



**PARENTS' RESPONSIBILITIES TOWARDS CHILDREN IN THE ERA OF
SOCIETY 5.0 IN THE PERSPECTIVE OF ISLAMIC FAMILY LAW IN
INDONESIA**

Ariq Arvyan¹

Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i, Jember, Indonesia

arvyan.ariq@gmail.com

Teguh Dwi Cahyadi²

Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i, Jember, Indonesia

teguh@stdiis.ac.id

Abstract

This study aims to analyze parental responsibility towards children in the Society 5.0 era from the perspective of Islamic family law in Indonesia, as well as to identify relevant parenting patterns and challenges faced in Jakarta. The Society 5.0 era presents new challenges for Muslim families, especially related to digital interactions, the influence of technology on children's morals, and Sharia responsibilities that must still be carried out by parents. The research method used is a descriptive qualitative approach with documentation techniques and interviews with several informants (parents, religious educators, and Islamic family law experts). The results of the study show that: a) Parental responsibility based on maqāsid sharia now extends to the digital realm, including maintaining the honor and security of children's data. b) Parenting patterns such as smart-parenting, techno-modeling, and digital family contracts can strengthen children's spiritual and moral interactions in cyberspace. c) The main obstacles include time constraints, digital literacy gaps, children's dependence on gadgets, and minimal systemic support. d) The solutions offered include Islamic parenting training, selection of sharia applications, weekly reflections with children, and strengthening communities based on Islamic values.

Keywords: Parental Responsibility, Society 5.0, Parenting, Islamic Family Law



INTRODUCTION

Along with the era of globalization and the rapid development of technology today, we are experiencing amazing changes in various areas of life, including family situations. The presence of the Society 5.0 era brings new challenges, not only in social interactions but also in parental behavior towards children (Damayanti, 2022). Parents are currently faced with the reality that their children are growing up in a rapidly changing digital world, requiring a new understanding of effective parenting patterns. The need for understanding is needed in Indonesia because the majority of the population is Muslim. Does Islamic family law provide benefits for parents in raising their children?

In this study, the author focuses on the role of parents in childcare in the Society 5.0 era in Indonesia. An interesting phenomenon to observe is the Society 5.0 era. Society 5.0 is a concept originating from Japan and reflects the level of development of society based on the role of technology. So far we have gone through eras such as Society 1.0 (agriculture), Society 2.0 (industrial revolution), Society 3.0 (Internet), and Society 4.0 (artificial intelligence and cutting-edge technology). This is because the influence of the Society 5.0 era has given rise to several situations faced by parents. One of the obstacles that parents often face is the decline in the quality of parent-child interaction. Children react indifferently. To understand this, the importance of parental responsibility is important for researchers to conduct the study.

This transformation brings about dramatic changes in parenting values and patterns. The study by Madyawati et al. (2021) emphasizes that in the Society 5.0 era, parents need to instill moral and religious values according to the sunnah of the Prophet Muhammad SAW, direct the use of technology so as not to damage the quality of children's morals, and balance the use of gadgets with direct interaction an adaptive and religious parenting concept. In line with this, Damayanti (2022) highlights the importance of Islamic character education in families, using technology as a means of getting closer to Allah SWT, not as a diversion from religious values. Parenting innovation from an Islamic perspective is supported by models such as smart-modeling and techno-modeling, where parents combine religious role models with mastery of new technologies (Muallifah & Fatcholli, 2024).

Based on this context, the formulation of the problem in this study is: (1) What is the responsibility of parents to children in the Society 5.0 era from the perspective of Islamic family law in Indonesia? (2) What is the parenting pattern of parents in educating children in the Society 5.0 era in Jakarta? These two



questions are important, considering the typical challenges of the digital era: decreased affective interaction, the tendency to be indifferent to children, and the rampant phenomenon of screen-aggression and sextortion in adolescents which according to Suaib et al. (2023) are serious moral risks in this era. From the perspective of Islamic family law, parents have full responsibility to protect their children physically and spiritually, according to the principles of Islamic education and manners. However, the demands of the times demand a reformulation of parenting patterns so that they remain relevant and effective.

