets at home. In addition to interviews and observations, the researcher also collected documents in the form of school policies on the use of gadgets, student coaching records, and documents on technology-based learning activities.⁹

Data analysis is carried out through the stages of data reduction, data presentation, and conclusion drawing and verification. Data reduction is carried out by selecting important information that is directly related to the focus of the research such as device supervision patterns, family regulations, assistance when children use the internet, understanding digital risks, and obstacles in the implementation of digital parenting. The data presentation stage is carried out by compiling findings in the form of categories and patterns, making it easier for researchers to interpret. After that, the researcher drew initial conclusions which were then verified through reconfirmation with the informant and matching with observation data and documentation that had been obtained. This analysis model follows the qualitative data analysis procedure developed by Miles, Huberman, and Saldaña.¹⁰

To ensure the validity of the data, the researcher used source and method triangulation techniques. Source triangulation was carried out by comparing data from parents, teachers, and school principals. The triangulation method is carried out by combining interviews, observations, and documentation. This triangulation approach ensures that the data collected is valid, reliable, and scientifically accountable.¹¹

With this method, the research can explore comprehensive information about how digital parenting is applied by parents of grade VI students of SD Ibrahimy 1 Sukorejo, the challenges they face, and how the parenting pattern affects the development of children's learning behavior and character in the pesantren education environment that is full of religious values.

RESULTS AND DISCUSSION

A. Digital Parenting in the Context of Islamic Boarding Schools

The results of the study show that the practice of digital parenting in the parents of grade VI students of SD Ibrahimy 1 Sukorejo is greatly influenced by the pesantren culture inherent in family life. As many as 83% of parents stated that the value of simplicity (*tawadhu'*), discipline,

⁹ Carol Grbich, *Qualitative Data Analysis: An Introduction* (London: SAGE Publications, 2007).

¹⁰ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014).

¹¹ David Silverman, *Interpreting Qualitative Data* (London: SAGE Publications, 2019).

and restrictions on access to technology in Islamic boarding schools are the main guidelines in regulating the use of gadgets at home. The pesantren environment that historically emphasizes self-control and restriction of distractions, makes parents tend to impose strict restrictions on children in internet use.

However, the development of digital learning systems makes parents no longer able to ban them completely. As many as 75% of parents admit that their children need the internet to complete schoolwork, access learning videos, and find information from digital sources. Therefore, parents develop a *moderate digital parenting approach*, which is to allow children to access the internet but with time limits, content supervision, and certain rules. This moderate approach is in line with the concept of *balanced mediation* in the digital parenting literature.¹²

This phenomenon also shows a transformation of values between the tradition of Islamic boarding schools and the digital needs of modern education. Despite concerns about negative content, the majority of parents are beginning to accept that technology is part of their children's academic needs. The typical characteristics of pesantren are actually the ethical basis for the implementation of balanced and valuable digital regulations.

B. Digital Parenting Practices for Parents of Class VI Students

1. Pattern of Assistance in the Use of Gadgets

Parental assistance in the use of children's gadgets is the most dominant practice found in the study. This form of mentoring can be seen through the involvement of parents in regulating the duration of use, monitoring content access, and providing direction related to technological ethics. Parents try to ensure that the use of gadgets is not only safe from negative content, but also supports the child's learning process. In many cases, mentoring is carried out consistently because parents see that without adequate supervision, the use of gadgets has the potential to interfere with children's focus on learning, discipline, and character development.¹³ The data shows the following pattern:

Form of Assistance	Quantity	Percentage
Daily duration limit of 1–2 hours	9	75%
Search history check	7	60%
Application restrictions and filtering	6	55%
No cell phone zones in some rooms	8	70%
Blocking of certain apps	7	65%

¹² Sonia Livingstone, *Mediated Childhoods: A Comparative Approach to Young People's Changing Media Environment in Europe*, vol. 13 (SAGE Publications Ltd, 1998), <https://doi.org/10.1177/0267323198013004001>.

¹³ Sarah Morton et al., *Children's Experiences Online: Building Global Understanding and Action. An Independent Study of the Impacts of the Global Kids Online Network* (Florence, Italy: UNICEF Office of Research - Innocenti, 2019).

