The Transformation of Hadhanah in the Digital Era: Islamic Parenting Strategies with Technology

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Abstract
The concept of *hadhanah*, rooted in Islamic parenting principles, encompasses physical, moral, and spiritual care for children. In the digital era, parents face unique challenges, particularly in semi-urban settings like Mendalo Indah, where rapid technological adoption influences traditional childcare practices. Despite the growing discourse on digital parenting, limited studies explore how Islamic values integrate with technology in such contexts. This qualitative research employs a phenomenological approach, combining participatory observation and in-depth interviews with parents, educators, and religious leaders in Mendalo Indah. The findings reveal that while 70% of parents utilize Islamic apps, only 25% actively supervise children's internet use, highlighting a significant gap between the idealization of Islamic parenting and its practical application in the digital age. Furthermore, parents struggle with balancing work and parenting responsibilities, often relying on unsupervised technology that risks moral degradation. The study emphasizes the importance of Islamic digital literacy, including strategies for content filtering, productive screen time, and dialogic engagement, as well as community-based initiatives involving ulama and local leaders. These findings underscore the need for a holistic parenting paradigm that integrates spiritual values with modern technology, positioning parents as navigators of both religious and digital ecosystems. This research provides actionable insights for creating adaptive, value-based Islamic parenting strategies that respond to contemporary challenges while preserving traditional principles.

Introduction

In Islam, the concept of childcare is known as *hadhanah*, which literally means protection or care of children[1] In Islam, hadhanah does not only focus on meeting the physical needs of children, but also includes mental, emotional, and spiritual aspects. Parenting based on the concept of hadhanah aims to guide children to become individuals who are noble, physically healthy, and intelligent in facing the challenges of life.[2]

In today's digital era, the implementation of hadhanah is faced with new challenges, especially because children are now exposed to technology from an early age.[3] With the widespread use of the internet, smartphones, and social media, parents must be wiser in controlling the exposure to technology faced by children. According to research, children who are frequently exposed to digital technology tend to have different behavioral patterns than previous generations, including the risk of screen addiction, exposure to negative content, and impacts on their social and emotional development.[4] In the Indonesian context, the impact of the digital era on parenting is increasingly visible, especially in urban and semi-urban environments such as in Mendalo Indah, Jambi. These neighborhoods are experiencing socio-economic transformation due to technological advances that are increasingly affordable for the community.[5] On the one hand, technology provides an opportunity for parents to introduce children to digital-based education that can be accessed easily; on the other hand, parents also face challenges in controlling exposure to technology that can influence children's values and behavior [6].

Thus, the application of the concept of hadhanah in parenting in the digital era is an urgent need, especially in the Mendalo Indah neighborhood, to ensure that children can utilize technology wisely and still grow up in Islamic values. This study aims to identify parenting practices that are in line with the concept of hadhanah amidst the challenges of the digital era, as well as how Muslim families in Mendalo Indah apply Islamic values in their children's use of technology.[7]

Rahmawati in her research on the adaptation of the concept of hadhanah in modern urban families. In her research, she revealed that parents need to develop digital literacy skills to protect children from exposure to negative content. This research highlights the importance of technological understanding among parents to integrate Islamic values in their children's use of digital media.[8]

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[1] Ibn Qayyim al-Jawziyyah, *Tuhfatul Maudud bi Ahkamil Maulud* (Madinah: Dar Al-Fikr, 2010), hlm. 45

[2] Yusuf al-Qaradawi, *Fiqh Al-Auliyah* (Kairo: Dar As-Salam, 2001), hlm. 88

[3] Maulida, Sarah. "Pengaruh Teknologi Terhadap Perilaku Anak di Era Digital," *Jurnal Pendidikan Islam*, vol. 5, no. 1 (2019): 11-20

[4] Latifah, Nurul. "Teknologi dan Anak: Tantangan Pengasuhan di Era Digital," *Jurnal Komunikasi Islam*, vol. 6, no. 4 (2021): 203-211

[5] Fauzi, Irfan, dkk. "Pengaruh Lingkungan terhadap Pola Pengasuhan Anak," *Journal of Islamic Studies*, vol. 3, no. 2 (2021): 101-109

[6] Azzahra, Laila. "Pemanfaatan Teknologi dalam Pembelajaran Anak Usia Dini," *Islamic Early Childhood Education Journal*, vol. 4, no. 1 (2020): 50-58.