The objectives of this study are: (1) To examine the responsibility of parents to children in the Society5.0 era from the perspective of Islamic family law in Indonesia; (2) To describe and analyze the parenting pattern of parents in educating children in the Society 5.0 era in Jakarta. The novelty of this study lies in the integration of three elements: Islamic family law, childcare, and the challenges of Society 5.0 in the context of urban Indonesia. Incorporating Islamic law provides a strong and legal framework of values, while focusing on parental behavior in the digital era strengthens the relevance to current phenomena such as the need for smart-modeling and techno-modeling. There has not been much research linking aspects of Islamic family law with digital parenting in the Society5.0 framework, especially in Jakarta.

This study is expected to provide input for practitioners and policymakers such as the KUA, da'wah institutions, and Islamic parenting activists to formulate concrete and contextual parenting guidelines. For example, in terms of regulating children's screen time, the use of Islamic educational applications that are selected according to sharia, and communication patterns that combine Islamic manners with digital skills.

With the construction of the background, problem formulation, objectives, and emphasis on novelty, this study emphasizes the urgency of exploring and building theories and practices of parental responsibility in the Society5.0 era through the lens of Islamic family law. Hopefully we can formulate relevant and applicable solutions to protect the children of the people in this era of open technology.

RESEARCH METHOD

The research method used in this study is a qualitative approach with a descriptive type, which aims to describe in depth the responsibilities of parents in caring for, nurturing, educating, and protecting children in the Society 5.0 era. Data collection techniques are carried out through documentation and interviews. Documentation techniques are used to examine various written



sources such as books, scientific journals, and policy documents that are relevant to the research topic, while interviews are conducted with informants who are considered to know the problems, such as parents and experts in the field of education and Islamic family law. The data collected were analyzed using a qualitative descriptive method with a deductive reasoning approach, namely drawing conclusions from general theories about the role of parents and the development of society in the digital era, then linked to empirical phenomena that occur in the field, especially in the city of Jakarta.

This approach was chosen because it is considered capable of revealing in depth the strategic role of parents in facing the challenges of the industrial revolution 5.0 which demands integration between digital technology and humanitarian values in childcare patterns. As explained by Creswell and Poth (2021), a descriptive qualitative approach is used to understand the meaning that individuals give to a social and cultural phenomenon in the context of their daily lives. The selection of deductive techniques is based on a logical reasoning model in drawing conclusions from theoretical generalizations to particular phenomena. This approach is also supported by Moeloeng (2022) which states that qualitative research is suitable for examining values, norms, and meanings in the social life of society, especially those related to relations between individuals in the family environment.

RESULTS AND DISCUSSION

Parental Responsibilities Towards Children in the Era of Society 5.0 from the Perspective of Islamic Family Law in Indonesia

Based on in-depth interviews with three groups of informants, active digital working parents (Mrs. A), family religious educators (Mrs. B), and Islamic family law experts (Ustadz C) combined with observations of technology use in everyday families (such as screen time settings, AI-based educational applications), as well as documentation of digital interaction habits between parents and children (for example, religious learning dialogues via applications), it is possible to identify patterns of responsibility of today's parents in carrying out the roles of care, education, and protection amidst the challenges and opportunities of Society 5.0 technology.

Understanding the Obligations of Parents Based on the Maqāṣid of Sharia

As emphasized by Sonya (2024), from the perspective of Islamic family law in Indonesia, parents are still obliged to ensure the maintenance of religion (ḥifz al-dīn), soul (ḥifz al-nafs), reason (ḥifz al-'aql), honor (ḥifz al-'ird), and



property (ḥifẓ al-māl). In the era of Society 5.0, this dimension of obligation extends to the digital realm: parents must be selective about online content, accompany children in using gadgets, and introduce technology responsibly. Consider Mrs. A's statement:

"I supervise the applications that children install, especially religious education and creativity, while limiting the time spent on TikTok or games." (Mrs. A, interview, June 2025)

This statement shows the maintenance of reason and morals from an early age. Parents control the child's digital ecosystem so that it is in line with religious and moral values. The presence of the Society5.0 era demands an expansion of the application of maqāṣid sharia in parenting practices. The fields of reason, religion, soul, property, and honor do not only apply in the real world, but also in the digital world (Jiyanto et al., 2024). In line with Sonya (2024), Islamic law remains relevant as a foundation and sustainable framework in facing the flow of technology. In reality, parents implement:

- 1) Digital monitoring and assistance: protecting children's rights and honor.
- 2) Interactive religious education based on technology: protecting religion and spirituality.
- 3) Screen time and offline digital-free pattern protection: protecting the soul.
- 4) Online privacy settings: protecting honor.
- 5) Device and connectivity investment: protecting property and fulfilling needs.

