Amorti: Jurnal Studi Islam Interdisipliner
Vol. 5, No. 1, Januari 2026, pp. 534-545
http://journal.amorfati.id/index.php/amorti | | ISSN 2962-9209

Digital Adab Education in Early Childhood from an Islamic Education Perspective: A Case Study of RA Al-Islamiyyah Kemayoran, Jakarta

Rochmi Hastuti[1] , Asri Andriana Lituhayu[2]
[1,2] Institut Agama Islam Al Aqidah Al Hasyimiyyah, Indonesia

[1*]rochmihastuti123@gmail.com, [2]andrianalituhayu@gmail.com

ARTICLE INFO

Article history
Received:
12-10-2025
Revised:
20-11-2025
Accepted:
20-12-2025
Avaiable online:
20-01-2026

Keywords
digital adab; early childhood education; Islamic education; character education; digital parenting.

ABSTRACT

The rapid development of digital technology has increased young children's exposure to gadgets, creating new challenges for character formation. From the perspective of Islamic education, the use of digital technology should be accompanied by the cultivation of *adab* (proper moral conduct) to ensure that children use digital media responsibly from an early age. This study aims to examine the implementation of digital *adab* education for early childhood from the perspective of Islamic education at RA Al Islamiyyah Kemayoran, Central Jakarta. A qualitative case study design was employed. Data were collected through interviews with the principal, teachers, and parents, supported by observations and document analysis. The data were analyzed through data reduction, data display, and conclusion drawing. The findings reveal three main results. First, digital *adab* education is implemented through the habituation of Islamic values, teachers' role modelling, and guided use of digital media in learning activities. Second, successful implementation is strengthened by collaboration between the school and families through parental guidance, continuous communication, and consistent reinforcement of positive digital habits at home. Third, digital *adab* education contributes to the development of disciplined, responsible, respectful, and ethically aware digital behaviour among young children. This study concludes that digital *adab* education should focus not merely on limiting children's use of technology but on developing Islamic character through sustained collaboration between schools and families.

This is an open-access article under the CC–BY-SA license.

Introduction

The rapid development of digital technology has transformed nearly every aspect of human life, including the ways in which young children learn, play, and interact with their surrounding environment. The widespread availability of smartphones, tablets, smart televisions, and various digital platforms has made technology an inseparable part of children's daily lives from an early age. Digital media offer opportunities to enrich learning experiences through engaging visual, audio, and interactive multimedia content. At the same time, these developments present new challenges, including increased exposure to age-inappropriate content, excessive use of digital devices, and reduced opportunities for direct social interaction. These conditions indicate that education in the digital era is no longer solely concerned with technological competence but also with developing children's ability to use technology responsibly and in accordance with accepted moral values (Yunita et al., 2025).

The increasing use of digital devices among young children has become an increasingly evident phenomenon in Indonesia. Easier internet access and the growing affordability of digital devices have enabled children to become familiar with technology within the family environment from an early age. Digital devices are commonly used as sources of

entertainment, information, and learning. Nevertheless, the use of technology is not always accompanied by adequate parental guidance, resulting in issues such as excessive gadget use, limited supervision of digital content, and insufficient parental involvement in children's digital activities. Therefore, technology use among young children requires appropriate guidance to maximize its educational benefits while safeguarding children's developmental needs (Ramadani et al., 2025).

Numerous studies have demonstrated that digital technology has both positive and negative implications for early childhood development. On the one hand, technology can enhance learning motivation, support language development, broaden access to educational resources, and foster creativity when used appropriately. On the other hand, unsupervised technology use may negatively affect children's social, emotional, and behavioral development, including increasing dependence on digital devices, reducing opportunities for physical play, and exposing children to inappropriate information. Consequently, the central issue in early childhood education is no longer merely introducing technology but cultivating children's ability to use it safely, responsibly, and in ways that are appropriate to their developmental stage (Hariri, 2025).

From the perspective of Islamic education, digital technology is not regarded as something to be avoided but rather as part of scientific and technological advancement that can be utilized for the benefit of humanity. Islamic education views knowledge and technology as means of bringing individuals closer to Allah and contributing positively to society. Therefore, educational success is measured not only by learners' technological competence but also by their ability to employ technology in accordance with Islamic moral values and adab. This perspective emphasizes that moral development is an inseparable component of education, including when children begin engaging with the digital world (Yekti & Prahastiwi, 2025).

