



Digital Literacy in Islamic Elementary Education: Parental Mediation of Children's Technology Use at SDN 01 Pontianak Utara

Erni Suherni*, Ina Hasanah, Faza Andary Qatrunnada, Subanria, Wahab

Postgraduate of IAIN Pontianak, West Borneo, Indonesia

*corresponding author: ernisrhn25@gmail.com

Article Information

Article History

Received:

2026-05-05

Revised:

2026-06-13

Accepted:

2026-09-23

ABSTRACT

The rapid development of digital technology has transformed how elementary school children learn, communicate, and interact, presenting both opportunities and challenges for their education and moral development. From the perspective of Islamic education, children's technology use requires appropriate parental guidance to ensure that digital activities align with Islamic values. This study aims to explore parental mediation strategies, identify challenges in supervising children's digital activities, and examine the integration of Islamic educational values into digital parenting practices at SDN 01 Pontianak Utara. The novelty of this study lies in its examination of digital parenting through the integration of parental mediation, technology-assisted supervision, and Islamic educational values within the elementary school context. This study employed a descriptive qualitative approach with a field research design. Data were collected through participatory observation, in-depth interviews with parents and Islamic Education teachers, and documentation. Data analysis followed the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing, while source triangulation was applied to ensure data credibility. The findings identified three major challenges: limited parental digital literacy, inadequate supervision of children's digital activities, and the need for technology-assisted parental mediation through applications such as Google Family Link. Furthermore, the findings indicate that effective digital parenting requires more than technological restrictions, emphasizing collaboration between parents and schools alongside the integration of Islamic moral values. This study contributes to the development of Islamic digital parenting practices by highlighting the importance of combining technological supervision, parental guidance, and Islamic educational values to create a safer and more responsible digital environment for elementary school children.

Keywords: Digital Literacy, Islamic Education, Parental Mediation, Digital Parenting, Children's Technology Use.

ABSTRAK

Perkembangan teknologi digital telah mengubah cara siswa sekolah dasar (SD) dalam belajar, berkomunikasi, dan berinteraksi, yang menghadirkan peluang sekaligus tantangan bagi pendidikan dan perkembangan moral mereka. Dari perspektif pendidikan Islam, penggunaan teknologi oleh anak-anak memerlukan bimbingan orang tua yang tepat untuk memastikan bahwa aktivitas digital tersebut selaras dengan nilai-nilai Islam. Penelitian ini bertujuan untuk mengeksplorasi strategi mediasi orang tua, mengidentifikasi tantangan dalam mengawasi aktivitas digital anak-anak, serta mengkaji integrasi nilai-nilai pendidikan Islam ke dalam praktik pengasuhan digital di SDN 01 Pontianak



Lisensi: cc-by
Copyright © 2026 Authors

Utara. Kebaruan penelitian ini terletak pada pengkajiannya terhadap pengasuhan digital melalui integrasi mediasi orang tua, pengawasan yang dibantu teknologi, dan nilai-nilai pendidikan Islam dalam konteks sekolah dasar. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain penelitian lapangan. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan orang tua dan guru Pendidikan Islam, serta dokumentasi. Analisis data mengikuti model interaktif Miles dan Huberman, yang terdiri dari reduksi data, penyajian data, dan penarikan kesimpulan, sementara triangulasi sumber diterapkan untuk memastikan kredibilitas data. Temuan penelitian mengidentifikasi tiga tantangan utama: literasi digital orang tua yang terbatas, pengawasan yang tidak memadai terhadap aktivitas digital anak-anak, dan kebutuhan akan mediasi orang tua yang dibantu teknologi melalui aplikasi seperti Google Family Link. Selain itu, temuan ini menunjukkan bahwa pengasuhan digital yang efektif memerlukan lebih dari sekadar pembatasan teknologi, dengan menekankan kolaborasi antara orang tua dan sekolah serta integrasi nilai-nilai moral Islam. Penelitian ini berkontribusi pada pengembangan praktik pengasuhan digital Islam dengan menyoroti pentingnya menggabungkan pengawasan teknologi, bimbingan orang tua, dan nilai-nilai pendidikan Islam untuk menciptakan lingkungan digital yang lebih aman dan bertanggung jawab bagi anak-anak sekolah dasar.

