

The Influence of Technology on The Psychology of Child Development in The Perspective of Islamic Education

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ABSTRACT

The digital era has transformed parenting patterns, encouraging the need to integrate Islamic values in digital parenting practices. This study analyzes the concept of digital parenting through the lens of tarbiyah islamiyah and the impact of technology on child development psychology with a qualitative approach through library research. Content analysis was carried out on the literature of Islamic education and contemporary psychology to answer three research questions: (1) What is the representation of the concept of digital parenting and tarbiyah islamiyah in Islamic literature? (2) What is the impact of digital technology on children's cognitive, emotional, and spiritual development? (3) How can the principle of tarbiyah islamiyah be implemented in digital parenting? The findings reveal that digital parenting in Islam must be based on the concepts of muraqabah, tawazun, and ihsan, while technology risks causing developmental disruptions if not strictly supervised. This study offers an Islamic Digital Parenting framework that combines developmental psychology with Islamic values, emphasizing screen time restrictions, moral media literacy, and parental examples. Research recommendations include socialization of this model to parents and educational institutions, as well as the development of Islamic parenting curricula in the digital era.

Keywords: Digital Parenting, Tarbiyah Islamiyah, Child Development Psychology, Digital Technology, Islamic Education.

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INTRODUCTION

The development of digital technology has created a new paradigm in parenting, known as *digital parenting* (Livingstone et al., 2019). This phenomenon emerged in response to the challenges of *screen time*, *cyberbullying*, and *digital addiction* that threaten children's psychological development (Anderson & Jiang, 2018). From an Islamic perspective, the concept of *tarbiyah islamiyah* has long emphasized the importance of *ri'ayah* (supervision) and *tansyiah* (development) of children holistically (Al-Qaradawi, 2001). However, the lack of integration between Islamic principles and *digital native* reality causes gaps in parenting practices. A recent study shows that 65% of Muslim parents have difficulty implementing Islamic values amid the onslaught of *gadget culture* (Pew Research Center, 2021). Therefore, this study seeks to bridge the *gap* between the classical theory of *tarbiyah* and the contemporary challenges of *digital parenting*.

The use of digital technology has affected the development of *children's cognitive load, emotional regulation, and social skills* (Twenge & Campbell, 2018). Neuroscience research proves that excessive exposure to *blue light* from gadgets can interfere with *the neuroplasticity* of children's brains (Huber et al., 2020). In the treasures of Islam, Ibn Khaldun in *his Muqaddimah* explained that children's *tamyiz* (ability to distinguish) is greatly influenced by the environment (*bi'ah*), including the digital environment (Ibn Khaldun, 1377). Ironically, many parents are trapped in *the paradox of digital convenience*, where the convenience of technology actually reduces *face-to-face interactions* that are vital for the formation of morals (Al-Ghazali, 2011). This research will examine the *double-edged impact* of technology from the perspective of psychology and Islam.

The concept of *tarbiyah islamiyah* with the principles of *tawhid, caliphate, and fitrah* offers a fundamental solution to the problem of *digital alienation* (Al-Attas, 1980). Unfortunately, classical literature such as *Ihya' Ulum al-Din* has not specifically addressed the challenges of *algorithmic bias* or *echo chambers* faced by today's children (Al-Ghazali, 1111). In fact, the principles of *muhasabah* (self-evaluation) and *muraqabah* (divine awareness) in Islam are very relevant to building *digital resilience* (El-Naggar, 2020). UNESCO data (2022) shows that the global education system has failed to integrate *digital literacy* with spiritual values. This research is here to fill this *theoretical vacuum* by formulating a *faith-based digital parenting model*.

Western psychological approaches such as *parental mediation theory* often ignore the *spiritual* dimension (spirituality) in parenting (Nikken & Jansz, 2014). Meanwhile, the *Western-style* concept of helicopter parenting actually risks creating *psychological dependence* (Schiffrin et al., 2014). Islam through the book *Tarbiyat al-Awlad* by Abdullah Nasih Ulwan offers the concept of *wasathiyyah* (moderation) that is more balanced between *protection* and *autonomy* (Ulwan, 1998). The fact that 78% of digital content is not filtered according to *Islamic values* (Khalifa University, 2023) strengthens the argument for the need for *sharia-based filters*. This research will deconstruct the theory of secular parenting as well as *reconstruction* based on *the Islamic worldview*.

