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Management of Digital Adab Education Through School–Parent Partnerships in Early Childhood Education

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ABSTRACT

The rapid advancement of digital technology has created new challenges for Islamic educational institutions in managing technology use while maintaining children's character development. This condition requires educational management that not only emphasizes technology integration but also strengthens Islamic values through effective institutional governance. This study aims to examine the management of digital adab education based on school–parent partnerships in early childhood education from the perspective of Islamic Educational Management. A qualitative approach with a case study design was employed at RA Al Islamiyyah Kemayoran, Central Jakarta. Data were collected through interviews, observations, and document analysis, and analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data reduction, data display, and conclusion drawing. The findings reveal three major themes. First, value-based Islamic management serves as the foundation for planning and implementing digital adab education. Second, school organizational culture functions as the primary mechanism for internalizing digital adab through role modelling, habituation, and consistent behavioural practices. Third, school–parent partnerships strengthen children's digital character formation through continuous communication, collaboration, and evaluation. This study proposes a conceptual model of digital adab education management grounded in Islamic values by integrating educational leadership, organizational culture, and school–parent partnerships as an institutional strategy for managing Islamic education in the digital era.

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Introduction

Digital transformation has fundamentally reshaped the governance of educational institutions, including Islamic early childhood education institutions. Technological advancement no longer influences only classroom instruction but also transforms leadership practices, organizational culture, communication systems, and patterns of collaboration between schools and families (Huda et al., 2023). In this context, Islamic educational institutions are required not only to adopt digital technologies but also to manage them systematically while maintaining their commitment to character formation and Islamic values. Therefore, digital transformation should be understood as an educational management issue requiring institutional strategies grounded in values rather than merely technological innovation in teaching and learning (Fitrianto & Saif, 2024).

Previous studies have demonstrated that the success of educational transformation largely depends on the leadership capacity of educational institutions to manage organizational change effectively. Leadership in Islamic education extends beyond administrative efficiency to encompass the ability to establish a shared vision, internalize Islamic values, and cultivate an adaptive school culture capable of responding to continuous change. Consequently, the success of educational programs depends not solely on the availability of technological infrastructure but also on the quality of educational management that successfully integrates innovation with the objectives of Islamic education. This perspective positions school leaders and other stakeholders as central actors in directing institutional transformation toward sustainable, character-based education (Suri & Chandra, 2021).

Within the context of early childhood education, digital transformation presents even greater challenges because it directly affects children's habit formation, character development, and social interactions from an early age. The widespread use of digital devices requires governance mechanisms that not only regulate the technical aspects of technology utilization but also ensure that digital engagement contributes positively to children's moral, social, and emotional development. Accordingly, educational management should not merely focus on providing digital infrastructure but also on establishing systematic guidance that cultivates ethical values, responsibility, and appropriate digital behavior (Taufik, 2020). This perspective aligns with integrated technology frameworks that regard teachers, curriculum, and learning environments as interconnected components in supporting holistic early childhood education.

From the perspective of Islamic educational management, institutional success is measured not only by academic achievement but also by the organization's ability to establish a culture rooted in Islamic values. Value-based management emphasizes that institutional vision, leadership, organizational culture, and instructional practices should function as an integrated system to create a humanistic and spiritually grounded learning environment. Consequently, Islamic values should not remain merely normative principles but should be manifested in institutional policies, educational programs, habitual practices, and interactions among all stakeholders within the school community. Such an approach constitutes an essential foundation for managing educational institutions capable of responding effectively to the challenges of the digital era (Hidayat et al., 2022).

Organizational culture represents one of the most strategic components of educational management because it serves as the primary mechanism for internalizing institutional values, norms, and practices that define organizational identity. In Islamic educational institutions, organizational culture not only shapes teachers' and staff members' professional behavior but also creates a learning environment that encourages students to internalize Islamic values continuously. Yakin et al. found that organizational culture grounded in tawhid principles enhances educational quality by integrating leadership, spiritual values, and constructivist learning approaches. Accordingly, strengthening school culture constitutes an important managerial strategy for implementing digital adab education within Islamic educational institutions (Chen & Rivera-Vernazza, 2022).

