



## Muslim Family Strategic Management: Analysing the Balance Between Academic Achievement and Moral Values in the Digital Age

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**Abstract:** This study aims to analyze in depth the implementation of strategic management in character education within Muslim families in Pangkalan Bun, Central Kalimantan. Using a qualitative case study research design, this study involved 13 parents of students at SIT (SDIT & SMPIT) as purposively selected key informants. Primary data were collected through structured interview techniques that explored parental vision, time organization, and supervisory functions at home. The data were then systematically analyzed using thematic analysis techniques. The findings reveal that although parents place adab (Islamic manners and ethics) as the highest emotional and spiritual priority, in daily managerial practices their attention remains dominated by academic orientations that are technical and quantitative in nature. Furthermore, digital technology or gadgets were identified as the main disruptive variable as well as a competitor to parental authority, capable of distorting children's moral values through the "hidden curriculum" embedded in social media. This study recommends the need for recalibrating family management functions by adopting the POAC framework (Planning, Organizing, Actuating, Controlling), which positions adab as the primary foundation and core value prior to intellectual achievement.

**Keywords:** Internalization of Adab, Academic Achievement, Digital Era, Muslim Family, Strategic Management

**Abstrak:** Penelitian ini bertujuan untuk menganalisis secara mendalam implementasi manajemen strategi dalam pendidikan karakter pada keluarga Muslim di Pangkalan Bun, Kalimantan Tengah. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Informan ini terdiri atas 13 orang tua peserta didik di Sekolah Islam Terpadu (SDIT dan SMPIT) yang dipilih secara purposive. Data primer dikumpulkan melalui teknik wawancara terstruktur yang mengeksplorasi visi orang tua, pengorganisasian waktu, serta fungsi pengawasan di lingkungan keluarga. Selanjutnya, data dianalisis secara sistematis menggunakan teknik analisis tematik. Hasil penelitian menunjukkan bahwa meskipun secara afektif orang tua menempatkan adab sebagai prioritas emosional dan spiritual tertinggi, dalam praktik manajerial sehari-hari perhatian mereka masih didominasi oleh orientasi akademik yang bersifat teknis dan kuantitatif. Selain itu, teknologi digital atau gawai teridentifikasi sebagai variabel disruptif utama sekaligus pesaing otoritas orang tua yang berpotensi mendistorsi nilai-nilai moral anak melalui hidden curriculum yang terkandung dalam media sosial. Penelitian ini merekomendasikan perlunya rekalisasi fungsi manajemen keluarga melalui penerapan kerangka POAC (Planning, Organizing, Actuating, Controlling) dengan menempatkan

*adab sebagai landasan utama dan nilai inti yang harus didahulukan sebelum pencapaian intelektual.*

*Kata Kunci: Internalisasi Adab, Prestasi Akademik, Era Digital, Keluarga Muslim, Manajemen Strategi.*

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## Introduction

The development of the digital era has brought fundamental transformations to the sociological structure, parenting patterns, and management landscape of Muslim families (Danim, 2021). This dynamic places parents in a crucial situation to construct a balance between children's academic achievements, which are technocratic, and the internalization of adab as the moral foundation of Islamic character (Mayasari et al., 2021; Mulyadi, 2020). Empirical facts show that the increasingly competitive global educational climate forces family orientations to shift toward quantitative cognitive achievement, such as high report card grades, mastery of digital technology, and materialistic future career projections. This paradigm shift triggers the marginalization of character education based on local Islamic values within the domestic environment. The massive influx of unfiltered digital information through gadgets and social media acts as a new instrument of disruption that threatens the behavioral stability of children and adolescents (Helmi, 2021) (Muchtar et al., 2023).

This massive digital accessibility brings what is termed a "hidden curriculum" that infiltrates children's private spaces through exposure to social media content (Jennah, 2021). Comparative data from the Indonesian Internet Service Providers Association (APJII, 2023) confirms that national internet penetration has reached 78.19%, with the school-age group (13–18 years old) acting as the most active users, spending an average duration of 4 to 6 hours per day in cyberspace. Consequently, traditional values of adab, such as communication ethics, respect for parents, moral obedience, and discipline in worship, experience systemic degradation due to the strong external influence of digital influencers (Mayasari et al., 2021; Sarini et al., 2025).

