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Islamic Cultural Socialization in the Digital Age: Parenting Practices among Millennial Muslim Families

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Abstract

This study aims to analyze digital parenting as a mechanism of Islamic cultural socialization, focusing on how millennial Muslim families negotiate technological engagement, parental authority, and religious values. Employing a qualitative phenomenological approach, the research involved seven millennial Muslim parents in Jatisari Hamlet, Krenceng Village, Kepung District, Kediri Regency, Indonesia, selected through purposive sampling. Data were collected through semi-structured interviews, participatory observation, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal three interconnected patterns. First, digital parenting involves continuous negotiation of family authority through democratic, authoritarian, and permissive practices, with democratic tendencies predominating. Second, Islamic cultural socialization occurs through the integration of prayer, Qur'anic learning, parental modeling, and religious habituation into household regulations governing children's gadget use. Third, the implementation of religiously informed parenting is shaped by communication, parental workloads, supervision limitations, and children's digital preferences. These findings indicate that Muslim families do not simply accept or reject digital technology but selectively accommodate it within established religious and cultural expectations. Drawing on Berger and Luckmann's social construction perspective, the study conceptualizes these interactions as Islamic Cultural Negotiation in Digital Parenting, encompassing family authority, religious socialization, and social adaptation. This framework contributes to understanding religious cultural continuity as an ongoing process of negotiation rather than unchanged tradition within contemporary Muslim family life.

Kata kunci:
keluarga Muslim milenial; negosiasi budaya; pembiasaan keagamaan; pengasuhan digital; sosialisasi budaya Islam.

Abstrak

Penelitian ini bertujuan untuk menganalisis pengasuhan digital sebagai mekanisme sosialisasi budaya Islam, dengan menekankan bagaimana keluarga Muslim milenial menegosiasikan penggunaan teknologi, otoritas orang tua, dan nilai-nilai keagamaan. Penelitian menggunakan pendekatan kualitatif dengan desain fenomenologi yang melibatkan tujuh orang tua Muslim milenial di Dusun Jatisari, Desa Krenceng, Kecamatan Kepung, Kabupaten Kediri, Indonesia, yang dipilih melalui teknik purposive sampling. Data dikumpulkan melalui wawancara semi-terstruktur, observasi partisipatif, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan tiga pola utama yang saling berkaitan. Pertama, pengasuhan digital melibatkan negosiasi otoritas keluarga melalui praktik demokratis, otoriter, dan permisif, dengan kecenderungan demokratis lebih dominan. Kedua, sosialisasi budaya Islam berlangsung melalui integrasi salat, pembelajaran Al-Qur'an, keteladanan orang tua, dan pembiasaan keagamaan dalam pengaturan penggunaan gawai anak. Ketiga, penerapan pengasuhan berbasis nilai Islam dipengaruhi oleh komunikasi keluarga, kesibukan orang tua, keterbatasan pengawasan, dan preferensi digital anak. Temuan menunjukkan bahwa keluarga Muslim tidak sekadar menerima atau menolak teknologi, tetapi mengakomodasinya secara selektif berdasarkan

nilai agama dan budaya. Berdasarkan perspektif konstruksi sosial Berger dan Luckmann, penelitian ini merumuskan konsep Islamic Cultural Negotiation in Digital Parenting yang mencakup otoritas keluarga, sosialisasi keagamaan, dan adaptasi sosial. Kontribusi penelitian terletak pada pemahaman bahwa keberlanjutan budaya Islam merupakan proses negosiasi dinamis dalam kehidupan keluarga Muslim kontemporer.

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Introduction

The rapid development of digital technology has transformed social interactions, cultural practices, and patterns of family life, particularly in the ways parents socialize and transmit values to their children. Digital devices have become integral to the everyday experiences of Generation Alpha, whose members grow up in environments characterized by extensive technological accessibility and digital connectivity (McCrindle, 2020). Meanwhile, millennial parents occupy a distinctive generational position, having experienced the transition from conventional communication practices to increasingly digitalized social environments. This generational transition creates new challenges in balancing technological adaptation with the preservation of established family values. Within Muslim families, these challenges extend beyond managing children's screen time because digital parenting also involves maintaining religious obligations, moral expectations, and cultural traditions. The growing influence of digital media introduces alternative sources of information, behavioral models, and social norms that may interact with values transmitted through family relationships. Consequently, digital parenting represents not merely an educational strategy or psychological intervention but also a sociocultural process through which Muslim families negotiate technological change while attempting to preserve their religious and cultural identities.

From the perspective of cultural sociology, the family constitutes a fundamental institution for socialization, value internalization, and cultural reproduction. Through everyday interactions, children acquire behavioral expectations, social norms, and cultural practices that shape their understanding of appropriate conduct. Within Muslim households, these processes are closely associated with Islamic values expressed through religious observance, parental guidance, moral discipline, and everyday routines. Practices such as performing prayers, reciting the Qur'an, respecting parental authority, and fulfilling household responsibilities represent forms of religious socialization embedded in family life. However, the increasing presence of digital technology introduces new dynamics into these established practices. Parents must negotiate the relationship between children's technological interests and religious responsibilities, often establishing rules that connect gadget use with the completion of prayers, Qur'anic learning, or schoolwork. Such arrangements demonstrate that digital technology is not necessarily rejected as incompatible with Islamic traditions but

is incorporated into family life through culturally informed boundaries. Islamic values therefore function as normative resources through which parents interpret, regulate, and legitimize children's engagement with digital technology, illustrating the continuing relevance of religious culture in contemporary family socialization.