In Islamic educational thought, the concept of adab encompasses a broader meaning than simple politeness or etiquette. Adab refers to the ability to place everything in its proper position according to Islamic values in one's relationship with Allah, fellow human beings, and the environment. The objective of adab education is not merely to cultivate good behavior but also to develop moral consciousness so that every action is performed with responsibility and for the common good. In the context of digital technological development, adab has become increasingly important because children interact not only with the physical world but also with digital environments that present both opportunities and challenges. Consequently, adab education serves as a fundamental framework for guiding children toward the wise and ethical use of technology (Sulastri & Ismail, 2025).

Digital technology should not be viewed as inherently harmful to children. Within the framework of Islamic education, technology is considered an instrument whose value depends on its intended purpose, the quality of guidance provided, and the moral principles accompanying its use. Even digital media, including online games that are often perceived negatively, can become effective tools for education and Islamic outreach when designed and utilized according to Islamic values. This perspective suggests that the primary issue lies not in the existence of technology itself but in how education shapes children's character so that they can use technology responsibly. Such a perspective provides an important foundation for examining digital adab education for young children, emphasizing character formation rather than merely restricting technology use (Winarji et al., 2026).

Attention to young children's use of digital technology has become an increasingly important topic in educational research over recent years. Existing studies indicate that digital media can effectively support learning when adapted to children's developmental characteristics and accompanied by appropriate guidance from teachers and parents. Other research highlights the importance of family digital literacy in shaping the quality of children's interactions with technology. Accordingly, the effective use of digital technology in early childhood education depends not only on access to digital devices but also on the quality of support provided by children's immediate environments.

Within Islamic education, research on digital technology has expanded through discussions

of family education in the digital era, digital parenting, the integration of digital media into Islamic Religious Education, and character education based on Islamic values. These studies consistently demonstrate that families and schools play complementary roles in shaping children's character amid rapid technological advancement. However, most existing research has focused primarily on digital literacy, supervision of gadget use, or the effectiveness of digital media as instructional tools. Studies that specifically integrate the concept of adab as the moral foundation for children's digital behavior remain relatively limited (Syafitri, 2024).

This limitation indicates the need for further research connecting Islamic educational values with children's digital behavior. Traditionally, the concept of adab has been understood primarily within interpersonal relationships in family, school, and community settings, while its implementation in digital environments has received comparatively little systematic attention. Yet technological development has created new forms of interaction that require children to develop the ability to evaluate information critically, use digital media responsibly, and understand moral boundaries in online interactions. Therefore, research is needed that goes beyond technological competence to explore how the values of adab can be internalized from early childhood in children's digital activities.

RA Al-Islamiyyah Kemayoran, Central Jakarta, was selected as the research site because it implements a Love-Based Curriculum (Kurikulum Berbasis Cinta) that prioritizes the cultivation of akhlak mahmudah (commendable character) as the primary educational objective. In addition to its Qur'an memorization program, the school utilizes digital media in a limited capacity to support learning while maintaining direct interaction between teachers and students. The school also actively communicates with parents regarding the importance of supervising children's gadget use at home, thereby ensuring continuity in character development between the school and family environments. These characteristics provide a relevant context for examining how Islamic educational values serve as the foundation for cultivating digital adab among young children.

Unlike previous studies that have primarily emphasized digital literacy, supervision of gadget use, or the effectiveness of technology-based learning media, the present study focuses on the process of internalizing adab values in children's use of digital technology. This perspective argues that responsible technology use is determined not only by children's digital competence but also by the habituation of Islamic values through teacher role modeling, parental involvement, school culture, and daily learning experiences. Consequently, the discussion of digital technology extends beyond its technical application to emphasize character formation as the primary objective of Islamic education.

Based on these considerations, this study aims to analyze digital adab education for early childhood from the perspective of Islamic education through a case study of RA Al-Islamiyyah Kemayoran, Central Jakarta. The study also identifies educational practices that support the development of children's responsible digital behavior through habituation, teacher role modeling, parental guidance, and a school culture oriented toward the cultivation of akhlak mahmudah. The findings are expected to contribute conceptually to the development of digital adab education grounded in Islamic educational values while also providing practical guidance for Islamic early childhood education institutions in addressing the challenges posed by rapid digital technological development.

