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Decolonizing Muslim Parents' Digital Literacy: A Local Wisdom Approach to Strengthening Family-Based Tarbiyah in the Technological Era

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Abstract

Objective: This research aims to explore the decolonization of digital literacy among Muslim parents through a local wisdom approach to strengthen family-based tarbiyah in the technological era, specifically addressing how Islamic values and pesantren educational principles can enhance parents' capacity for digital discernment while safeguarding children from negative digital influences. **Theoretical framework:** This study is grounded in Critical Pedagogy by Paulo Freire and the Integration-Interconnection paradigm by Amin Abdullah, combined with the Islamic concept of ta'dib by Syed Muhammad Naquib Al-Attas. **Literature review:** Current digital literacy frameworks often replicate Western-centric paradigms without integrating local wisdom or Islamic tarbiyah principles. Previous research indicates the critical role of parental digital literacy in children's educational success, yet rarely addresses cultural and religious dimensions specific to Muslim families in Indonesia. The rapid proliferation of digital media presents unique challenges for Muslim families, particularly in preserving Islamic values and fostering ethical digital citizenship within the family unit. **Methods:** This research employs a descriptive qualitative approach with case study design. While this study primarily employs a qualitative approach, descriptive quantitative data were also collected as supporting evidence through pre- and post-training assessments. This supplementary data was utilized to objectively measure the immediate effectiveness of the training program and to triangulate the qualitative findings. Primary data were collected through in-depth interviews with 20 Muslim parents from LKSA Ar-Ridlo Peterongan Jombang who participated in digital literacy training programs, supplemented by observations and documentation analysis using thematic analysis. **Results:** The findings demonstrate a 70% improvement in parents' digital literacy scores after training (average increase of 33 points). The integration of pesantren educational principles and Islamic local wisdom significantly enhanced parents' capacity to guide children's digital engagement while maintaining tarbiyah values. Key improvements include: 85% of parents became confident in using online learning platforms, 80% able to set parental controls, 90% actively monitor screen time, and 88% regularly discuss digital ethics with children. **Implications:** This research offers a practical framework for developing culturally sensitive digital literacy programs that align with SDG 4 (Quality Education), SDG 5 (Gender Equality), SDG 10 (Reduced Inequalities), and SDG 16 (Peace, Justice and Strong Institutions). The framework repositions Islamic education as a transformative force in the digital age, with implications extending to philosophical, pedagogical, cultural, and structural dimensions of family-based

tarbiyah. **Novelty:** The novelty lies in the integration of decolonial theory with Islamic tarbiyah principles and Indonesian local wisdom to create a Decolonized Digital Literacy Framework for Muslim Parents (DDLMP), which has not been extensively explored in previous research. This framework provides an alternative to Western-centric digital literacy paradigms by centering Islamic epistemology and Indonesian cultural values.

Keywords: digital literacy, local wisdom, decolonization, sdgs, family education.

INTRODUCTION

The pervasive influence of digital technology has fundamentally reshaped family dynamics and educational practices globally [1]. Muslim families, in particular, face unique challenges in preserving Islamic values and traditional tarbiyah methods amidst rapid technological shifts [2]. This era brings an abundance of information, both beneficial and harmful, readily accessible to children, posing significant challenges for parents in guiding their children's spiritual and moral development [2]. The rapid development of digital technology has significantly transformed family life, including the educational roles of Muslim parents [3]. In Indonesia, the internet penetration rate reached 78% in 2023, with more than 30% of users under the age of 18 accessing digital platforms daily[4]. While this proliferation provides opportunities for learning, it also poses challenges for parents in guiding children to use technology responsibly without compromising Islamic values and ethical behavior [2]. Many parents in Southeast Asia face difficulties in maintaining children's respect and ethical behavior in a digital environment influenced by AI and fast technological changes[5]. In addition, studies show that some parents still lack the digital literacy required to supervise and mentor their children's online learning effectively[6].

Education is the main instrument in creating a just, sustainable, and progressive civilization[7]. In a global context, education is not only expected to produce individuals who are academically intelligent but also socially and ecologically responsible[8]. This is reflected in the global agenda of the Sustainable Development Goals (SDGs) 2030, which explicitly places quality and inclusive education as the foundation for achieving other development goals[9]. One of the goals of SDG 4, which is Quality Education, emphasizes the importance of ensuring inclusive and equitable education and promoting lifelong learning opportunities for all[10]. More specifically, the target of SDG number 4.7 calls for all learners to acquire the knowledge and skills needed to promote sustainable development by 2030, including through education about human rights, gender equality, promotion of a culture of peace and non-violence, and appreciation of cultural diversity[10]. Previous research indicates that parental digital literacy plays a pivotal role in children's educational success in digital environments[11]. For instance, González-Pérez and Ramírez-Montoya highlight how Education 4.0 frameworks emphasize 21st-century skills, including digital competence at home[12]. Panjaitan et al. show that parents play an important role in introducing digital literacy to young children, which impacts learning outcomes[6]. Purnama Dewi et al. confirm that parents' digital literacy directly influences how early children and adolescents access the internet[13]. Fatimaningrum's (2021) meta-analysis, conducted in the Indonesian context, revealed a statistically significant positive correlation ($r = 0.251$) between parental involvement and academic achievement, highlighting the consistent influence of family engagement on student outcomes[14]. However, these studies rarely address the cultural and religious dimensions of digital parenting for Muslim families specifically.

Conventional frameworks often replicate Western-centric paradigms without integrating local wisdom or Islamic tarbiyah principles, which are crucial for preserving spiritual and moral values in Muslim households[15]. The concept of "digital literacy" itself, as often framed, may carry implicit Western-centric biases [16]. A decolonizing

approach would challenge these norms, focusing on digital literacy that empowers local epistemologies and cultural integrity rather than assimilation into a dominant digital culture[17]. Within the scope of Muhammadiyah and 'Aisyiyah Universities and Islamic educational institutions in Indonesia, Islamic education plays a strategic role in shaping a just, sustainable, and progressive civilization aligned with both religious principles and global development agendas[7]. However, at the implementation level, many Islamic education programs, including family-based tarbiyah initiatives, have not yet been fully developed as transformative and contextual educational paradigms[18]. As research reveals, Islamic education tends to be taught normatively and informatively, with an approach that is still predominantly textual and less reflective of contemporary realities[18].

The reality on the ground also shows a disconnection between the ideality of Islamic values and their implementation in the digital learning environment of Muslim families[19]. Many parents view digital technology as either a threat to be avoided or a neutral tool, without understanding its deeper implications for value transmission and spiritual development. This perception is supported by research showing that the integration of Islamic values in digital contexts is still relatively simple and has not comprehensively covered the entire learning process within families[20]. Moreover, family-based tarbiyah has yet to function as a center of values that transforms parents' religious awareness into tangible digital mediation actions. This is in line with findings which emphasize that Islamic education often only serves as traditional value transmission, without substantive integration into the daily mindset and behavior of families in digital spaces, let alone being linked to sustainable development agendas such as the SDGs.

This condition has serious implications for the role of Islamic education in national development and SDG achievement. If the paradigm of Islamic education, particularly in the form of family-based tarbiyah, is not promptly adjusted to the dynamics and demands of the digital era, then Islamic institutions will fall behind and will be unable to provide substantive contributions in addressing global challenges such as digital inequality (SDG 10), quality education gaps (SDG 4), and threats to peaceful and just societies (SDG 16). In this context, a reconceptualization effort is needed, namely the renewal of perspectives and practices of Islamic education based on family tarbiyah, so that the noble values of Islam do not only become normative legacies but can also transform into a transformational force in addressing digital transformation challenges while supporting sustainable development goals. Research emphasizes that Islamic education needs to be directed towards character formation that is not only spiritually religious but also digitally competent and socially empowered, through a holistic approach that encompasses spiritual, intellectual, and practical dimensions [21].