The negotiation of digital practices within Muslim families also reflects changing patterns of authority and intergenerational relationships. Parents frequently establish restrictions concerning the duration, timing, and content of gadget use, while children may respond through acceptance, negotiation, frustration, or resistance. These interactions reveal that household rules are not simply imposed but are continuously interpreted and adjusted through everyday social relationships. Baumrind's (1991) classification of authoritative, authoritarian, and permissive parenting provides a useful foundation for understanding differences in parental control and responsiveness. Nevertheless, a sociocultural interpretation requires attention to the religious meanings and social circumstances underlying these practices. Parental advice, exemplary conduct, and religious habituation may serve as mechanisms for transmitting Islamic norms, while restrictions on gadget use can become opportunities for children to learn responsibility, self-discipline, and the relationship between individual preferences and collective expectations. Islamic parenting traditions emphasize uswatun hasanah and moral guidance as important elements of children's upbringing (Ulwan, 2013; Mighfar, 2023). However, the implementation of these principles is influenced by parental employment, time constraints, peer relationships, and the accessibility of digital entertainment. Accordingly, digital parenting emerges as a dynamic cultural practice shaped by the interaction between religious expectations and changing social conditions.

Previous research has explored the relationship between parenting styles, digital technology, and children's behavioral development. Baumrind (1991) highlights the significance of parental responsiveness and control, while Gross and Thompson (2007) explain emotional regulation through processes of monitoring, evaluating, and modifying emotional responses. Studies concerning Generation Alpha and digital technology have emphasized changing patterns of children's technological engagement and the importance of parental supervision (McCrindle, 2020; Apandy, 2025; Zaini, 2022). Meanwhile, research on Islamic parenting has examined the importance of religious habituation, parental modeling, and moral guidance in shaping children's behavior (Mighfar, 2023). Although these studies provide valuable perspectives, their primary analytical concerns generally involve psychological development, parenting effectiveness, or normative religious education. Less attention is directed toward understanding how everyday negotiations over gadget use constitute processes of cultural reproduction and religious socialization within Muslim households. In particular, the relationship between technological adaptation, intergenerational authority, and the transmission of Islamic values requires closer examination through the everyday experiences of families. This analytical gap provides an opportunity to extend discussions of digital parenting beyond individual behavioral outcomes toward the sociological processes through which religious traditions are maintained, negotiated, and adapted within contemporary digital environments.

Addressing this gap, the present study approaches digital parenting as a site of negotiation between Islamic cultural continuity and technological transformation. Rather than treating religious values as fixed prescriptions that automatically determine parental behavior, this study examines how such values are interpreted and enacted through everyday family interactions. The analysis focuses on three interconnected processes: the construction of

household rules governing gadget use, the integration of religious practices into children's digital routines, and the negotiation of parental authority when children respond to technological restrictions. These processes provide insight into how Muslim families reproduce cultural norms while accommodating changing technological circumstances. The study also considers how parental employment, limited supervision time, children's preferences, and surrounding social environments influence the consistency and implementation of religiously informed parenting practices. Its conceptual contribution lies in interpreting digital parenting as an everyday mechanism of Islamic cultural socialization, in which religious obligations, family authority, and technological practices are continuously negotiated. This perspective moves beyond evaluating parenting styles solely according to their psychological consequences and instead emphasizes how religious meanings and cultural expectations shape the organization of family life.

This study was conducted among millennial Muslim parents in Jatisari Hamlet, Krenceng Village, Kepung District, Kediri Regency, Indonesia. Drawing on qualitative data from seven parents, the research examines how families manage children's gadget use within the context of everyday religious and social practices. Specifically, it aims to analyze digital parenting as a mechanism of Islamic cultural socialization, identify how parents negotiate technological engagement with religious obligations and family norms, and explain the social conditions influencing these negotiations. By focusing on the lived experiences of Muslim families, the study seeks to contribute to the sociology of Islamic culture through an understanding of how religious values are transmitted, maintained, and adapted across generations amid digital transformation. The findings are expected to offer a contextual interpretation of the relationship between technology, family authority, and religious cultural continuity, demonstrating how everyday parenting practices provide an important setting for examining broader processes of social and cultural change in contemporary Muslim communities.

Method

This study employed a qualitative approach with a phenomenological research design to explore digital parenting practices among millennial Muslim parents and their relationship with the socialization of Islamic cultural values. According to Creswell and Poth (2018), phenomenological research seeks to understand the meanings individuals attribute to their lived experiences of a particular phenomenon. This approach was considered appropriate for examining how Muslim parents interpret, negotiate, and integrate digital technology into everyday family life. From a sociological perspective, Berger and Luckmann (1966) emphasize that social reality is constructed and maintained through everyday interactions, particularly through processes of socialization and internalization. This theoretical perspective informed the interpretation of digital parenting as a social practice through which Islamic values are transmitted, negotiated, and reproduced within family relationships. The research was conducted in Jatisari Hamlet, Krenceng Village, Kepung District, Kediri Regency, Indonesia. Seven millennial parents were selected as key informants through purposive sampling, which allows researchers to identify participants with experiences relevant to the research objectives (Patton, 2015).