Kata Kunci: Literasi Digital, Pendidikan Islam, Bimbingan Orang Tua, Penggunaan Teknologi oleh Anak-Anak.

How to cite the article:

Suherni, E., Hasanah, I., Qatrunnada, F. A., Subanria, & Wahab. (2026). Digital Literacy in Islamic Elementary Education: Parental Mediation of Children's Technology Use at SDN 01 Pontianak Utara. *Arfannur: Journal of Islamic Education*, 7(2), 155-166. <https://doi.org/10.24260/arfannur.v7i2.5394>

A. INTRODUCTION

It is undeniable that all activities today use information technology because it has developed in line with the times and accompanied by advances in information and communication technology in this digital age (Keguruan et al., 2024). As the 21st century progresses, the use of information and digital technology by children and adolescents has become a major concern, along with the rapid advancement of the internet and other technologies (I et al., 2025). With this technological development, the role of parents is very important in educating and supervising their children by teaching them digital literacy to prevent them from engaging in unimportant activities such as playing games, social media, and prohibited websites (Parwati et al., 2021).

Based on a report by cloudcomputing.id, Indonesia is listed as the fourth country in the world with the most cases of child pornography. This is a major concern for parents who have children of vulnerable ages. Meutya Hafid revealed that this does not include other challenges such as gadget addiction, online gambling, bullying, sexual violence against children, and surfing negative websites (Rita Puspita Sari, 2025). According to Setiyani, the internet social network has become an integral part of people's daily lives, facilitating communication and information exchange (Setiyani, 2010).

From an Islamic education perspective, technology is like a "double-edged sword" (Putri, 2021). On the one hand, it brings benefits (maslahat), but on the other hand, it opens the door to destruction (mafsadat) through exposure to pornographic

content, violence, online gambling, and moral degradation due to social media. Islam emphasizes the obligation of parents to protect their families from destructive things, as implied in the principle of *hifz an-nasl* (protecting offspring) and the Qur'anic command to protect oneself and one's family from the fire of hell. In the current context, this "fire" can be interpreted as the negative influence of digital content that damages children's morals (Nugroho, 2022).

From the above case and as read in previous research by (Laia et al., 2023) many teenagers in the village of Hilisataro Raya currently use gadgets to the point of addiction to negative news. A similar case was found in research by (Kamilla et al., 2025) that gadget use by young children is increasing in line with technological developments. Of course, this is a problem that cannot be taken lightly, and support from various sides is needed to prevent gadget addiction, especially in searching for negative sites, so that it does not continue.

Previous studies have extensively discussed digital literacy, children's technology use, and the challenges of digital parenting in the modern era. However, most studies have focused on the negative impacts of technology use or parental awareness without deeply examining how parental mediation strategies are implemented within the framework of Islamic educational values. In addition, studies exploring the integration of technology-based supervision and Islamic values in elementary education contexts remain limited, particularly in local school settings such as SDN 01 Pontianak Utara. Therefore, this study seeks to fill this gap by examining how parents mediate children's technology use through digital supervision practices while integrating Islamic educational principles.

Previous studies have extensively discussed children's digital literacy, gadget usage, and the challenges faced by parents in supervising children's online activities. However, most existing studies have primarily focused on the negative impacts of technology use, such as gadget addiction, exposure to inappropriate content, and behavioral changes, while the role of parental mediation strategies in guiding children's technology use remains less explored. Furthermore, studies examining the integration of technology-based supervision with Islamic educational values in elementary education contexts are still limited, particularly in local school environments. Therefore, this study attempts to address this gap by examining how parents mediate children's technology use through digital supervision practices while incorporating Islamic educational principles.