The implementation of institutional change is also influenced by an organization's capacity to manage transformation systematically. Organizational change involves not only the formulation of new policies but also teachers' readiness, leadership support, parental participation, and the broader socio-cultural environment of the institution. Vasel argues that successful educational change is strongly influenced by school leadership, teachers' perceptions of innovation, and stakeholder support (D. A. P. Sari et al., 2024). This perspective suggests that implementing digital adab education requires a well-planned change management process to ensure that it becomes an integral part of school culture rather than a temporary educational initiative. Furthermore, digital transformation within Islamic education requires an integrated institutional system for managing digital literacy. Digital literacy extends beyond technical competence in operating digital devices; it encompasses the ability to evaluate information critically, practice ethical digital behavior, and foster

responsible learning habits. Fathullah et al. demonstrate that effective digital literacy management depends on institutional management systems covering program planning, professional development, implementation, and continuous evaluation. Therefore, digital adab education should be positioned as an essential component of educational management strategy rather than merely an innovation in classroom instruction (Zakki, 2025).

In early childhood education, the successful implementation of digital education cannot be separated from strong partnerships between schools and families. Schools play a central role in developing learning cultures, whereas families serve as children's primary environment for forming habits related to digital technology use. Alam found that active parental involvement contributes significantly to educational success through intensive communication, consistent guidance, and sustained support for school programs. These findings reinforce the importance of school–parent partnerships as a fundamental pillar of educational management aimed at character formation. At the same time, the increasing use of digital devices within families presents new challenges for Islamic educational institutions. Children's unrestricted use of digital devices without adequate parental supervision may negatively affect learning behavior, social interaction, and character development. Muchtarom et al. argue that preventing the misuse of digital technology requires the integration of religious values, digital literacy, and community participation within a comprehensive educational ecosystem. Consequently, Islamic educational institutions are expected to develop governance systems that effectively connect school-based education with parenting practices through sustainable school–family partnerships.

Although numerous studies have examined leadership in Islamic education, organizational culture, digital literacy, and parental involvement, these dimensions have generally been investigated separately. Research on Islamic educational leadership primarily emphasizes principals' leadership styles, whereas digital literacy studies tend to focus on teachers' competencies or classroom technology integration. Likewise, studies examining school–family partnerships rarely employ Islamic educational management as the primary analytical framework. This fragmented body of literature indicates a significant research gap concerning the integration of these interconnected dimensions into a comprehensive educational management model. Building upon this gap, the present study argues that digital adab education should be understood not merely as a pedagogical issue but as an institutional management concern. Strengthening digital adab requires a clear institutional vision, supportive organizational culture, transformative leadership, and strong partnerships between schools and families. Using the perspective of Islamic educational management, this study investigates how Islamic values are integrated into institutional governance to establish a school culture that supports digital adab education. This approach seeks to broaden the discourse on Islamic educational management within the context of digital transformation in early childhood education.

Accordingly, this study aims to analyze the management of digital adab education based on school–parent partnerships in early childhood education from the perspective of Islamic educational management. The study focuses on four key dimensions: (1) value-based planning grounded in Islamic principles, (2) the development of Islamic school culture, (3) the strengthening of school–parent partnerships, and (4) the evaluation of children's digital character development. The findings are expected to contribute both empirically and theoretically to the advancement of Islamic educational management in early childhood institutions by proposing a conceptual model that may serve as a practical reference for Islamic educational institutions in managing sustainable digital transformation. Ultimately, this study integrates leadership, organizational culture, and educational partnerships into a comprehensive framework for managing digital adab education.