Data were collected through semi-structured interviews, participatory observation, and documentation. Semi-structured interviews were conducted to explore parents' experiences in regulating children's gadget use, establishing household rules, integrating religious obligations into digital routines, and responding to children's reactions to technological restrictions. Participatory observation focused on everyday interactions between parents and

children, particularly the implementation of digital restrictions, religious habituation, parental guidance, and negotiations surrounding family expectations. Documentation complemented the information obtained through interviews and observations. As explained by Creswell and Poth (2018), the integration of multiple qualitative data collection techniques enables researchers to develop a more comprehensive understanding of participants' experiences within their social contexts. The collected data were examined through the concept of socialization proposed by Berger and Luckmann (1966), particularly the internalization of social norms through everyday interactions. This analytical orientation enabled the study to investigate how Islamic practices, including prayer, Qur'anic recitation, and moral guidance, function as cultural resources through which parents organize children's digital activities.

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña (2014), encompassing data condensation, data display, and conclusion drawing and verification. During data condensation, interview and observation findings were organized into recurring themes, including parental authority, household digital regulations, religious habituation, intergenerational negotiation, and social conditions influencing parenting practices. The data were subsequently presented through thematic descriptions and comparisons across informants to identify patterns and variations in the relationship between digital technology and Islamic cultural practices. The interpretation was informed by Berger and Luckmann's (1966) social construction perspective, particularly the processes of externalization, objectivation, and internalization, to examine how family rules and religious expectations acquire meaning through repeated social interactions. Data credibility was strengthened through methodological triangulation by comparing interviews, observations, and documentation, alongside temporal triangulation through interviews conducted on different occasions. Following the principles of qualitative research trustworthiness outlined by Lincoln and Guba (1985), these procedures were used to support the credibility of the findings and the consistency of their interpretation. Through this analytical process, the study sought to explain how Muslim families negotiate technological adaptation while maintaining and transmitting Islamic cultural values across generations.

Result and Discussion

Result

Digital Parenting Practices and the Negotiation of Family Authority

The findings reveal that digital parenting among millennial Muslim families in Jatisari Hamlet, Krenceng Village, Kediri Regency, involves continuous negotiation between children's technological needs and parental authority. All seven informants acknowledged the importance of introducing digital technology to their children, although they adopted different strategies for regulating its use. Gadgets were generally perceived as tools for entertainment, communication, and learning rather than as technologies that should be entirely prohibited. Parents recognized that digital literacy had become increasingly important for children's future participation in society. Nevertheless, this acceptance was accompanied by efforts to establish boundaries regarding the duration of gadget use, accessible content, and the completion of daily responsibilities. One informant explained:

> *"I still introduce my child to smartphones because I want them to become familiar with technology from an early age. Technological development is advancing rapidly, and almost every activity now involves information technology. I do not want my child to lack technological knowledge when they grow up." (Informant 1)*

This statement reflects the recognition that technological adaptation has become part of contemporary parenting responsibilities. However, the findings indicate that parental acceptance of digital technology does not necessarily imply unrestricted access. Parents established rules to ensure that children's engagement with gadgets remained compatible with household expectations. Three parenting tendencies were identified: democratic, authoritarian, and permissive. Democratic parenting was the most frequently observed tendency, characterized by communication, supervision, and explanations concerning the reasons for restrictions. Authoritarian practices emerged when parents imposed strict prohibitions or consequences, while permissive approaches appeared when parents provided greater freedom because of limited supervision. These tendencies were not mutually exclusive, as individual parents sometimes adopted different strategies depending on particular circumstances.

Table 1. Digital Parenting Patterns and Family Authority among Millennial Muslim Parents

Parenting pattern	**Empirical characteristics**	**Family interaction**
Democratic	Time restrictions, parental supervision, explanations, and communication	Negotiation of rules through dialogue
Authoritarian	Strict prohibitions, consequences, and direct control	Enforcement of parental authority
Permissive	Greater freedom and limited supervision	Adjustment to practical family circumstances

The dynamic character of parenting became particularly evident when children resisted restrictions on gadget use. Parents occasionally employed consequences to reinforce established expectations, especially when digital activities interfered with religious or educational responsibilities. One informant described the use of gadget restrictions when a child refused to attend Qur'anic lessons:

> *"Sometimes I threaten to take away something my child likes. For example, if they refuse to attend Qur'anic lessons, I take their phone. So sometimes the phone becomes a way to make them listen." (Informant 6)*

The same informant also acknowledged that children were sometimes allowed to use gadgets without direct supervision because their mother needed to complete household responsibilities. These contrasting experiences demonstrate that parental authority is exercised within changing family circumstances. Rather than representing a fixed set of rules, digital parenting involves adjustments between expectations, available supervision, and children's behavior. Such adjustments illustrate the practical negotiations through which parents attempt to maintain household order while accommodating technological activities.