Based on this research gap, this study addresses the following research questions: (1) What challenges do parents face in supervising children's technology use at SDN 01 Pontianak Utara? (2) How do parents implement mediation strategies in managing children's digital activities? and (3) How are Islamic educational values integrated into parental digital mediation practices? Therefore, this study aims to explore parental mediation strategies in children's technology use, identify the challenges faced by parents in digital supervision, and examine the integration of Islamic educational values in digital parenting practices at SDN 01 Pontianak Utara.

B. METHOD

This study employed a descriptive qualitative approach with a field research design conducted at SDN 01 Pontianak Utara. A qualitative approach was selected because this study aimed to explore and understand parental experiences, challenges, and practices related to children's digital technology use within the context of Islamic education. The research location was chosen due to the increasing use of digital devices among students and the need to examine how parents and schools respond to challenges related to children's digital supervision.

The participants in this study were selected using purposive sampling based on their direct involvement in children's digital activities and supervision practices. The participants consisted of [number of parents] parents of students and [number of Islamic Education teachers] Islamic Education teachers at SDN 01 Pontianak Utara. Parents were selected because they experienced the challenges of guiding and supervising children's technology use at home, while Islamic Education teachers were involved due to their role in supporting students' character development and providing guidance related to digital behavior in the school environment.

Data were collected through participatory observation, in-depth interviews, and documentation. Participatory observation was conducted to observe students' digital behavior and the patterns of technology use in relation to learning and daily activities. In-depth interviews were conducted with parents and Islamic Education teachers to explore their experiences, understanding, challenges, and strategies in implementing digital supervision. Documentation was used to support the research findings by examining relevant school documents and other supporting materials related to digital literacy and educational practices. The data were analyzed using the Miles and Huberman interactive model, which includes three stages: data reduction, data display, and conclusion drawing or verification. During the analysis process, interview transcripts, observation notes, and documentation data were organized and categorized into several themes related to parental digital literacy, challenges in digital supervision, technology-based parental mediation, and the integration of Islamic educational values. The credibility of the findings was ensured through source triangulation by comparing information obtained from parents, Islamic Education teachers, and observation results to identify consistency among the collected data.

C. RESULT AND DISCUSSION

This research and assistance activity was carried out directly at SD Negeri 01 Pontianak Utara, which was chosen due to the urgency of the phenomenon of massive gadget or cell phone use among students. The main participants in this activity involved two key entities in children's education, namely parents and Islamic Religious Education (PAI) teachers. Based on preliminary demographic data collected before the main activities (socialization and interviews), it was noted that the majority of parents had jobs that required them to spend most of their time outside the home, and that they lacked understanding about the use of cell phones by elementary school-aged children or teenagers. This condition directly correlated with the preliminary finding that

parents had very limited time to accompany their children at home.

Descriptive statistics from the pre-survey results revealed a rather alarming fact: more than 75% of the parents who attended admitted that they gave their children gadgets without clear rules of conduct. Gadgets are often used as “digital babysitters” to keep children quiet while parents rest or work. A lack of technical understanding of digital security features was a common thread found among almost all participants, with most parents having never heard of or used parental control features such as Google Family Link prior to this intervention.

Physical findings in the field show that there are some pretty disturbing changes in behavior when cell phones are used to surf the internet and then they share fake news, which leads to them getting into arguments with their friends, teasing each other, and showing emotional reactions, like being restless and having trouble concentrating when they go back to class. In addition, random sampling of browser histories on several students' gadgets—with parental permission—showed traces of access to sites irrelevant to learning, including social media platforms containing verbal and visual content that was inappropriate for their age group.

To deepen the findings of the observation, in-depth interviews were conducted using source triangulation techniques. The results of these interviews revealed the reality of “technological blindness” experienced by parents. One of the parent respondents (a fifth-grade parent) expressed his despair with the statement:

“Honestly, I'm confused, sir. If I take away their cell phones, my children throw tantrums and refuse to go to school. But if I let them have them, they lose track of time and forget to pray. I didn't know there was a way to limit their cell phone usage from my own phone.”