Method

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of the management of digital adab education based on school–parent

partnerships in early childhood education. A qualitative approach was selected because it enables researchers to explore the meanings, processes, and dynamics of educational management as they naturally occur within Islamic educational institutions. The case study design was adopted to examine educational management practices within their real-life context, allowing for a comprehensive understanding of the planning, implementation, partnership, and evaluation processes of digital adab education. This approach is particularly appropriate for investigating contextual phenomena that cannot be separated from the social environment in which they occur.

The research was conducted at RA Al Islamiyyah Kemayoran, Central Jakarta, Indonesia, an Islamic early childhood education institution operating under the Nahdlotul Islamiyyah Foundation. The institution was purposively selected because it has implemented Islamic value habituation through a Love-Based Curriculum (Kurikulum Berbasis Cinta), featuring flagship programs in Qur'an memorization (tahfidz al-Qur'an) and the cultivation of akhlaq mahmudah (commendable moral character). In addition, the institution has begun integrating guidance on children's digital media use into its educational practices through collaborative partnerships between the school and parents. These characteristics make the institution an appropriate setting for examining the management of digital adab education within the context of Islamic education.

The research participants consisted of the school principal, two teachers, and three parents of enrolled children. Participants were selected using purposive sampling based on their direct involvement in implementing the school's digital adab education program. The principal was selected because of responsibility for institutional planning and policy formulation. Teachers were included because they implemented the program and served as intermediaries between institutional policies and classroom practices. Parents were selected to provide perspectives on how school–family partnerships support children's responsible use of digital technology in the home environment. Data were collected through semi-structured interviews, participant observation, and document analysis. Semi-structured interviews were conducted to explore participants' experiences, perspectives, and management strategies related to digital adab education. Observations focused on classroom learning activities, the habituation of Islamic values, teacher–child interactions, and communication practices between the school and parents. Document analysis complemented the primary data by examining institutional documents, school profiles, flagship programs, and other relevant records associated with the implementation of digital adab education.

Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña (2020), consisting of three interconnected stages: data reduction, data display, and conclusion drawing and verification. During the data reduction stage, interview transcripts, observation notes, and documentary evidence were organized, categorized, and coded according to the research objectives. The data display stage involved organizing the findings into thematic categories that illustrated relationships among the dimensions of educational management. Finally, conclusions were drawn through an iterative process of interpreting the empirical findings in relation to the conceptual framework of Islamic educational management, resulting in systematic and credible research findings.

To ensure the trustworthiness of the findings, the study employed source triangulation, methodological triangulation, and member checking. Source triangulation was conducted by comparing information obtained from the principal, teachers, and parents. Methodological triangulation involved cross-validating data collected through interviews, observations, and document analysis to establish consistency across multiple sources of evidence. Member checking was subsequently carried out by returning the interpreted findings to selected participants for confirmation, ensuring that the reported interpretations accurately reflected their experiences and perspectives. The application of these procedures enhanced the credibility, dependability, and trustworthiness of the research findings.

The analysis focused on four principal dimensions of digital adab education management: (1) Islamic value-based management, (2) the development of school organizational culture, (3)

school–parent partnerships, and (4) the evaluation of children's digital character development. These analytical dimensions were synthesized from theories of Islamic educational management, educational leadership, organizational culture, and change management, and subsequently served as the conceptual framework for interpreting the empirical data. Through this framework, the study not only describes the implementation of digital adab education but also explains how managerial processes contribute to establishing a school culture that supports the internalization of Islamic values in response to ongoing digital transformation.

Result and Discussion

Islamic Value-Based Management as the Foundation of Digital Adab Education

The findings indicate that digital adab education at RA Al Islamiyyah is not established through a stand-alone digital education program but rather through an institutional management system grounded in Islamic values. All educational activities are directed toward achieving the institution's vision of nurturing children with akhlaq mahmudah (commendable moral character) through the implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta), the habituation of daily worship, and the tahfidz al-Qur'an (Qur'an memorization) program. Within this framework, digital media are positioned as complementary learning tools that must remain aligned with the institution's primary educational objective cultivating Islamic character from an early age. The school principal explained that every institutional policy is formulated based on Islamic values before considering the technical aspects of technology utilization (Choy et al., 2024). According to the principal, technological advancement is inevitable; however, educational institutions have the responsibility to ensure that technology serves as a means of supporting education rather than replacing the essential function of character formation.