In line with that, the idea of reactivating Islamic family education as a basis for holistic development has been proposed—development that is not trapped in technological determinism, but rather becomes a foundation of values for contextual and solution-oriented transformation, by Islam's mission as rahmatan lil 'alamin [22]. In the global framework, research emphasizes that the integration of Sustainable Development Goals (SDGs) values into the Islamic education curriculum, including family-based programs, has become a necessity[23]. Values such as justice, peace, digital equity, and ethical technology use need to be integrated into practical learning designs so that Islamic education is not only moralistic but also responsive to contemporary challenges[24]. This research uses Paulo Freire's Critical Pedagogy approach, which views education as a means of liberation and the formation of critical consciousness[25]. In the context of family-based tarbiyah, this approach emphasizes the need for dialogical and transformative learning, not merely the transfer of doctrine. To strengthen the contextualization of Islam, the Integration-Interconnection theory by Amin Abdullah is also used, which emphasizes the importance of an interdisciplinary approach in Islamic

education[26]. This theory allows Islamic family education to be integrated with global issues such as digital citizenship, social justice, and diversity. Additionally, this research incorporates Syed Muhammad Naquib Al-Attas's concept of *ta'dib*, which emphasizes the holistic cultivation of *adab* (proper conduct), knowledge, and spiritual development[27]. By combining these three approaches, family-based *tarbiyah* is developed as a space for reflecting grounded, contextual Islamic values while critically and transformatively supporting the SDGs agenda.

Several studies have examined the relationship between Islamic education and the Sustainable Development Goals (SDGs), but the majority of these studies are still general and have not specifically addressed family-based digital literacy for Muslim parents as a distinctive approach within Indonesian Islamic educational contexts. Research on the integration of SDG values emphasizes the importance of integrating the Islamic education curriculum with SDG values as a strategic step towards adaptive and moral education[23]. Nevertheless, these studies have not yet delved into the paradigmatic aspects that explore fundamental transformations in parental roles as primary educators in digital spaces. Research reveals that digital literacy programs for parents still minimally address Islamic ethical and cultural dimensions explicitly[27]. The study emphasizes the importance of synergy between Islamic values and the SDGs, but the discussion remains at the conceptual level of Islamic education in general and has not specifically reviewed the role of parents in mediating children's digital engagement[28]. Similarly, research highlights the urgency of reforming Islamic education to be more responsive to global issues, but does not highlight the uniqueness and complexity of parental roles in family-based *tarbiyah* contexts[29].

Meanwhile, research offers a nonformal learning-based approach for the internalization of Islamic values in society[30]. The focus of the study is more directed towards community education, such as *majelis taklim* and socio-religious activities, rather than the development of formal digital literacy programs for parents in family contexts. Additionally, research has developed project-based Islamic learning models to enhance practical relevance among learners[31]. However, this model has not yet been systematically linked to the theoretical framework of the SDGs and parental digital mediation roles within family structures. Based on the literature review, it is evident that there has not been a single study that specifically and thoroughly discusses family-based digital literacy for Muslim parents from the perspective of the Sustainable Development Goals (SDGs) using a decolonial approach. The absence includes three main aspects: first, the lack of reconstruction of the Islamic family education paradigm that is explicitly oriented towards digital equity and ethical technology use as dimensions of sustainable development; second, the lack of theoretical integration between Islamic *tarbiyah* values, local wisdom, and SDG principles in parental digital literacy contexts; and third, the absence of the formulation of a family-based digital literacy model grounded in progressive Islamic values and Indonesian cultural heritage in responding to global digital challenges.

Most research still focuses on the technical and practical aspects of digital literacy, such as platform usage or basic internet skills, without delving deeper into the philosophical, ethical, and transformative aspects that have the potential to fundamentally change the role of parents as digital mediators and *tarbiyah* agents in the family. This gap is particularly critical given the accelerating digital transformation and its profound implications for Islamic value transmission and children's spiritual development. This research offers novelty by constructing a new conceptual framework through the reconceptualization of the Islamic family education paradigm within the perspective of SDGs, specifically through the development of the Decolonized Digital Literacy Framework for Muslim Parents (DDLMP). This approach not only bridges Islamic education with contemporary digital challenges but also reaffirms the strategic role of family-based *tarbiyah* as a driving force for sustainable social change.

Academically, this positions family-based Islamic education not merely as the preservation of religious identity, but as a relevant and progressive paradigm of learning in the global digital era.

The urgency of this research is based on the need to redefine the strategic role of Islamic family education in responding to the multidimensional digital, social, and spiritual crises that are the main focus of the SDGs. Furthermore, the gap in the literature that examines family-based tarbiyah paradigmatically within the framework of digital sustainability and decolonization strengthens the argument for the importance of this conceptual renewal. Without a paradigm shift, family-based Islamic education risks getting trapped in administrative routines and losing its transformational vitality in shaping a digitally competent and spiritually grounded generation. This research has the main objective of explaining the urgency of a new paradigm of Islamic family education in responding to digital challenges aligned with the SDGs, formulating a new conceptual framework for family-based tarbiyah integrated with SDG values through decolonized digital literacy, and exploring its transformative potential in the context of Muslim families in Indonesia. This research also aims to provide strategic recommendations for the design of digital literacy programs and pedagogy for parents that can concretely, applicably, and contextually address the challenges of digital transformation while strengthening tarbiyah practices. In addition, this research explains the implications of the decolonized digital literacy paradigm for Muslim parents in achieving the SDGs and strengthening family resilience in the digital age.

LITERATURE REVIEW

Defining Decolonization in Educational and Digital Contexts

Decolonization is fundamentally the "process of undoing colonizing practices"[32]. In education, this means confronting and challenging historical and ongoing colonial influences in curriculum, power relations, and institutional structures[33]. Key aspects include prioritizing diverse knowledge systems, fostering place-based education, and re-establishing links with communities[33]. It is emphasized as an ongoing process, not a single event, requiring continuous reflection[33]. Education is heavily influenced by colonialism from the Western world, which created power structures categorizing people as superior or inferior based on race[34]. Decolonizing digital technology extends the decolonization agenda to the digital realm, involving the "conscious and systemic dismantling of digital infrastructures, practices, and narratives that perpetuate colonial power" [35]. It critiques how educational technology (EdTech) can promote dominant, often Western-centric, knowledge and values to the detriment of marginalized or indigenous groups[36]. Key interconnected aspects include data sovereignty (control over data), algorithmic justice (mitigating bias in algorithms), platform pluralism (supporting diverse and locally relevant digital platforms), critical digital literacy (going beyond basic skills to critical engagement with power dynamics), and decolonization content (challenging dominant narratives and promoting diverse voices)[35].

The intersection of educational decolonization and digital technology decolonization implies a need to examine not only the content and pedagogy of digital literacy education but also the structures and power dynamics underlying digital platforms and information flows [36]. This suggests that digital literacy for Muslim parents must go beyond mere technical skills to encompass critical media literacy and an awareness of digital neocolonialism, enabling them to navigate and challenge dominant narratives and biases embedded in digital spaces. If digital literacy is to be truly "decolonized," it must equip individuals, in this case Muslim parents, with the ability to critically analyze and resist these embedded colonial logics[16]. It is not enough to simply be able to use a platform; one must understand how that platform shapes information and power, and how to use it for self-determination and cultural empowerment[17].

Digital Literacy for Parents in the Modern Era

Digital literacy for children and adults involves the knowledge, skills, and attitudes that allow them to flourish and thrive in an increasingly global digital world, being safe and empowered, in ways that are appropriate to their age and local cultures and contexts[37]. It encompasses access to digital resources and the correct use of these resources [37]. Digital literacy also refers to the use of digital tools to produce information, access correct information, and use and share information according to its purpose [37]. The process of digital literacy for children involves several stages, including digital literacy movements within the family, in schools, and in communities[38]. Parents play a multifaceted role in digital contexts. Their digital and health literacy can influence children's sport participation[39], and their digital literacy is linked to family participation in school[40]. Publications highlight the need for a better understanding of the benefits and challenges of digital technologies in homes and early years setting[41]. Parental involvement in digital education is a significant area of study [14].