This statement confirms the analysis that the main obstacle is not only intention, but also technical ignorance. On the other hand, the teachers' perspective reinforces the findings regarding character degradation. One Islamic Education teacher at SDN 01 Pontianak Utara stated in an interview that the biggest challenge today is the decline in students' manners towards teachers due to the influence of social media content that normalizes rude behavior. The interview results also highlight a communication gap. The school feels it has provided guidance, but parents at home feel they lack control tools. Through mentoring activities that introduce the integration of monitoring technology, there is visible enthusiasm from parents. They are beginning to realize that gadgets can be controlled and are not something to be feared, but rather managed with the right approach in accordance with Islamic educational values.

1. Situation Analysis: Parents' Obstacles in Digital Supervision

Digital supervision is one of the major challenges for parents at SD Negeri 01 Pontianak Utara District, mainly due to the low level of digital literacy. Although most parents use smartphones in their daily lives, their understanding of digital security, such as parental control settings, screen time restrictions, and content filtering, is still limited (Arifin, 2024). Many parents are unaware of the risks of internet exposure for children, such as violent content, cyberbullying, and online

gaming addiction. This situation is exacerbated by parents' limited time, especially for those who work all day, resulting in children accessing gadgets without adequate supervision (Novitasari & Fauziddin, 2022). As a result, excessive gadget use has become a common phenomenon at SD Negeri 01 Kecamatan Pontianak Utara, where some students spend more than three hours a day playing games or watching entertainment videos, which affects their focus, concentration, and motivation in learning.

Schools have encountered various cases of gadget use that are cause for serious concern. Some students bring cell phones to school without permission and use them to play games during breaks or secretly access the internet. There are also cases of students accessing age-inappropriate content, such as violent videos or crude pranks they find on social media. In addition, simple forms of digital bullying have also begun to appear, such as teasing each other through class WhatsApp groups or sending stickers that demean friends. Quite a few students also show signs of addiction, such as getting angry when their gadgets are confiscated or finding it difficult to focus on their studies because they are used to constantly holding their cell phones (Shibgohtullah & Furrie, 2024).

These findings indicate that the main obstacles parents face in digital supervision stem from limited understanding of technology, a permissive mindset toward gadget use, and a lack of intensive communication between schools and parents. Therefore, parental involvement in child-rearing in the digital age must constantly update their knowledge of the latest technology and digital trends in order to remain relevant and effective in accompanying their children in this increasingly connected world (Hardianti et al., 2025). With the advancement of digital technology, parents' parenting patterns will certainly undergo changes. Parents must be able to adapt to the various digital tools and platforms used by their children, as well as understand the positive and negative impacts that may arise from the use of these technologies (Rita Puspita Sari, 2025). This certainly requires a more flexible and adaptive approach, where parents are not only supervisors but also partners who understand and participate in their children's digital world (Kamilla et al., 2025).

Some parents still consider gadgets to be safe entertainment devices or even a substitute for supervision when they are busy, so there are no clear boundaries on the use of technology from an early age (Novel et al., 2025). The social environment also plays a role, as children are accustomed to playing with gadgets with their friends, making it difficult to control cell phone use. This situation highlights the importance of collaboration between schools and parents in improving digital literacy, tightening rules on gadget use at school, and providing consistent education on the impact of unsupervised technology use on children. With this synergy, it is hoped that a healthier and safer gadget usage culture will be established for students at SD Negeri 01 Kecamatan Pontianak Utara.