This condition creates what is termed a "Technology Paradox" in the domestic governance of Muslim families, particularly in developing regions like Pangkalan Bun, West Kotawaringin. Based on sociological data from the Ministry of Women's Empowerment and Child Protection (KPPPA, 2020), even though the index of device ownership and digital learning access is rising, direct parental supervision remains low at around 40% due to economic preoccupations. This gap

triggers a "moral vacuum" phenomenon at home, where children are physically present in the room with their parents but are psychologically and spiritually estranged due to being engrossed in virtual interactions (Sri, 2022). Parents often exhibit high cognitive anxiety (a condition of performance-based parenting) when their children's mathematics test scores decline, yet they tend to be permissive, calm, and dismissive when children show indicators of declining religious adab, such as neglecting the five daily prayers or using harsh language (Yasin, 2025).

This condition is further exacerbated by the emergence of the "Blind Delegation" phenomenon toward Islamic schooling institutions. Field findings indicate that many Muslim parents enroll their children in Integrated Islamic Schools (SIT) under the erroneous assumption that the entire responsibility for shaping their children's character has been fully delegated (*serah bongkok*) to the school institution (Mulyadi, 2020). Parents position the school as a "character factory" that automatically produces pious children, while the home experiences a reduction in its managerial function, turning into mere resting quarters and a value vacuum (Mulyadi, 2023). In the perspective of Islamic Education Management (MPI), the weakening of these domestic planning and controlling functions threatens the very essence of Islamic education itself, which inherently aims to develop an *insan kamil* (holistic human being) through the integrated harmonization of intellectual (*fikriyyah*) and spiritual (*ruhiyyah*) aspects (Nurhabibah et al., 2025).

Throughout previous academic literature reviews, research regarding this theme still leaves a partial limitation (literature gap). Most previous researchers (Amilia et al., 2021) generally focused on the clinical analysis of the psychological impact of devices, character teaching methods inside the classroom, or digital parenting styles on a macro level. Conversely, conventional religious studies tend to discuss the value of adab normatively and textually, detached from the reality of children's daily time management policies (Muchtar et al., 2023). No in-depth study has been found that critically examines how the internal structure of Muslim families builds strategic priorities when faced with a clash between formal academic achievement targets and adab internalization targets in the digital disruption era. Therefore, this study aims to fill that research gap by dissecting the internal priority governance mechanisms of Muslim families in Pangkalan Bun through the lens of strategic management. The novelty of this study lies in the formulation of the recalibration of family functions using the POAC framework (Planning, Organizing, Actuating, Controlling), which positions adab not merely as a curriculum complement, but as a core value underlying every intellectual achievement (Makiah & Basith, 2020; Yasin, 2025).

The practical contribution of this research is highly crucial in providing a synchronized partnership model between home and school; without a measurable priority management system in the domestic environment, no matter how excellent

the character education intervention is at school, it will not be able to endure permanently (Azra, 2019). Based on this background gap analysis, this study specifically formulates the problem concerning how the characteristics of strategic management among Muslim parents in Pangkalan Bun shape the scale of priorities between academic achievement and children's adab internalization in the digital era. Furthermore, this study is also directed to dissect the causal factors of why a stark gap occurs between parents' religious expectations and the reality of educational management patterns at home, which conversely tend to get trapped in "academic-centric" and "gadget-centric" patterns. Through this narrative problem formulation, the research aims to formulate a draft for an integrative domestic priority governance model.

### **Methods**

This study employs a qualitative approach with an Exploratory Case Study design to examine in depth the phenomenon of priority gaps within the educational management of Muslim families in Pangkalan Bun, West Kotawaringin (Sugiyono, 2008). The utilization of a case study design is considered most appropriate because the researcher seeks to understand contemporary, real-world phenomena holistically, where the boundaries between phenomenon and context are not clearly evident. Through a managerial approach, parents are positioned as the top managers within the domestic environment who hold strategic authority in decision-making processes regarding the allocation of their children's time and resources (Qodir, 2020).