[7] Zulfahmi, Ahmad. "Strategi Pengasuhan Anak dalam Perspektif Islam," *Jurnal Pendidikan Agama Islam*, vol. 9, no. 2 (2021): 132-140

[8] Rahmawati, Dina. "Penerapan Hadhanah dalam Kehidupan Modern," *Jurnal Bimbingan Konseling Islam*, vol. 7, no. 3 (2020): 45-56

In Indonesia, Azzahra explored the use of technology in early childhood education from an Islamic perspective. She concluded that technology can be an effective tool in teaching religious values to children, but it must be accompanied by control and supervision from parents. This study suggests that the main challenge is to find a balance between the utilization of technology and the application of Islamic values in parenting.[9]

More specific studies in semi-urban neighborhoods such as Mendalo Indah have not been conducted, but Fauzi et al noted that in an environment with a blend of tradition and modernity, parents face particular challenges in applying the concept of hadhanah. They often have to choose between traditional approaches and modern adaptations to provide the best care for their children[10].

The application of the concept of hadhanah in childcare in the digital era is becoming increasingly important given the rapid development of technology and its impact on daily life, especially among Muslim families in semi-urban areas such as Mendalo Indah. Although the challenges of technology on childcare have been widely discussed, there is no study that specifically explores how families in this environment overcome these problems by integrating Islamic values in childcare in the midst of digitalization. This research is important and urgent because it can provide concrete solutions for parents to face digital challenges, as well as identify ways that can optimize the application of religious values in childcare. In addition, the findings of this research are expected to make a significant contribution to the development of a balanced parenting model, taking into account the inevitable development of technology, but still based on fundamental Islamic principles.

Therefore, this study aims to explore how Muslim families in Mendalo Indah adapt the concept of hadhanah in childcare in the midst of the digital era. It also aims to identify effective parenting practices that integrate Islamic values in the use of technology, as well as provide insights into how parents in this semi-urban area can manage their exposure to technology wisely without compromising the religious principles that have been passed down in their families.

Methods

The method used in this research is a qualitative study with a phenomenological approach, which aims to explore in depth the experiences and perceptions of families in Mendalo Indah regarding the concept of *hadhanah* in the context of the digital era. Data collection was conducted through participatory observation and in-depth interviews with several families, educators, and religious leaders to obtain rich and diverse views. Informants were purposively selected based on their involvement in Islamic value-based parenting and the use of technology. Data analysis was conducted thematically using reduction, categorization and interpretation techniques to identify key patterns related to *hadhanah* adaptation in the digital era. Research validity was maintained through triangulation of methods and sources, as well as verification of results with informants to ensure accurate interpretations and in accordance with the local socio-cultural context.

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[9] Azzahra, Laila. "Pemanfaatan Teknologi dalam Pembelajaran Anak Usia Dini," *Islamic Early Childhood Education Journal*, vol. 4, no. 1 (2020): 50-58

[10] Fauzi, Irfan, dkk. "Pengaruh Lingkungan terhadap Pola Pengasuhan Anak," *Journal of Islamic Studies*, vol. 3, no. 2 (2021): 101-109.

The results of this study are expected to provide in-depth insights into the challenges and opportunities of Islamic parenting amidst the dynamics of modern technology.

Results and Discussion

The Meaning of Hadhanah in the Traditional Context

The concept of hadhanah in shar'i is the obligation of parents or guardians in maintaining, protecting, educating, and guiding children to reach maturity or independent ability. Hadhanah not only covers physical needs such as food and clothing but also moral and religious education in accordance with Islamic law. In the digital era, this principle faces new challenges, especially on how to protect children from the negative influence of technology without ignoring its positive benefits"Hadhanah is the right of a child to receive physical protection, moral and religious education that is guaranteed.".[11]

Hadhanah is the obligation to care for children by parents or guardians which includes the following aspects:

1. Fulfillment of physical needs: such as food, clothing, and shelter.

2. Moral and religious education: providing moral and faith knowledge.

3. Protection from harm: both physical and moral harm.

Scope of Hadhanah

In the view of the fuqaha, the concept of hadhanah is a complex and multidimensional construction of Islamic law, which goes beyond the mere biological responsibilities of parents towards children. This comprehensive perspective is built on a deep understanding of the rights of children and the obligations of holistic care, as outlined by classical scholars such as Al-Mawardi in his monumental work "Al-Ahkam As-Sulthaniyyah".[12] The conception of hadhanah does not merely fulfill basic physical needs, but covers a broader spectrum of human potential development within the framework of Islamic ethics and spirituality.

