



DIGITAL PARENTAL DELEGATION FOR CHILDREN: MILLENNIAL PARENTS' PRACTICES IN RURAL INDONESIA IN UTILIZING ELECTRONIC MEDIA

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Abstract: This study aimed to analyze the practice of digital parental delegation in Islamic education for children carried out by parents of millennial generation. The research uses a qualitative approach with phenomenological design to understand the experiences and meanings constructed by parents in digital-based religious parenting practices. Data were collected through unstructured in-depth interviews and participatory observations, then analyzed using an interactive analysis model developed by Matthew B. Miles and A. Michael Huberman. The results of the study showed that the practice of digital parental delegation in Islamic education carried out by millennial parents' in Sangubanyu Village, Batang Regency, reflects the transformation of religious parenting patterns in contemporary Muslim families. Parents' no longer fully position themselves as the main source of religious knowledge, but use digital media as pedagogical partners in the process of children's religious learning. This delegation emerged as an adaptive response to time constraints, the demands of domestic and public roles, and the doubts of some parents' about their own religious literacy. In the perspective of Social Learning Theory, digital devices serve as new religious socialization agents that strengthen memory, encourage imitation of religious behavior, and increase motivation for independent learning. Nevertheless, the findings of the study also showed a subtle shift in the authority of religious education in the family, where the role of parents is beginning to share space with algorithms, content creators, and digital platforms.

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INTRODUCTION

The development of digital technology has brought great changes in the lives of the Indonesian people. Indonesia's Digital 2025 Report showed that the number of internet users in Indonesia has reached around 212 million people or 74.6% of the total population, while the number of social media user identities has reached 143 million accounts or around 50.2% of the national population.

The high internet penetration is supported by the dominance of the use of smartphones as the main internet access device which reaches more than 83% of users, as well as people's habits that spend several hours a day to access digital information. This condition makes digital technology not only a means of communication, but also a source of knowledge that is very accessible in various areas of life, including in the practice of religious education for children (Chen & Rivera-Vernazza, 2023; Fraillon, 2023; Liu, 2025). Many parents use social media, online lecture videos, and digital applications as a reference to explain religious values to their children. But behind this convenience, a new phenomenon has emerged that is quite worrying, namely the tendency of some families to use religious information from social media as the main source of authority for the truth. In this situation, the role of religious teachers or religious figures is slowly shifted by digital algorithms that are considered faster, more practical, and "the most correct" (Arif et al., 2025 and Hamadi & El-Den, 2024). This phenomenon is unique and dangerous because religious truths that should be sourced from scientific authorities and established religious traditions are actually perceived through pieces of digital information that are often unverified. Therefore, the use of digital devices as a reference for religious learning in the family is an important issue that needs to be researched academically.

The phenomenon of using digital technology in children's religious education has become the concern of a number of researchers in recent years. Research conducted by Bali et al. (2024) and Chai-Arayalert et al. (2023) showed that digital media can expand children's access to various forms of knowledge, including religious knowledge, through learning videos, educational applications, and social media, so that religious materials can be delivered in a more visual and interactive manner which ultimately increases children's interest in learning. Similar findings were also conveyed by Anisa & Khasanah (2026) and Bukhari & Rehman Akhtar (2025) who explained that the development of information technology has given birth to various forms of digital da'wah through social media platforms, such as short da'wah videos and Islamic educational content that is easy for parents and children to understand. Furthermore, Habibi et al. (2025) and Wu (2024) found that the use of digital learning applications can help parents in introducing basic worship practices to children, such as reading daily prayers, recognizing *hijaiyah* letters, and memorizing short surahs, especially for parents who have limited time or religious knowledge.

Fenomena penggunaan teknologi digital dalam pendidikan keagamaan menunjukkan kecenderungan meningkatnya ketergantungan orang tua terhadap media elektronik sebagai sarana utama dalam menyampaikan nilai-nilai religius kepada siswa. Kondisi ini dipengaruhi oleh keterbatasan waktu, pengetahuan agama, serta tuntutan gaya hidup modern yang mendorong orang tua untuk mendelegasikan sebagian peran pengasuhan kepada perangkat digital. Namun, praktik ini juga menimbulkan berbagai permasalahan, seperti minimnya pendampingan langsung dari orang tua yang berpotensi mengurangi kedalaman pemahaman dan internalisasi nilai-nilai agama pada siswa. Selain

itu, paparan konten digital yang tidak terkurasi dengan baik dapat menyebabkan siswa menerima informasi yang kurang tepat atau bahkan bertentangan dengan nilai-nilai yang diharapkan. Dampak lainnya adalah munculnya kecenderungan siswa menjadi lebih pasif dan bergantung pada media digital, sehingga interaksi sosial dan pengalaman belajar kontekstual menjadi berkurang. Oleh karena itu, fenomena ini tidak hanya mencerminkan perubahan pola pendidikan keagamaan, tetapi juga menimbulkan tantangan baru yang perlu mendapat perhatian serius.