Method

This study employed a qualitative approach using a library research design enriched with a case study conducted at RA Al-Islamiyyah Kemayoran, Central Jakarta. This approach was selected because the study aimed not only to examine the concept of digital *adab* education through an extensive review of the literature but also to understand its implementation in the educational practices of an Islamic early childhood education institution. The library research provided the conceptual foundation concerning Islamic education, *adab*, and digital education, while the case study generated empirical insights into how these values are implemented at RA Al-Islamiyyah.

The study utilized both primary and secondary data sources. Primary data were collected

through semi-structured interviews with one school principal, two teachers, and three parents of children enrolled at RA Al-Islamiyyah Kemayoran, Central Jakarta. Informants were selected using purposive sampling based on their knowledge and involvement in the learning process, character development, and guidance of children's digital technology use. Secondary data were obtained from books, national and international journal articles, reports published by international organizations, and other relevant documents concerning Islamic education, early childhood education, digital literacy, and digital parenting.

Data were collected through three techniques: literature review, interviews, and document analysis. The literature review involved examining scholarly publications related to Islamic education, the concept of *adab*, early childhood education, and the use of digital technology. Semi-structured interviews were conducted to explore the experiences and perspectives of the principal, teachers, and parents regarding practices for cultivating digital *adab* among young children. Document analysis was used to complement the findings by examining institutional profiles, the implemented curriculum, the school's flagship programs, and other institutional documents related to educational implementation.

Data were analyzed using an interactive approach consisting of three stages: data reduction, data display, and conclusion drawing. During the data reduction stage, interview transcripts and literature relevant to the research objectives were carefully selected and organized. The data were then categorized into several major themes, including teacher role modeling, the habituation of Islamic values, parental guidance, and the responsible use of digital technology. In the final stage, relationships among these themes were interpreted by synthesizing empirical findings with the literature, resulting in a comprehensive understanding of digital *adab* education for early childhood from the perspective of Islamic education.

To ensure the trustworthiness of the findings, the study employed both source triangulation and theoretical triangulation. Source triangulation was conducted by comparing information obtained from the school principal, teachers, and parents to achieve a more objective understanding of the implementation of digital *adab* education. Theoretical triangulation involved comparing the empirical findings with established concepts of Islamic education, early childhood education, and digital literacy identified in the literature. Through these procedures, the study sought to ensure the credibility of its findings while providing a comprehensive account of the implementation of digital *adab* education from the perspective of Islamic education at RA Al-Islamiyyah Kemayoran, Central Jakarta.

Result and Discussion

Finding 1. The Love-Based Curriculum as the Foundation of Digital Adab Education

RA Al-Islamiyyah Kemayoran, Central Jakarta, is an Islamic early childhood education institution operating under the Nahdlotul Islamiyyah Foundation and has provided educational services since 2018. At the time of this study, the institution employed four teachers and served 35 children. The learning process is based on the Love-Based Curriculum (Kurikulum Berbasis Cinta), which places the cultivation of akhlak mahmudah (commendable character) as the primary educational objective and is complemented by a flagship Qur'an memorization (tahfiz) program. Although the school does not yet implement a specific digital adab education program, classroom practices demonstrate systematic efforts to develop Islamic character as the foundation of children's behavior when interacting with their environment, including digital technology (Muthohar et al., 2026).

Interviews with the school principal revealed that the implementation of the Love-Based Curriculum is founded on the belief that young children develop optimally within a safe, caring, and supportive learning environment that respects their developmental stages. According to the principal, early childhood education should not focus solely on academic achievement but should prioritize the formation of positive habits through teacher role modeling and consistent daily practice. Consequently, learning activities are designed to nurture children's love for Allah, respect for teachers, kindness toward peers, and habitual practice of behaviors reflecting

akhlak mahmudah. These values are regarded as essential foundations before children are introduced more extensively to digital technology (Hidayah, 2025).

Teachers further explained that classroom learning is primarily conducted through play, storytelling, singing, religious practices, and the habituation of positive daily behaviors. Digital media are used only as supplementary learning resources, such as educational videos, Islamic animations, and Qur'anic recitations (murottal) selected according to the children's developmental stage. Before using these materials, teachers carefully evaluate their content, language, and educational messages to ensure consistency with both learning objectives and Islamic values. This practice demonstrates that technology is positioned as a supporting instructional tool rather than the primary focus of learning (Muharromah & Anshory, 2025).

The findings also indicate that all digital media are used under direct teacher supervision. Children are not permitted to operate digital devices independently; instead, teachers guide them through explanations, simple discussions, and practical learning activities following the presentation of digital content. In addition, children are consistently encouraged to pray before learning, listen attentively when teachers speak, respect their classmates, and use learning facilities responsibly. These daily practices are intended not only to shape children's behavior within the school environment but also to prepare them for responsible interactions with digital technology outside school.