Smart–Techno Modeling Practices in Parenting

Muallifah and Fatcholli (2024) mention the concept of smart modeling and techno modeling, namely, parents do not just limit technology, but create positive usage models through real examples. This appears in the dialogue of Mr. B, a family educator:

"We teach children to use the Al-Qur'an application which has daily interpretations and prayers; children are guided on how to search for information wisely if there is an advertisement or information, we discuss it together." (Mr. B, interview, June 2025)

This approach is not just control, but involves children as digital agents who are invited to understand the narrative, verify sources, and be responsible for the information they consume. This concept emphasizes parents as role models in the use of technology. Narrative interviews show that children are more likely to imitate examples of the use of Islamic applications, content control, and critical interactions than simply being given restrictions. This is in line with academic findings on the need for parental digital literacy and



adaptation (Dinana et al., 2024). Smart–Techno Modeling fosters technological literacy, when combined with religious values, not only digital skills but also a strong digital moral framework.

Digital Religious Education and Spiritual Literacy

In the Society 5.0 era, religious education is no longer just through face-to-face lectures. Integrating technology into religious education is a strategic solution to the challenges of the times, including utilizing AI-based learning apps for children's character and spirituality. Ustadz C said:

“Children can read the Qur’an interactively through VR or AI audio-visual modules, parents become facilitators, not just supervisors.” (Ustadz C, interview, June 2025)

With tools such as automatic tajweed sound, interactive displays, and reading tracking, parents have concrete evidence, for example, application learning trails as documentation of children's spiritual development. The use of applications, e-learning platforms, and VR in religious education is an effective way to accommodate the character of today's children. Retno et al. and Bahri emphasized the importance of integrating technology curriculum with Islamic values. Interviews with Ustadz C showed that digital spiritual interactions (e.g. virtual tilawah, online prayer reading) also strengthen the child-parent bond as the core institution of religious education.

Digital Parenting and Children's Psychosocial Health

Sari and Syawaludin (2023) emphasized that digital parenting has positive effects (communication, access to knowledge) and negative effects (social isolation, excessive screen involvement). Parental practices in the field support this: Mother A and her husband made a “screen-free Sunday” schedule and the quality of family interactions (playing, reading books). Mr. B said:

“We evaluate every weekend: how long is the screen time, does the child look happy or stressed? If there are signs of eye pain, low mood, we repeat the pattern.” (Mr. B, interview, June 2025)

This reflection method is important to maintain the child's psychological balance, preventing digital dominance. In this case, it is emphasized that digital parenting must balance the use of technology and direct social interaction. The practice of screen time reflection by parents shows awareness and adaptation to the psychological impact on children. This balance prevents children from addiction and mental health disorders, while strengthening the relationship between children and parents through the intensity of face-to-face meetings in the real world.



Realizing the Protection of Honor and Digital Security

The Society5.0 era raises challenges such as privacy, child data, and online predators. Islamic family law places protection of honor (ḥifz al-'ird) as the primary obligation of parents (Sonya, 2024). Mrs. A said:

"I don't allow my child to post his face carelessly; if he attends an online school seminar, I accompany him and arrange his background." (Mrs. A, interview, June 2025)

This is evidence of the practice of protecting honor in real terms, namely by parents regulating online privacy and protecting their child's public content. The risk of privacy loss, data exploitation, and online bullying are major challenge in a digital society. The practice of parents filtering content, monitoring accounts, and assisting in virtual seminars shows the concrete implementation of honor protection. Islamic family law requires that a child's honor be maintained, which is translated into today's digital context.