The phenomenon of using digital technology in religious education shows an increasing tendency of parents to rely on electronic media as the primary meant of delivering religious values to students. This condition is influenced by limitations in time, religious knowledge, and the demands of modern lifestyles, which encourage parents to delegate part of their parenting roles to digital devices. However, this practice also raised several issues, such as the lack of direct parental guidance, which can reduce the depth of students' understanding and internalization of religious values. In addition, exposure to poorly curated digital content may lead students to receive inaccurate information or content that contradicts the intended values. Another impact was the tendency for students to become more passive and dependent on digital media, thereby reducing social interaction and contextual learning experiences. Therefore, this phenomenon not only reflects changes in patterns of religious education but also presents new challenges that require serious attention

In addition, a digital literacy study conducted by Japar et al. (2024) and Yi & Siqian (2025) showed that many parents use the internet as a source of religious reference when they need additional explanations about Islamic teachings. However, research conducted by Khan et al. (2024) and Mahmudov (2025) reminded that although digital media can accelerate the spread of religious knowledge, it also has the potential to spread religious interpretations that do not always have a strong scientific basis so that they require assistance and selection from parents. Although these studies provide an important overview of the use of technology in religious education, most of the research still focuses on the use of technology by students, teachers, or formal educational institutions, while studies on how this phenomenon takes place in families, especially among millennial parents' of early childhood children, are still relatively limited and are important spaces for further research.

Based on the research gap, this study aims to analyze the reasons, patterns, and implications of the use of digital devices by millennial women in providing Islamic religious education to their children. These goals are answered through three main research questions, namely: why do millennial parents use digital devices in children's religious education, what is the patterns of use of these devices in daily practice like, and how are the implications of the use of digital technology on children's religious understanding. This research was conducted in Sangubanyu Village, Bawang District, Batang Regency, Indonesia, which is a rural area with the character of a community that is beginning to be exposed to the development of digital technology but still has

strong religious traditions. So, it is interesting to see how digital technology interacts with religious education patterns in families. This study aimed to analyze the practice of digital parental delegation in Islamic education for children carried out by parents of millennial generation.

RESEARCH METHOD

This study used a qualitative approach with phenomenological design. The qualitative approach was chosen because this study seeks to understand social phenomena in depth based on real experiences, views, and practices carried out by informants in daily life. Through a phenomenological approach, this study sought to explore the meaning of the life experiences of informants in using digital technology in the context of family education, especially in the process of instilling Islamic values in the household environment in Sangubanyu Village, Bawang District, Batang Regency, Indonesia, in utilizing digital technology as a medium of religious education.

Data collection in this study was carried out through in-depth unstructured interviews with ten millennial parents' who have elementary school-age children and actively use digital devices in children's religious education activities at home. The informants are in the age range of 25 to 38 years old who are socially included in the millennial generation who are relatively familiar with digital technology. The interview was conducted using Javanese because this language is the mother tongue used by the people of Sangubanyu Village and then transliterated into Indonesian and into English to facilitate the process of reducing and presenting data during the analysis stage. Document analysis was carried out on various digital materials used by parents' in providing religious education to children, such as Qur'an learning applications, videos of children's religious lectures on digital platforms, history of use of Islamic education YouTube channels, and screenshots of religious learning application usage activities shown by informants during the research process. Meanwhile, participatory observation was carried out by the researcher directly observing how parents' accompany their children when using digital devices to learn to read the Qur'an, watch the content of the prophet's stories, or participate in daily prayer learning through digital applications at home.

To ensure the validity of the data, this study applied the triangulation technique of sources and methods. Source triangulation was carried out by comparing information obtained from each informant, while method triangulation was carried out by comparing findings from interviews, participatory observations, and document analysis. The data analysis process was carried out guided by the interactive analysis model developed by Miles and Huberman which included three main stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by grouping the main themes related to the reasons, patterns, and implications of the use of digital devices in children's religious education. The reduced data is then presented in the form of a thematic matrix to facilitate interpretation, before

finally conclusions are drawn reflexively and continuously throughout the research process.