The research subjects were determined using a Purposive Sampling technique, namely selecting informants based on specific criteria aligned with the research objectives (Sugiyono, 2008). Based on this technique, 13 parents of students from Integrated Islamic Schools (SIT), which include both SDIT and SMPIT units in Pangkalan Bun, were selected. The inclusion criteria for the informants in this study comprised: (1) being a parent (father or mother) whose child is actively enrolled in SIT Pangkalan Bun, (2) being directly involved in the parenting and daily management functions of the child at home, and (3) being willing to provide honest and in-depth data regarding the dynamics of gadget utilization and the internalization of the child's adab. The demographic data showed variations in the informants' professional backgrounds—ranging from civil servants, private sector employees, and entrepreneurs to housewives—thereby providing a rich perspective on domestic time management patterns.

To overcome the limitations of data depth caused by the digital distribution of structured interview instruments, this study applied a Combinative Semi-Structured Qualitative Interview strategy. The initial stage was conducted by distributing digital questionnaires containing open-ended questions structured around the four pillars of family strategic management: Planning (Vision/Mission

Formulation), Organizing (Daily Priority Scale), Actuating (Digital Parenting), and Controlling (Independent Adab Evaluation). To pursue depth of meaning, emotional nuances, and reflections on the informants' experiences that were not fully captured during the digital phase, the researcher conducted subsequent in-depth follow-up interviews, both through direct face-to-face interactions and telephone calls, with key informants whose responses required further clarification (Sugiyono, 2008).

The process of data reduction and conclusion drawing was conducted rigidly using Thematic Analysis techniques assisted by textual data processing software (Miles & Huberman, 1994). The raw textual data from the interviews were compiled into a Comma Separated Values (CSV) format to be analyzed through the following systematic stages :

1. Data Cleaning & Familiarization: Textual data in the rows and columns of the CSV file were cleaned of irrelevant information, and then read repeatedly to comprehend the overall context of the informants' responses.
2. Data Condensation & Initial Coding: The researcher performed open coding by assigning textual code labels to the verbatim transcripts. For instance, parents' statements concerning anxiety about adab were coded as [AD-CONS], whereas responses oriented toward report card grades or rankings were coded as [AC-PRIO]. Meanwhile, children's device misuse patterns were coded as [DIG-DISR].
3. Thematic Categorization: Similar initial codes were grouped into broader, more abstract thematic categories (Miles et al., 2014). The codes [AD-CONS] and [AC-PRIO] were contextualized under the theme "Vision-Operational Paradox", while the code [DIG-DISR] was grouped under the theme "Digital Risk Management".
4. Data Display: The emerging thematic categories were presented in a descriptive-analytical narrative and strengthened by summary tables as well as verbatim quotes from informants to display data variation.
5. Conclusion Drawing & Verification: The final step involved deep interpretation by connecting the common thread between themes with the POAC strategic management theory (Terry, 2021) and Islamic education literature (Yasin, 2025).

The credibility and transparency of data analysis in this study were ensured through Source Triangulation and Theory Triangulation techniques (Sugiyono, 2019). Source triangulation was conducted by verifying and cross-checking the parental interview data against daily observational data of children's behavior outside school hours, as well as character education policy documents (such as behavior logbooks/adab control books) issued by SIT Pangkalan Bun. Meanwhile, theory triangulation was achieved by confirming the alignment of the thematic results of this research with relevant literature on Muslim family sociology and

similar digital parenting studies in the Central Kalimantan region (Musthofa & Subiono, 2020)

## Result and Discussion

### Result

#### Muslim Parents' Strategic Management in Establishing Priorities Between Academic Achievement and Children's Adab Internalization in the Digital Era

The data condensation phase of the semi-structured interview results from 13 parents of students at SIT Pangkalan Bun reveals a polarization of mindsets and managerial actions within the domestic environment. To macroscopically map the diversity of the informants' orientations, a summary of the respondents' profile answers regarding the definition of a child's success (vision) and the nature of device supervision management is presented in Table 1.