Negotiations over gadget use also generated different responses from children. Some children expressed frustration, anger, or resistance when their access was restricted, particularly when they were required to stop playing and participate in scheduled activities. One parent described this situation:

> *"When the time for playing is still short, my child protests and says, 'I have only been playing for a little while, Mom.' This usually happens when it is time for religious lessons because the child feels that the playing time has not been enough." (Informant 5)*

However, the findings also indicate that children's responses could change through repeated explanations and consistent guidance. Another informant explained:

> "*Sometimes there is still anger, but now my child understands better and has become more aware. When they realize it is already time, they can accept it. At first, there was anger, but gradually they understood on their own.*" *(Informant 7)*

These accounts show that the implementation of household rules involves ongoing interaction between parental expectations and children's preferences. Parents employed explanations, redirection toward other activities, temporary restrictions, and opportunities for children to calm down. Children's responses varied across situations, suggesting that compliance with family rules developed through repeated experiences rather than through parental instructions alone. The findings therefore position digital parenting as an everyday setting in which family authority, individual preferences, and shared expectations are continuously negotiated.

Islamic Cultural Socialization through Everyday Digital Parenting

The findings demonstrate that Islamic religious values constitute an important foundation for regulating children's engagement with digital technology. Among the families studied, gadget use was frequently connected to the completion of religious obligations and educational responsibilities, including performing prayers, attending Qur'anic lessons, studying, and helping with household activities. Parents generally did not regard digital technology as inherently incompatible with Islamic family life. Instead, they sought to incorporate technological activities into established religious and social routines. This arrangement was reflected in the practice of allowing children to use gadgets after fulfilling responsibilities considered more important within the household. One informant explained:

> "*It is fine for my child to use a phone, as long as responsibilities such as studying, praying, and other activities are completed first. That is what matters, as long as the child continues learning and memorizing.*" *(Informant 4*)

This account illustrates how religious obligations are translated into practical household rules. Prayer, Qur'anic learning, and educational responsibilities function as priorities that organize children's access to digital entertainment. Rather than relying exclusively on verbal instruction, parents communicate religious expectations through the organization of everyday activities. Children consequently encounter Islamic values as part of the routines governing their behavior, including when and under what conditions they may use digital devices. The findings indicate that digital parenting provides opportunities for transmitting religious norms through ordinary family interactions.

Religious socialization was also expressed through parental modeling, advice, and habituation. Several informants described efforts to demonstrate appropriate gadget use by limiting unnecessary engagement with digital devices in front of their children. Parents also provided explanations concerning the importance of balancing entertainment with religious and educational responsibilities. These practices show that the transmission of Islamic values was not limited to formal religious instruction but extended into everyday decisions concerning technology. Parents sought to establish connections between responsible gadget use, self-discipline, and the fulfillment of family expectations. The observed practices are summarized in Table 2.

Table 2. Islamic Cultural Socialization in Digital Parenting Practices

Islamic cultural practice	Implementation in family life	Socialization function
Prayer and Qur'anic learning	Completing religious obligations before gadget use	Establishing religious priorities
Religious habituation	Maintaining regular worship and learning routines	Reinforcing everyday Islamic practices
Parental exemplary conduct	Demonstrating controlled and responsible gadget use	Providing behavioral examples
Advice and communication	Explaining restrictions and family responsibilities	Communicating religious and moral expectations
Household discipline	Connecting gadget access with completing daily tasks	Encouraging responsibility and self-discipline

The findings further reveal that the implementation of Islamic values was not always achieved through voluntary agreement. Some parents relied on restrictions or the withdrawal of gadget privileges when children resisted religious obligations. As described by Informant 6, access to a smartphone could become conditional upon participation in Qur'anic learning. In other families, parents emphasized dialogue and explanation rather than immediate punishment. These variations suggest that religious socialization occurs through different forms of parental interaction, including persuasion, habituation, negotiated expectations, and disciplinary measures. Although these approaches differed, they shared an orientation toward maintaining religious and moral responsibilities alongside children's technological activities.

Another important finding concerns the relationship between religious practices and children's responses to digital restrictions. Parents reported that children sometimes protested when gadget use was interrupted by scheduled religious activities. However, repeated routines and consistent explanations were associated in parental accounts with greater acceptance of household expectations. These experiences indicate that religious obligations were not simply presented as abstract moral principles but were incorporated into recurring interactions that shaped how children understood family rules. The integration of Islamic practices into digital parenting therefore represents a process through which religious expectations are communicated and reinforced within changing technological circumstances.

Overall, the findings reveal a pattern of selective technological accommodation within Muslim family life. Parents accepted the usefulness of gadgets while establishing religiously informed boundaries governing their use. Islamic values were expressed through household rules, exemplary behavior, communication, and religious habituation. These practices illustrate how families attempt to maintain religious traditions while adapting to the presence of digital technology. The findings do not establish that such practices automatically produce particular psychological outcomes; rather, they demonstrate how Islamic cultural values are enacted through everyday parenting arrangements.

Social Dynamics and Challenges in Maintaining Islamic Parenting Values

The findings indicate that the implementation of Islamic digital parenting is shaped by several interconnected social conditions. Supporting factors include effective communication between parents and children, consistent religious habituation, parental awareness of digital

technology, and the availability of supervision strategies. Meanwhile, parental workloads, children's strong interest in digital entertainment, and exposure to digital content create challenges for maintaining household expectations. These conditions influence how consistently parents regulate gadget use and integrate religious responsibilities into children's daily activities.