This assistance is not carried out with a repressive approach, but through dialogue between parents and children. One parent mentioned that:

"Children can use cellphones, but we have to see what they open. It should not be used in your own room."¹⁴

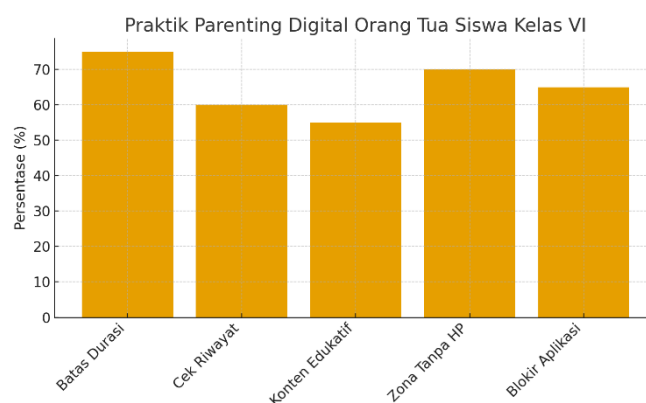


Figure 1. Digital Parenting Practice for Parents of Class VI Students

This image shows the five main forms of digital parenting practices carried out by parents of grade VI students of SD Ibrahimy 1 Sukorejo. Data shows that the rules for limiting the duration of use of gadgets (75%) and zones without cellphones in the house (70%) are the most frequently used strategies. Meanwhile, checking search history (60%), blocking certain applications (65%), and educational content obligations (55%) are also part of digital mentoring that is quite strong.

This graph illustrates that the pattern of digital parenting in the pesantren environment is moderately controlled, not a complete ban. Parents combine *restrictive mediation* (rules and restrictions) and *active mediation* (dialogical assistance). The dominance of strategies such as time limits and zones without cellphones shows that pesantren families tend to rely on physical rules to maintain children's digital manners.

This mentoring model is in line with the concept of *active mediation*, which is the involvement of parents in explaining, supervising, and discussing children's digital activities to form healthy digital behavior.¹⁵ Recent studies have also shown that active mentoring is more effective than a complete ban because it helps children develop digital literacy and content sorting skills.¹⁶

¹⁴ "Hasil Wawancara Guru Kelas VI," 2025.

¹⁵ Livingstone, *Mediated Childhoods*, vol. 13.

¹⁶ Lynn Schofield Clark, "Parental Mediation Theory for the Digital Age," *Communication Theory* 21, no. 4 (2011).

2. Home Regulation on Digital Activities

In addition to mentoring, household *digital rules* are an important element in digital parenting. This regulation serves as a written and unwritten guideline that regulates when, where, and how children are allowed to use gadgets in the family environment. The rule not only limits the duration and types of applications that can be accessed, but also emphasizes the priority of learning activities, the obligation of worship, and the formation of discipline before children interact with technology. In the context of Islamic boarding school families, this regulation is increasingly significant because parents try to balance the need to use gadgets for education with a commitment to maintaining the religious values that children adhere to every day. Research found that:

- a. 100% of parents enforce a ban on bringing cellphones to school.
- b. 92% require memorization or study before a child can use a cellphone.
- c. 65% block certain apps like TikTok and action games.
- d. 58% require children to watch educational content for at least 15 minutes per day.

This regulation is greatly influenced by the value of *pesantren* which emphasizes manners, productivity, and useful use of time. The rule is a concrete manifestation of the integration of religious values in digital parenting, in accordance with the theory that religious values tend to implement more targeted and ethical digital regulations.¹⁷

C. The Impact of Digital Parenting on Children's Learning Behavior and Character

1. Positive Impact on Learning Behavior

Data from teacher interviews show that digital parenting has a significant impact on student learning behavior. Teachers observed that students whose parents consistently applied digital parenting patterns tended to be more focused in managing learning time, more selective in choosing digital content, and able to show better focus during the learning process. In addition, teachers consider that the existence of parental control and direction contributes to increasing discipline, independence, and students' ability to utilize technology as a means of supporting learning, not just entertainment. These findings confirm that parental involvement in children's digital activities plays an important role in forming more positive and productive learning habits. Classroom teachers report that:

¹⁷ M. Qusyairi Abror and Dwi Noviani, "The Role of Islamic Education in Building Digital Wellbeing and Social Media Ethics among Muslim Youth," *West Science Islamic Studies* 3, no. 04 (October 2025), <https://doi.org/10.58812/wsiss.v3i04.2303>.