Table 1  
Definitions of Success and Gadget Management among Parents

| Respondent Name | Core Objective (Vision)                              | Definition of a Successful Child                                 | Response to Dilemma (Adab vs. Academics)                                                                                    | Gadget Management                                                                         |
|-----------------|------------------------------------------------------|------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|
| Respondent A    | To learn the Islamic religion more deeply.           | Possessing both adab and achievement simultaneously.             | Feeling happy if the child is diligent in reciting the Quran despite low academics; feeling like a failure if adab is poor. | Usage is strictly restricted, especially at night; holding a cell phone is not permitted. |
| Respondent B    | Expecting children to gain more religious knowledge. | A balance between adab and the knowledge possessed by the child. | Happy if the child diligently recites the Quran and remains motivated academically; sad if adab is poor because             | There is a specific schedule for use and it requires strict supervision from parents.     |

|                     |                                                                           |                                                                                           |                                                                                                                          |                                                                                                                                |
|---------------------|---------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
|                     |                                                                           |                                                                                           | adab is prioritized.                                                                                                     |                                                                                                                                |
| <b>Respondent C</b> | Shaping the child's character to instill faith, piety, and achievement.   | Success in this world and the hereafter, a pious individual, and intelligent in thinking. | Continuing to guide lessons if grades are low; poor adab becomes a challenge to cultivate more actively.                 | Restricted to 1–2 hours a day; still requires direct control because children tend to violate rules when parents are not home. |
| <b>Respondent D</b> | The creation of superior character that is intelligent and well-mannered. | Good behavior (adab) is rated as more fundamental than achievement scores.                | Continuing to appreciate low academic results; feeling like a failure and sad if the child is lazy to pray or argues.    | Usage is limited in duration and only given if the child has completed their acts of goodness tasks.                           |
| <b>Respondent E</b> | Increasing religious learning for children.                               | A child who is able to balance between adab and knowledge.                                | Proud if the child is diligent in reciting the Quran; deeply sad and feeling like a failure if the child's adab is poor. | Gadgets are only allowed to be used on holidays.                                                                               |

The empirical data in Table 1 demonstrate a dynamic variation within the domain of parental controlling functions. Informants such as Respondent A specifically apply a strict controlling function by completely banning device usage at night to protect the child's rest time and Dawn (Subuh) prayer. Meanwhile, Respondent ES opts for a flexible scheduling approach but requires constant

parental physical presence to supervise content. On the other hand, a variation in perspective emerges from Respondent H, who laments the child's weak integrity when physical supervision relaxes. Respondent H notes that although a duration agreement of 1–2 hours was initially established, the child surreptitiously tends to violate the rule when parents are working outside the home. Contrasting with the initial assumption that religion-based schooling is a guarantee, all informants in this cluster agree that independent parental supervision at home remains the decisive instrument that cannot be replaced by the school.

At the level of vision design (planning), the verbal interview results reveal an affective uniformity in which all respondents (100%) reject cognitive-materialistic achievement metrics as the sole indicator of a child's success. The majority of parents define their child's long-term success through the lens of moral-intellectual integration. This is reflected in the following statement by Respondent YWS: "A successful child is a child who can balance adab and knowledge." A similar statement was expressed by Respondent H, who established success parameters through a more visionary-transcendental perspective: "Success in this world and the hereafter, possessing noble character, and being beneficial to many people." Although parents affectively and conceptually place adab as the highest spiritual priority, this study found a discrepancy or difference in managerial treatment when parents are directly confronted with the reality of a decline in their child's academic achievement compared to a decline in their character quality. The mapping of this contrast in informant responses is summarized in Table 2.

Table 2  
Comparison of Academic Target Orientation and Adab Target Orientation within the Family

| Respondent Name | Academic Target Focus (Cognitive) | Adab Target Focus (Character/Religious)                  | Priority Status in Family Management                                      |
|-----------------|-----------------------------------|----------------------------------------------------------|---------------------------------------------------------------------------|
| P               | Achievement as a balancer.        | Possessing good adab.                                    | Balanced, but adab is considered more crucial if a clash occurs.          |
| RS              | Following school standards.       | Manners and speaking style (especially media influence). | Integrated Adab, viewing the failure of adab as a failure of the parents. |