Communication emerged as an important supporting factor because it enabled parents to explain the reasons behind household rules and respond to children's objections. Parents who engaged in dialogue with their children reported greater opportunities to develop understanding concerning gadget restrictions. Communication was particularly important when children expressed frustration or resisted instructions to stop using digital devices. Rather than relying exclusively on prohibitions, some parents explained the importance of completing religious and educational responsibilities before engaging in entertainment. The experiences described by Informant 7 suggest that repeated explanations and familiar household routines could be associated with children's gradual acceptance of restrictions. However, these responses were not uniform across the families studied.

Consistent religious habituation also supported the organization of children's digital activities. Parents who maintained regular routines involving prayer, Qur'anic learning, studying, and household responsibilities were able to connect gadget access with established family expectations. These routines provided a practical framework for distinguishing between responsibilities and recreational activities. Parental awareness of digital technology further contributed to supervision through restrictions on usage duration and accessible content. The findings also identified the use of parental control applications or device features as a potential resource for managing children's digital engagement. Together, these practices demonstrate how families draw upon religious routines, communication, and technological knowledge to organize children's everyday activities.

Nevertheless, the implementation of these practices was frequently constrained by household circumstances. Parental employment and domestic responsibilities reduced the time available for direct supervision, sometimes resulting in children using gadgets without consistent guidance. Informant 6, for example, acknowledged that children could be left occupied with smartphones while their mother completed household work. This experience illustrates how practical family responsibilities may influence the implementation of parenting expectations. Even when parents considered supervision important, their capacity to enforce restrictions was shaped by competing demands on their time.

Children's strong interest in digital entertainment constituted another challenge. Parents described difficulties when children were required to interrupt enjoyable digital activities, particularly to attend religious lessons or complete other responsibilities. Resistance to restrictions sometimes encouraged parents to adopt stricter approaches, while other circumstances resulted in greater flexibility. The surrounding digital environment also introduced influences that were difficult for parents to supervise continuously. Accessibility to online entertainment and exposure to digital content created additional demands for parental attention. The supporting and constraining conditions identified in the study are summarized in Table 3.

Table 3. Supporting and Constraining Conditions in Islamic Digital Parenting

Category	Social condition	Implications for parenting practices
Supporting	Parent-child communication	Facilitates explanations and understanding of household rules
Supporting	Religious habituation	Reinforces established religious and family routines
Supporting	Parental digital awareness	Supports supervision and regulation of gadget use
Supporting	Digital supervision tools	Provides additional means of monitoring children's activities
Constraining	Parental workloads	Reduces opportunities for consistent supervision
Constraining	Children's digital preferences	Generates resistance to restrictions and competing expectations
Constraining	Digital content and accessibility	Introduces influences beyond direct parental supervision

The interaction between these conditions reveals that Islamic digital parenting cannot be understood solely through parents' religious commitments or individual parenting preferences. The implementation of household rules also depends on the organization of family life, the availability of parental supervision, and children's responses to established expectations. Parents may seek to maintain consistent religious routines while simultaneously adjusting their strategies to accommodate employment responsibilities, domestic work, and technological demands. These adjustments illustrate the dynamic relationship between cultural expectations and practical social circumstances.

Across the seven informants, digital parenting emerged as a process characterized by adaptation rather than uniformity. Parents shared an interest in balancing technological familiarity with religious and moral responsibilities, but their strategies differed according to household circumstances and children's behavior. Religious values remained important in shaping expectations concerning appropriate gadget use, although their implementation involved negotiation, occasional conflict, and practical compromises. The findings therefore demonstrate that maintaining Islamic parenting values in the digital era involves continuous interaction between family authority, religious habituation, technological adaptation, and the social conditions of everyday life.

Taken together, the three themes show that millennial Muslim parents do not simply accept or reject digital technology. Instead, they establish rules, negotiate children's preferences, incorporate religious practices into digital routines, and adjust their strategies in response to changing family circumstances. These empirical patterns provide the foundation for understanding digital parenting as a setting for Islamic cultural socialization, where religious values are communicated and maintained through everyday family interactions while being adapted to contemporary technological realities.

Discussion

Digital Parenting as a Negotiation of Family Authority and Cultural Change

The findings demonstrate that digital parenting among millennial Muslim families represents a process of negotiating parental authority within changing sociocultural circumstances. The coexistence of democratic, authoritarian, and permissive parenting practices indicates that family authority is neither entirely fixed nor exercised independently of everyday social conditions. Although democratic parenting emerged as the predominant tendency, parents frequently adjusted their strategies according to children's responses, religious obligations, and household responsibilities. This pattern extends Baumrind's (1991) conceptualization of parenting styles by demonstrating that parental control and responsiveness are embedded within broader cultural expectations. In the families studied, restrictions on gadget use were not exclusively intended to regulate children's behavior but also served to maintain established family norms and religious responsibilities. Consequently, digital parenting can be understood as a social practice through which parents attempt to preserve normative authority while accommodating technological developments.