Overall, the interviews and institutional documents demonstrate that the Love-Based Curriculum functions not only as a pedagogical framework but also as the foundation for children's character development through the internalization of Islamic values. Teacher role modeling, the cultivation of akhlak mahmudah, the selective use of digital media, and the emphasis on warm teacher–student relationships collectively establish a school culture centered on adab. Although the term digital adab education is not explicitly employed at RA Al-Islamiyyah, its underlying values have already been embedded in everyday educational practices, providing the moral foundation for children's responsible digital behavior.

Finding 2. Habituation and Teacher Role Modeling as Strategies for Implementing Digital Adab Education

The findings indicate that digital adab education at RA Al-Islamiyyah is implemented primarily through habituation and teacher role modeling integrated into daily learning activities. Rather than offering a separate subject on digital adab, the school internalizes these values through classroom learning, religious activities, and social interactions. This approach is based on the belief that character formation in early childhood is more effectively achieved through repeated practical experiences than through abstract conceptual instruction. Therefore, every learning activity is designed to establish positive habits that later become the foundation of children's responsible use of digital technology (Putri et al., 2025).

Teachers explained that digital media are used only to support specific learning topics, including stories of the prophets, ablution procedures, prayer movements, Islamic songs, and Qur'anic recitations. Before these resources are introduced in class, teachers carefully evaluate their appropriateness in terms of content, respectful language, and moral messages. After presenting the digital materials, teachers engage children in simple discussions about the moral lessons and encourage them to apply these values in their daily lives. This practice demonstrates that digital media are used primarily to reinforce character education rather than merely to deliver information (Haryani et al., 2026).

Teachers also emphasized that digital media are always used under direct supervision. Children are not allowed to use digital devices independently but are guided to pay attention to the displayed materials, listen to teachers' explanations, and participate in follow-up activities such as practical exercises, role-playing, or simple discussions. In addition, teachers consistently encourage children to begin activities with prayer, respect their peers during collaborative learning, and use educational resources responsibly. These habits are reinforced continuously to become part of children's daily behavior both at school and at home.

The school principal further explained that the institution deliberately limits the use of digital devices within the school environment. Children are not permitted to bring

smartphones to school, allowing classroom interactions to remain primarily face-to-face between teachers and students. This policy provides greater opportunities for children's social, emotional, and spiritual development through play, communication, cooperation, and religious practice. Digital media are employed only when they clearly support instructional objectives and remain under teacher supervision so that technology does not diminish direct interaction among children (Aziz, 2024).

Taken together, the findings reveal four principal practices supporting the implementation of digital adab education: the selective use of digital media, continuous teacher supervision, the habituation of Islamic values throughout daily learning, and restrictions on children's use of digital devices at school. These practices demonstrate that digital adab education is understood not as the mastery of technology itself but as the cultivation of responsible technology use through sustained role modeling and habituation. Accordingly, digital adab education at RA Al-Islamiyyah emphasizes character formation rather than the development of children's digital skills alone (Tafrihah et al., 2024).

Finding 3. Parent–School Collaboration in Strengthening Digital Adab Education

The findings indicate that the success of digital adab education at RA Al-Islamiyyah depends not only on school-based learning but also on parents' active involvement in guiding children's technology use at home. The school recognizes that character development must occur continuously across both home and school environments so that the values introduced during classroom learning are consistently reinforced through everyday parenting practices. Consequently, regular communication between teachers and parents constitutes an essential component of the school's approach to fostering responsible digital behavior. This perspective reflects the understanding that digital adab education is a shared responsibility between educational institutions and families (Subandi et al., 2025).

Parents reported that children's gadget use at home is carefully regulated and always supervised. Children are allowed to use smartphones or smart televisions only after completing learning activities or Qur'an study sessions, and only for predetermined periods. Parents also encourage children to ask permission before using digital devices and direct them toward educational and Islamic-oriented content. When screen time ends, children are encouraged to engage in alternative activities such as reading books, playing with family members, or participating in religious activities.

Similar experiences were reported by other parents. Although both parents in some families work outside the home, children's gadget use is still regulated through mutually agreed family rules. Children are not allowed to use smartphones during meals, before bedtime, or during family gatherings. Parents also noted that teachers regularly remind them about the importance of supervising children's gadget use, reinforcing parents' sense of responsibility to implement home practices consistent with school policies (Nurhayati et al., 2024). Nevertheless, limited time with children remains a challenge in maintaining consistent supervision.