|            |                                                       |                                                                                 |                                                                                         |
|------------|-------------------------------------------------------|---------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| <b>AY</b>  | Report card grades as a learning indicator.           | Understanding of religious knowledge and practice of worship.                   | Religious-Centric, academic achievement is considered a result of worship discipline.   |
| <b>B</b>   | Intelligent in thinking and achieving.                | Instilling faith, piety, and character.                                         | Integrative, prioritizing character formation before achievement.                       |
| <b>H</b>   | A career that is beneficial to many people.           | Piety of behavior and usefulness to others.                                     | Visionary, success is measured by social and spiritual benefits.                        |
| <b>A</b>   | Mathematics grades (can be improved with motivation). | Diligently reciting the Quran as a provision for the hereafter (main priority). | Pillar of the Hereafter, placing school grades as a secondary target.                   |
| <b>ES</b>  | Diligent learning outcomes (academic effort).         | Willingness to recite the Quran and worship.                                    | Process-Centric, appreciating study efforts but upholding adab.                         |
| <b>S</b>   | Graduation standards and academic grades.             | Obedience to home and school rules.                                             | Managerial Discipline, focusing on the child's compliance with the system.              |
| <b>NA</b>  | Class champion (highest school achievement).          | Obedience to parents and diligence in prayer.                                   | Moralistic, feeling like a total failure if adab is poor despite academic championship. |
| <b>YWS</b> | Learning solutions for academic difficulties.         | Ability to balance knowledge with adab.                                         | Harmonization, focusing on the balance between intelligence and character.              |

Based on the data in Table 2, when faced with a hypothetical scenario where the child's academic grades plummet but their worship discipline is maintained, Respondent NA provided empirical confirmation: "I remain proud and happy, because reciting the Quran is the primary provision for the hereafter later..." This empirical finding reveals a dual-treatment pattern. In the domain of academic targets, parents position the failure of cognitive scores (such as low Mathematics grades) as a technical issue that is fixable (can be repaired externally through motivational encouragement or the addition of tutoring hours). Conversely, in the domain of adab targets, indicators of failure are responded to in a highly emotional and fundamental manner. All respondents consistently stated that violations of adab, such as a child daring to talk back to parents or starting to neglect the five daily prayers, are felt as a profound personal failure for them as domestic managers. However, variations in daily data show the occurrence of an "operational gap." Although parents verbally uphold adab, in the daily organization of time at home, children are factually more frequently demanded and evaluated to complete school academic tasks. This occurs because academic targets possess formal deadlines from school institutions, whereas daily adab evaluation at home does not yet have a formal, periodic, and systematized assessment metric instrument

The in-depth interviews confirm that 100% of the informants identify the unfiltered penetration of gadgets as the primary external disruptive variable distorting the effectiveness of adab internalization at home. Informants testified that device exposure triggers significant behavioral changes in children. Respondent H identified the psychological risks experienced by children due to uncontrolled screen time: "Yes, that's correct. Using gadgets for a long time can damage a child's emotions and mood... their speaking style is also highly influenced by gadgets." A variation in more specific sociological impacts was presented by Respondent RS, who highlighted a shift in children's language ethics due to mimicking digital content outside of parental control: "Children sometimes mimic the way people talk on social media rather than listening to their parents' advice." Regarding the partnership with educational institutions, all informants firmly reject the "serah bongkok" pattern or total delegation of character responsibility to the school. Respondent NA stated: "The family is the primary education; the school only helps to guide." Nevertheless, empirical data from these interviews show that this verbal rejection of total delegation has not yet been accompanied by the availability of a measurable, independent adab evaluation instrument at home. Consequently, parents' daily control at home remains distracted and dominated by demanding cognitive tasks that carry formal grading consequences from the school.

Table 3

| Digital Risk Management and the Effectiveness of Parental Control |                                                                    |                                                                        |                                                                              |
|-------------------------------------------------------------------|--------------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------------------------------------|
| Respondent Name                                                   | Behavioral Changes Symptoms                                        | Gadget Supervision Strategy                                            | Partnership Attitude Toward Schools                                          |
| H                                                                 | Emotional instability, mood swings, and altered speaking style.    | Banning device usage at night and monitoring screens directly.         | Firmly rejecting total delegation; family remains the primary pillar.        |
| RS                                                                | Imitating harsh vocabulary and social media slang.                 | Setting a strict 1-2-hour schedule per day.                            | Viewing the school as a strategic partner, not a character factory.          |
| ES                                                                | Diminishing focus on tasks and procrastination in worship.         | Requiring parental physical presence when holding devices.             | Demanding active communication synchronization between teachers and parents. |
| YWS                                                               | Uncontrolled consumption of digital content due to high curiosity. | Granting device access only during school holidays.                    | Upholding the principle that home is the main arena for character building.  |
| P                                                                 | Decreasing direct communication and anti-social tendencies.        | Giving devices conditionally only after completion of religious tasks. | Expecting school logbooks to be strictly integrated with activities at home. |
| S                                                                 | Emotional instability, mood swings, and altered speaking style.    | Banning device usage at night and monitoring screens directly.         | Firmly rejecting total delegation; family remains the primary pillar.        |