> *"We never prohibit children from becoming familiar with technology, but we want them to engage with it through adab. Therefore, all teachers are encouraged to ensure that every use of digital media is always connected with the cultivation of good morals, courtesy, and responsibility in accordance with Islamic values." (Principal)*

This statement demonstrates that the institution's primary managerial orientation is not technological mastery but the internalization of values as the foundation of all educational policies. Islamic values guide program planning, institutional decision-making, and the management of learning activities, thereby ensuring that all members of the school community share a common understanding of the institution's educational mission (Hsu & Chen, 2023). Teachers likewise emphasized that this policy facilitates the learning process because all educational activities are guided by a clear institutional direction. Digital media are employed only when pedagogically necessary, while direct interaction, teachers' role modeling, and the habituation of positive behaviors remain the principal strategies for students' character development.

> *"Whenever we use videos or other digital media, the children are still encouraged to discuss what they have learned, greet others politely, respect their friends, and follow classroom rules. In other words, digital media are merely tools, while the values we seek to cultivate always remain our priority." (Teacher 1)*

Another teacher explained that every learning activity begins with religious habituation so that the integration of technology does not alter the institution's identity as an Islamic early childhood education center committed to character education.

> *"The children begin by praying together, reviewing their Qur'anic memorization (muroja'ah), and reciting short chapters of the Qur'an. Only afterward do we use digital learning media when necessary. In this way, they understand that technology is not the center of learning but*

simply a tool that supports the learning process." (Teacher 2)

These findings suggest that the planning function of educational management at RA Al Islamiyyah emphasizes the alignment of the institution's vision, flagship programs, and instructional policies. Digital adab education is not positioned as an independent educational initiative but rather as an integral component of a value-based Islamic educational management system. All managerial processes are directed toward ensuring that technological development does not shift the institution's primary educational orientation namely, the cultivation of students' moral character (akhlaq) and Islamic values (Li et al., 2025).

School Organizational Culture as a Mechanism for Internalizing Digital Adab Education

The findings reveal that the success of digital adab education at RA Al Islamiyyah is determined not only by the school principal's policies but also by the organizational culture embedded in the institution's daily life. This culture is manifested through the habituation of Islamic behaviors, teachers' exemplary conduct, the consistent implementation of school rules, and interactions characterized by compassion in accordance with the principles of the Love-Based Curriculum (Kurikulum Berbasis Cinta). Within this context, organizational culture serves as the primary mechanism for internalizing digital adab, ensuring that the values taught do not remain merely conceptual but become habitual practices consistently demonstrated by all members of the school community (Lauricella et al., 2020).

Based on observations and interviews, all teachers implemented a relatively consistent pattern of habituation throughout learning activities. Children were encouraged to greet others with salaam, recite prayers before and after lessons, respect their peers during classroom discussions, and follow classroom rules before using digital learning media. These practices demonstrate that technology is always integrated within the existing school culture rather than reshaping the institution's educational identity (Barabási & Stark, 2022). Teachers explained that the school culture is cultivated primarily through consistent role modeling by all educators. According to the participants, young children are more likely to imitate their teachers' behavior than to understand verbal instructions alone. Consequently, every teacher strives to demonstrate discipline, courtesy, and responsibility, including when using digital devices in front of the children.

"Young children imitate what they see much more quickly than they follow advice. Therefore, we must set the example first for instance, by using digital media only when necessary, speaking politely, and continuing to interact directly with the children even while using digital technology." (Teacher 1)

In addition to role modeling, organizational culture is strengthened through continuous habituation. Teachers not only instruct children on the appropriate use of digital learning media but also cultivate habits such as waiting for their turn, handling digital equipment responsibly, and returning learning materials to their proper places after use. These practices become an integral part of character education embedded in everyday learning activities rather than being taught as separate lessons on digital adab. Another teacher explained that every instructional activity is designed to foster children's sense of responsibility toward their learning environment (Aldhilan et al., 2026). Whenever digital media are introduced, children are not allowed to interact with the technology independently; instead, teachers provide continuous guidance while linking technology use to classroom rules that have been mutually agreed upon.