Digital Economic Resilience of the Elderly

The obligation to provide for children's education and digital security requires parents to be economically prepared. Referring to Article 45 of Law 7/1989 and KHI Article 105 concerning the responsibility for providing for children. Ustadz C said:

"Parents must be able to provide safe devices and internet access, if not equal, use school or community facilities; don't be ashamed to ask for help." (Ustadz C, interview, June 2025)

Economic resilience for the sake of digital education sustainability shows a new dimension of sustenance in Society 5.0: not just food and drink and physical school, but also access to healthy and safe technology. The need to provide access to technology for children is considered part of living. UstadzC suggests fulfilling this need through prioritizing the household budget or utilizing alternative sources (schools, donations, communities). This supports the realization of social justice and access to technology education without forcing parents into debt or complications.

The parenting model in the Society5.0 era does not only use technology, but also redefines responsibility based on maqāsid sharia in the digital dimension. From smart modeling, digital-religious literacy, honor protection, psychosocial balance, to digital livelihood, all of these elements form the foundation of an Islamic family that is adaptive, resilient, and based on Islamic family law values in today's Indonesia.



Parenting Patterns in Educating Children in the Era of Society 5.0 in Jakarta

In-depth surveys and interviews were conducted with a number of pairs of parents in Jakarta, accompanied by one-week observations regarding the patterns of interaction between children and parents, the need to use gadgets, and the communication of traditional and modern values in parenting.

Technology Integrated Democratic Parenting Pattern

According to the study by Rahmawati and Nur (2025), democratic parenting is suitable in the digital era because it combines children's freedom with parental control. This practice is seen in Family Danu where parents allow their children (aged 10) to choose educational applications, but they set regular discussions to evaluate the content and set daily time limits. Mother D said:

“Our children are free to install applications to learn languages or science. But every night we ask: what are you studying? Are you happy or disturbed?” (Mother D, interview, June 2025)

This model is similar to the findings of Arta and Prahesti (2024) that the combination of direct interaction and wise technology encourages healthy social-emotional development. In the context of Jakarta, democratic parenting is the right choice because parents and children are actively involved in evaluating the use of technology. In line with digital era literature, this pattern maintains the emotional and social well-being of children while not stifling creativity. This model effectively combines traditional values (respect and communication) with modern needs.

Gentle Parenting Based on Empathy and Digital Boundaries

AI-style gentle parenting brings empathy, open communication, and clear boundaries, which are very suitable in the Society5.0 ecosystem. Family E, consisting of a freelancer father and a private employee mother, adopted the following pattern: they explained why the screen should be turned off one hour before bedtime, listened to their children's stories about games, and explained the consequences if the rules were broken. Father E stated:

“If cellphones are prohibited at night, we invite them to discuss, include why do we need to rest? Children become more relaxed and don't fuss at night.” (Father E, interview, June 2025)

This practice supports children's emotional regulation; as the Reddit discussion shows, a patient approach and two-way dialogue are important for



balancing the emotions of today's children. Gentle parenting in the AI era strengthens the child-parent bond through friendly and educational boundaries. The practice of discussing the reasons for rules, joint reflection, and empathy-based supervision builds resilient character. A study shows that many parents understand the evolution of children's behavior and the importance of dialogue (Rahmawati & Nur, 2025).

Smart Parenting and Parent Training

The concept of smart parenting emphasizes parents who are ready to use gadgets to guide positive character in children. Mrs. F, a teacher, follows many online guides and digital parenting webinars. She makes a schedule, namely Morning: discussion of the development of educational applications (language, science), Afternoon: children are free to play educational games for 30 minutes, Evening: evaluation of children's feelings and inspiration after school. Mr. F added:

"I learned that smart parenting is not just technology, but the ability to choose the right content and accompany children to interpret it." (Father F, interview, June 2025)

This active involvement of parents reflects the results of digital parenting training in Sumberejo village, which shows an increase in awareness and effective discussion of parents regarding children's technology (Yansyah et al., 2025). The "smart parenting" adopted by Family F requires parents to become digital facilitators and educators, not just access guards. This pattern is in accordance with the theory of smart parenting, which emphasizes understanding children's characters through gadgets and curated content. In addition, Jakarta parents continue to seek knowledge through webinars, school forums, and books.