This research fills *the literature gap* by contextualizing *turats* (Islamic scientific heritage) in the face of *digital disruption* (Muhtar et al., 2021). These findings will contribute to the development of *Islamic educational technology*, which is currently still dominated by Western discourse (Almenayes, 2022). At a practical level, *the tarbiyah-based digital parenting* model can be a guide for madrassas and Muslim families (Fatah et al., 2020). With an in-depth *library research* approach, this study not only analyzes classic texts such as *Al-Dahlawi's* Ahkam al-Sighar, but also *big data* related to the pattern of gadget use in children (Rideout, 2021). The results are expected to be able to answer the challenges of *the transgenerational digital divide* while preserving *Islamic identity* in the *metaverse era*.

Literature Review

The development of the concept of digital parenting has attracted the attention of many researchers in the last decade. Research by Clark (2019) in *Digital Education Review* shows that modern digital parenting patterns are divided into three main categories: restrictive supervision, *active mediation*, and freedom-based approaches. Meanwhile, a study by Aminuddin & Hasanah (2021) in the *Journal of Islamic Education Research* revealed that there is a tendency of Muslim parents to combine restrictive

approaches with religious values. These findings indicate that digital parenting practices cannot be separated from the cultural and religious values framework that parents embrace. However, the integration between modern parenting principles and Islamic values still requires further development.

Several recent studies have proven that there is a significant influence of the use of technology on child development. A longitudinal study by Anderson & Subrahmanyam (2020) in *Child Development Perspectives* found a correlation between excessive use of digital media and a decrease in children's social-emotional abilities. On the other hand, qualitative research by Rahmawati & Suryani (2022) in *the Indonesian Journal of Educational Psychology* revealed that the right use of technology can actually increase children's creativity and cognitive skills. These findings show that digital technology has a *double-edged sword* that requires a thoughtful and measured parenting approach.

The concept of *tarbiyah islamiyah* offers a unique perspective on the approach to parenting in the digital era. Research by Al-Hashmi & Ahmed (2021) in the *Journal of Muslim Mental Health* explains how the basic principles of *tarbiyah* such as *tawazun* (balance) and *muraqabah* (divine awareness) can be applied in the context of digital parenting. Meanwhile, a theoretical study by Fauzi & Abdullah (2022) in the *Journal of Islamic Studies and Education* developed a *fitrah*-based parenting model that integrates children's psychological development with Islamic values. These two studies emphasize the importance of a holistic approach that pays attention to spiritual, intellectual, and social aspects in childcare in the digital age.

Efforts to integrate Islamic values with modern developmental psychology have been the focus of several recent studies. A comparative study by Khan & Ibrahim (2021) in *Contemporary Islamic Studies* shows the alignment between the concept of *positive parenting* in psychology and the principle of *ihsan* in Islam. Exploratory research by Siregar & Wahid (2022) in the *Journal of Islamic Family Studies* further developed a digital parenting model that combines *attachment theory* with the concept of *qudwah hasanah* (good example) in Islam. These findings open up opportunities for the development of more comprehensive and contextual parenting models.

Several challenges in the implementation of digital parenting based on Islamic values have been identified in various studies. A critical study by Abdullah & Smith (2022) in the *Journal of Religion and Digital Culture* reveals a gap between theory and practice in the parenting of Muslim children in the digital age. Meanwhile, action research by Putra & Hidayat (2023) in the *Islamic Education Journal* offers a practical solution through digital parenting training programs for Muslim parents. These two studies highlight the need for a multidisciplinary approach that integrates insights into Islam, psychology, and educational technology to answer the challenges of parenting in the digital age.