Positive Impact	Percentage of Students
Increased focus on learning	78%
More disciplined with schedule	72%
Have clear learning priorities	67%
Actively use the internet to learn	83%

The teacher of grade VI conveyed that:

*"Children whose parents apply cellphone rules are usually easier to manage in the classroom and have clearer learning priorities."*¹⁸

With consistent digital rules, students tend to be more focused and responsible in learning. Applying duration limits, setting content types, and affirming academic priorities helps children understand which activities should take precedence and which should be limited. Consistency of rules also creates a pattern of habits that allow students to control themselves when dealing with gadgets, so they are not easily distracted by games, social media, or other entertainment content. In addition, the existence of stable digital regulations provides structure and a sense of security for children, so that they can use technology more productively to support the learning process. In addition, targeted access to technology also allows children to utilize digital media such as science videos, Qur'an memorization platforms, and interactive learning materials.

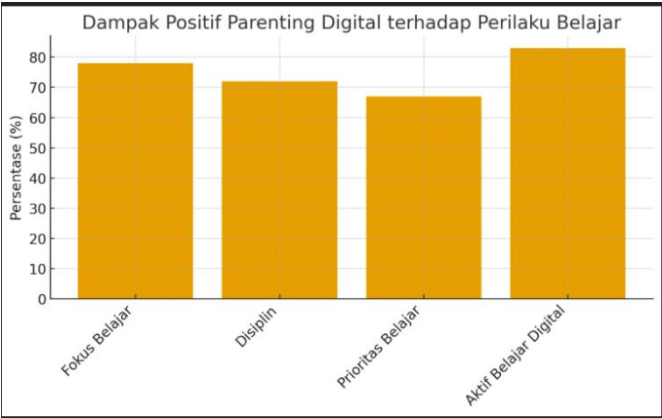


Figure 2. Digital Parenting Practice for Parents of Class VI Students

This image illustrates four positive impacts that emerge from digital parenting practices. The results show that 83% of students actively use digital media as a learning resource. As many

¹⁸ “Hasil Wawancara Guru Kelas VI.”

as 78% of students have a better focus on learning, 72% show discipline in managing their study schedules, and 67% have clearer learning priorities.

This graph supports the finding that digital parenting contributes to improved learning discipline and cognitive quality of students. This research proves that the targeted use of technology not only increases learning resources, but also strengthens self-regulated *learning skills*. In the context of Islamic boarding schools, this shows the success of integrating religious values with educational technology.

2. Risks and Challenges

However, digital parenting practices are inseparable from obstacles. In its application, many parents face limitations, both in terms of digital literacy, mentoring time, and the ability to understand the risks of the cyber world faced by their children. Some parents still have difficulty operating digital security features, such as *parental control* or privacy settings, so the supervision carried out is not always effective. In addition, the clash between the need for technology for learning and the conservative values of Islamic boarding schools also complicates the digital parenting process, making parents have to adjust their approach continuously so that the use of gadgets remains in line with the principles of family education and the school environment. Some of the challenges that have arisen include:

- a. Low digital literacy of parents (67%) Most parents do not understand cyber risks such as *cyberbullying*, *grooming*, or digital fraud.
- b. Lack of technical ability to set up parental controls (58%) Many parents don't know how to restrict apps or set digital privacy.
- c. Value conflict between pesantren rules and digital learning needs (75%) Parents are often confused about determining the ideal boundary between maintaining simplicity and meeting the needs of the school.

This challenge shows that digital literacy is not only a children's issue, but also the responsibility of parents. Inaccurate supervision can put children at risk of being exposed to harmful content even though family rules are well established. This is because the effectiveness of the rules relies heavily on parents' ability to understand how technology works, how content migrates, and how cyber risks can arise from seemingly simple activities. Without adequate digital competence, parents tend to rely only on bans or time restrictions, while aspects of digital security, content filtering, and value mentoring do not run optimally. Thus, increasing parental digital literacy is an urgent need so that the digital parenting process is not only reactive, but is

truly able to protect, direct, and strengthen children's character in the midst of increasingly complex technological developments.¹⁹

3. Changes in Religious Social Behavior

One of the most important findings is the formation of *digital morals*, namely manners in technology in students. This concept refers to the ability of children to use digital devices responsibly, politely, selectively, and in line with the religious values taught in the pesantren environment. In practice, students begin to show positive habits such as choosing useful content, avoiding sites and videos that are not in accordance with Islamic values, maintaining speech when communicating on social media, and limiting themselves from excessive use of gadgets. This change in behavior does not appear suddenly, but is the result of a combination of parental assistance, character strengthening at school, and the religious atmosphere of the pesantren that instills discipline and self-control. Thus, *digital morality* is an important indicator that moderate and value-oriented digital parenting is able to contribute to the formation of children's character in a complex digital ecosystem.²⁰ The habituation pattern that parents apply makes students start:

Digital Morality Indicators	Percentage
Choosing religious content	72%
Avoiding Bullying on Social Media	67%
Using the digital Qur'an app	74%
Watching a lecture or a prophet's story	69%

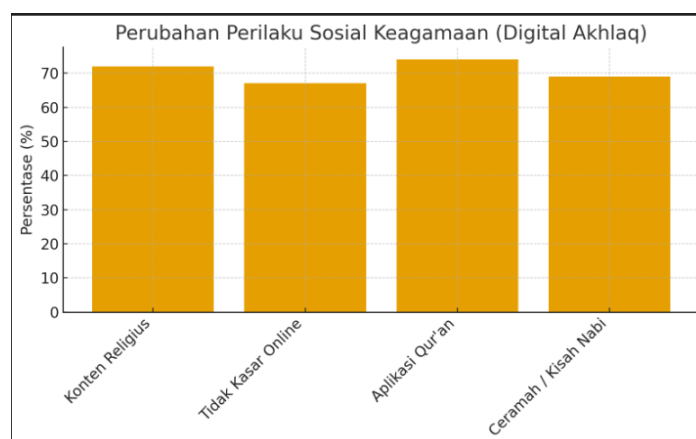
This impact is in line with the principles of Islamic character education which encourages the use of technology as a means of increasing knowledge and strengthening faith. From the perspective of Islamic education, all forms of digital media and devices are ideally directed to provide benefits, both in expanding knowledge horizons and in fostering spiritual awareness. Therefore, when students are able to use gadgets to read the digital Qur'an, watch religious studies, or look for learning resources with positive value, it shows that technology has been functioned according to the purpose of tarbiyah, which is to form a person who is knowledgeable, civilized, and noble. The integration between the use of technology and Islamic values also strengthens the position of digital parenting as an important instrument in guiding

¹⁹ Aseptianova et al., "Digital Parenting of Children and Adolescents in Digital Era," *Jurnal Penelitian Dan Pengembangan Pendidikan* 6, no. 3 (December 2022), <https://doi.org/10.23887/jppp.v6i3.56191>.

²⁰ Andi Nopriansyah, "Digital Literacy Competencies for Islamic School Communities," *Al-Ta'lim Journal* 29, no. 3 (n.d.): 348–60.

children to remain in the correct moral corridor in the midst of the rapid flow of information. Thus, the use of technology not only meets the academic needs of students, but also becomes a medium of internalizing values that reinforce their religious identity.²¹

Figure 3. Changes in Socio-Religious Behavior



This image shows changes in students' socio-religious behavior after receiving digital assistance based on pesantren values. Data shows that 74% of students use digital Qur'an apps, 72% choose religious content, 69% watch prophetic lectures/stories, and 67% avoid abusive words on social media.

This graph shows that moderate digital parenting not only impacts academic behavior, but also affects the formation of children's religious character. The *digital value of morality* is formed as a result of the integration of family supervision, school rules, and pesantren culture. These findings reinforce the theory that valuable digital habituation can shift children's preferences towards more positive and Islamic content.²²

D. Synergy of Schools and Parents in Strengthening Digital Literacy

Synergy between schools, parents, and Islamic boarding schools is the key to the success of digital parenting. The collaboration of these three elements of education allows the formation of a complementary parenting ecosystem, where schools play a role in providing guidance and directed digital literacy, parents become supervisors as well as main educators at home, and pesantren instill moral values and discipline that are the foundation for responsible use of technology. Through good coordination, each party can exchange information about children's development, equalize rules

²¹ Mohammad Mustari, Sri Nurhayati, and Syarifuddin Syarifuddin, "AI-Era Digital Literacy: Cultivating Honesty in Islamic Education," *International Journal of Nusantara Islam* 14, no. 1 (January 2026), <https://doi.org/10.15575/ijni.v14i1.51521>.

²² Agus M. Sihabudin, "The Role of Parents in Shaping the Religious Character of Elementary School Children in the Digital Era," *Jurnal Penelitian Medan Agama* 16, no. 2 (September 2025), <https://doi.org/10.58836/jpma.v16i2.25861>.

related to the use of gadgets, and design a consistent coaching strategy between the home, school, and Islamic boarding school dormitories. Thus, this synergy not only strengthens the effectiveness of digital parenting, but also ensures that children receive continuous assistance that supports the formation of positive digital characters and behaviors.²³ The school plays a role in:

1. Develop guidelines for the use of gadgets,
2. Conducting digital parenting socialization at the beginning of each semester,
3. Providing safe and targeted technology-based learning materials,
4. Monitoring students' digital behavior.