"When we use projectors or educational videos, the children are still expected to follow classroom rules. They must not compete for turns, they should listen respectfully to their classmates, and after the activity they help tidy up the classroom. What we aim to develop is not merely the ability to use digital media but also the cultivation of positive habits." (Teacher

2)

The findings further indicate that the organizational culture at RA Al Islamiyyah is reinforced through open communication among teachers. All teachers share a common understanding of the institution's educational goals, resulting in a high degree of consistency in their instructional approaches. This shared perspective facilitates the implementation of digital adab education because all educators apply the same behavioral standards to students both inside and outside the classroom (Urbina et al., 2025). Observational data also reveal that the school's organizational culture is nurtured not through authoritarian or punitive regulations but through a persuasive approach grounded in compassion and mutual respect. This approach creates a supportive learning environment in which children are more receptive to guidance regarding the responsible use of digital technology. Consequently, digital adab is cultivated as an integral aspect of everyday school life rather than as an occasional program implemented only when digital media are used. Overall, these findings demonstrate that organizational culture performs a strategic function as a mechanism for internalizing values within Islamic educational management (I. Sari & Supriyanto, 2025). A school culture characterized by teachers' role modeling, continuous habituation, consistent implementation of institutional norms, and effective communication among educators serves as the primary instrument for shaping children's responsible digital behavior. These findings suggest that the success of digital adab education depends not only on formal institutional policies but also on the strength of an organizational culture capable of translating Islamic values into everyday educational practice.

School–Parent Partnerships as a Governance Mechanism for Digital Adab Education

The findings indicate that the management of digital adab education at RA Al Islamiyyah is implemented not only through internal school policies but also through sustainable partnerships with parents. The school recognizes that the cultivation of digital adab cannot be achieved solely during children's time at school. Therefore, continuous communication, coordination, and the alignment of educational perspectives with parents constitute an integral part of the institution's management strategy to ensure consistency in children's behavioral development across both school and home environments (Fahmi et al., 2025). The school principal explained that communication with parents is conducted regularly through scheduled meetings as well as informal interactions during student drop-off and pick-up. These opportunities are used to discuss children's developmental progress, provide guidance regarding the supervision of digital device use at home, and foster a shared understanding of the importance of character formation from an early age (O'Reilly et al., 2024). According to the principal, the success of school programs largely depends on the consistency between educational practices implemented at school and parenting practices applied within the family.

> *"We always remind parents that character education does not end when children leave school. Parents are our primary partners. When the school and the home apply the same standards and expectations, children are better able to distinguish appropriate behavior from inappropriate behavior." (Principal)*

This statement demonstrates that the school regards parents not merely as recipients of educational services but as integral partners within the educational management system. The partnership is built upon shared responsibility for children's education, meaning that communication extends beyond academic progress to encompass children's daily behavior, including their habits in using digital devices at home. Teachers reinforced this perspective by explaining that regular communication with parents serves as an effective strategy for maintaining the continuity of positive habits established at school (Vallès-Peris & Domènech, 2024). Teachers periodically share information regarding children's behavioral development while encouraging parents to reinforce similar habits within the home environment. As a

result, the cultivation of digital adab continues beyond classroom instruction and becomes an integral part of children's everyday lives.

> *"If a child begins talking excessively about mobile games or appears to have difficulty concentrating, we usually discuss the situation with the parents. We do not blame them; instead, we work together to find solutions so that the positive habits established at school can also be reinforced at home." (Teacher 1)*

Another teacher emphasized that open communication with parents also enables the school to better understand each child's individual circumstances. Differences in parenting styles and family environments are taken into consideration when designing appropriate educational approaches, allowing teachers to provide guidance that is responsive to children's specific needs. According to the teacher, the success of character education depends greatly on the existence of mutual trust between teachers and parents.