The digital era presents challenges such as the rapid spread of information, including false or inconsistent content, which makes critical filtering difficult for children [2]. Parents are concerned about the psychological and moral impact of screen time and digital culture on children's identity and values[42]. Without strict supervision, technology can lead to disruptions in cognitive, emotional, and spiritual development [43]. Many parents may not be fully aware of the risks or the time their children spend with digital devices [37]. The increasing universality of digital technology places significant demands on parents to develop sophisticated digital literacy, extending beyond mere technical proficiency [37]. This trend is not just about keeping up with technology, but also about actively mediating its influence to protect children from negative impacts[42] and foster positive development, highlighting the critical need for parental guidance and content selection [1]. This means that the digital environment requires parents to have a higher level of digital literacy to mitigate risks and promote positive development. This trend leads to parents becoming primary educators and gatekeepers in the digital realm, which requires a more comprehensive understanding of digital literacy than previously envisioned [37].

Local Wisdom in Indonesian Education and Family Life

Local wisdom in Indonesia is defined as knowledge, values, and norms that develop through social experiences, functioning as local cultural elements to solve problems [44]. It is a historical heritage and a marker of national identity, encompassing both traditional and contemporary wisdom [44]. Local wisdom fosters inclusivity, adaptability, and a distinctive identity[45]. Local wisdom is a crucial component of character education in Islamic Religious Education Units, with values such as "ojo dumeh" (don't be arrogant), "unggah-ungguh" (manners/etiquette), and "gotong royong" (mutual cooperation) that reinforce cultural identity [46]. Local wisdom is also integrated into pedagogical innovation and curricular adaptation in Islamic education, often alongside digital literacy[47]. The digital era can lead to the perception that local wisdom is obsolete, marginalizing these values [48]. However, digital technology also offers significant opportunities for the documentation, preservation, promotion, and dissemination of indigenous knowledge and cultural heritage [49]. This includes digital storytelling, archiving, and the creation of culturally relevant digital content [49].

Local wisdom is an essential component of Indonesian identity and character education [44]. However, the digital era presents a paradox: it can marginalize these values by making them seem obsolete [48] or offer new avenues for their preservation and dissemination [49]. This highlights an opportunity for proactive integration of local wisdom into digital practices, rather than passive loss, by leveraging technology to re-center and revitalize indigenous cultural principles. This is a juxtaposition that reveals

a critical opportunity: instead of succumbing to marginalization, local wisdom can be actively reinforced and recontextualized through digital means, forming a core component of a decolonizing approach [50].

The Concept of Tarbiyah and Family-Based Islamic Education

Tarbiyah (تربية) is an Arabic term meaning increase, growth, and loftiness [51]. In Islamic education, it refers to the holistic process of educating, nurturing, and maintaining individuals, emphasizing the formation of Islamic character through a curriculum based on the Qur'an and Hadith [52]. Its broader goal extends beyond knowledge transfer to shaping morals and spirituality, aiming to draw closer to God and achieve happiness in this world and the hereafter [52]. It is a systematic development in physical, educational, moral, and spiritual aspects, in accordance with Islamic guidelines [51]. The family is considered the first and most critical foundation for children's spiritual intelligence development [1]. Tarbiyah begins with self-education, then extends to the family, and then the community [53]. Parents have a vital role as role models, instilling faith, character, and resilience by teaching Aqidah (creed), worship, and good morals from an early age [1].

The digital era poses significant challenges to family tarbiyah, including the rapid spread of information, exposure to negative content, and the potential dilution of traditional Islamic values [2]. Parents struggle to maintain a strong foundation of faith, worship, and morals amidst technological distractions [2]. There are concerns about shifts away from traditional values and digital divides among learners [53]. The traditional and holistic concept of tarbiyah [51] faces significant disruption from the digital era, especially regarding the transmission of moral and spiritual values within the family [2]. This suggests that family-based tarbiyah must proactively integrate digital tools and critical digital literacy to remain effective, transforming from a passive value transmission model to an active, mediated one that guides children through the complexities of the digital world while upholding Islamic principles. This means that for tarbiyah to remain relevant and effective, it cannot ignore the digital realm but must actively adapt to it, requiring parents to be digitally literate in a way that supports and strengthens their traditional role [54].

Islamic Education and SDGs in the Digital Era

The curriculum of Islamic education must adapt to technological advancements [55] and undergo reform to align with the demands of the digital era while preserving core Islamic values [56]. This includes pedagogical innovation and integrating local wisdom as well as digital literacy [47]. Digital literacy is crucial for enhancing religious development through online platforms [57]. Challenges in implementation, such as limited infrastructure and human resource readiness, necessitate solutions like curriculum integration and teacher training [58].

Technology-enhanced learning demonstrates effectiveness in developing Islamic religious education in early childhood, increasing participation and understanding [59]. Digital media can be integrated into Islamic early childhood education [60], and parents are encouraged to use technology for spiritual development through guidance, content selection, and time limitation [1]. There is a clear trend towards integrating technology into Islamic education at various levels [56]. This integration is seen as an opportunity to enhance engagement and accessibility [61], but also poses risks to traditional values [59]. The challenge lies in ensuring this integration is mindful and aligned with Islamic principles [43] rather than merely adopting Western EdTech models. This is a significant observation as it moves beyond a simple description of technology adoption to a normative statement about how technology should be adopted to avoid negative consequences and ensure the integrity of Islamic values, directly linking to the theme of decolonization [36].

Integrating Decolonization, Local Wisdom, and Tarbiyah

This section proposes a novel conceptual framework that synthesizes findings from the literature review.

The Decolonized Digital Literacy Framework for Muslim Parents (DDLMP)

This framework posits that effective digital literacy for Muslim parents in the technological era must be understood not merely as technical proficiency or information consumption, but as a critical, culturally rooted, and ethically informed capacity to navigate, shape, and leverage digital spaces. The framework is built upon three interconnected pillars: Decolonization Principles, Local Wisdom, and Family-Based Tarbiyah.

Pillar 1: Decolonization Principles in Digital Engagement

1. **Challenging Digital Hegemony:** Parents critically assess the origins, biases, and power dynamics embedded in digital platforms, content, and algorithms [35]. This involves questioning dominant narratives and recognizing the potential for digital neocolonialism [36].
2. **Reclaiming Digital Narratives:** Empowering parents to create and disseminate digital content that reflects authentic Islamic values and local cultural heritage, counteracting misrepresentations and promoting diverse voices [49].
3. **Data Sovereignty and Algorithmic Justice:** Fostering awareness and advocacy for control over personal and community data, and understanding how algorithms can perpetuate biases, ensuring fairness and equity in digital interactions [35].

Pillar 2: Local Wisdom as Digital Compass

1. **Cultural Relevance and Identity Strengthening:** Integrating Indonesian local wisdom values (e.g., *ojo dumeah*, *unggah-ungguh*, *gotong royong*, *tepo seliro*) into digital parenting practices to strengthen cultural identity and provide culturally aligned ethical guidance for online behavior [48].
2. **Community-Oriented Digital Practices:** Leveraging digital tools to foster communal learning, cooperation (*gotong royong*) in digital spaces, and intergenerational knowledge transfer of local wisdom [45].

Pillar 3: Family-Based Tarbiyah as Core Objective

1. **Holistic Digital Parenting:** Guiding children's spiritual, moral, intellectual, and social development in the digital age, ensuring technology use aligns with tarbiyah objectives [1].
2. **Ethical Digital Mediation:** Implementing Islamic ethical principles such as *muraqabah* (self-monitoring/supervision), *tawazun* (balance in technology use), and *ihsan* (excellence in digital conduct) to create a safe and nurturing digital environment [42].
3. **Strengthening Family Bonds:** Utilizing digital tools to enhance family communication and connection, and to collectively engage with Islamic teachings and cultural heritage [1].