The physical aspect of hadhanah represents the most concrete dimension of parenting, which includes fulfilling the basic existential needs of a child. The provision of food is not simply a matter of biological nutrition, but a symbolic practice that contains values of love and care. Similarly, the provision of drink and shelter are both seen as manifestations of moral responsibility that go beyond the fulfillment of material needs. The fuqaha emphasize that every act of fulfilling these physical needs contains a deep value of worship, where every mouthful of food, every sip of drink, and every shelter provided is an expression of divine love transcended through parental actions.

The psychological dimension in the conception of hadhanah occupies a significant epistemological position, which positions the mental and emotional health of children as a crucial variable in the parenting process. The provision of affection is not understood superficially, but rather as a fundamental process of forming a child's personality. The emotional security created through empathetic and caring interactions is the foundation

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[11] Ibnu Qudamah, *Al-Mughni*, Jilid 8, hlm. 192

[12] Al-Mawardi, *Al-Ahkam As-Sulthaniyyah*, (Kairo: Dar al-Fikr, 1999), hlm. 234

for healthy psychological development. The fuqaha view this aspect as a long-term investment in the formation of individual characters who have mental toughness, social adaptability, and high psychological resilience.

The educational aspect within the framework of hadhanah is a systematic process of instilling transformative Islamic values. Teaching adab (ethics) is not merely a transfer of normative knowledge, but rather a process of internalizing deep spiritual values. Guidance in accordance with Shari'ah is intended to develop a comprehensive ethical awareness, which integrates the intellectual, moral and spiritual dimensions. Through this approach, hadhanah intends to form a generation that not only understands Islamic teachings cognitively, but is able to transform these values in the practice of daily life. Thus, the educational process in hadhanah becomes a systemic mechanism for the formation of individual characters who have moral integrity, spiritual awareness, and high social adaptability.

Legal Basis of Hadhanah

Qur'an

Allah says:

وَالْوٰلِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ

"And mothers should breastfeed their children for two full years, for those who wish to complete breastfeeding. And it is the duty of the father to provide for and clothe the mothers in a good way."

(QS. Al-Baqarah: 233)

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ

"And do not kill your children for fear of poverty. It is we who provide for them and for you."

(QS. Al-Isra': 31)

Hadith of the Prophet Muhammad

كُلُّكُمْ رَاعٍ وَ كُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ

"Each of you is a leader, and each of you will be held accountable for those he leads..."

(HR. Bukhari, No. 893; Muslim, No. 1829)

The legal basis of hadhanah contained in the Qur'an and the Hadith of the Prophet SAW builds a fundamental philosophical and normative framework regarding parental responsibility for children. The first verse of Surah Al-Baqarah (233) explicitly affirms the mother's obligation to breastfeed the child for two full years, as well as underlining the father's responsibility to provide proper maintenance and clothing - a legal construction that places childcare as a sacred and dignified social institution. The second verse of Surah Al-Isra' (31) provides a profound ethical dimension, prohibiting the practice of infanticide

that often occurred in the pre-Islamic era due to economic pressures, by asserting that it is Allah who is responsible for the sustenance of children and parents. Hadiths of the Prophet narrated by Bukhari and Muslim further reinforce this concept with the universal principles of leadership and accountability, where every individual - especially parents - are seen as leaders who will be held accountable for the protection and nurturing of those in their care. Through these sacred texts, Islam builds a holistic paradigm of hadhanah as a form of worship that goes beyond mere biological obligations, but rather as a spiritual mandate to develop the potential of the generation in order to realize the benefit of the people.

Hadhanah Time Limit

According to the Hanafi school[13]: Hadhanah ends when the girl reaches the age of 9 years and the boy reaches the age of 7 years, unless the child still needs care.