> *"We always strive to maintain good communication because every child comes from a different family background. When parents are open with us, it becomes much easier to provide appropriate guidance so that children are not confused by receiving different expectations at school and at home." (Teacher 2)*

The findings further reveal that parents hold positive perceptions of the partnership established by the school. One parent explained that the school not only provides updates regarding classroom activities but also consistently reminds parents of the importance of limiting children's screen time and supervising their engagement with digital media. This approach helps parents recognize that monitoring children's technology use is an essential component of character education that requires joint commitment.

> *"The school frequently reminds us not to allow our children to use mobile phones for extended periods. We are also encouraged to accompany them whenever they watch or learn through digital media. I find this very helpful because it teaches us how to educate our children in ways that are consistent with the school's approach." (Parent A)*

Another parent stated that continuous communication with teachers fostered a strong sense of involvement in the educational process. Whenever changes in children's behavior occurred, teachers immediately initiated discussions with parents to determine appropriate strategies before the issues developed into persistent habits.

> *"Whenever there is a change in my child's behavior, the teacher contacts us immediately. We discuss the situation together and try to apply the same approach at home. This makes us feel that we are genuine partners in our child's education rather than simply recipients of academic reports." (Parent B)*

Similarly, another parent emphasized that character education becomes more effective when schools and families share the same commitment. According to the participant, consistent expectations regarding digital device use make it easier for children to understand and follow appropriate behavioral standards.

> *"My child understands the rules more easily because what the teachers teach at school is the same as what we practice at home. When schools and parents support one another, children naturally become accustomed to using mobile phones only when necessary." (Parent C)*

Overall, these findings demonstrate that school–parent partnerships constitute a crucial governance mechanism in the management of digital adab education. The partnership extends beyond routine administrative communication to become a collaborative process focused on

developing a shared educational vision, reinforcing positive habits, and continuously monitoring children's character development. Consequently, digital adab education at RA Al Islamiyyah is managed as a shared responsibility between the school and the family, ensuring that the Islamic values cultivated within the school environment are consistently reinforced throughout children's daily lives at home.

Discussion

Islamic Value-Based Management as the Foundation of Digital Adab Education

The findings indicate that digital adab education at RA Al Islamiyyah is established through an educational management system grounded in Islamic values rather than merely through regulations governing technology use. This finding demonstrates that digital transformation in Islamic educational institutions should begin with the transformation of institutional governance, where Islamic values serve as the foundation for all educational policies. This perspective aligns with the concept of Islamic-based educational leadership proposed by Arar et al. (2022), who argue that leadership in Islamic education extends beyond administrative management to ensuring that all institutional processes are guided by Islamic principles. Within this framework, Islamic values function both as the source of institutional legitimacy and as the strategic direction for educational activities, ensuring that digital technology remains a tool for supporting students' character development rather than becoming an end in itself (Kurdi, 2023).

The findings also reinforce the paradigm of value-based educational management, which positions values at the core of institutional governance. Susilo et al. (2026) explain that successful Islamic educational institutions are distinguished not only by effective instructional programs but also by their ability to institutionalize values through strategic planning, empathetic leadership, dialogical learning, and character-oriented evaluation. Similarly, this study found that policies regarding digital media use were not formulated merely as technical regulations but were integrated into a comprehensive management system aimed at fostering students' moral character. Consequently, digital adab education represents the practical manifestation of value-based educational management implemented throughout the institution. These findings further extend the discourse on digital transformation in Islamic education. Previous studies have generally conceptualized digital transformation as an issue of instructional innovation, technological integration, or teachers' digital competence. In contrast, the present study demonstrates that successful digital transformation depends primarily on an institution's capacity to preserve its core values while embracing technological innovation. Therefore, educational digitalization should not be viewed as a modernization process that diminishes institutional identity but rather as a strategic instrument for achieving the objectives of Islamic education through value-oriented governance.