Mr. H identified the psychological risks experienced by children due to gadgets: "Yes, that is correct. Using gadgets for a long time can damage a child's emotions and mood... their speaking style is also highly influenced by gadgets." (Informant

Interview, 2026). RS added that children in Pangkalan Bun experience a shift in language ethics due to mimicking digital content: "*Children sometimes mimic the way people talk on social media rather than listening to their parents' advice.*" All informants firmly reject the "*serah bongkok*" pattern or the total delegation of character formation to the school. NA stated: "*The family is the primary education; the school only helps to guide.*" However, in practice, independent adab evaluation instruments at home remain very weak and are dominated by immeasurable daily observations, causing daily operational control to be distracted by the demands of school academic tasks that carry formal deadlines.

## **Discussion**

Research findings reveal a profound discrepancy between the vision design stage (strategic planning) and the operational execution stage (actuating) within the domestic management unit of Muslim families in Pangkalan Bun. Affectively and conceptually, all informant parents position adab as a core value and the highest spiritual priority in parenting (Table 1). This condition aligns with the epistemological foundation of Islamic education, which asserts that character building and prophetic ethics constitute both the source and the primary objective of the knowledge transfer process (Al-Attas, 1987; An-Nahlawi, 1989).

However, when this religious vision is translated into daily time organization (organizing), an "Operational Gap" occurs, wherein parents' managerial attention is instead dominated by technical-quantitative academic targets (Table 2). Consequently, this gives rise to what is known as performance-based parenting, a parenting style in which parents unconsciously reduce indicators of a child's success to mere report card scores, class rankings, and cognitive skills (Akidah, 2021).

This priority gap occurs due to an imbalance in control instruments (controlling) within the household. School academic targets carry formal deadlines and rigid institutional consequences, thereby forcing parents to constantly demand the completion of their children's cognitive tasks. Conversely, instruments to measure the daily development of a child's adab at home have not been formally systematized and merely rely on incidental, unmeasurable observations (Table 2).

From a strategic management perspective, this unbalanced governance risks weakening the effectiveness of religious value internalization. An integrative curriculum implies that adab must not be positioned as a complementary (subsidiary) variable; instead, it must serve as the primary foundation that locks and animates every cognitive achievement of the child (Yasin, 2025). Without the existence of an adab evaluation standardization as rigid as academic evaluations, parents' noble vision to raise a "*qurrata a'yun*" (solace of the eyes) generation will cease as verbal idealism without concrete realization at the domestic operational level.

The technological disruption of gadgets and social media in the digital era acts as an "external threat" that continuously challenges parents' managerial authority at home. Testimonies from Respondent H and Respondent RS regarding children who easily experience emotional fluctuations (tantrums) and mimic vulgar speech styles from the virtual world (Table 3) prove that gadgets have transformed into an "authority competitor," bringing a "hidden curriculum" into the child's soul (Jennah et al., 2024). The virtual environment operates non-stop outside formal parental supervision, transmitting values of consumerism, individualism, and boundless freedom that contradict the parameters of Islamic adab (Sari et al., 2020).