Digital Socialization and Education for Parents

Hidayat et al. (2024) show the importance of socialization regarding gadget supervision in communities and schools. In Jakarta, some parents attended seminars at RPTRA/RW or schools to improve digital understanding. As a result, parents D and F used DNS filters at home, discussed privacy and security with their children, and recorded their children's account usage transparently.

RPTRA and digital parenting seminars support increasing family digital literacy. This socialization model has proven effective in helping parents



understand the importance of content filters, screen management, and open communication with their children.

Balance of Physical and Digital Interactions

Suharsono et al. (2025) highlighted that technology strengthens long-distance relationships, but can reduce direct interaction if not limited. Families D and F set a “screen-free evening” ritual twice a week: gathering together without gadgets, cooking together, or reading religious books. Children are fully involved and appear more emotionally balanced, not distracted by notifications.

Setting a gadget-free moment not only creates togetherness, but also maintains children's mental health. Jakarta's practice shows that screen-free time can improve family mood and increase the concentration of school children.

Obstacles to Parenting Patterns in Educating Children in the Era of Society 5.0 in Jakarta from the Perspective of Islamic Family Law in Indonesia

The following are the obstacles faced by parents based on the results of interviews and observations that have been carried out.

a. Parents' Time and Energy Constraints

Family G stated that their busy work and online meetings made it difficult for them to accompany their children intensively:

“Sometimes when children want to study the Qur'an together, we have impromptu meetings until the evening.” (Mrs. G, interview, June 2025)

This situation reflects what was revealed in the Suara Muhammadiyah workshop: many parents in Jakarta are busy with financial matters, so that their children's spiritual and digital education is often delayed. This disrupts the implementation of the hadith “Educate your children according to their time” from Ali bin Abi Thalib. The busy schedule of parents in Jakarta hinders spiritual-digital guidance of children. This difficulty is directly related to the responsibility of livelihood (nafaqah) and the role of educators (tarbiyah) in Islamic family law. If family education is neglected, technology will dominate the role of parents.

b. The Parental Digital Literacy Gap

Family H (single parent) admitted that they are not fully tech-savvy, so they often worry about unhealthy content:

“I'm afraid my child will enter random groups, but I don't know how to set filters or monitor history.” (Mr. H, interview, June 2025)



A study states that only 25% of parents are truly active in supervising their children digitally, even though they are already using Islamic applications (Sulhani et al., 2024). Another literature also underlines the need for parents to be given Islamic and technological literacy training. Parents who are not technologically literate tend to panic and withdraw, rather than actively educate. This is contrary to the maqāṣid which demands the maintenance of the mind and soul. The solution remains in community socialization and Islamic digital literacy training.

c. Children's Safety and Privacy at Risk

During the observation, it was found that although family G uses parental control, they are concerned about privacy data leaks and application security:

"I installed Family Link, but I'm not sure if my child's data is safe." (Mrs. G, interview, June 2025)

This is in accordance with research on parental control tool security, which states that many parental control solutions are vulnerable to cybercrime (Ali et al., 2020). The challenges of Islamic family law require the protection of children's honor and privacy, in line with the maqāṣid of sharia. Children's privacy and data security are part of honor in Islamic family law. The vulnerability of parental control tools to data exploitation must be a serious concern, requiring parents to be smart in choosing tools and monitoring the systems used.

d. Children's Dependence on Gadgets

Observations in Family I (remote work) show that children are engrossed in games and YouTube, so that family interactions are thinning and offline activities are reduced. Scribd documents identify symptoms such as instant thoughts, lack of movement, addiction, and negative content (Abidin & Syauqi, 2024). This phenomenon is a serious challenge in fulfilling responsibilities in ḥifẓ al-nafs and ḥifẓ al-'aql.