RESULT AND DISCUSSION

Result

Factors Driving Millennial Parents' in Delegating Children's Islamic Religious Education to Digital Applications

The findings of the study showed that there are three driving factors behind millennial parents' in Sangubanyu Village, Batang Regency, in delegating Islamic religious education to their children through digital applications compared to teaching it directly. First, limited time due to the demands of domestic activities and work makes parents' feel that they do not have enough opportunities to provide intensive religious learning to their children. This condition encouraged them to use digital applications that are considered to be able to present religious learning materials in a practical and flexible manner so that they can be accessed at any time by children. Second, there is a perception that digital applications provide religious education materials that are more systematic, interesting, and easy for children to understand. The various visual, audio, and animation features in the application are considered to be able to increase children's interest in learning Islamic values, especially in terms of reading prayers, recognizing hijaiyah letters, and understanding exemplary stories in Islam. Third, some millennial women in the village feel that their religious knowledge is still limited so they lack confidence to teach religious material directly to their children. This limitation of religious literacy makes them worried if the explanation given is not entirely accurate or is not in accordance with valid Islamic teaching sources.

Therefore, the use of digital applications and religious content on social media is seen as an alternative that can help ensure the truth of the material learned by children. Through this digital media, parents' also feel that they can assess the level of validity of religious content by looking at the responses, discussions, and comments of other users or netizens, so that they have additional references in determining the material that is considered more reliable for their children to learn. The use of digital media in Islamic religious education for children in Sangubanyu Village, Batang Regency, is inseparable from the limited time owned by millennial parents' due to various domestic responsibilities and daily work. This condition makes it difficult for some parents' to consistently spend time teaching Islamic values directly to their children. In this situation, digital media is seen as a practical solution that can help provide religious learning materials flexibly. IM1 explained, "Sometimes I want to teach my children to recite on their own, but after finishing the homework, it's late and the child is tired." The same thing was also expressed by IM4 who said, "The sound book is very helpful because the child can learn on his own even though I am cooking." Meanwhile, IM7 stated, "If you use Hafiz Q tablets, children can learn to pray on their own, so I don't always have to accompany them."

A similar experience was conveyed by IM2 who revealed, "I often play audio flash cards so that children can still hear prayers even though I am working at home." IM6 also added, "Sometimes while I do my homework, the child still learns from the audio played on the cellphone." In fact, IM9 said that, "Digital media makes children still able to learn religion even though I don't always have time to teach directly." The data showed that time constraints are an important factor that encourages millennial parents' to use digital technology as an alternative means of supporting children's religious education in the family environment.

In addition to the time constraint factor, the research findings also showed that millennial parents' view digital media as having advantages in presenting Islamic religious education materials in a more systematic, interesting, and easy-to-understand manner for children. Various visual, sound, and animation features contained in digital devices are considered to be able to increase children's interest in learning Islamic values from an early age. IM3 explained that, "If you use the application on your cellphone, children are more interested because there are images and sounds that make them not get bored quickly." A similar experience was also expressed by IM5 which stated, "Sound books make children more enthusiastic about learning because every letter or prayer has a sound." Meanwhile, IM8 added, "My son quickly memorizes prayers because he often hears from the sound book that is played over and over again." IM10 also explained that, "Hafiz Q tablets help children recognize hijaiyah letters because there are guiding sounds and animations." This is reinforced by IM7's statement which says, "Children are easier to understand the story of the prophet because there are images and sounds that explain." IM2 even confirms that, "With an audio flash card children can learn while playing, so it doesn't feel like they're learning." These findings showed that the integration of audio-visual elements in digital media plays an important role in increasing children's interest in learning Islamic religious education, especially in the process of recognizing hijaiyah letters, memorizing prayers, and understanding exemplary stories in Islamic traditions.

The findings show that limited religious literacy among some millennial parents encourages them to use digital media in children's Islamic education. Many parents feel less confident explaining religious material directly due to fear of making mistakes, so they rely on applications and digital tools that provide structured and reliable content. As a result, digital media is seen as a safer and more accurate source for teaching prayers, Qur'anic recitation, and other religious practices. This indicates that the use of digital technology is not only driven by practicality but also by parents' efforts to ensure correctness in religious teachings. Therefore, digital tools help bridge parents' knowledge gaps while supporting children's learning.