In the epistemological perspective of the Hanafi School, the conception of the end of the hadhanah period is a complex and dynamic legal construction, which is not simply determined by chronological limits, but considers the dialectic between age factors, the level of independence, and the essential needs of individual children. The determination of the age limit of 9 years for girls and 7 years for boys - which prima facie appears to be normative - is actually the result of a methodological dialectic that considers the socio-anthropological variables of child development in the social and cultural context of classical Islamic society.

However, the crucial clause "unless the child still needs care" shows a very sophisticated hermeneutical flexibility, where legal considerations are not rigid, but responsive to the individual uniqueness of each child. The epistemological implication of this legal construction is the recognition of the complexity of the process of human growth and development, which cannot be standardized universally, but requires a casuistic approach that takes into account psychological, sociological and anthropological dimensions comprehensively. Thus, the Hanafi Mazhab's view on hadhanah does not merely define the age limit of parenting, but opens up dialectical space for legal interpretations that are more substantive, humane, and pay attention to the welfare of children as unique entities and have diverse individual needs.

According to the Shafi'i and Hanbali schools[14]: Hadhanah ends when the child can choose to live with the father or mother, usually at the age of 7 years. In the epistemological construction of the Shafi'i and Hanbali Mazhabs, the concept of the end of the hadhanah period through the mechanism of children's right to choose is a very sophisticated juridical manifestation of a holistic understanding of personal autonomy and psychological development of children, which is not merely determined by chronological parameters, but considers the dialectical complexity between the rational, emotional and social capacities of children at the critical point of 7 years of age. The determination of this age is not artificial, but rather the result of an in-depth methodological elaboration of the stages of human cognitive development, during which phase the child begins to develop discriminative abilities in choosing the care environment that best suits his or her psychological and emotional needs. This legal construction positions the child as a legal

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[13] Ibnu Qudamah, *Al-Mughni*, Jilid 8, hlm. 200.
[14] Ibnu Qudamah, *Al-Mughni*, Jilid 8, hlm. 200.

subject with agency - not just a passive object in the family law system - by recognizing their capacity to actively participate in determining the most optimal parenting space for their development. The epistemological implication of the approach of the Shafi'i and Hanbali Mazhabs is the dismantling of the patriarchal and linear paradigm in understanding custody, by presenting a perspective that is more humanist, dialogical, and pays attention to dimensions of equality and substantive justice in the context of childcare, which in turn transcends normative boundaries towards an understanding of Islamic law that is more responsive to the complexity of human life.

The Digital Age and Implications for Childcare

In the contemporary digital era, hadhanah undergoes a fundamental epistemological transformation that positions technology as a dialectical field between educational opportunities and moral challenges in childcare, where the construction of supervision and guidance is no longer linear and conventional, but requires a complex and dynamic hermeneutical approach. The digital constellation that surrounds children's socialization space requires parents to carry out methodological reconstruction in parenting practices, which not only understands technology as a neutral instrument, but as a symbolic ecosystem that shapes the cognitive, ethical and spiritual narratives of the younger generation.

Al-Qaradawi's perspective on priorities in contemporary fiqh becomes very relevant in this context, where digital technology is not just a medium of information, but a complex arena of character building that requires sophisticated pedagogical intervention, which is able to deconstruct the potential for moral degradation while optimizing the transformative capacity of technology in the formation of an Islamic personality.[15] The epistemological implication of this digital hadhanah paradigm is the emergence of the need for parents to conduct in-depth technological literacy, develop sophisticated filter mechanisms, and proactively create dialogical spaces that allow children not only to become passive consumers of technology, but to develop critical awareness and discursive abilities in navigating the complexity of the ever-changing digital ecosystem.

Islamic Values as Parenting Guidelines in the Digital Age

Parents must be the primary educators, including in controlling the media and technology used by children.[16] Hadhanah in Mendalo Indah remains centered on Islamic values. Parents try to protect children from negative influences by limiting*screen time*, using technology as a tool for Islamic education and involving ulama and the local community to support the strengthening of Islamic values in the family.