Considering the complexity of the above issues, there is clearly a complex gap between students' massive access to technology and the lack of parental supervision at SD Negeri 01 in North Pontianak District. This situation creates a double vulnerability, where students are exposed to moral and academic risks without any filters, while parents lose their parenting authority due to technical ignorance or what is often referred to as technological blindness (Khairunnisa et al., 2024). If this phenomenon is left unchecked, there is concern that it will lead to permanent character degradation in students, given that the elementary school phase is a crucial period for the formation of moral foundations. Therefore, the conventional parenting approach that relies solely on verbal prohibitions is no longer relevant; a transformation towards "proactive control" is needed, one that synergizes an understanding of Islamic educational values with mastery of technological instruments.

2. The Use of Technology as a Means of Controlling Children

In today's digital age, the use of technology as a means of controlling children has become a necessity for parents (Wiratmo, 2020). Given the widespread exposure to the internet and the risks of harmful content (such as gaming addiction, pornography, violence, and online gambling) that can threaten children's psychological and moral development, technology no longer functions solely as entertainment, but as a digital monitoring tool (Shibgohtullah & Furrie, 2024).

In the context of digital monitoring, several parental control applications such as Google Family Link make it easier for parents to regulate the use of devices (Kupang, 2024). Through features such as time limits, blocking harmful websites, and monitoring the applications used by children, parents can find out their children's activity patterns in a more structured way. This technology enables consistent monitoring even when parents have limited time or busy daily schedules. Thus, technology provides real support in preventing the risk of exposure to negative content (Novel et al., 2025).

In addition, technology also plays an important role as an educational medium. As we know, in this era of technological development, it is difficult to separate children from the use of gadgets. By utilizing parental control applications, parents can direct their children to access educational content such as educational videos, Al-Qur'an applications, educational games, and digital books. With proper guidance, technology can become a means of developing insight and creativity, rather than a tool that causes addiction or deviant behavior. This digital education is an important part of the process of building healthy digital literacy in children (Wiratmo, 2020).

From an Islamic education perspective, technology can be applied within the framework of *hifz an-nasl*, which is the effort to protect offspring from moral corruption. The proper use of technology can help parents protect their children from exposure to content that damages their morals, while also strengthening the

cultivation of Islamic values in digital life. Parents can choose Islamic applications, children's da'wah videos, and educational games that contain moral messages and noble character. This parenting process needs to be accompanied by the instillation of digital etiquette in accordance with Islamic values, such as maintaining privacy, not engaging in hate speech, and not opening content that is not beneficial (Candrasari & Claretta, 2020).

In addition to the home, the use of technology as a means of control is also evident in interactions between parents and schools. Through WhatsApp groups, learning applications, and school information systems, teachers can provide reports on student progress, including their digital behavior (Bukittinggi, 2021). Islamic Education teachers have a very strategic role in providing education about the dangers of negative content and how to use the internet safely. Collaboration between schools and parents creates a stronger and more comprehensive monitoring ecosystem for children's digital development (Wiratmo, 2020).

However, the use of technology as a control tool is not without obstacles. Many parents still have low digital literacy, making it difficult for them to utilize the monitoring features available on devices. In addition, children are often more proficient in using technology than their parents, so they can easily unblock or delete search histories. Parents' busy schedules are also a factor that prevents consistent digital supervision (Arifin, 2024)

Despite various challenges, there are also enormous opportunities for utilizing technology in monitoring children. Technological advances have enabled access to a range of digital security features that are increasingly comprehensive and easy to use (Pranaya, 2023) Many educational applications are available for free and can be used at any time. In addition, public awareness of the importance of digital control is increasing along with the rise in cases involving negative content on the internet (Lindriany et al., 2023)

Considering these challenges and opportunities, the use of technology as a means of child control needs to be done with a wise and sustainable approach. Parents should view technology not only as a monitoring tool, but also as a medium for character building. Through proper guidance, good content selection, and collaboration with schools, families can build a safe digital environment and strengthen children's character in accordance with Islamic values.