In addition, digital media is used as a reference for verifying the validity of religious content. Parents often compare multiple platforms, check reviews, and seek additional explanations through various digital sources before deciding what is suitable for their children. This shows that parents actively

evaluate and filter information rather than relying on a single source. Overall, the use of digital media reflects a combination of practical needs, perceived effectiveness, and limitations in religious knowledge among parents. It also highlights how millennial parents adapt to technological developments while maintaining their responsibility in guiding children’s Islamic education.

Digital Parental Delegation Pattern in Islamic Education in Millennial Parents’

The study showed that millennial parents implement three patterns of digital delegation in their children's Islamic education. First, content-based delegation, where parents utilize digital media such as YouTube and Islamic applications to provide religious learning materials (stories of the Prophets, daily prayers, and moral values). Second, delegation with limited control and supervision, in which children are given access to digital devices but are still monitored in terms of content, duration, and its alignment with Islamic values. Third, external authority-based delegation, where parents involve external actors such as *ustaz* or Islamic educational institutions through digital media (online classes, religious YouTube channels). These patterns reflect how Muslim families adapt to digital technological developments without abandoning religious values. Parents remain selective in choosing digital learning resources to ensure they align with Islamic educational goals.

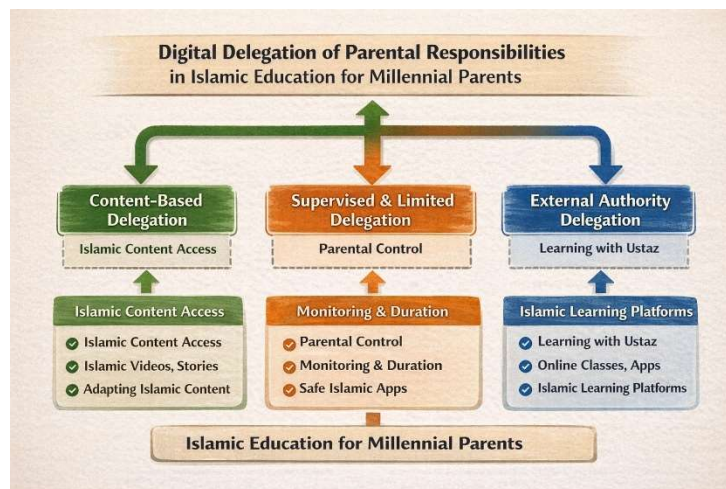


Figure 1. Digital Parental Delegation Pattern

The use of digital media has been shown to enhance children’s learning processes through engaging visual and auditory experiences, such as videos, educational tablets, and audio books. Children become more interested in learning about the stories of the Prophets, daily prayers, and Qur’anic recitation through interactive and easily understandable media. However, parents continue to play an active role in guiding, supervising, and limiting the use of technology. Supervision is carried out by ensuring that the accessed content is appropriate and by accompanying children during the learning process. This indicates that although technology is utilized as an educational tool, the primary

responsibility remains with the parents, while still maintaining religious values and family control.

The study finds that digital media in children’s Islamic education functions not only as a source of learning materials but also as a tool for building daily religious habits. Through devices such as Hafiz Q Tablets, sound books, and audio flash cards, children repeatedly listen to Qur’anic recitations, daily prayers, and Islamic stories, which strengthens their memorization and habituation. This repeated exposure makes it easier for children to recognize hijaiyah letters, memorize short surahs, and internalize religious practices in an engaging and consistent way. As a result, children become more familiar with religious content from an early age through enjoyable and interactive learning experiences. This also helps create a home environment that consistently reinforces Islamic values in children’s daily routines.

In addition, millennial parents apply a pattern of digital delegation based on external authorities by connecting children with ustaz, Islamic institutions, and online learning platforms. This strategy allows children to access more competent religious guidance while still being supported at home. Overall, these patterns show that digital technology is used as a supportive tool rather than a replacement for parental roles, as parents remain actively involved in guiding, supervising, and selecting appropriate content to ensure that children’s Islamic education aligns with religious values. Furthermore, parental involvement ensures that children do not become fully dependent on technology in their learning process. It also reflects that family control and responsibility remain central despite the increasing use of digital media in education.