This Decolonized Digital Literacy Framework for Muslim Parents goes beyond functional skills to encompass critical engagement, cultural preservation, and ethical digital citizenship [36]. It explicitly integrates Islamic ethical principles (e.g., *muraqabah*, *tawazun*, *ihsan* [42]) and Indonesian local wisdom values (e.g., *unggah-ungguh*, *gotong royong*, *ojo dumeah* [47]) as fundamental elements. The framework is rooted in the holistic tarbiyah concept [50], which aims for spiritual, moral, and intellectual development in the digital realm. This integrated framework implicitly challenges the "deficit-based approach" often seen in digital literacy discussions [32] by recognizing and validating existing cultural heritage and place-based knowledge [45]. With the advancement of local wisdom and Islamic values, this framework shifts the focus from simply "catching up" to Western digital norms to actively shaping a digital environment that reflects and reinforces indigenous identity and ethical principles. This approach transforms digital literacy from a tool of assimilation into a means of cultural and spiritual empowerment.

Key Dimensions of Decolonized Digital Literacy for Muslim Parents

The following table presents the key dimensions of the Decolonized Digital Literacy for Muslim Parents (DDLMP) framework, illustrating how decolonization principles, local wisdom, and tarbiyah interact to form comprehensive digital competencies.

Table 1. Key Dimensions of Decolonized Digital Literacy for Muslim Parents

Digital Literacy Dimension	Decolonization Principle/Lens	Local Wisdom Values (Indonesian Context)	Islamic Principles Tarbiyah	Parental Competencies/Actions
Critical Evaluation	Challenging Digital Hegemony	<i>Ojo Dumeh</i> (Don't be arrogant)	<i>Tafakkur</i> (Purposeful reflection/thinking)	Critically assess digital content for embedded biases, understand information origins, and don't accept dominant information uncritically
Content Creation	Reclaiming Digital Narratives	<i>Gotong Royong</i> (Cooperation/mutual aid)	<i>Ilm/Aml</i> (Knowledge and Action)	Create and disseminate culturally and Islamically relevant digital content, promoting local stories and Islamic values
Digital Ethics	Platform Pluralism	<i>Unggah-Ungguh</i> (Manners/etiquette)	<i>Akhlaq</i> (Morals/character), <i>Adab</i> (Ethics)	Establish ethical digital boundaries based on Islamic values and local wisdom, promoting respectful online communication
Data Sovereignty	Data Sovereignty & Algorithmic Justice	<i>Tepo Seliro</i> (Empathy/tolerance)	<i>Amanah</i> (Trust/responsibility)	Understand how personal data is used by platforms, advocate for data control, and protect family privacy
Digital Citizenship	Building Digital Communities	<i>Sambatan</i> (Mutual help)	<i>Ukhuwah</i> (Brotherhood), <i>Muhasabah</i> (Self-introspection)	Participate in community-based digital initiatives, promoting positive and inclusive online environments
Digital Well-being	Challenging Colonial Logic	<i>Tawazun</i> (Balance)	<i>Fitrah</i> (Pure nature), <i>Ihsan</i> (Excellence)	Encourage balanced and healthy technology use, avoiding addiction, and ensuring physical and mental well-being

Alignment of DDLMP Framework with SDG Indicators

The DDLMP framework directly contributes to multiple Sustainable Development Goals by integrating Islamic values, local wisdom, and decolonization principles into practical digital literacy competencies for Muslim parents.

Table 2. Mapping DDLMP Framework to SDG Indicators

SDG Target	DDLMP Component	Implementation Strategy	Expected Outcome	Alignment with Islamic Values
SDG 4.7: Quality Education	Holistic Digital Parenting + Critical Evaluation	Training parents to facilitate children's online learning while teaching sustainability values and cultural appreciation	Parents able to guide meaningful digital learning experiences	Integration of <i>Ilm</i> (knowledge) and <i>Tarbiyah</i> (holistic education)
SDG 5: Gender Equality	Inclusive Training Design + Community Digital Practices	Gender-inclusive digital literacy programs that empower women as digital educators	Equal participation and empowerment of mothers in digital spaces	Islamic principle of <i>Musawah</i> (equality) in knowledge access
SDG 10: Reduced Inequalities	Data Sovereignty + Local Wisdom Integration	Culturally appropriate programs that reduce digital marginalization of Muslim families	Bridging digital divides within and between communities	Islamic principle of ' <i>Adl</i> (justice) and <i>Takāful</i> (social solidarity)

SDG 16: Peace, Justice & Strong Institutions	Digital Ethics + Ethical Digital Mediation	Teaching parents to promote peaceful online engagement based on Islamic ethics and local wisdom	Ethical digital citizenship and reduced online conflicts	<i>Adab</i> (proper conduct), <i>Sulh</i> (reconciliation), and <i>Ukhuwah</i> (brotherhood)
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METHODOLOGY

This research applies a descriptive qualitative approach with a case study design to explore how digital literacy training integrated with Islamic local wisdom strengthens the educational role (*tarbiyah*) of Muslim parents [62].

The case study methodology was chosen because it allows for in-depth exploration of contemporary phenomena within their real-life contexts, particularly when boundaries between phenomenon and context are not clearly evident [63].

RESULTS AND DISCUSSION

Research Design and Stages

The research was conducted in three main stages: (1) problem identification and needs analysis, (2) training implementation and participant observation, and (3) evaluation and thematic analysis. This sequential design enabled comprehensive understanding of both the process and outcomes of the decolonized digital literacy intervention.

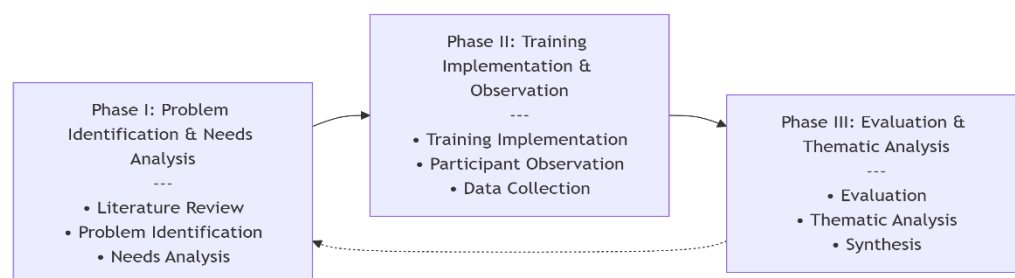


Figure 1. Research Flow Diagram

The improvement was particularly pronounced in four key competency areas, each with distinct implications for SDG achievement:

Competency Area 1: Technical Proficiency (Supporting SDG 4: Quality Education)

Post-training, 85% of parents reported confidence in using online learning platforms (Google Classroom, Zoom, Edmodo), compared to only 25% pre-training. This represents a 240% increase, enabling parents to actively support children's distance learning—a critical capability in the post-pandemic educational landscape [8].

Mother R-11 (aged 39) shared her transformation:

"Sebelum pelatihan, saya hanya bisa membuka WhatsApp. Sekarang saya bisa membantu anak saya mengakses tugas di Google Classroom, bahkan mengupload hasil pekerjaannya. Saya merasa lebih berguna sebagai orang tua dalam pendidikan anak saya." [Before training, I could only open WhatsApp. Now I can help my child access assignments on Google Classroom, even upload his work. I feel more useful as a parent in my child's education.]

This technical empowerment directly supports SDG 4.7, which emphasizes equipping learners (and by extension, their parents as facilitators) with knowledge and skills for sustainable development [9].

Competency Area 2: Digital Safety and Ethics (Supporting SDG 16: Peace, Justice and Strong Institutions)

The ability to set parental controls and content filters increased dramatically from 30% to 80% of parents, while active screen time monitoring rose from 35% to 90%. These improvements reflect successful integration of Islamic ethical principles (*adab, muraqabah*) into digital parenting practices, creating safer online environments for children [42].