3. Creating Digital-Aware Families Based on Islamic Values

In the era of rapid digital transformation and information disruption, developing a digitally aware family requires more than technological proficiency; it also involves establishing strong moral foundations to guide children's interactions in digital environments. As the primary environment for children's education, the family plays a crucial role in guiding children to navigate the continuous flow of digital information while preserving Islamic values (Muhammad Rustam, 2021). Therefore, digital awareness based on Islamic principles requires parents not only to possess adequate digital literacy but also to

understand children's psychological development within their cultural and religious contexts. This responsibility has become increasingly important as digital devices are now deeply integrated into family life. Without appropriate parental guidance and the reinforcement of religious values, excessive or uncontrolled technology use may negatively influence children's behavior, attitudes, and moral development.

Understanding children's character development in the digital era can also be approached through the character typology attributed to Wahab, M.Ag., which identifies four categories: diamond children, sultan children, rattan children, and devil children. Diamond children are characterized by positive moral values, respectful behavior, and strong character developed through consistent parental guidance and moral education. In contrast, sultan children are associated with parenting practices that excessively accommodate children's desires, including unrestricted access to digital devices. Such practices may contribute to difficulties in developing independence, self-discipline, and the ability to cope with challenges. These contrasting characteristics illustrate the importance of balanced parenting practices in shaping children's behavior and attitudes toward technology. From an Islamic educational perspective, parental guidance should integrate affection, discipline, responsibility, and religious values to support children's character development in an increasingly digital environment. Rattan Child refers to a strict parenting style or a child who can only behave if disciplined physically/firmly, and the most concerning category is the Devil Child, namely a child who is rebellious, destructive, and a source of problems for their environment (Zwesty Kendah Asih, Wahab, 2025)

The relevance of (Wahab, 2026) classification is very evident when contextualized with digital behavior. Incorrect parenting patterns can transform the potential of “Anak Intan” (Diamond Child) into “Anak Sultan” (Sultan Child) who is addicted to screens (screen dependency), or even “Anak Setan” (Devil Child) who is exposed to negative content and engages in cyberbullying. Parents who are digitally unaware tend to allow their children to become “Sultans” who control their gadgets, when in fact it is the parents who should be in control (parental control). Without instilling digital etiquette (fiqh al-informasi), these children lose their way, turning the internet into a jungle without a moral compass, which distances them from the essence of social and spiritual piety (Lestari et al., 2022)

This traditional perspective is consistent with and can be reinforced by theological considerations in the Qur'an. Islam classifies the position of children into several levels, ranging from children as adornment (zinah), trials (fitnah), enemies (aduwun), to the highest level, Qurrota A'yun (heart soothers). In the digital context, the main goal of Muslim family education is to produce a Qurrota A'yun generation. These are children who, when their parents look at them—both in the real world and in their digital footprint—their hearts are calmed by their piety and usefulness. To achieve this level amid the challenges of the times,

children need to be educated to have a Mujahidah (warrior) spirit. Mujahidah children in this context are those who earnestly fight negative desires from the internet and strive to spread goodness (amar ma'ruf) through technology (Upaya & Kualitas, 2021)

The synthesis between Wahab and the concept of the Qur'an confirms that the transformation from "Anak Sultan" or "Anak Rotan" to "Anak Intan" with the character of Qurrota A'yun requires the right tarbiyah strategy. Digital-aware families must instill the understanding that gadgets are tools for good deeds, not the purpose of life. Mujahidah children are not born from pampering with facilities (like the Sultan's Child), but from discipline, critical digital literacy, and the instilling of strong faith. They are taught that every click, share, and comment will be held accountable before Allah SWT, so that they grow into "Diamonds" that remain sparkling even when surrounded by murky information (Upaya & Kualitas, 2021)

creating a digitally aware family based on Islamic values is a continuous effort to save the next generation. By understanding the potential danger of becoming "Children of Satan" or "Enemies" (Aduwwun) due to digital negligence, parents are encouraged to implement proactive and dialogical parenting patterns. The hope is that children born from this educational womb will not only be technologically savvy but also possess moral resilience as digital Mujahidah who will become Qurrota A'yun—a comfort to their parents in this world and saviors in the hereafter.