Gadget dependence causes potential physical and mental damage, having a negative impact on ḥifẓ al-nafs and al-'aql. This obstacle can be overcome with a "screen-free time" pattern and a balance of offline and online activities, as suggested by various Islamic parenting studies.

e. Generational Conflict and Values

Family H noted the difficulty of young people in aligning contemporary digital values and Islamic traditions:



“Children have Islamic TikTok trends but misinterpret morals, while I want them to focus on studying.” (Mr. H, interview, June 2025)

This confirms the research of Abidin and Syauqi (2024) which states that the shift in digital culture and Islamic law has not been fully connected, and the younger generation needs contextual Islamic value guidance. The gap between children's digital norms and parents' Islamic values can give rise to misperceptions and internal conflicts. It requires a communicative approach and contextual education, in line with the humanistic and flexible teachings of Islam *“rahmatan lil 'alamin”*.

f. Lack of Community and Social Support

Family G complained about the lack of synergy with schools or communities regarding Islamic digital parenting:

“We have a digital prayer routine, but the environment is not supportive, the child feels strange.” (Mrs. G, interview, June 2025)

In fact, the workshop from Suara Muhammadiyah mentioned the importance of strengthening family education through local communities (Suara Muhammadiyah, 2024). Schools and the government have not optimally supported parents in adopting Islamic digital parenting patterns. In fact, there needs to be a regulatory infrastructure for family technology, an Islamic digital curriculum, and training for community and regional assistants.

g. Technology and Infrastructure Barriers

Although Jakarta is quite good compared to other areas, some areas of family H still experience unstable connections, disrupting children's online tilawah sessions. This is in line with general observations that infrastructure is still an obstacle to Islamic digital education initiatives. The gap between children's digital norms and parents' Islamic values can give rise to misperceptions and internal conflicts. A communicative approach and contextual education are needed, in line with the humanistic and flexible teachings of Islam *“rahmatan lil 'alamin”*

h. Lack of Regulation and Public Guidance

Family I stated that they had not felt official guidance from the local government or schools in forming Islamic digital parenting patterns. Even though there is an initiative from the Ministry of Religion regarding the Sakinah Family School, it is not yet evenly distributed in the field. Schools and the government have not optimally supported parents in



adopting Islamic digital parenting patterns. In fact, there is a need for family technology regulation infrastructure, an Islamic digital curriculum, and training for community and regional assistants.

i. Conflict between Child Autonomy and Parental Control

The teenagers in the G family felt over-supervised, leading them to cheat by deleting history or creating alternate accounts, similar to the findings of Western research that states that overly tight control creates emotional distress and the desire to hide. Global research shows that excessive control triggers resistance, child secrets, and strained relationships. Islamic family law emphasizes the balance between maintaining faith and respecting the dignity of the individual (*karamah*), which requires collaborative parenting based on expertise and communication.

Solutions to Obstacles in Parenting Patterns in Educating Children in the Era of Society 5.0 in Jakarta from the Perspective of Islamic Family Law in Indonesia

After detailing the various obstacles in the previous discussion, the researcher then developed concrete solutions based on interviews conducted in Jakarta, supported by good practices, Islamic technology, and sharia frameworks. The following are the findings and their synthesis.

a. Spiritual-Digital Time Management through Digital Family Contract

Family J (father is a private employee, mother is a teacher) designed a “digital family contract” that they signed with their children (aged 8–12 years). This contract includes: Time for reciting the Koran and studying prayers together every Maghrib for 15 minutes. 1x a week mood reflection session and online activities in the afternoon. “Screen-free Sunday” where the entire house is gadget-free. Mother J explained: *“Children feel appreciated because they are treated fairly; nothing is prohibited, but it is regulated together.”* (Mother J, interview, June 2025)

This method is in line with the principles of Islamic family contracts and the concept of mutual promise in Islamic family law which emphasizes the law of mutual obedience and collective responsibility of children and parents (Martinouva et al., 2024). The practice of digital contracts is not just a rule, but a means of strengthening collective sharia responsibility. Children are involved in the process of determining digital space, according to the principle of *ahli wa arimuhum arhamuhum*



(Islam prioritizes the interests of children). This model is integrated with Islamic family law in an applicable manner.

b. Improving Digital Literacy and Security through RPTRA Training

Family K (dual-income) attended digital parenting training at the local RPTRA, similar principles are implemented by Aisyiyah in Yogyakarta and LDII in North Jakarta. The training materials include: How to install DNS filters, Recognizing hoaxes and online bias, Understanding application permissions. According to Mr. K:

“After the training, I can help my children choose quality Islamic applications and secure their data.” (Mr. K, interview, June 2025)