Implications of Digital Parental Delegation on the Development of Religious Education for Children

The findings of the study showed that the practice of digital parental delegation, which is when parents’ use digital devices as a supporting medium in the process of parenting and learning of children, produces a number of implications that are directly felt by parents on children's development. On the positive and negative side, there are three main implications.

Table 1. The Positive and Negative Side of Implications Pattern

Aspect	Strengths	Weaknesses
1	Increased children's access to Islamic knowledge through engaging digital media (videos, animations, applications).	Reduced direct interaction between parents and children in religious learning.
2	Helps parents deliver Islamic education more easily in a visual and systematic way.	The emergence of children's dependency on digital devices (gadgets).
3	Increased children's interest and motivation in learning religion due to interactive and enjoyable media.	Concerns about children's health (eye strain, reduced physical activity, and psychological and social impacts).

The findings of the study showed that the practice of digital parental delegation carried out by parents’ through the use of various digital media such

as mobile phones, Hafiz Q Tablets, audio flash cards, and sound books contributes to increasing children's access to religious knowledge from an early age. Parents feel that digital media makes it easier to introduce various religious materials in a more interesting way, especially through audio-visual content that is easy for children to understand. In this context, the parents' revealed that digital devices are often used to listen to daily prayers, stories of the prophets, and Qur'an readings presented through applications and special learning devices. As IM1 said, "my son often listens to the daily prayers of Hafiz Q Tablet so that he can imitate himself over time."

The same thing was also expressed by IM3 which stated that "through videos on mobile phones, children get to know the story of the prophet faster because there are images and sounds that make him interested." The same experience was conveyed by IM7 who said that "Hafiz Q Tablet helps children memorize short letters because there is a murattal sound that is played repeatedly." IM2 also explained that "audio flash cards make it easier for children to recognize prayers before bed and eating prayers because they just press and there is a sound immediately." Meanwhile, IM8 states that "sound books make children interested in hearing the story of the prophet because there are voice buttons that can be pressed by themselves." A similar experience was conveyed by IM9 who said that "through applications on mobile phones, children often hear the recitation of the Qur'an even though they are still learning to follow." These findings showed that digital media is an effective means of expanding children's access to religious materials in the family environment.

In addition to expanding access to religious knowledge, the practice of digital parental delegation also helps parents in the process of assisting children's religious education at home. In conditions where not all parents have the pedagogical skills or enough time to explain religious material in depth, digital devices often serve as auxiliary mediums that visualize religious values in a more systematic way. Digital content equipped with animations, sounds, and story illustrations makes religious concepts easier for children to understand. IM4 revealed that "the sound book helped me explain the story of the prophet to the child because there was already a story read in it." The same thing was conveyed by IM10 who said that "Hafiz Q Tablet is very helpful because there is an Islamic story feature that can be played at any time." IM6 also explained that "the audio flash card makes it easier for me to teach prayers because my child can hear how to read it right away." A similar experience was conveyed by IM2 who stated that "when my child asks about prayer, I often play audio from a flash card so that he can imitate." IM5 also said that "sound books help children understand religious stories without me having to read them all the time." Meanwhile, IM1 added that "I often use Islamic videos on mobile phones to explain the practice of prayer to children because there are examples of movements."

This condition encourages children to be more enthusiastic in participating in religious learning activities at home. IM7 explained that "my son

was more enthusiastic about memorizing short letters when he heard them from Hafiz Q Tablet." A similar experience was conveyed by IM8 which stated that "when the sound book is played, the child immediately sits down to listen to the prophet's story until it is finished." IM3 also said that "children prefer to learn prayers from videos on their phones because there are moving images." Almost the same thing was conveyed by IM9 who said that "with applications on children's cellphones, they often imitate the reading of the Qur'an." IM10 also explained that "when using Hafiz Q Tablet, children feel like they are playing when they are actually learning religion." Meanwhile, IM6 states that "audio flash cards make children interested in repeating prayers many times because the sound is clear and easy to follow." This showed that the characteristics of interactive digital media can increase children's involvement in the religious learning process.