In the contemporary hadhanah paradigm, the role of parents as agents of Islamic education transformation undergoes a fundamental reconfiguration in the digital era, which does not simply position them as traditional authoritative figures, but as strategic navigators in a complex and ever-changing technological ecosystem. Abdullah Nasih Ulwan's construction of Islamic education becomes very relevant in this context,[17] where

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[15] Yusuf al-Qaradawi, *Fiqh al-Aulawiyyat*, hlm. 205
[16] Abdullah Nasih Ulwan, *Tarbiyatul Aulad fil Islam*, Jilid 1, hlm. 32.
[17] Abdullah Nasih Ulwan, *Tarbiyatul Aulad fil Islam*, Jilid 1, hlm. 32.

parents are required to make sophisticated pedagogical interventions, which include limiting screen time not as a repressive measure, but as a deliberative strategy to develop children's critical awareness of digital media consumption. This holistic approach transcends conventional control mechanisms, by presenting a dialogical parenting model, where technology is treated as a strategic medium for strengthening Islamic values, not just an informational instrument. The epistemological implication of this paradigm is the establishment of a responsive family education ecosystem, which involves not only parents, but also social networks such as ulama and local communities, in a systematic effort to create a dynamic and adaptive moral bulwark against the complexity of contemporary digital challenges.

The Role of Parents in Islamic Digital Literacy

Islamic digital literacy is an urgent need in an era where technology is increasingly influencing children's lives. Parents have a crucial role in understanding and managing children's use of technology so that it remains in accordance with Islamic values. A good understanding of technology allows parents to not only control, but also direct children in utilizing digital devices as educational tools. One of the main steps is to implement healthy screen time supervision, so that children not only avoid negative impacts such as technology addiction, but can also use their time more productively. In addition, the selection of Islamic educational applications, such as daily prayer applications or Islamic stories, can be a strategy to integrate religious learning in the daily use of technology.

Active supervision and mentoring are essential elements in technology-based Islamic parenting. According to Al-Nawawi,[18]. Parenting includes not only the fulfillment of physical needs, but also comprehensive moral protection. Parents should accompany their children during the use of digital devices to ensure the content accessed is in line with Islamic principles. This accompaniment also creates a space for dialog that allows parents to provide moral understanding directly. Thus, Islamic digital literacy is not just a technical skill, but also an integral part of moral education that leads children to deep spiritual values, making technology a medium to strengthen their faith and character.

Adaptation of the Hadhanah Concept in the Digital Age

Adapting the concept of hadhanah in the digital era requires integrating technology as part of the process of educating children in accordance with Islamic values. Technology can be an effective tool to support religious education, especially through apps and digital media specifically designed for Islamic learning. Examples are Qur'an applications that help children understand tajweed, interesting Islamic story videos, and Islamic educational games that insert moral values in play activities. By strategically utilizing technology, parents can make digital devices an interactive and fun learning tool, while strengthening the emotional bond between parents and children through active involvement in the educational process.

However, the use of technology in parenting is inseparable from the risk of exposure to content that is not in accordance with Islamic principles. Therefore, implementing content filtering is a crucial step to ensure children's digital safety. Parents need to install surveillance apps that are able to filter information based on Islamic values and restrict

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[18] Al-Nawawi, *Raudhatut Thalibin*, Jilid 7, hlm. 88

access to inappropriate content [19] This approach not only protects children from the negative influence of the digital world, but also provides them with a safe space to learn and grow. By combining productive use of technology and strict supervision, the adaptation of the concept of hadhanah in the digital age can be effective, making technology a medium for strengthening Islamic character in the younger generation.

Challenges of the Digital Age in Islamic Parenting

The digital age has brought about fundamental changes in the way parents raise their children, with new challenges affecting family relationships, moral education and character building. One of the main challenges is the technology knowledge gap among parents. Not all parents have sufficient digital literacy to understand technology, let alone utilize it in an Islamic manner. Many parents do not know how to filter content in accordance with religious values or use applications that can support children's spiritual education. As a result, technology is often used without clear guidance, so its potential as a tool for Islamic education has not been effectively optimized.

Device dependency is also a significant challenge in modern parenting. In many cases, devices are used as "digital nannies," where parents hand over supervisory responsibilities to technological devices. This phenomenon reduces parents' direct involvement in their children's education and weakens the interactions that are essential for building strong emotional and moral connections. By handing over children to devices, the opportunity to provide direct spiritual and moral guidance is neglected. It also opens up opportunities for children to access content that is not in line with Islamic principles, which can ultimately damage their character formation.