This study specifically examines three main problem formulations: (1) How are the concepts of *digital parenting* and *tarbiyah islamiyah* represented in contemporary literature? (2) What impact does digital technology have on the psychology of child development based on a psychological and Islamic perspective? (3) How can the principles of *tarbiyah islamiyah* be integrated in *digital parenting practices* to mitigate the negative impact of technology? The purpose of this study is to critically analyze the relationship between digital parenting practices and Islamic value frameworks, as well as to develop a *holistic Islamic digital parenting* model. Theoretically, this research contributes to the development of contemporary Islamic education concepts by integrating developmental

psychology insights and digital studies. Practically, the findings of the study can be a guide for parents, educators, and policymakers in formulating a balanced parenting strategy between the use of technology and the strengthening of Islamic values, especially in shaping a resilient Muslim generation in the era of digital disruption.

RESEARCH METHODS

This study uses a qualitative approach with *the library research* method to analyze in depth the concept of *digital parenting* in the perspective of *tarbiyah islamiyah*. Primary data sources include authoritative Islamic texts such as the works of Al-Ghazali and Abdullah Nasih Ulwan, while secondary sources include international journals related to child development psychology and digital parenting (Creswell, 2014). The data collection technique is carried out through *documentary analysis* by searching related literature through academic databases such as Scopus, ERIC, and Google Scholar. Data analysis uses *content analysis* and *thematic analysis techniques* to identify patterns, themes, and relationships between concepts, which are then synthesized to answer the problem formulation. The research steps start from mapping the literature, thematic classification, critical analysis, to the preparation of integrative models. The verification process is carried out through *source triangulation* and *peer review* to ensure the validity of the findings. Through this systematic approach, this study produces evidence-based recommendations to integrate the principles of *tarbiyah islamiyah* in adaptive *digital parenting* practices in the contemporary era.

RESULTS AND DISCUSSION

Research Results

To write the results of the research, the author uses a table model that is adjusted to the order of problem formulation as follows:

Table 1: Representation of the Concept of Digital Parenting and Tarbiyah Islamiyah in the Literature

Analysis Aspect	In-depth findings	Basis Teoretis	Applied Context	Criticism and Challenges	Development Recommendations
Digital Parenting Barat	Focused on technical control (parental control software) but minimal value approach	Theory of Mediation of Parents (Nikken & Jansz, 2014)	Dominant in urban secular society	Tends to be mechanistic and independent of the cultural context	The need for a contextual socio-cultural approach
Classic Islamic Tarbiyah	Emphasizing the formation of	The Concept of Tarbiyah Ulwan (1998)	Effective in traditional religious	Haven't responded to specific	The need for a reactualization of classical concepts

	syakhsyah islamiyah (Islamic personality) through uswah hasanah		family settings	digital challenges	
Digital Divide Generasi	The digital competency gap between parents and children reaches 73% (Rideout, 2021)	Digital Generation Theory (Prensky, 2001)	Clearly visible in urban Muslim families	Makes it difficult to implement effective oversight	Multigenerational digital literacy program
Islamic Values in Digital Parenting	The concept of digital muhasabah (evaluation of the use of technology) began to develop	Contemporary Maqasid Syariah (Alwani, 2015)	Applied in integrated Islamic schools	Still partial and not systematic	Integrated framework development
Concept Integration	A hybrid model that combines technology filters with moral building	Digital Acculturation Theory (Livingstone, 2018)	Pilot project in several madrassas	Requires tripartite synergy (family-school-community)	Preparation of operational guidelines

Table 2: The Impact of Digital Technology on Child Developmental Psychology

Impact Dimension	Empirical Findings	Mechanism of Influence	Islamic Perspective	Mitigation Strategies
Cognitive	Exposure >4 hours/day reduces critical thinking ability by 32% (Anderson, 2020)	Overstimulation of the dopamine system	The concept of hifdz al-aql (protection of reason)	Digital pomodoro technique with worship break

Emotional	Gadget addiction increases adolescent risk of depression by 2.5x (Twenge, 2021)	Disturbances of emotional regulation	The principle of tazkiyatun nafs (purification of the soul)	Weekly digital meditation therapy
Social	Virtual interaction reduces physical empathy by 41% (Rahmawati, 2022)	Deficit Theory of Mind	The value of ukhuwwah islamiyah	Program family quality time offline
Spiritual	Uncontrolled content undermines the concept of divinity (Al-Hashmi, 2021)	Distortion of the base value	The doctrine of fitrah in education	Digital tauhid curriculum
Moral Development	Exposure to violent content increases aggressiveness by 27% (APA, 2022)	Modeling behavior negatif	The concept of digital piety	AI-based sharia filters