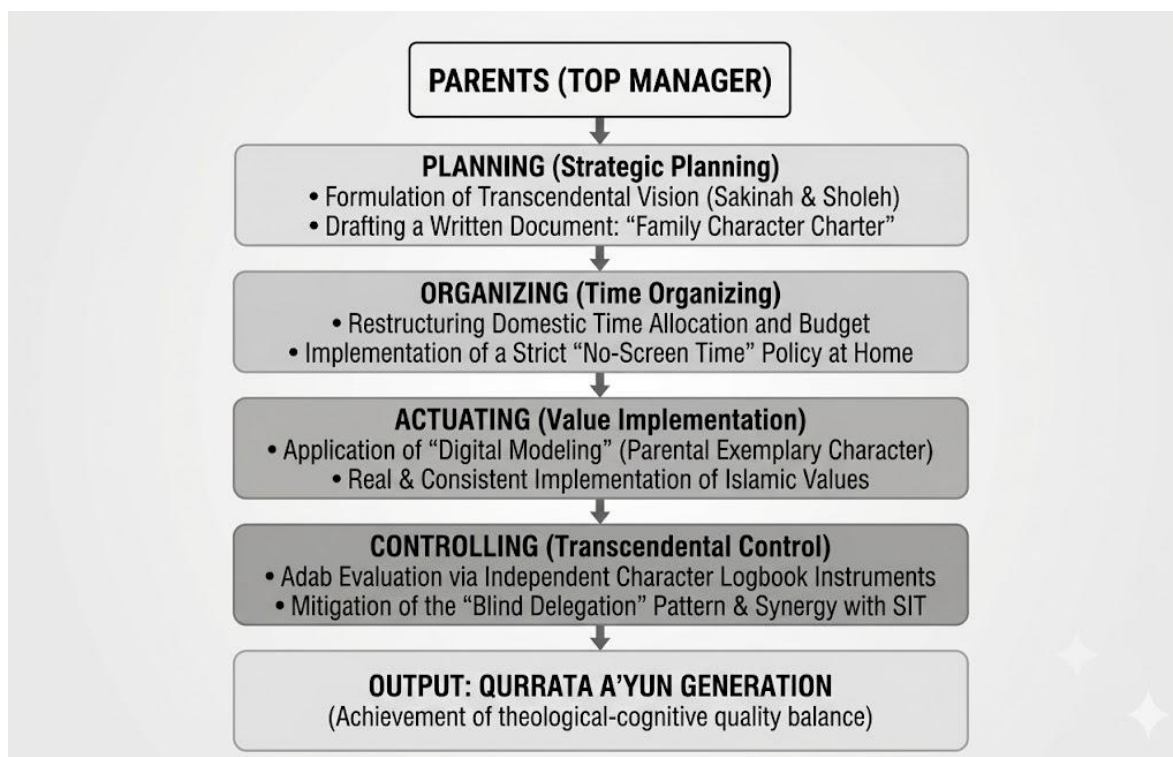
Managerially, traditional controlling functions that merely rely on physical restrictions, such as screen time duration rules, have proven to be no longer effective if they are not accompanied by a value leadership (leading) function (Terry, 2021). The weak consistency in rule enforcement and the absence of digital modeling from parents cause device restriction instructions to lose their legitimacy before the child. Digital control will lose its edge if parents, as the top managers at home, also exhibit a high level of dependency on devices (Hamdanah, 2021).

Therefore, mitigating the risk of digital disruption demands a reconstruction of parental competencies toward mastering "Islamic Digital Literacy." Parents must be able to shift the supervision function from mere physical-outward oversight (external control) toward forming an internal self-control system within the child through value-based dialogues rooted in emotional proximity.

To bridge this priority gap and mitigate the phenomenon of parents' "blind delegation" to Integrated Islamic Schools (SIT), this study proposes a new conceptual reconstruction that recalibrates domestic management functions. Thus far, parents in developing regions like Pangkalan Bun have been trapped in total delegation patterns (*serah bongkok*), turning the school into a "character factory" while allowing the home to become a "moral vacuum" when the child is outside school supervision (Mulyadi, 2023).

As an antithesis to these weaknesses, this research formulates the "Adab-Based POAC Strategic Management Recalibration Model." This model repositions parents as Top Managers who must consciously, independently, and continuously operate the four pillars of domestic management (Terry, 2021).

The visualization of this new conceptual model's reconstruction flow is presented in Figure 1.



**Figure 1. The Adab-Based POAC Strategic Management Recalibration Model in Muslim Families**

Based on Figure 1, the operationalization of this new model moves cyclically through four primary stages:

1. **Planning (Strategic Planning):** Parents do not merely establish abstract visions; instead, they translate those visions into concrete family operational documents, such as drafting a "Family Character Charter" that contains daily adab achievement indicators for the child, akin to memorization targets or school report card grades.
2. **Organizing (Resource Organizing):** Restructuring the daily time allocation at home by establishing strict boundaries between device entertainment time and direct spiritual interaction time through a "no-screen time" policy in order to dismantle the "moral vacuum" barrier.
3. **Actuating (Modeling-Based Implementation):** Mobilizing all family members to adhere to value commitments through digital modeling from parents as the top managers, ensuring that the child absorbs adab values by observing real, daily behavioral examples.
4. **Controlling (Transcendental Control):** Shifting physical-mechanistic supervision patterns into organic-transcendental oversight based on *muraqabah* (the consciousness of being observed by Allah SWT). Periodic evaluations are conducted independently using character logbook

instruments that are intensively synchronized with the monitoring books provided by SIT Pangkalan Bun (Hamdanah, n.d.).