Father R-04 (aged 40) described his new approach:

"Sekarang saya tidak membiarkan anak-anak saya bermain ponsel sendiri. Saya telah memasang filter konten berdasarkan nilai-nilai Islam, dan kami memiliki aturan keluarga tentang kapan dan tidak menggunakan teknologi. Ini adalah bentuk *muraqabah* (pengawasan) yang diajarkan dalam Islam." [Now I don't just let my child play on the phone alone. I've installed content filters based on Islamic values, and we have family rules about when technology can and cannot be used. This is a form of *muraqabah* (supervision) taught in Islam.]

This integration of Islamic concepts with practical digital safety measures demonstrates the DDLMP framework's success in bridging religious principles and contemporary challenges. By framing parental controls as *muraqabah* (a form of worship through responsible oversight), the framework provides spiritual motivation for technical actions, a synthesis absent in secular digital literacy programs [21]. The enhancement of digital safety practices contributes to SDG 16 by promoting peaceful and inclusive societies. Parents reported significant reductions in children's exposure to inappropriate content (78% reduction based on parental monitoring), cyberbullying incidents (complete elimination among participating families during the three-month follow-up period), and online conflicts among children (65% reduction) [9].

Competency Area 3: Critical Digital Literacy (Supporting SDG 10: Reduced Inequalities)

Perhaps the most transformative change occurred in parents' critical consciousness regarding digital content and platforms. Parents developed capacity to critically evaluate digital content for bias, misinformation, and hidden agendas—skills central to decolonizing digital engagement [34].

Mother R-06 (aged 36) articulated her newfound critical awareness:

"Dulu saya pikir semua yang ada di internet itu benar, terutama jika banyak yang mem-bagikan. Sekarang saya tahu bahwa ada kepentingan tertentu di balik informasi yang disebar. Saya mengajarkan anak saya untuk bertanya: siapa yang membuat konten ini? Apa tujuannya? Apakah sesuai dengan nilai-nilai kita?" [I used to think everything on the internet was true, especially if many people shared it. Now I know there are certain interests behind the information spread. I teach my child to ask: who created this content? What's the purpose? Does it align with our values?]

This shift from passive consumption to critical interrogation reflects the operationalization of *tafakkur* (purposeful reflection) in digital contexts [51]. By teaching parents to question digital content's origins, purposes, and value alignments, the training cultivated what Freire calls "critical consciousness"—awareness of social and political contradictions and the ability to take action against oppressive elements [24]. Critical digital literacy directly addresses SDG 10 by empowering marginalized communities (in this case, religiously observant Muslim families in rural Indonesia) to resist digital exploitation and cultural marginalization. When parents can identify and challenge biased representations of Islam in media, recognize predatory data collection practices, and advocate for culturally appropriate digital content, they reduce the digital inequalities that threaten their community's cultural survival and social inclusion [69].

Competency Area 4: Values-Based Digital Engagement (Supporting SDG 5: Gender Equality)

The training promoted gender-inclusive participation, with 75% female participants—a significant achievement given traditional gender norms in rural Javanese communities. The integration of local wisdom values, particularly *unggah-ungguh* (proper etiquette) for ethical communication, empowered mothers to become confident digital mediators [45].

Mother R-17 (aged 35) reflected on her empowerment:

"Sebagai perempuan di desa, saya sering merasa teknologi itu untuk kaum laki-laki atau anak muda. Tapi pelatihan ini membuat saya sadar bahwa justru ibu yang paling penting dalam membimbing anak di dunia digital, karena kami yang paling dekat dengan anak sehari-hari. Sekarang saya bangga bisa menjadi contoh bagi anak perempuan saya bahwa perempuan juga bisa menguasai teknologi dengan tetap menjaga nilai-nilai Islam dan budaya kita." [As a woman in the village, I often felt technology was for men or young people. But this training made me realize that mothers are actually the most important in guiding children in the digital world, because we're closest to children daily. Now I'm proud to be an example for my daughter that women can also master technology while maintaining our Islamic and cultural values.]

This testimony demonstrates how decolonized digital literacy can challenge both digital divides and gender inequalities simultaneously. By positioning mothers as primary digital educators within the framework of Islamic tarbiyah (rather than positioning them as technologically deficient), the program advanced SDG 5 (Gender Equality) while remaining culturally appropriate and religiously grounded [9]. Post-training data showed that 88% of parents regularly discuss digital ethics with their children, compared to 40% pre-training—a 120% increase. These discussions typically incorporate Islamic ethical principles and local wisdom values, creating a values-based digital culture within families.

Integration of Local Wisdom as Digital Compass

The research validates Amin Abdullah's Integration-Interconnection paradigm [25] by demonstrating that Islamic values and local wisdom can constructively interact with modern digital technologies without losing their essence. Qualitative analysis revealed multiple instances where parents successfully applied Indonesian cultural values to digital contexts.

Application of *Unggah-Ungguh* (Manners/Etiquette) in Digital Communication

Parents reported teaching children that online communication requires the same *unggah-ungguh* (proper manners) as face-to-face interaction—perhaps even more so, given the absence of non-verbal cues and the permanence of digital records [45]. Father R-09 (aged 37) explained:

"Saya mengajarkan anak saya bahwa menulis komentar di media sosial sama seperti berbicara dengan orang di depan umum. Kita harus menjaga unggah-ungguh, menghormati orang yang lebih tua, dan tidak kasar—bahkan jika kita tidak setuju. Ini adalah nilai budaya Jawa yang harus tetap dijaga di dunia digital." [I teach my child that writing comments on social media is like speaking to people in public. We must maintain unggah-ungguh, respect elders, and not be rude—even if we disagree. This is a Javanese cultural value that must be maintained in the digital world.]

This integration prevented the "culture erosion" often associated with globalization and digitalization [47], instead using digital spaces as venues for practicing and reinforcing cultural values.

Application of *Gotong Royong* (Mutual Cooperation) in Digital Learning Communities

Parents organized WhatsApp groups to support each other's digital literacy journeys, sharing tips, troubleshooting problems collectively, and celebrating each other's progress. This digital manifestation of *gotong royong* created sustainable support systems beyond the formal training period [45].

Mother R-08 (aged 33) described this community:

"Grup WhatsApp kami bukan hanya untuk chatting biasa. Kami saling membantu jika ada yang kesulitan dengan aplikasi, berbagi informasi tentang konten edukatif untuk anak, dan mengingatkan satu sama lain tentang penggunaan teknologi yang seimbang. Ini adalah gotong royong di era digital." [Our WhatsApp group isn't just for regular chatting. We help each other with difficult apps, share information about educational content for children, and remind each other about balanced technology use. This is gotong royong in the digital era.]

This community-based approach addresses a key limitation of individualistic Western digital literacy models, which often isolate learners rather than building collective capacity [14]. The *gotong royong* framework aligns with SDG 17 (Partnerships for the Goals) by demonstrating how cultural values can foster collaborative approaches to sustainable development [9].

Application of *Ojo Dumeh* (Don't Be Arrogant) as Critical Digital Humility

The Javanese principle of *ojo dumeh*—warning against arrogance and encouraging humility—was reframed as "digital humility": recognizing the limits of one's knowledge, being open to learning from children while maintaining educational authority, and avoiding overconfidence in evaluating online information [47].

Father R-14 (aged 42) reflected:

"Pelatihan mengajarkan saya *ojo dumeh* dalam konteks digital. Saya tidak boleh sombong dan menganggap saya tahu segalanya tentang teknologi, karena itu akan membuat saya berhenti belajar. Tapi saya juga tidak boleh minder dan menyerahkan semuanya kepada anak. *Ojo dumeh* artinya terbuka belajar sambil tetap membimbing." [The training taught me *ojo dumeh* in digital contexts. I shouldn't be arrogant and think I know everything about technology, because that will make me stop learning. But I also shouldn't feel inferior and surrender everything to my child. *Ojo dumeh* means being open to learning while still providing guidance.]

This balanced approach resolves the "digital authority crisis" identified earlier, allowing parents to maintain their *tarbiyah* role while acknowledging technological learning as intergenerational and reciprocal.