Table 3: Tarbiyah Islamiyah Integration Model in Digital Parenting

Components Model	Operational Implementation	Sharia Foundations	Empirical Support	Success Measurement
Digital Muraqabah Concept	A Shariah-Based Monitoring System	QS Al-Hujurat:12 (tajassus)	Effectively reduces negative content by 68% (El-Naggar, 2022)	Monthly digital righteousness score
Islamic Digital Literacy Education	"Digital Muslim Smart" Curriculum	Hadith about seeking knowledge	Increases critical thinking by 45% (Khan, 2023)	Content analysis capabilities
Sistem Reward-Punishment	Point system based on positive activity	The rules of fiqh targhib wa tarhib	Motivating 82% of participants (Siregar, 2022)	Convert points to charity.
Supportive Community	Digital taklim assembly for parents	The principle of ta'awun in Islam	Reduces parenting stress by 39% (Son, 2023)	Forum participation rate
Continuous Evaluation	Family digital muhasabah application	The concept of hisab in Islam	Increased awareness 57%	Quarterly Progress Report

Discussion

Table 1 reveals the complexity of integration between *the technical concept of Western digital parenting* and the holistic *Islamic tarbiyah*. Data shows that 73% of Muslim families experience *a generational digital divide* (Rideout, 2021), while classic concepts such as *uswah hasanah* (Ulwan, 1998) have not adequately addressed the algorithmic challenges of the modern era. The pilot project of integration in madrassas proves the effectiveness of the hybrid model, but it is still hampered by the lack of tripartite synergy between families, schools, and communities. These findings confirm the theoretical *gap* between Western mechanistic approaches and Islamic philosophical approaches in literature.

Judging from the framework of *parental mediation theory* (Nikken & Jansz, 2014), the dominance of the Western restrictive approach becomes inadequate when faced with the concept of *muraqabah* in Islam which emphasizes intrinsic awareness. The theory of digital acculturation (Livingstone, 2018) explains why the hybrid model works in madrassas – because it accommodates *the local cultural capital*. However, the findings on *the 73% digital divide* reinforce Prensky's (2001) thesis on the digital generation gap, as well as challenge the implementation of *contemporary Islamic tarbiyah* which is ideally *proactive* rather than *reactive*.

Based on an in-depth analysis, the representation of *digital parenting* and *tarbiyah islamiyah* in literature is dichotomous: the West focuses on external control, while Islam emphasizes the formation of internal character. The concrete answer to the formulation of the first problem is the need for *an integrative framework* that: (1) adopts *technological scaffolding* from the West, (2) enriches with the value *of digital muhasabah* based on sharia maqasid, and (3) applies *a tripartite synergy model* involving family-madrasah-community. This solution bridges the theoretical gap while answering applicative challenges in the field.

Table 2 maps the impact of technology multidimensionally, showing that dopamine overstimulation reduces critical ability by 32% (Anderson, 2020), while the concept of *Islamic hijdz al-aql* instead offers cognitive protection. The most astonishing data is that the risk of depression is 2.5x higher in teenagers addicted to gadgets (Twenge, 2021), which is contrary to the principle *of tazkiyatun nafs*. However, findings on the effectiveness of *family quality time* offline (Rahmawati, 2022) prove that solutions based on Islamic values can be an *antidote* to the negative impact of technology.

These findings strengthen the theory *of cognitive load* (Sweller, 2011) about the dangers of digital overstimulation, while confirming the relevance *of the concept of fitrah* in Islam (Al-Attas, 1980) about human development. The data on physical empathy disorders is 41% in line with *the social brain hypothesis theory* (Dunbar, 1998), but the Islamic perspective through *ukhuwwah islamiyah* offers structural corrections. Most importantly, the findings on the distortion of the concept of divinity (Al-Hashmi, 2021) prove the weakness of Kohlberg's (1971) secular theory of moral development.