Through this Adab-Based POAC conceptual model, the partnership synergy between the home and the school can operate in a balanced and equitable manner. Parents no longer position themselves as passive consumers who totally delegate the child's character formation to the school; instead, they act as the primary producers of moral values within the domestic environment. Consequently, when the child is outside the school's reach, a moral vacuum will not occur because the foundations of muraqabah and adab have been deeply embedded as an internal self-control system within the child's soul. This model advances the academic repertoire of Islamic Education Management (MPI) by transforming Western POAC instruments which were originally secular-technocratic into managerial instruments imbued with theological-hereafter values (Ayumi & Nasution, 2025)

The regional context of Pangkalan Bun as a developing area in Central Kalimantan presents its own dynamics. Digital modernization in this region is frequently unaccompanied by adequate parental digital literacy readiness, thereby creating a "literacy gap" between generations. This research finds that Integrated Islamic Schools (SIT) are often utilized as the ultimate "defensive fortress" against the waves of globalization. However, an over-reliance on external institutions without strengthening the internal household system risks creating a moral vacuum when children are outside school supervision.

This study is subject to limitations regarding the number of informants, which only encompasses a single institution in Pangkalan Bun. Furthermore, the self-reporting nature of the data allows for the possibility of social desirability bias, where respondents tend to provide religiously ideal answers. For future research, it is highly recommended to utilize long-term participatory observation methods or mixed methods to measure the correlation between device usage duration and children's level of adab compliance. A more specific exploration of the father's role within strategic family management also warrants further investigation.

## **Conclusion**

This study aims to deeply analyze the implementation of strategic management in Muslim families in Pangkalan Bun regarding how they prioritize between academic achievement and children's adab internalization amidst the waves of digitalization. The research findings reveal a significant managerial paradox; although affectively and strategically parents place adab as the highest emotional and spiritual priority, at the daily operational level their attention is heavily dominated by technical-quantitative academic orientations. This operational gap is further exacerbated by the penetration of digital technology, which acts as a "competitor of authority" to parents and introduces a hidden curriculum that distorts children's morals. Weak adab evaluation at home triggers a "blind

delegation" pattern, wherein parents completely surrender character responsibility to Integrated Islamic Schools (SIT).

The managerial implications of these findings demand that parents reposition themselves as Top Managers within the domestic environment through the recalibration of POAC (Planning, Organizing, Actuating, Controlling) functions. The recommended strategic steps include drafting a measurable "Family Character Charter" (strategic planning), allocating no-screen time for value-based dialogues (actuating), maintaining supervision rooted in digital modeling (controlling), and enhancing Islamic digital literacy so that devices can be managed as controlled learning tools.

This study provides an important theoretical contribution to the field of Islamic Education Management (MPI), particularly in dissecting the priority governance within Muslim families in developing regions, which has previously escaped comprehensive discussion in earlier literature. Practically, this study proposes a synchronized partnership model between the home and the school to prevent the occurrence of a moral vacuum in children. Nonetheless, this research is limited by the number of informants, which only encompasses a single SIT institution, meaning that the generalization of findings must be approached with caution. Furthermore, the use of structured digital interviews potentially introduces a social desirability bias and restricts the real-time capture of emotional nuances. Based on these limitations, future researchers are advised to employ long-term participatory observation methods or a mixed-methods approach to measure the correlation between device duration and adab compliance, as well as to explore the involvement of the father's role more specifically within strategic family management (Azizah & Usman, 2023).

For parents, it is recommended to begin implementing more systematic independent evaluation instruments to monitor children's adab development, rather than focusing solely on academic grade reports from school. For educational institutions, there is a need for more intensive management synergy programs between schools and homes, for instance, through parenting workshops that focus on strategic family management in the digital era. For future researchers, it is advised to conduct longitudinal studies or utilize participatory observation methods to delve deeper into the long-term dynamics of behavioral changes in children resulting from family priority management.

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