D. CONCLUSION

This study concludes that parental involvement plays an essential role in guiding children's technology use, particularly in developing responsible digital habits based on Islamic educational values. The findings at SDN 01 Pontianak Utara indicate that the main challenges faced by parents include limited digital literacy, insufficient time to supervise children's online activities, and a lack of clear rules regarding gadget use at home. These conditions make children more vulnerable to inappropriate digital content, excessive screen time, and behavioral changes that may affect their learning and social interactions. The findings also emphasize that parents need practical knowledge and skills to guide their children rather than relying solely on restrictions or prohibitions.

The use of parental control applications, such as Google Family Link, offers a practical way to support digital supervision, particularly for parents who have limited time to accompany their children. However, technological supervision alone is not sufficient. Parents also need to build open communication, establish consistent boundaries, and introduce Islamic values such as honesty, responsibility, self-discipline, and respect for others in children's daily digital activities. Cooperation between parents and Islamic Education teachers is equally important to ensure that children receive consistent guidance both at home and at school.

Ultimately, developing a digitally aware family requires a balance between technological understanding and moral education. This study highlights the importance

of integrating parental mediation, digital supervision, and Islamic educational principles as a foundation for responsible digital parenting. Therefore, schools are encouraged to provide digital literacy guidance for parents and strengthen communication with families. Further research is recommended to examine the long-term implementation of these parenting strategies and their influence on children's digital behavior and character development.

E. BIBLIOGRAPHY

- Arifin, B. (2024). *Integrasi Penguatan Pendidikan Karakter Dalam Pembelajaran Berbasis Literasi Digital Pada Peserta Didik Sekolah Dasar*. 4, 13547–13555.
- Candrasari, Y., & Claretta, D. (2020). *Pengembangan Dan Pendampingan Literasi Digital Untuk Peningkatan Kualitas Remaja Dalam Menggunakan Internet*. 4(4), 611–618.
- Farid, A. (2023). *Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter*. 6, 580–597.
- Hardianti, F., Pratiwi, Y. R., & Samderubun, G. (2025). *Komunikasi Pengasuhan Orang Tua pada Anak di Era Digital*. 4(4), 1440–1452. <https://doi.org/10.54259/mukasi.v4i4.5485>
- I, D., Sari, D. N., Waziana, W., Saputra, R. H., Ayu, I., & Anggie, P. (2025). *Forming Digitally Intelligent Parents to Improve Children 's Learning Literacy in the technological Era*. 12, 2487–2497.
- Kamilla, K. N., Aprilia, A., & Putri, P. (2025). *Dampak Kecanduan Gadget Pada Kemampuan Regulasi Emosi Anak Usia 4 – 5 Tahun*. 8(2), 878–887. <https://doi.org/10.31004/aulad.v8i2.1173>
- Keguruan, F., Tobondo, Y. A., & Putra, S. R. (2024). *Jurnal Pandelo ' e Peran Orang Tua dalam Menerapkan Digital Parenting: Menyeimbangkan Manfaat dan Risiko Teknologi bagi Anak Jurnal Pandelo ' e*. 2(2), 25–36.
- Khairunnisa, N., Berlian, G., & Salma, S. (2024). *Persepsi Orang Tua Mengenai Penggunaan Aplikasi YouTube pada Anak Usia Pra-sekolah di Era Digital*. 8, 25008–25017.
- Kupang, I. (2024). *Strategi Keterlibatan Orang Tua dalam Pendidikan Anak di Era Digital*. 3.
- Laia, E., Fau, S., Telaumbanua, K., Prodi, M., Konseling, B., Universitas, D., Raya, N., Gadget, K., & Remaja, A. (2023). *STUDI KASUS KECANDUAN GADGET PADA ANAK REMAJA USIA 12-18 TAHUN DI DESA HILISATARO RAYA SERTA IMPLIKASI*. 2(2).
- Lestari, A., Sugiarta, N., & Fherin, A. I. (2022). *Sosialisasi Peran Orang Tua Dalam Mendidik Anak Di Era Digital Pada Ibu-Ibu Pkk Di Kampung Lio Cimahi*. 2(1), 22–28.
- Lindriany, J., Hidayati, D., & Muhammad, D. (2023). *Urgensi Literasi Digital Bagi Anak*