From the perspective of Berger and Luckmann (1966), everyday social reality is constructed and maintained through interactions that gradually establish shared meanings and expectations. This perspective provides a useful framework for understanding how digital parenting rules emerge within Muslim households. Parents establish expectations concerning the duration of gadget use, acceptable digital activities, and the completion of religious obligations. These expectations are communicated through instructions, discussions, and repeated family routines. Over time, recurring practices may become familiar household arrangements that children recognize as part of everyday life. However, the findings also reveal that such arrangements remain open to negotiation, particularly when children challenge restrictions or when parents face competing responsibilities. Family authority is therefore not simply reproduced through unilateral parental control but is continually enacted and adjusted through interactions between parents and children.

The findings further suggest that digital technology introduces new circumstances in which intergenerational expectations must be renegotiated. Millennial parents generally acknowledge the importance of technological competence, while simultaneously expressing concerns about excessive gadget use and its interference with family responsibilities. Their willingness to introduce digital devices demonstrates that technological adaptation and religious commitment are not necessarily understood as opposing orientations. Instead, parents attempt to establish acceptable forms of technological engagement through household rules and supervision. This interpretation contributes to discussions of cultural change by showing how families respond to emerging technologies through selective adaptation rather than complete acceptance or rejection. In this process, parental authority functions as a mechanism for organizing the relationship between children's digital interests and established cultural expectations.

Children's responses to gadget restrictions also illuminate the relational character of family authority. Expressions of frustration, protest, or resistance demonstrate that household expectations are not always accepted immediately. However, parental accounts describing children's gradual acceptance of rules suggest that repeated communication and familiar routines can contribute to the development of shared understandings. Gross and Thompson (2007) explain emotional regulation in terms of how individuals manage their responses to particular situations. While this psychological perspective helps contextualize children's

reactions, the present findings highlight an additional sociological dimension: emotional responses emerge within interactions structured by authority, expectations, and culturally informed household routines. The significance of these interactions therefore extends beyond individual emotional development to the ongoing negotiation of family relationships and social norms.

Islamic Cultural Socialization through Religious Habituation and Everyday Practices

A central contribution of this study lies in demonstrating how Islamic values are incorporated into digital parenting through everyday religious practices. The findings indicate that parents frequently associate gadget access with the completion of prayers, Qur'anic learning, educational responsibilities, and household activities. These arrangements illustrate that religious values are not merely communicated through formal instruction but are also embedded in the organization of everyday family life. Berger and Luckmann's (1966) concepts of externalization, objectivation, and internalization provide an interpretive framework for understanding these processes. Externalization can be identified in parents' efforts to establish religiously informed rules governing digital activities. Objectivation may occur when these arrangements become recurring household expectations, while internalization becomes possible when children gradually recognize and accept such expectations as part of their everyday responsibilities. This interpretation does not imply that all three processes were fully completed among the children studied; rather, it identifies sociocultural mechanisms through which religious norms may acquire meaning within family interactions.

The integration of religious obligations into digital routines also demonstrates how Islamic cultural traditions can be maintained through adaptation. Parents did not generally reject gadgets as incompatible with religious life. Instead, they incorporated technological activities into household arrangements structured around prayer, Qur'anic learning, and other responsibilities. This finding is consistent with Islamic parenting literature emphasizing the importance of religious habituation, parental guidance, and exemplary conduct in children's moral development (Ulwan, 2013; Mighfar, 2023). However, the present study extends this discussion by interpreting these practices as mechanisms of cultural transmission rather than exclusively as strategies for individual character formation. Through repeated routines, parents communicate which activities are prioritized, how responsibilities should be organized, and how technological freedom is understood in relation to religious commitments.

Parental exemplary conduct represents another important mechanism of cultural socialization. The findings show that some parents attempted to regulate their own gadget use in the presence of children, thereby demonstrating expectations through everyday behavior. This practice reflects the Islamic principle of uswatun hasanah, which emphasizes the importance of exemplary conduct in moral education (Ulwan, 2013). From a sociological perspective, parental modeling is significant because cultural values are transmitted not only through explicit instructions but also through observed practices and repeated interactions. When parents demonstrate consistency between the rules they establish and their own behavior, religious and moral expectations become visible within ordinary family relationships. Nevertheless, the findings also indicate that such consistency is influenced by parental workloads and household circumstances, suggesting that cultural transmission remains dependent on the conditions under which parenting occurs.

An important distinction emerges between the normative content of Islamic parenting and its practical implementation. Religious teachings provide moral expectations concerning discipline, responsibility, and appropriate behavior, but parents interpret and apply these

expectations through different strategies. Some rely on explanation and dialogue, while others employ restrictions or consequences when children resist religious activities. These differences indicate that Islamic cultural socialization is not a uniform process. Rather, it involves the interpretation of religious norms within particular family relationships and social circumstances. The findings therefore support an understanding of Muslim family culture as a dynamic field of everyday practices in which religious commitments are continually expressed, negotiated, and adapted.

Social Conditions and the Adaptation of Islamic Cultural Practices

The findings also demonstrate that the maintenance of Islamic parenting values is shaped by social conditions that influence parents' capacity to implement household expectations. Effective communication, religious habituation, and digital awareness supported parental efforts to organize children's technological activities, while employment responsibilities, limited supervision time, and children's interest in digital entertainment complicated these efforts. This relationship is important because it challenges explanations that attribute parenting outcomes solely to parental intentions or individual commitment. From a cultural sociological perspective, the implementation of religious values occurs within practical arrangements shaped by available time, family responsibilities, and technological environments. Consequently, differences in parenting practices should be understood in relation to the social conditions under which families attempt to maintain religious norms.