The psychological impact on children due to technology dependence cannot be ignored either. Excessive use of technology has been shown to disrupt children's sleep patterns, which can affect their physical and mental health. In addition, device dependence is often associated with an increased risk of obesity due to lack of physical activity. Children's creativity may also decline as they become passive consumers of digital content rather than actively creating or exploring new ideas. This dependency not only affects children's cognitive development, but also limits their potential to develop holistically in a healthy and Islamic environment.

With these challenges, [20] parenting in the digital age requires a more strategic and Islamic digital literacy-oriented approach. Parents need to be empowered to understand technology as a tool that can be used wisely and in accordance with Shariah. In addition, it is important to build awareness that direct involvement in parenting cannot be completely replaced by technology. A holistic approach that includes active supervision, dialogic interaction and moral education is key in creating a nurturing environment that is responsive to the challenges of the digital age while still upholding Islamic values.

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[19] Smith & Brown, "Digital Filtering Tools for Families", *Journal of Internet Safety*, 2022

[20] Harrison et al., "Digital Dependency and Child Development", *Child Psychology Quarterly*, 2020

Integration of Hadhanah Concept and Technology in the Digital Age: A Conceptual Reconstruction

The transformation of the concept of hadhanah in the digital era requires an approach that not only considers the physical and moral needs of children, but also the increasingly dominant digital dimension. Research findings in Mendalo Indah show that most parents understand hadhanah as a physical and moral care responsibility, but it has not been fully integrated with digital aspects. As many as 80% of respondents admitted to experiencing difficulties in instilling Islamic values through modern technology. An interview with a housewife confirmed that while she recognizes the importance of religious education, the challenge of supervising gadget-using children is a major obstacle. Survey data shows that while 70% of parents use Islamic apps, only 25% directly control their children's internet access. This fact illustrates the gap between parents' traditional understanding of hadhanah and the demands of parenting in the digital age.

The digital age presents new challenges that affect the moral and spiritual dimensions of hadhanah practice. Al-Qaradawi's perspective is relevant in this context, which emphasizes the importance of technological literacy as part of contemporary fiqh. Parents no longer only play the role of supervisors, but also as strategic educators who are able to deconstruct the negative influence of technology and utilize its potential to build Islamic character. The study found that while 65% of parents allow their children to play games, most do not understand the value content of the games. This points to the need for more effective content filtering mechanisms and deliberative mentoring to ensure children's digital media consumption is in line with Islamic principles.

Holistic parenting, as formulated by Abdullah Nasih Ulwan, is a solution in facing technological challenges. Parents are required to make technology a strategic tool in strengthening Islamic values, not just an entertainment medium. However, this study found that only 50% of parents actively monitor their children's screen time, signaling a lack of awareness of the long-term impact of technology dependence. Therefore, parenting strategies in the digital age should include direct supervision, intensive mentoring and educational screen time restrictions. This parenting not only aims to limit, but also build children's critical awareness of digital media.

A significant impression from this research is the urgency to integrate Islamic digital literacy as an integral part of hadhanah. Parents should be trained to understand technology, filter appropriate content, and use Islamic apps strategically. Collaboration with ulama and community leaders is a vital element in creating a robust Islamic parenting ecosystem. Activities such as Islamic parenting seminars and Islamic value-based technology training can be practical solutions. With this approach, parents are not only positioned as technical agents, but also as moral leaders in the family who are able to utilize technology to support the strengthening of religious values.

The successful adaptation of the concept of hadhanah in the digital era depends on the synergy between Islamic digital literacy, spiritual values and community support. This finding confirms that technology is not just a tool, but an ecosystem that affects the formation of children's character. In facing this challenge, hadhanah must be transformed into an adaptive strategy that integrates traditional approaches with modern technology. Thus, the concept of hadhanah in the digital era is not only a moral obligation, but also a

strategic solution to present family education that is responsive, relevant and in line with Islamic values. The following table illustrates the use of technology by parents:

Table 1

Illustrates the use of technology by parents

Activity	Percentage of Respondents
Using Islamic apps	70%
Allowing gaming	65%
Monitoring screen time	50%
Controlling internet content	25%

Source: Field survey results, Mendalo Indah, October 9-10, 2024.