However, the study also found that the practice of digital parental delegation has negative implications related to the reduced intensity of religious interaction between parents and children. When part of the religious learning process is transferred to digital devices, there is a possibility that the moments of dialogue, guidance, and direct example from parents become more limited. In some cases, parents realize that the use of digital media can replace the role of direct communication in the religious parenting process. IM4 revealed that "sometimes I just play the soundbook without explaining anymore because the child has already listened to his own story." IM2 also stated that "children often learn prayers from audio flash cards so I rarely read them in person." A similar experience was conveyed by IM5 who said that "when the child is busy with the sound book, I just accompany without talking much." IM1 explained that "sometimes I feel like my interaction with my child is less because he is more focused on tablets." IM9 also said that "children often listen to the Qur'an recitation from the app so I rarely guide directly." Meanwhile, IM7 states that "when using the Hafiz Q Tablet, my child focuses more on the screen than talking to me."

In addition to reduced religious interaction, parents also expressed concern about their children's potential dependence on digital devices and its impact on children's physical and psychological health. The use of digital devices that are too often worried can affect eye health, reduce physical activity, and trigger changes in children's behavior in the family environment. IM8 stated that "I am worried that children will look at screens too often because it can make their eyes tired quickly." The same thing was conveyed by IM3 who said that "children sometimes prefer to hold a cellphone rather than participate in congregational prayers." IM6 also said that "if you use the audio flash card for too long, the child will be less mobile and just sit and listen." The same concern was conveyed by IM10 who explained that "I have to limit the use of Hafiz Q Tablet so that children are not too dependent." IM7 also states that "children sometimes ask for tablets because they are used to hearing stories from there." Meanwhile, IM5 revealed that "I am afraid that children will become less likely to interact with their families if they use digital devices too often." These

findings showed that the practice of digital parental delegation needs to be accompanied by supervision and proportionate timing of the use of digital media so that the benefits of religious learning can still be obtained without causing negative impacts on children's physical and social development.

Discussion

In some cases, women or millennial parents' also delegate religious learning to external authorities through online recitation classes using Zoom organized by Rumah Tahfidz Indonesia, as well as accessing children's Islamic studies through Adi Hidayat's *da'wah* channel on the YouTube platform. In practice, the pattern of digital parental delegation is not carried out completely without control, but appears in three main forms, namely religious content-based delegation through digital media, delegation with limited control and assistance on the use of digital devices by children, and delegation based on external authorities by involving ustaz or Islamic educational institutions through online learning (Harahap & Ritonga, 2023; Liana, 2023). This practice produces ambivalent implications for the development of children's religious behavior. On the one hand, the use of digital media expands children's access to religious knowledge, increases interest in learning, and helps parents' in explaining religious concepts visually and attractively. But on the other hand, this practice also raises a number of concerns, such as the reduced intensity of direct religious interaction between mother and child, the potential for children's dependence on digital devices, and concerns about the impact of physical and psychological health due to excessive use of gadgets (Ansori et al., 2026; Ayuba et al., 2025; Kurniawan et al., 2025).

In the perspective of Social Learning Theory initiated by Albert Bandura (in Fu, 2023 and Habibi et al., 2025), it is said that the learning process of children takes place through observation, imitation, and interaction with the behavioral models they see in the social environment and the media. In this theory, there are several main indicators, namely attention, retention, reproduction, and motivation. The findings of the study show that the use of digital devices by millennial parents' as a medium of religious learning for children theoretically represents the expansion of the learning model space from direct family interaction to a learning model based on digital media. In the attention indicator, audio-visual content such as Islamic animations, prophetic stories, and daily prayer videos make it easier for children to concentrate because of the attractive visuals, sounds, and stories. In the retention indicator, the repetition of material through videos or applications allows children to store religious information in their memory more strongly, for example when children remember prayer words or exemplary stories that are watched repeatedly. Furthermore, in the reproduction indicator, children begin to imitate religious behavior observed through digital media, such as imitating prayer readings, prayer movements, or moral practices exemplified in videos. Meanwhile, in the motivation indicators, elements of entertainment, animation, and positive reinforcement in digital content encourage children to feel happy

and motivated to learn religious practices independently. Theoretically, the findings of this study show that digital devices have functioned as new religious socialization agents that complement the role of the family in shaping children's religious behavior.

When compared to a number of previous studies, the findings of this study show that there are similarities as well as important differences in looking at the role of digital technology in children's religious education in the family environment. Research conducted by Aisyah et al. (2023) and Hambali & Mardiya (2023) found that the use of digital media such as YouTube can increase interest in learning religion in children because of the presentation of audio-visual and interactive materials, so that children can more easily understand prayer, prophetic stories, and moral values. These results support the findings of this study which shows that millennial parents are using Islamic animation channels such as an interesting religious learning medium for children. Furthermore, research by Demir, 2024 and Thien & Liu (2024) showed that digital Qur'an learning applications are able to help children learn *hijaiyah* and *tajweed* letters independently through interactive features, which in this study are also seen through the use of the Learn Qur'an *Tajweed* application by millennial families.