The experience of parents who permitted relatively unrestricted gadget use while completing household responsibilities illustrates the tension between normative expectations and everyday practical demands. Parents may recognize the importance of supervision while lacking sufficient time to maintain consistent restrictions. Such circumstances do not necessarily indicate the abandonment of Islamic parenting values. Instead, they reveal how families adjust their practices when religious expectations intersect with competing responsibilities. Berger and Luckmann's (1966) perspective is relevant here because established social arrangements depend on their continued reproduction through everyday interactions. When family routines become inconsistent, opportunities for reinforcing particular expectations may also change. However, the present findings do not establish the long-term consequences of these variations; they primarily demonstrate how parents experience and manage the practical challenges of digital parenting.

Digital technology also creates a distinctive context for cultural adaptation because children encounter influences beyond those directly organized by their families. McCrindle (2020) characterizes Generation Alpha as growing up in an increasingly digital environment, while studies of children's gadget use have emphasized the importance of parental supervision and the changing conditions of digital engagement (Apandy, 2025; Zaini, 2022). The present study adds a religious-cultural dimension to these discussions by showing that parents' concerns extend beyond technological exposure to the preservation of Islamic routines and family responsibilities. The challenge is therefore not simply to reduce children's screen time but to establish meaningful relationships between digital activities and the norms through which Muslim families organize everyday life.

These findings also suggest that Islamic cultural continuity should not be equated with the unchanged reproduction of traditional practices. In the families studied, religious values were maintained through arrangements that incorporated digital technology into existing household routines. Prayer, Qur'anic learning, and parental guidance continued to serve as important normative references, but their implementation increasingly involved decisions

about technological access, digital entertainment, and children's preferences. This pattern indicates that cultural continuity and adaptation can occur simultaneously. Islamic values provide a framework for evaluating digital practices, while the presence of technology creates new circumstances in which those values must be interpreted and enacted. The resulting practices illustrate the capacity of family culture to respond to social change without necessarily abandoning its religious foundations.

Conceptual Contribution: Digital Parenting as Islamic Cultural Negotiation

Taken together, the findings suggest that digital parenting within Muslim families can be conceptualized as a process of Islamic cultural negotiation, involving three interconnected dimensions: the negotiation of family authority, the socialization of religious values, and adaptation to changing social conditions. The first dimension concerns how parents establish and adjust household rules in response to children's technological interests. The second concerns how Islamic values are communicated through religious routines, exemplary conduct, and everyday responsibilities. The third concerns how family circumstances and digital environments influence the consistency and practical implementation of these expectations. These dimensions are interconnected rather than independent, as decisions concerning technological access simultaneously involve parental authority, religious priorities, and practical family considerations.

Figure 1. Conceptual Framework of Islamic Cultural Negotiation in Digital Parenting