From the perspective of Islamic educational management, these findings highlight the strategic role of institutional vision in directing organizational policies. A vision centered on the development of akhlaq (moral character) enables every educational program, including the use of digital media, to remain aligned with the institution's mission. Accordingly, the success of digital adab education is not the result of isolated initiatives but rather the logical outcome of organizational consistency in translating institutional vision into educational programs, organizational culture, and everyday teaching practices. Theoretically, this finding suggests that digital adab education should be positioned as an integral component of value-based Islamic educational management rather than as an additional curricular program (Komen & Ongínjo, 2024). This perspective enriches the literature on Islamic educational management by demonstrating that effective digital transformation requires the integration of institutional vision, leadership, and governance so that technological innovation strengthens rather than weakens the primary mission of Islamic education: character formation.

Organizational Culture as a Strategic Mechanism for Internalizing Digital Adab

The second finding reveals that organizational culture serves as the primary mechanism

for internalizing digital adab education at RA Al Islamiyyah. From an educational management perspective, organizational culture consists of shared values, beliefs, norms, and practices that continuously shape the behavior of institutional members. Within Islamic educational institutions, organizational culture not only promotes organizational effectiveness but also functions as a medium for transmitting Islamic values to students through habituation and exemplary conduct. This finding supports the study of Yakin et al. (2025), which demonstrates that organizational culture based on tawhid principles creates learning environments that enhance both academic quality and students' Islamic character development. The organizational culture observed at RA Al Islamiyyah indicates that value internalization is achieved not primarily through direct instruction but through consistent habits embedded in daily school activities. Teachers' exemplary behavior, daily prayers, discipline, responsibility, and ethical conduct during digital media use become integral components of students' learning experiences (Megasari et al., 2025). This finding suggests that digital adab is more effectively cultivated when it is institutionalized within the school's organizational culture rather than taught solely as classroom content. Consequently, school culture functions as a social mechanism connecting institutional policies with students' actual behavior.

The findings also demonstrate the close relationship between organizational culture and Islamic educational leadership. Leadership is not limited to policy formulation but also shapes organizational culture through role modeling, communication, and consistent implementation of institutional values. The systematic review conducted by Mohd Said et al. (2023) found that effective leaders in Islamic schools successfully establish a shared vision, strengthen organizational commitment, and empower teachers as agents of change. Similar patterns emerged in this study, where the school principal succeeded in aligning teachers' understanding of the objectives of digital adab education, resulting in consistent implementation across educational activities (Subhan et al., 2025). From the perspective of change management, organizational culture also serves to reduce resistance to educational innovation. Vasel (2025) argues that successful organizational change depends on cultural readiness, leadership support, teachers' perceptions of innovation, and stakeholder involvement. This study demonstrates that digital adab education was accepted as a natural component of school culture because it was gradually introduced through existing habits that had already become part of the institution's identity. Therefore, organizational change does not necessarily require structural reforms but may evolve through the strengthening of an existing value-based organizational culture. Overall, these findings indicate that organizational culture represents a strategic asset in Islamic educational management for responding to digital transformation. A school culture grounded in Islamic values enables educational institutions to preserve their identity while adapting to technological developments. This perspective expands the literature by positioning organizational culture as a central mechanism for maintaining equilibrium between digital innovation and students' character development.

School–Parent Partnerships in Strengthening Digital Adab Education Management

The third finding demonstrates that school–parent partnerships constitute an integral component of digital adab education governance. From the perspective of educational management, partnerships should not be understood merely as communication between schools and parents but rather as collaborative processes involving shared vision, collective responsibility, and continuous coordination in achieving educational objectives. The findings indicate that the effectiveness of digital adab education largely depends on the consistency of values implemented both at school and at home, enabling children to experience coherent character education across both learning environments. These findings are consistent with Alam (2025), who emphasizes that active parental involvement is one of the most important determinants of sustainable educational success. Parents who actively participate in educational processes reinforce the habits cultivated by schools through continuous guidance, communication, and supervision. In the context of this study, school parent partnerships not

only strengthen supervision of children's digital media use but also establish a shared understanding of character education objectives, thereby providing children with consistent guidance across multiple contexts (Mark & Nguyễn, 2021).