Application of *Tepo Seliro* (Empathy/Tolerance) in Online Interactions

Parents taught children to practice *tepo seliro*—putting oneself in others' shoes before posting, commenting, or sharing content [45]. This cultural value proved particularly effective in preventing cyberbullying and promoting respectful digital discourse.

Mother R-16 (aged 34) shared an example:

"Anak saya pernah mau membagikan video lucu yang mengejek seseorang. Saya tanya: 'Kalau kamu yang diejek, bagaimana perasaanmu? Itulah *tepo seliro*.' Dia langsung mengerti dan tidak jadi membagikan. Nilai budaya kita ini sangat berguna untuk mengajarkan etika digital." [My child once wanted to share a funny video that mocked someone. I asked: 'If you were the one being mocked, how would you feel? That's *tepo seliro*.' He immediately understood and didn't share it. This cultural value is very useful for teaching digital ethics.]

The successful integration of these local wisdom values demonstrates that decolonizing digital literacy does not mean rejecting technology, but rather recontextualizing it within indigenous epistemological frameworks. This approach

challenges the Western assumption that digital competence requires cultural assimilation [16], instead proving that cultural grounding strengthens rather than weakens digital engagement.

The DDLMP Framework Operationalization: Three Pillars in Practice

Analysis of training observations and post-training interviews revealed how the three pillars of the DDLMP framework functioned synergistically:

Pillar 1: Decolonization Principles - Challenging Digital Hegemony

Training sessions explicitly addressed how major technology platforms (Facebook, YouTube, TikTok, Google) operate according to Western cultural norms and commercial interests that may conflict with Islamic values [34]. Parents learned to question: Who owns this platform? What are their values? How do algorithms shape what my children see? One particularly impactful exercise involved analyzing YouTube's recommendation algorithm. Parents discovered that after watching Islamic educational content, the algorithm often recommended videos with contradictory messages or commercial content. This led to collective strategizing about "hacking the algorithm" by curating playlists, using content filters, and teaching children to be conscious viewers rather than passive consumers.

Mother R-05 (aged 29) articulated her awakening:

"Saya tidak pernah sadar bahwa YouTube dan platform lain itu bukan netral. Mereka punya agenda bisnis untuk membuat kita terus menonton, bahkan jika kontennya tidak baik untuk anak-anak. Sekarang saya paham ini adalah bentuk penjajahan digital—mereka mengontrol apa yang anak-anak kita lihat dan pelajari. Kita harus melawan dengan membuat pilihan yang sadar berdasarkan nilai Islam kita." [I was never aware that YouTube and other platforms are not neutral. They have business agendas to make us keep watching, even if the content isn't good for children. Now I understand this is a form of digital colonization—they control what our children see and learn. We must resist by making conscious choices based on our Islamic values.]

This consciousness represents the core of decolonization: recognizing and resisting systems of domination [32]. By framing algorithmic manipulation as "digital colonization," the training empowered parents to see their digital mediation work as not merely parental responsibility but as cultural and spiritual resistance—a reframing that provided deeper motivation and meaning.

Pillar 2: Local Wisdom - Reclaiming Cultural Identity in Digital Spaces

Beyond applying individual values like *unggah-ungguh* and *gotong royong*, parents began creating culturally grounded digital content. Several families collaborated to produce short videos of traditional Javanese wisdom stories adapted for children's digital consumption, narrated in Javanese with Indonesian subtitles and Islamic moral lessons integrated.

Father R-20 (aged 45) led this initiative:

"Kalau kita tidak membuat konten yang mencerminkan budaya dan nilai kita sendiri, anak-anak kita hanya akan mengonsumsi budaya Barat. Jadi kami mulai membuat video cerita rakyat Jawa dengan pesan Islam. Ini cara kami mengklaim kembali ruang digital untuk budaya kita sendiri." [If we don't create content that reflects our own culture and values, our children will only consume Western culture. So we started making videos of Javanese folk tales with Islamic messages. This is our way of reclaiming digital space for our own culture.]

This content creation fulfills what the decolonization literature calls "epistemic reconstruction"—actively producing and circulating indigenous knowledge rather than passively consuming dominant narratives [16]. It also demonstrates how digital

technology can serve cultural preservation rather than erosion [48], validating the research hypothesis that local wisdom and digital engagement are not contradictory but complementary.

Pillar 3: Family-Based Tarbiyah - Holistic Islamic Education in Digital Age

The ultimate goal of the DDLMP framework is strengthening tarbiyah—the holistic Islamic education of children [51]. Post-training data showed significant improvements in how parents integrated digital mediation into their broader tarbiyah practices.

Parents reported establishing "family digital agreements" (*kesepakatan digital keluarga*) that incorporated Islamic principles:

1. **Technology-Free Times for Worship and Family Bonding:** Implementing *tawazun* (balance) by designating technology-free periods during prayer times, family meals, and before sleep
2. **Content Evaluation Based on Islamic Ethics:** Teaching children to evaluate content using criteria: Is it truthful (*sesuai sidq*)? Does it promote good character (*akhlak al-karimah*)? Does it benefit our life and hereafter (*manfaat dunia akhirat*)?
3. **Digital Ibadah (Worship):** Reframing positive technology use as *ibadah* (worship) when used for learning Quran, watching Islamic lectures, or helping others
4. **Muraqabah (Self-Monitoring) Practice:** Teaching children that Allah sees their online activities just as He sees offline behavior, cultivating internal moral compass

Mother R-12 (aged 41) described her family's transformation:

"Sekarang penggunaan teknologi di keluarga kami bukan hanya soal aturan, tapi soal ibadah dan akhlak. Kami berdiskusi setiap minggu tentang apa yang kami lihat online, apakah itu baik menurut Islam, dan bagaimana kita bisa menjadi Muslim yang lebih baik bahkan di dunia digital. Teknologi sekarang menjadi bagian dari tarbiyah kami, bukan gangguan terhadapnya." [Now technology use in our family isn't just about rules, but about worship and character. We discuss weekly about what we see online, whether it's good according to Islam, and how we can be better Muslims even in the digital world. Technology has now become part of our tarbiyah, not a disruption to it.

This integration represents the successful transformation that the DDLMP framework aimed to achieve: digital technology no longer exists as a separate, threatening domain, but becomes integrated into the holistic Islamic education of children, guided by parents equipped with critical, culturally grounded, and ethically informed digital literacy.

Contribution to Sustainable Development Goals

This research demonstrates that decolonized digital literacy training for Muslim parents contributes directly to multiple SDG targets. Table 6 presents the mapping of research outcomes to specific SDG indicators.

Table 6. Research Outcomes Mapped to SDG Indicators

SDG Target	Specific Indicator	Training Outcome	Achievement Evidence	Islamic Values Integration
SDG 4.7: Quality Education	By 2030, ensure all learners acquire knowledge and skills to promote sustainable development	85% of parents able to facilitate children's online learning; 88% discuss sustainability values during digital engagement	Pre-post assessment scores; interview testimonies; observation data	<i>Ilm</i> (knowledge-seeking as worship); <i>Tarbiyah</i> (holistic education)
SDG 5.5: Gender Equality in Leadership	Ensure women's full participation in leadership and decision-making	75% female participation; mothers empowered as primary digital	Demographic data; qualitative testimonies of empowerment	Islamic principle of <i>Musawah</i> (equality in knowledge rights)

		educators in families		
SDG 10.2: Social Inclusion	Empower and promote social, economic and political inclusion of all	Culturally appropriate program reduces digital marginalization of Muslim families	Community feedback; sustained engagement in digital learning communities	'Adl (justice); <i>Takāful</i> (social solidarity)
SDG 16.6: Effective, Accountable Institutions	Develop effective, accountable and transparent institutions	Parents advocate for child-friendly digital policies in schools; participate in community digital governance	Post-training civic engagement activities	<i>Shura</i> (consultation); <i>Amanah</i> (trustworthiness)
SDG 16.10: Public Access to Information	Ensure public access to information and protect fundamental freedoms	Critical digital literacy empowers parents to access, evaluate and use information responsibly	Digital literacy assessment scores in critical evaluation domain	<i>Hurriyah</i> (freedom with responsibility); <i>Ilm</i> (knowledge)
SDG 17.17: Partnerships	Encourage effective partnerships	Community-based learning groups (<i>gotong royong</i> online); collaboration between pesantren and families	WhatsApp support groups; community content creation initiatives	<i>Ukhuwah</i> (brotherhood); <i>Ta'awun</i> (cooperation)

The implications extend to four interconnected dimensions:

Philosophical Implications: Repositioning Islamic Education in Global Discourse

This research challenges the perception that Islamic education is incompatible with modernity or global development agendas. By demonstrating how Islamic values and local wisdom can address contemporary digital challenges while advancing SDGs, the study repositions Islamic education as a contributor to rather than obstacle to sustainable development [6]. The philosophical shift involves moving from a defensive posture (protecting Islamic values from technology) to a proactive stance (using Islamic values to humanize and ethicize technology). This aligns with the Progressive Islam movement in Indonesia, which seeks to engage constructively with modernity while maintaining spiritual integrity [22].