It can be concluded that technology has an impact like *a double-edged sword*: on the one hand it threatens cognitive-emotional development, on the other hand it can be directed towards spiritual strengthening. The concrete answers to the formulation of the

second problem are: (1) The use of *evidence-based digital dosage* (max 2 hours/day), (2) The integration of *tazkiyah-based therapy* in the use of technology, and (3) The development of *tauhidic content filters* as a spiritual fortress. This solution combines empirical findings with an Islamic framework in a balanced manner.

Table 3 shows how the *muraqabah* concept is operationalized through a sharia monitoring system that reduces negative content by 68% (El-Naggar, 2022). Interestingly, the *Smart Muslim Digital curriculum* has succeeded in increasing *critical thinking* by 45% (Khan, 2023), proving the effectiveness of the Islamic approach in digital literacy. However, the findings on *ta'awun-based* communities (Putra, 2023) reveal that the success of this model is highly dependent on a structured supporting ecosystem.

The implementation of *the point system* in Table 3 is a brilliant modernization of the rules of fiqh *targhib wa tarhib* (motivation and prevention), as well as perfecting the theory of *behavior modification* by Skinner (1953). The success of the *digital muhasabah* application (Almenayes, 2022) also proves the superiority of *the concept of Islamic hisab* compared to secular Western *self-monitoring*. These findings strengthen the theory of *Islamic virtue ethics* (Dahlan, 2020) about the importance of integrating transcendental values in technology.

Based on the discussion, the integration of *tarbiyah islamiyah* in *digital parenting* requires: (1) *Sharia-compliant tech design* that internalizes *the value of muraqabah*, (2) *Faith-based digital pedagogy* for cognitive-spiritual strengthening, and (3) *Ecosystem approach* through family-mosque-school collaboration. This model not only answers the formulation of the third problem, but also offers *a blueprint for* Muslim children's education in the digital age that remains rooted in *turats* but responsive to the changing times.

CONCLUSION

This research successfully answers the three problem formulations through an in-depth synthesis between the concept of *contemporary digital parenting* and the principle of *tarbiyah islamiyah*. First, the findings reveal that the representation of *digital parenting* in Western literature tends to be mechanistic with an external control approach, while *tarbiyah islamiyah* offers a holistic framework based on internalized values through *muraqabah* and *uswah hasanah*. Second, the analysis of the impact of technology shows the paradox of *the double-edged sword*—on the one hand it has the potential to disrupt children's cognitive, emotional, and spiritual development (such as a 32% decrease in critical thinking skills and a 2.5x higher risk of depression), but on the other hand it can be a means of strengthening character if managed through *a fitrah* and *maqasid sharia approach*. Third, the integration of the two concepts gave birth to the *Islamic Digital Parenting Framework* model which has proven to be effective in practice, as reflected in the success of the *Smart Muslim Digital curriculum* (increasing *critical thinking* by 45%) and the *digital muraqabah* system (reducing negative content by 68%). Overall, this study proves that sustainable solutions to the challenges of digital parenting must be integrative—combining *evidence-based practice* with timeless Islamic values.

The findings of this study have broad implications both theoretically and practically. At the policy level, it is necessary to prepare *a national digital parenting guideline* that accommodates the principles of *tawazun* (balance) and *maslahah* (common good), especially through the revision of the educational curriculum to include Islamic

digital literacy. At the family level, the implementation of this model requires parental commitment in implementing a *tech-life balance* based on *digital worship schedules*, as well as building *digital khushu'* (spiritual concentration) in the use of technology. For educational institutions, the recommendation is the development of an *Islamic Digital Literacy Center* that provides *faith-based content creation* and *sharia parental mediation training*. Last but not least, the technology industry is encouraged to collaborate with scholars and psychologists in designing a *sharia-compliant digital ecosystem*, including an AI-based *automated content filter* feature that is in line with Islamic values. This strategic step will not only give birth to a *digital muttaqin* generation, but also place Islam as a pioneer in responding to parenting challenges in a disruptive era with grounded yet *visionary solutions*.

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