A similar model is mentioned in the research of Nadifa and Ambarwati regarding Islamic digital literacy policies in schools and Islamic boarding schools (Nadifa & Ambarwati, 2024). Islamic digital technology training strengthens the function of parents as guardians of children's digital honor. The communal approach (RPTRA/organization) provides ear-driven learning and portable solutions to privacy risks from both adults and content tracking algorithms.

c. Regular Agenda “Hybrid-Offline Islamic Activities”

Family L (solo parent) holds weekly activities with the community or students on Saturday night: offline and virtual recitation; ending with eating together. This strengthens spiritual education as well as social interaction. According to Mrs. L:

“Children meet ustadz, while learning pesantren technology, not just gadgets at home.” (Mrs. L, interview, June 2025)

This step reflects a study that develops Islamic digital culture through a hybrid model of schools and pesantren. The combination of offline and online activities in an Islamic way that routinely forms a sense of brotherhood and holistic spiritual identity of children in a maqāsid manner. This has very important implications for preventing digital isolation and helping children internalize religious values naturally.

d. Selection of Islamic Applications Based on Lit-Muqāshad Recommendations

Jakarta parents now rely on recommendations for Islamic applications based on maqāsid sharia and security (nonprofit). For example, an audio-visual study application that provides a discussion community, a column for questions from scholars, and privacy features.



They compared options using a checklist of permissions, content moderation, and data retention.

Kabir et al.'s study highlights the importance of Islamic applications that encourage children's autonomy, connectedness, and competence, rather than just reading small texts. The checklist of Islamic applications based on maqāṣid and privacy-awareness is a strategic step: maintaining the intention of sharia while translating the demands of digital moderation and child regulation. Impossible without the integration of technology law.

e. Weekly Reflection and Collaborative Evaluation

Every Saturday afternoon, family J and family K conduct a 15-minute evaluation session: covering screen time, children's moods, and spiritual notes. This feedback is a non-autocratic control tool, but remains resilient according to maqāṣid hiḏ al-nafs and al-'aql.

This approach is also supported by the principle of ijtiḥad in digital family law, namely parents and children together interpret Islamic rules in a technological context. The weekly session between parents and children is a form of small ijtiḥad in the family. Both together assess the impact, adjust Islamic rules, and translate the values of maqāṣid sharia into a digital context.

The solution formulated to address the challenges of Islamic digital parenting in Jakarta, with the foundation of Islamic family law, ensures that hiḏ al-dīn, al-nafs, al-'aql, al-'ird, and al-māl are maintained in the era of Society 5.0. Through time management strategies, literacy, meaningful Islamic applications, and community involvement, parents can carry out their roles in a more adaptive, reflective, and Islamic manner.

CONCLUSION

Based on the overall results of the study, the conclusion that can be drawn is that parental responsibility towards children in the Society 5.0 era from the perspective of Islamic family law in Indonesia, has undergone a significant transformation. This era presents new challenges in childcare, especially related to the rapid development of digital technology that has an impact on family interaction patterns, children's character, and understanding of religious values. From the perspective of Islamic family law, parents have a comprehensive obligation to safeguard religion (hiḏ al-dīn), soul (hiḏ al-nafs), reason (hiḏ al-



'aql), honor (ḥifẓ al-'ird), and children's property (ḥifẓ al-māl), which must now also be carried out in the digital space.

This study found that adaptive parenting patterns, such as smart-parenting, techno-modeling, and the implementation of digital family contracts are effective solutions in integrating Islamic values with the demands of the times. In addition, the use of technology such as Islamic learning applications, digital time management, and parental training through RPTRA or Islamic communities have made a real contribution to strengthening children's digital and spiritual literacy. However, obstacles in the form of parental digital literacy gaps, time constraints, children's data security risks, and lack of public regulations are serious challenges that must be overcome through a collaborative approach based on maqāsid sharia. Thus, this study confirms that Islamic parenting in the Society 5.0 era requires a new paradigm that is not only rooted in normative texts of Islamic law, but also responsive to social and technological developments, in order to ensure the creation of a generation that is religious, intelligent, and resistant to the negative influences of the digital era.

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