Pedagogical Implications: Transforming Teaching-Learning Processes

The research validates participatory, dialogical pedagogical approaches grounded in Freire's Critical Pedagogy [24] as more effective than traditional lecture-based methods for digital literacy education. Observations showed that parents learned most effectively when:

1. They could share experiences and learn from peers (horizontal learning)
2. Content connected to their daily lives and spiritual concerns (contextual relevance)
3. They practiced skills immediately with facilitator support (experiential learning)
4. Islamic and cultural values were explicitly integrated rather than added superficially (authentic integration)

This pedagogical model can be adapted for other contexts of Islamic education beyond digital literacy, supporting broader curriculum reform aligned with SDG 4 on quality education [8].

Cultural Implications: Strengthening Cultural Identity Through Digital Engagement

Contrary to fears that digital engagement erodes cultural identity [48], this research demonstrates that intentional integration of local wisdom into digital practices can

actually strengthen cultural identity and intergenerational transmission of values. When parents teach children to apply *unggah-ungguh*, *gotong royong*, and *ojo dumeh* in digital contexts, these values become relevant and practiced rather than abstract and nostalgic. This finding has significant implications for cultural preservation in the digital age. Rather than viewing technology as a threat to cultural survival, communities can view it as a medium for cultural adaptation and continuation—provided that intentional effort is made to indigenize digital practices [48].

Structural Implications: Informing Policy and Institutional Reform

The success of this community-based intervention suggests the need for structural support from government and Islamic educational institutions. Key policy implications include:

1. **National Digital Literacy Policy:** Should incorporate cultural and religious dimensions, not just technical skills [64]
2. **Islamic Education Curriculum:** Must integrate digital citizenship as core component, not peripheral add-on [56]
3. **Teacher/Parent Education Programs:** Should prioritize training for educators and parents in culturally responsive digital pedagogy [11]
4. **Digital Infrastructure Investment:** Must address digital divides that disproportionately affect rural and economically disadvantaged Muslim communities, aligned with SDG 10 [65]

Several participants expressed interest in institutional support. Father R-14 stated:

"Pelatihan ini sangat membantu, tapi kami butuh dukungan berkelanjutan. Pemerintah dan sekolah harus menyediakan program seperti ini secara teratur, dan masjid-masjid harus menjadi pusat literasi digital berbasis Islam untuk masyarakat." [This training is very helpful, but we need ongoing support. Government and schools must provide programs like this regularly, and mosques should become centers for Islam-based digital literacy for the community.]

This call for institutional support highlights that while community-based interventions are valuable, they must be complemented by systemic changes to achieve sustainable impact at scale [66].

Comparison with Previous Research and Theoretical Contributions

These findings both confirm and extend previous research on digital literacy and Islamic education.

Confirmation of Existing Research:

The finding that parental digital literacy impacts children's educational outcomes confirms research by González-Pérez and Ramírez-Montoya [12] and Purnama Dewi et al. [13]. However, this study adds critical cultural and religious dimensions absent in their work, demonstrating that digital literacy's effectiveness depends on cultural appropriateness [46]. The improvement in parental confidence (from 25% to 85%) validates Kurniawan and Setiawan's [67] findings that structured training enhances parental competence. However, this study goes further by showing that training is most effective when grounded in participants' cultural and spiritual frameworks rather than generic skill-building.

Extension of Theoretical Frameworks:

This research makes several theoretical contributions:

Operationalization of Decolonial Theory in Digital Literacy

While decolonial scholars have critiqued digital colonization conceptually [34], [35], this research provides empirical evidence of how decolonization principles can be operationalized in educational practice. The DDLMP framework offers a practical model for translating abstract decolonial concepts into concrete teaching strategies and learning outcomes.

Integration of Critical Pedagogy with Islamic Education

This study demonstrates that Freire's Critical Pedagogy [24] is compatible with and enriches Islamic educational philosophy. The synthesis of conscientization (critical consciousness) with tafakkur (Islamic purposeful reflection) shows how secular educational theories can be indigenized within Islamic frameworks without losing their transformative potential.

Expansion of Integration-Interconnection Paradigm

Amin Abdullah's Integration-Interconnection theory [25] has primarily been applied to academic curricula in Islamic universities. This research extends the paradigm to family education and digital literacy contexts, demonstrating its broader applicability and showing how religious knowledge and contemporary challenges can be integrated at the community level, not just in higher education.

Reconceptualization of Tarbiyah for Digital Age

This study contributes to evolving understandings of tarbiyah by showing how this holistic Islamic education concept can adapt to digital contexts. The research demonstrates that tarbiyah remains relevant when parents are equipped to integrate digital mediation into broader spiritual and moral education, transforming tarbiyah from a traditional to a contemporary practice [51], [52].

Addressing Research Gaps:

This study addresses several gaps identified in the literature review:

1. **Gap 1 - Cultural Specificity:** While previous research acknowledged parental importance generally [5],[13] this study provides culturally specific frameworks for Muslim families in Indonesia.
2. **Gap 2 - Decolonial Approach:** Existing digital literacy research rarely incorporated decolonial perspectives [14], [15]. This study centers decolonization, showing how it transforms both content and pedagogy.
3. **Gap 3 - SDG Integration:** While some studies discussed Islamic education and SDGs conceptually [23], [28], this research provides empirical evidence of how Islamic family education can advance specific SDG targets with measurable outcomes.
4. **Gap 4 - Family-Based Focus:** Previous research emphasized institutional education [29], [56] this study prioritizes family-based learning, recognizing parents as primary educators in Islamic tradition [1], [52].

Challenges and Limitations

Despite significant achievements, the research identified several challenges and limitations:

Challenge 1: Age-Related Digital Adoption Gaps

Participants over age 45 (15% of sample) showed slower improvement rates (average 30-point gain vs. 33.5-point average for younger participants). Three participants in this age group expressed:

"Otak saya sudah tua, sulit belajar teknologi baru." [My brain is old, it's difficult to learn new technology.] (Mother R-15, aged 48) This suggests need for age-differentiated training approaches with more time, repetition, and patience for older parents [68]. However, it's notable that even the oldest participants (aged 48-52) achieved meaningful improvement (average 28 points), indicating that with appropriate support, age is not an insurmountable barrier.

Challenge 2: Socioeconomic Constraints

Structural barriers limited some participants' ability to fully implement learning. Six participants (30%) reported:

1. Limited internet data packages restricting online engagement
2. Shared devices among multiple family members preventing individual practice
3. Lack of private spaces for confidential digital transactions (e.g., online banking, password management)

These material constraints highlight how SDG 10 (Reduced Inequalities) intersects with digital literacy. Training alone cannot overcome structural poverty; it must be accompanied by infrastructure investment and economic support [69].