This collaborative approach reflects the concept of *tri-center education* of the family, school, and community (in this context of pesantren) which complement each other in shaping children's digital characters. Through this synergy, each education center plays a strategic role: the family becomes the main foundation for nurturing and habituating digital behavior; The school serves as a provider of structured literacy, academic guidelines, and technology education; Meanwhile, Islamic boarding schools play a role in instilling moral, spiritual, and discipline values that direct children to use technology wisely. These three environments work simultaneously so that the process of internalizing values, forming healthy digital habits, and supervising the use of gadgets can run harmoniously and sustainably. Thus, students' digital characters are not only formed by one party, but through the integration of education in various realms of their lives.²⁴

With the involvement of all parties, digital parenting practices run more consistently and effectively, so that children are able to use the internet safely, positively, and according to religious values. The coordination built between parents, teachers, and caregivers of the pesantren ensures that the rules for the use of gadgets are not only applied at home, but also understood and strengthened in the school and dormitory environment. The consistency of these rules provides a clear structure for children in distinguishing between the use of technology for learning, communication, and entertainment. In addition, the support of religious values instilled through pesantren activities encourages children to build self-awareness in choosing content, maintain manners when interacting digitally, and utilize the internet as a means of developing knowledge.²⁵ Thus, the integration of the role of the entire educational environment makes the digital parenting

²³ Mahardika Supartiwi, Laelatus Syifa Sari Agustina, and Afia Fitriani, "Parenting in Digital Era: Issues and Challenges in Educating Digital Natives," *Jurnal Psikologi TALENTA* 5, no. 2 (March 2020), <https://doi.org/10.26858/talenta.v5i2.12756>.

²⁴ Ali Abakar Ben Abakar, Lucia Ayu Kristiani, and Ayu Wulandari, "Manajemen Pendidikan Karakter Di Era Digital," *Jurnal Syntax Admiration* 6, no. 2 (February 2025), <https://doi.org/10.46799/jsa.v6i2.2103>.

²⁵ Moch. Fauzie Said and Novy Setya Yunas, "Edukasi Kebijakan Pemanfaatan Media Sosial (Internet) Guna Membangun Jiwa Berintegritas Pada Santri," *Jurnal Abdi Insani* 12, no. 3 (March 2025), <https://doi.org/10.29303/abdiinsani.v12i3.2341>.

process more comprehensive and has a real impact on the formation of a responsible digital character.

CONCLUSION

The results of the study show that the digital parenting practice applied by the parents of grade VI students of SD Ibrahimy 1 Sukorejo develops within the framework of strong pesantren values. The parenting pattern that emerges is not just a technical restriction on the use of gadgets, but a form of management that is both regulative and collaborative. Parents implement time limits on the use of gadgets, supervise and filter the content accessed by children, and ensure that digital activities remain within the corridor of religious values that are the main characteristics of the pesantren education environment. This approach shows that families seek to harmonize the demands of digital modernity with the need to maintain children's manners, discipline, and morality.

Despite the high awareness from parents, this study found that significant challenges are still felt by families. The low digital literacy of parents is the main obstacle in implementing effective supervision. Many parents do not understand the risks of the digital world such as negative content, cyberbullying, and cyber fraud, so the supervision strategies carried out are still basic. In addition, the clash of values between the tradition of pesantren that tends to limit technology and the demands of digital learning that require internet access make parents have to continue to negotiate appropriate and proportionate limits.

The findings of the study confirm that the most effective digital parenting model for children in the pesantren environment is a moderate, adaptive, and synergistic model. The moderate model provides space for the child to utilize technology as a learning resource, but remains under strong religious supervision and values. Adaptive models allow parents to adjust the rules to the needs of the school and technological developments. Meanwhile, synergy between schools, parents, and Islamic boarding schools has proven to be a determining factor that strengthens the success of the digital mentoring process for children.

Such a digital parenting approach has been proven to have a significant positive impact, both on learning behavior and on the formation of children's character. From the academic side, children show increased focus on learning, discipline in time management, and the ability to utilize technology for learning purposes. In terms of character, children are increasingly directed in choosing digital content that is safe and useful, and showing a tendency to build *digital morals*, such as maintaining the ethics of communicating on social media and utilizing technology for religious activities. Thus, it can be concluded that digital parenting that is designed in a moderate and collaborative manner is able to become a parenting strategy that is not only relevant to the

demands of the digital era, but also in harmony with the values of the Islamic boarding school that is upheld.

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