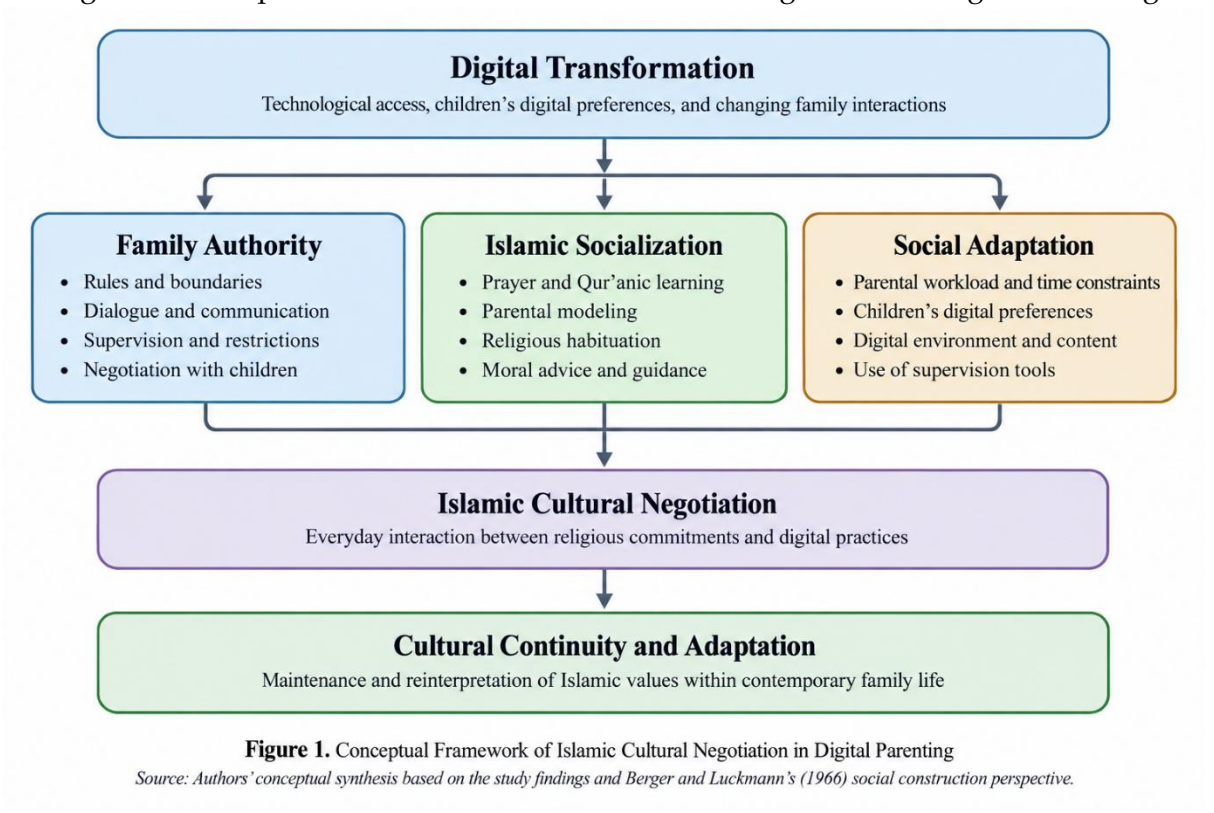


Figure 1. Conceptual Framework of Islamic Cultural Negotiation in Digital Parenting
Source: Authors' conceptual synthesis based on the study findings and Berger and Luckmann's (1966) social construction perspective.

Source: Authors' conceptual synthesis based on the study findings and Berger and Luckmann's (1966) social construction perspective.

Figure 1 synthesizes the relationship between digital transformation, family authority, Islamic socialization, and social adaptation. Digital transformation introduces new practices and expectations into family life, requiring parents to establish rules and negotiate children's

technological preferences. These negotiations are shaped by religious routines and cultural expectations, while their implementation depends on the practical circumstances of each household. Through repeated interactions, families attempt to maintain Islamic values while incorporating digital technology into everyday life. The framework therefore conceptualizes cultural continuity not as the absence of change but as an ongoing process of interpreting and adapting religious practices within new social conditions. This model is an interpretive synthesis of the findings rather than a causal framework that has been independently tested.

The theoretical contribution of this study lies in extending the analysis of digital parenting beyond psychological regulation and parenting effectiveness toward the sociological processes of religious cultural transmission. While Baumrind (1991) and Gross and Thompson (2007) provide insights into parenting behavior and emotional responses, Berger and Luckmann's (1966) perspective helps explain how family expectations acquire social meaning through repeated interactions. By bringing these perspectives into dialogue, the study highlights how parenting practices simultaneously regulate children's technological activities and communicate religious-cultural expectations. In the context of Muslim families, digital parenting becomes an important setting for examining how Islamic norms are maintained through socialization while being reinterpreted in response to technological transformation.

Nevertheless, the conceptual implications should be understood within the empirical boundaries of the study. The findings were derived from seven millennial parents in a specific community and primarily reflect parental experiences and interpretations. They do not establish the long-term internalization of religious values among children or demonstrate that particular parenting practices necessarily produce stronger religious commitment. Further research involving children's perspectives, extended observations, and comparisons across different Muslim communities would help examine how Islamic cultural negotiation operates under varying social conditions. Despite these limitations, the study provides a contextually grounded account of how digital parenting serves as an everyday arena for negotiating religious values, parental authority, and cultural adaptation within contemporary Muslim family life.

Conclusion

This study demonstrates that digital parenting among millennial Muslim families represents a dynamic sociocultural practice through which parental authority, technological adaptation, and Islamic values are continuously negotiated. The findings reveal that parents generally adopt a democratic approach characterized by communication, supervision, and negotiated restrictions, although authoritarian and permissive practices also emerge in response to particular family circumstances. These variations indicate that digital parenting cannot be understood solely through individual parenting preferences but must also be situated within the social relationships and cultural expectations shaping everyday family life. Children's responses to gadget restrictions further illustrate how family authority is negotiated through repeated interactions, explanations, and adjustments to household rules.

The study further identifies Islamic cultural socialization as a central dimension of digital parenting. Religious practices, including prayer, Qur'anic learning, parental exemplary conduct, and moral habituation, are integrated into household regulations governing children's technological activities. These practices demonstrate how Muslim families seek to maintain religious commitments while accommodating digital transformation. Drawing on Berger and Luckmann's social construction perspective, the findings suggest that digital

parenting involves interconnected processes of establishing family expectations, reinforcing religious routines, and encouraging children's gradual recognition of shared norms. This relationship is conceptualized as Islamic Cultural Negotiation in Digital Parenting, emphasizing the interaction between family authority, religious socialization, and social adaptation. The study therefore contributes to the sociology of Islamic culture by illustrating how religious values are maintained and reinterpreted through everyday family practices rather than reproduced independently of social change.

The findings also highlight that the continuity of Islamic parenting values depends on social conditions, including parent-child communication, religious habituation, parental workloads, and the surrounding digital environment. Accordingly, religiously informed digital parenting requires not only normative guidance but also consistent interaction and practical adaptation to family circumstances. However, the study is limited to the experiences of seven millennial parents within a single community, and its findings do not establish the long-term internalization of Islamic values among children. Future research should incorporate children's perspectives, longitudinal observations, and comparative studies across different Muslim communities to examine how religious cultural transmission develops under diverse digital and social conditions. These considerations reinforce the importance of understanding Muslim families as active participants in negotiating cultural continuity and transformation in contemporary digital society.

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