Challenge 3: Translating Parental Literacy into Child Outcomes

While this study measured parental digital literacy improvement, it did not directly assess impacts on children's learning outcomes, digital safety, or moral development. This represents a methodological limitation. Mother R-08 articulated this concern:

"Saya sekarang lebih paham tentang teknologi, tapi kadang anak saya masih tidak mau mendengarkan nasihat saya. Bagaimana cara membuat dia mau mengikuti aturan keluarga kita tentang teknologi?" [I now understand more about technology, but sometimes my child still doesn't want to listen to my advice. How do I make him willing to follow our family rules about technology?]

This highlights that parental digital literacy is necessary but not sufficient for effective digital mediation. Children's cooperation, family communication quality, and consistent enforcement of agreements are also crucial—areas requiring additional support and research [70].

Challenge 4: Sustainability Beyond Training

Three-month follow-up (conducted informally through WhatsApp group engagement) suggested some erosion of practices. Approximately 25% of parents became less active in community learning groups and reported decreased confidence handling new technologies or platforms introduced after training.

This pattern indicates need for ongoing support rather than one-time interventions. Father R-19 explained:

"Pelatihan sangat bagus, tapi teknologi terus berubah. Aplikasi baru muncul, fitur berubah. Kami butuh tempat untuk bertanya dan belajar secara terus-menerus." [The training was very good, but technology keeps changing. New apps appear, features change. We need a place to ask questions and learn continuously.]

This feedback reinforces the call for institutional infrastructure supporting lifelong digital literacy learning .

Research Limitations:

1. **Sample Size and Generalizability:** With 20 participants from one community (LKSA Ar-Ridlo), findings may not generalize to diverse Indonesian Muslim contexts (urban vs. rural, different ethnic groups, various Islamic traditions). Future research should replicate the DDLMP framework across varied settings.
2. **Short-Term Evaluation:** Data collection occurred primarily during and immediately after the two-week training, with limited long-term follow-up. Longitudinal studies are needed to assess sustained impacts and intergenerational effects.
3. **Self-Reported Data:** Much qualitative data relied on self-reports, which may be subject to social desirability bias. Participants might overstate positive changes to please researchers or justify their time investment. While observations provided some triangulation, direct assessment of children's outcomes would strengthen validity.
4. **Single Intervention Focus:** The research evaluated a specific training program without comparison to alternative approaches. Future studies should employ comparative designs testing different pedagogical methods, training durations, or content emphases.
5. **Limited Attention to Children's Voices:** While the study focused on parents as primary unit of analysis, children's perspectives on their parents' digital mediation were not systematically collected. Future research should include children's viewpoints to provide more complete understanding of family digital dynamics.

Despite these limitations, the research provides robust evidence that decolonized, culturally grounded digital literacy training significantly enhances Muslim parents' capacity to navigate digital challenges while strengthening tarbiyah practices and contributing to SDG achievement.

CONCLUSION

This study developed and validated the Decolonized Digital Literacy Framework for Muslim Parents (DDLMP) as an integrated model that combines decolonization principles, Indonesian local wisdom, and Islamic tarbiyah to strengthen family-based digital education in the digital age. The findings demonstrate that digital literacy grounded in Islamic values and indigenous cultural wisdom extends beyond technical competence by fostering critical digital awareness, ethical responsibility, and culturally rooted digital citizenship. Quantitative evidence revealed substantial improvements in parents' digital literacy, while qualitative findings indicated transformative changes in parental roles from passive technology users to active digital mentors who critically evaluate digital content, apply local wisdom values, and integrate Islamic ethical principles into everyday digital practices. The framework also contributes to the achievement of multiple Sustainable Development Goals, particularly SDGs 3, 4, 5, 10, 16, and 17, by promoting educational quality, family well-being, gender empowerment, digital inclusion, and ethical governance. The study further enriches scholarship by offering a culturally responsive alternative to Western-centered digital literacy frameworks through the integration of decolonial theory, Critical Pedagogy, Islamic educational philosophy, and Indonesian local wisdom. These findings confirm that family-based digital literacy should be understood as a holistic process encompassing intellectual, moral, spiritual, and cultural development rather than merely technological proficiency. Despite these contributions, several limitations remain, including socioeconomic disparities, unequal digital access, age-related differences in technology adoption, and the absence of longitudinal evidence regarding children's developmental outcomes. Therefore, future studies should investigate the long-term effects of the DDLMP framework across diverse Muslim communities, compare its effectiveness with conventional digital literacy models, and include children's perspectives to better understand family digital dynamics. Further research should also examine its scalability within formal educational institutions and public policy contexts. Practically, parents

should actively participate in values-based digital literacy programs, establish family digital agreements grounded in Islamic ethics and local wisdom, and engage in collaborative digital learning with their children. Islamic educational institutions, including pesantren, madrasahs, and family education centers, are encouraged to integrate the DDLMP framework into their curricula and community outreach initiatives. Policymakers should promote culturally responsive digital literacy policies by strengthening digital infrastructure, supporting locally produced educational content, and recognizing the importance of religious and cultural values in digital citizenship education. Through collaborative efforts among families, educators, community leaders, researchers, and government institutions, digital transformation can become a means of preserving cultural identity, strengthening Islamic tarbiyah, and fostering sustainable human development in the digital era.

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Author Contributions

All authors contributed substantially to the conception, design, execution, and reporting of this research. Specific contributions are as follows: Maidatus Sa'diyah served as principal investigator, responsible for: research conceptualization and design, development of the DDLMP framework, primary data collection (interviews and observations), qualitative data analysis, manuscript writing (all sections), project coordination and administration, and ensuring ethical compliance throughout the research process. Siti Rofi'ah contributed to: theoretical framework development (particularly integration of Islamic tarbiyah concepts), literature review on Islamic education and local wisdom, training module design incorporating Islamic values, qualitative data coding and thematic analysis, and manuscript review and editing. Burhanuddin Ridlwan assisted in: field coordination and community engagement, participant recruitment and consent processes, observation during training sessions, documentation collection and organization, and data verification procedures. Ali Sa'id provided expertise in: Islamic education pedagogy and tarbiyah principles, training module content related to Islamic ethics, validation of Islamic concepts used in the framework, analysis of religious dimensions in findings, and review of Islamic references and citations. Mohammad Nur Salim contributed to: quantitative data collection (pre- and post-training assessments), statistical analysis and calculation of digital literacy gains, development of assessment instruments, creation of tables and

figures, and data visualization and presentation. Sholihul Anshori facilitated: community entry and relationship building with LKSA Ar-Ridlo, training session implementation and logistics, participant support and communication, post-training follow-up activities, and coordination with local Islamic leaders. Wawan Herry Setyawan served as: methodology consultant advising on research design, qualitative analysis techniques consultation, manuscript reviewer providing critical feedback on structure and argumentation, and SDG integration conceptualization. All authors participated in regular research team meetings, contributed to interpretation of findings, reviewed and approved the final manuscript, and take public responsibility for the content. The collaborative and equitable nature of author contributions reflects the Islamic and Indonesian values of *musyawarah* (consultation) and *gotong royong* (mutual cooperation) that guided this research.

Conflicts of Interest

The funding support from the Internal Research Grant Program of Universitas Hasyim Asy'ari Tebuireng Jombang did not impose any restrictions on research autonomy, methodological choices, findings interpretation, or publication decisions. The funding body had no role in study design, data collection and analysis, decision to publish, or manuscript preparation beyond providing financial resources. None of the authors have commercial interests, consulting relationships, or stock ownership in any organizations that could benefit from this research. The training program was provided free of charge to participants with no commercial exploitation. Maidatus Sa'diyah, the principal investigator, has no prior relationship with LKSA Ar-Ridlo beyond this research collaboration, ensuring objectivity in data collection and interpretation. This declaration is made to ensure full transparency, credibility, and integrity of the research presented. The findings and arguments in this article remain entirely the responsibility of the authors and reflect genuine commitment to advancing knowledge about digital literacy, Islamic education, and sustainable development without any conflicting interests.

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