Another study by Kusuma et al. (2025); Lavasani & Khandan (2024); Mukul & Büyüközkan (2023) and Strielkowski et al. (2025) emphasized that the transformation of Islamic education in the digital era opens up new opportunities for the process of transmitting religious knowledge through online media. Meanwhile, Faisol et al. (2024) and Wiratih et al. (2026) showed that online religious learning through platforms such as Zoom is increasingly being used by Muslim families as an alternative to children's religious education at home. This research also confirmed that the development of digital media has expanded people's access to religious authorities online. In general, the findings of this study support the results of these studies because they both show that digital technology plays an important role in expanding access to religious education. However, this study has a fundamental difference because it not only highlights the use of technology as a learning medium, but also reveals the pattern of digital parental delegation, which is a practice when parents consciously delegate part of the functions of religious education to digital media while maintaining control, content selectivity, and values of religious parenting in the family.

Based on the above, millennial parents' should not completely hand over the religious learning process to digital media, but still use technology as a means of support that complements religious interaction in the family. In ideal practice, parents need to curate content by choosing trusted Islamic educational channels on platforms such as YouTube or YouTube Kids, limiting the duration of using gadgets, and accompanying children when accessing religious materials so that dialogue, explanations, and examples occur directly from parents. This assistance is important to prevent various potential dangers of using digital devices, such as children's dependence on gadgets, reduced

religious interaction in the family, exposure to invalid or extreme religious content, as well as health impacts such as visual impairment, reduced physical activity, and children's tendency to be less active in social interactions. Therefore, in order for the use of social media in children's religious education to have a positive impact, a strategic policy is needed from the Ministry of Religion of the Republic of Indonesia to develop a safer and quality digital Islamic education ecosystem. These policies can be in the form of the preparation of standards for curating children's da'wah content in digital media, the development of verified child-friendly Islamic learning platforms, religious digital literacy training for parents, and collaboration with Islamic educational content creators to produce moderate, inclusive, and pedagogical materials. Thus, digital media is not only a tool of entertainment for children, but can function as a means of Islamic education that is constructive, directed, and supports the formation of children's religious character in a healthy and sustainable manner.

CONCLUSION

A form of transformation of religious parenting patterns that are unexpectedly taking place at the contemporary Muslim family level. Millennial parents' no longer fully position themselves as the main source of religious knowledge, but consciously utilize digital media as a pedagogical partner in the process of children's religious learning. This delegation emerged as an adaptive response to time constraints, the demands of domestic and public work, and the doubts of some parents' about their own religious literacy abilities. In Social Learning Theory perspective, this phenomenon showed that digital devices have functioned as new religious socialization agents that are able to attract children's attention, strengthen memory of religious materials, encourage imitation of religious behavior, and increase motivation to learn independently. But the most surprising finding of the study is that the process of inheriting religious values in Muslim families is undergoing a subtle but significant shift: the authority of religious education that has been assumed to be in the hands of parents is slowly starting to share space with algorithms, content creators, and digital platforms. This shift presented an interesting paradox, because on the one hand digital technology expands children's access to Islamic knowledge, but on the other hand it also secretly changes the pedagogical relationship between mother and child in the practice of religious education in the family.

This study had a number of limitations that need to be considered in interpreting the findings produced. First, this study used a qualitative approach with a case study design that focuses on one research location, namely Sangubanyu Village, Batang Regency. Second, this study explores the perspective of millennial parents' as the main actors in the practice of delegating religious education to digital media, so that it has not fully captured the perspective of children as recipients of the learning process as well as the perspective of fathers who also have the potential to have a role in the process of religious parenting in the family. Third, this study focuses on the subjective

experiences of informants related to the use of digital media in children's religious education, so that it has not been in-depth to measure the long-term impact of these practices on the development of children's religiosity, family interaction patterns, and the formation of children's religious character in daily life. Therefore, future research needs to develop a broader research design involving different regions and social backgrounds in order to obtain a more comprehensive picture of the phenomenon Digital Parental Delegation in Islamic education.

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