- Usia Dini Dan Orang Tua*. 4(1), 35–49. <https://doi.org/10.51454/jet.v4i1.201>
- Maksum, T. S. (2024). *Implementasi Literasi Digital Dalam Pendidikan Islam: Tantangan dan Solusi*. 811423177.
- Muhammad Rustam. (2021). Network Society, Internet dan Aktivitas Komunikasi Masyarakat (Survei Aktivitas Komunikasi Masyarakat melalui Social Network Websites di Kelurahan Tamanrea Indah, Sulawesi Selatan). *Studi Komunikasi Dan Media*, 21(2).
- Novel, Y., Silalahi, B., Rejeki, E., & Tambunan, U. (2025). Media Digital sebagai Sarana Edukasi : Peran Orang Tua Mengoptimalkan Konsumsi Konten Anak. *JISMA Journal Of Information Systems AND Management*, 04(02), 29–34.
- Novitasari, Y., & Fauziddin, M. (2022). *Analisis Literasi Digital Tenaga Pendidik pada Pendidikan Anak Usia Dini*. 6(4), 3570–3577. <https://doi.org/10.31004/obsesi.v6i4.2333>
- Nugroho, A. T. (2022). *El-Mujtama : Jurnal Pengabdian Masyarakat Literasi Digital di Era Pembelajaran Abad 21 El-Mujtama : Jurnal Pengabdian Masyarakat*. 2(2), 201–208. <https://doi.org/10.47467/elmujtama.v2i2.1088>
- Parwati, L., Fatimah, S., Jannah, M., & Mahmudah, U. (2021). *Seminar Nasional PGMI 2021 Peran Keterlibatan Orangtua dalam Pengembangan Literasi Digital pada Anak Sekolah Dasar game , sosial media dan hal-hal tidak penting lainnya seperti*. 586–595.
- Pranaya, A. A. (2023). *ANALISIS JARINGAN SOSIAL TERHADAP PEMBENTUKAN VIRTUAL TOGETHERNESS MELALUI TAGAR # PRAYFORBALI*. 8(4), 643–655.
- Putri, M. S. (2021). *Transformasi Lingkungan Pembelajaran Berbasis Literasi Digital Pada Anak Usia Dini*. 9, 408–415.
- Rita Puspita Sari. (2025). *Cara Efektif Lindungi Anak dari Bahaya Pornografi Online*. <https://event.cloudcomputing.id/tips-trik/lindungi-anak-dari-pornografi>
- Setiyani, R. (2010). *Pemanfaatan internet sebagai sumber belajar*. V(2), 117–133.
- Shibgohtullah, S. A., & Furrie, W. (2024). *Strategi Komunikasi Digital Parenting dalam Membentuk Perkembangan Kognitif Anak Usia Sekolah Dasar (Studi Kasus Kolaborasi Guru dan Orang Tua SDIT Prestasi Cendekia Tambun Utara)*. 4, 11611–11624.
- Upaya, S., & Kualitas, P. (2021). *Literasi digital dalam pembelajaran di sd sebagai upaya peningkatan kualitas pendidik*. 2005(November), 388–397.
- Wiratmo, L. B. (2020). *Kompetensi Literasi Digital Orang Tua dan Pola Pendampingan pada Anak dalam Pemanfaatan Media Digital*. 6(02).
- Zwesty Kendah Asih, Wahab, S. K. (2025). *Pembelajaran Pendidikan Agama Islam: Membangun Kejujuran di Era Post Truth*. *Pendidikan*, 13(01), 87–94.