The findings also support the argument of Muchtarom et al. (2026), who contend that challenges associated with children's digital device use cannot be addressed solely through technical regulations or restrictive policies. Preventing the misuse of digital technology requires the integration of religious values, digital literacy, and family participation within a comprehensive educational ecosystem. This study demonstrates that Islamic educational institutions occupy a strategic position in connecting formal education with family education through continuous communication, consultation, and guidance. Consequently, school–parent partnerships become an essential governance strategy rather than merely a complementary educational activity. Taken together, the findings suggest that digital adab education is best understood as the outcome of integrating four interrelated components of Islamic educational management: value-based leadership, organizational culture, school–parent partnerships, and continuous character evaluation. These components interact to create a governance system that ensures Islamic values remain the primary orientation amidst digital transformation. The study thus extends the discourse on Islamic educational management by demonstrating that successful technology integration depends not on technological sophistication but on the quality of organizational governance capable of integrating values, culture, leadership, and stakeholder collaboration (Utami et al., 2022).

Theoretically, this study proposes a conceptual model of Digital Adab Education Management Based on School Parent Partnerships. In this model, Islamic value-based management serves as the foundational element shaping school organizational culture, which is subsequently strengthened through school parent partnerships and ultimately leads to the development of children's digital character. This conceptual framework enriches the field of Islamic educational management by illustrating that effective digital transformation cannot rely solely on technological innovation but requires institutional governance that continuously integrates Islamic values, leadership, organizational culture, and family collaboration. Accordingly, this study offers both theoretical and practical contributions to the development of Islamic educational management in addressing educational challenges in the digital era.

Conclusion

This study demonstrates that digital adab education in early childhood education institutions should not be understood merely as the implementation of technology-based learning but rather as an integral component of Islamic educational management oriented toward character formation. The findings reveal that the successful management of digital adab education depends on the integration of Islamic values into every managerial process within the institution, including the formulation of institutional vision, program planning, instructional implementation, and the evaluation of children's character development. In this framework, digital technology is positioned as an educational instrument that supports the achievement of Islamic educational objectives rather than serving as an end in itself.

The study identified three principal findings. First, Islamic value-based management constitutes the foundation for designing and implementing digital adab education, ensuring that every institutional policy and learning activity remains oriented toward the development of students' moral character (akhlaq). Second, school organizational culture functions as the primary mechanism for internalizing Islamic values through teachers' role modeling, habitual practices, and the consistent behavior of all members of the school community in their daily activities. Third, school–parent partnerships serve as a governance mechanism that strengthens the continuity of digital adab education through effective communication, collaborative engagement, and the alignment of educational practices between the school and the family.

From a theoretical perspective, this study extends the field of Islamic Educational Management by proposing that digital adab education emerges from the synergy among

Islamic value-based management, school organizational culture, and school–parent partnerships. The findings demonstrate that successful digital transformation in Islamic educational institutions depends not only on technological readiness or educators' digital competencies but also on the institution's capacity to establish governance systems that integrate leadership, organizational culture, and sustained collaboration with families. This perspective contributes to the development of a more comprehensive conceptual model of Islamic educational management that is responsive to contemporary social and technological changes.

Despite these contributions, the study has several limitations. It was conducted in a single Islamic early childhood education institution using a case study approach; therefore, the findings cannot be generalized to all Islamic educational contexts. Future research is recommended to include a larger number of Islamic educational institutions with diverse characteristics and to employ comparative or mixed-methods approaches to examine the effectiveness and applicability of the proposed digital adab education management model. Further studies may also develop comprehensive indicators for evaluating organizational culture, educational leadership, and school–parent partnerships, thereby facilitating the broader implementation of this management model across different levels of Islamic education.

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