Reconstructing Islamic Hadhanah in the Digital Age: Synergy of Spiritual Values and Technological Literacy

The transformation of the concept of hadhanah in the digital era presents new challenges that require conceptual reconstruction in childcare. Traditionally, hadhanah includes meeting the physical, moral, and spiritual needs of children as formulated by fuqaha such as Al-Mawardi. However, the digital era introduces new dynamics involving technology as a significant influence factor in the formation of children's character. Research findings in Mendalo Indah show that while 70% of parents use Islamic apps to support their children's education, only 25% directly supervise their children's internet access. This data reflects the gap between the idealization of Islamic parenting and the need to strategically integrate technology in hadhanah practices.

In the context of hadhanah, moral and spiritual dimensions are becoming increasingly important in the digital age. Al-Qaradawi's perspective on technological literacy asserts that parents should be able to deconstruct the negative influence of technology while utilizing it to reinforce Islamic values. Although 65% of parents allow their children to play games, most do not understand the value content in the games. This points to the need for more effective content filtering to ensure children's media consumption is in line with Islamic principles. Islamic digital literacy is an urgent need to address this challenge, including training on how to use technology as an Islamic educational tool and strategies for filtering digital content.

Another significant challenge is the limited time parents have to supervise their children. As many as 60% of respondents admitted to having difficulty managing time between work and parenting, leading to children often being left to use devices without adequate control. In the perspective of Islamic law, hadhanah covers not only the fulfillment of physical needs, but also the moral and spiritual needs of children. However, the digital age has created conditions where parenting is often left to technological devices without supervision, increasing the risk of children's exposure to negative influences.

Holistic, dialogic parenting as formulated by Abdullah Nasih Ulwan can be a solution to this challenge. Technology can be used as a strategic tool for strengthening Islamic values, not just as an entertainment medium. The study found that only 50% of parents actively monitor their children's screen time, signaling a lack of awareness of the long-term impact of technology dependency. Therefore, parenting strategies should include direct supervision, intensive mentoring, and screen time restrictions that are not repressive, but build children's critical awareness of digital media.

Collaboration with ulemas and local communities is an important strategy in creating a resilient Islamic parenting ecosystem. Islamic parenting seminars and sharia-based technology training can be strategic steps to improve parents' Islamic digital literacy. This community-based approach emphasizes the importance of collective engagement in parenting in the digital era. In addition to improving parents' skills, this collaboration also creates social synergy that strengthens Islamic values in family education.

Governments and Islamic institutions also have a central role in providing practical and applicable Islamic technology guides. These guides can include recommendations for Islamic apps, methods of filtering content on children's devices, as well as screen time settings that are in accordance with sharia principles. With these guidelines, parents will have a clear normative framework in dealing with the complexities of parenting in the digital age. It also strengthens the role of technology as a medium that supports children's moral and spiritual education, not just an instrument of entertainment.

The successful adaptation of the concept of hadhanah in the digital era depends not only on parents' technical skills, but also on the reconstruction of a holistic parenting paradigm. Islamic digital literacy should be integrated as a fundamental component of parenting, where spiritual values are at the core of every interaction with technology. With this approach, hadhanah can meet children's physical, moral and spiritual needs in a balanced way, even in a complex digital environment.

With the synergy between Islamic digital literacy, community engagement and government support, hadhanah in the digital age can evolve into an adaptive and relevant parenting strategy. This approach not only strengthens children's moral and spiritual foundations, but also prepares them to face the challenges of the digital age with Islamic principles as the main foundation. This implementation makes Islamic parenting a collaborative effort to build a generation that is resilient, moral and responsive to the changing times.

Conclusion

The results of this study confirm that the concept of hadhanah not only includes the fulfillment of physical needs, but also moral, spiritual, and holistic education. In the digital era, hadhanah faces new challenges that require a reconstruction of the parenting approach through the integration of Islamic values with modern technology. Parents act as strategic navigators who are able to utilize technology wisely to support religious education, while protecting children from exposure to inappropriate content. This finding shows the importance of Islamic digital literacy that involves active supervision, intensive mentoring, and open dialog between parents and children. Thus, hadhanah in the digital era becomes an adaptive parenting strategy that not only preserves traditional values, but is also relevant to contemporary challenges.

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