Another parent emphasized that technology use should always be connected to the Islamic values children learn at school. The child is encouraged to pray before studying, use digital devices only for beneficial purposes, and stop using gadgets once the intended learning objectives have been achieved. Parents also teach children that Allah continuously observes human actions, encouraging them to choose appropriate media content, speak politely, and avoid imitating behaviors that contradict Islamic teachings. This approach demonstrates that parental supervision extends beyond limiting screen time to include the internalization of religious values in children's daily lives (Pohan & Khoerunnisa, 2021).

Overall, the interviews with parents reveal a relatively consistent pattern of digital adab education within the family environment. Common practices include limiting children's gadget use, supervising digital media activities, selecting age-appropriate content, and reinforcing Islamic values throughout daily routines. Although parenting styles differ according to each family's circumstances, all participating parents expressed a strong commitment to supporting

the school's efforts to cultivate responsible digital behavior. These findings suggest that effective collaboration between schools and families is a crucial factor in strengthening digital adab education, ensuring that children's character development is consistently nurtured across both educational and family settings.

Discussion

The findings indicate that digital adab education at RA Al-Islamiyyah is not established through the introduction of a new subject or the addition of specialized content on digital technology. Instead, the cultivation of digital adab is rooted in the educational philosophy that underpins the institution's learning process, namely the Love-Based Curriculum (Kurikulum Berbasis Cinta). This approach positions character formation as the primary objective of education, while technology is regarded as a tool that must be utilized in accordance with Islamic values. These findings suggest that digital adab education is more effectively developed through a strong foundation of character education than through the acquisition of technological skills alone.

This perspective is consistent with Al-Attas' conception of adab as the central aim of Islamic education. According to this view, education is not merely intended to transfer knowledge but to cultivate individuals who are capable of applying knowledge appropriately in accordance with divine and human values. In the context of this study, the Love-Based Curriculum serves as a medium for internalizing these values through the habituation of commendable character, respect for teachers, compassion toward others, and responsibility in all learning activities. Consequently, the foundation of digital adab education at RA Al-Islamiyyah is deeply rooted in the long-established principles of Islamic education rather than emerging solely as a response to the digital era (Ma'rufah, 2025).

The findings also reinforce the view that Islamic education extends beyond cognitive development to encompass holistic personality formation through habituation and role modeling. At RA Al-Islamiyyah, teachers cultivate positive habits primarily through daily practice rather than through abstract explanations of adab. This strategy aligns with the developmental characteristics of young children, who learn more effectively through direct experience, imitation, and repeated practice than through conceptual instruction. Accordingly, digital adab education begins with the consistent development of simple but meaningful positive habits.

The study further supports research in early childhood education emphasizing the importance of positive emotional relationships between teachers and children in character formation. The Love-Based Curriculum creates a safe, warm, and respectful learning environment in which children more readily internalize the values demonstrated by their teachers. Such an environment not only promotes children's social and emotional development but also prepares them to engage with digital technology in a thoughtful and responsible manner. These findings indicate that digital adab education cannot be separated from the quality of interpersonal interactions established throughout the learning process.

Another important finding is that the implementation of digital adab education relies primarily on habituation and teacher role modeling rather than on developing children's digital competencies. Teachers use digital media selectively and only when it supports instructional objectives. Following the use of digital media, children are encouraged to discuss the material, practice the values presented, and relate them to appropriate behaviors in everyday life. This approach positions technology as a means of strengthening character education rather than as the central focus of instruction.

This strategy is consistent with contemporary perspectives on digital parenting and digital education, which emphasize that children's successful use of technology depends more on the quality of adult guidance than on the sophistication of digital devices. In this study, this principle is implemented not only by parents but also as part of the school's instructional strategy. Teachers act as mentors who help children understand the benefits of technology while simultaneously regulating its use to ensure that it remains aligned with educational purposes. These findings demonstrate that continuous guidance is a fundamental element in

developing responsible digital behavior from an early age (Rahmi & Fajrussalam, 2022).

The study also shows that every digital learning resource undergoes careful selection before being introduced in the classroom. Videos, animations, and audio materials are evaluated according to their appropriateness for children's developmental stage, respectful language, and compatibility with Islamic values. This practice demonstrates that digital literacy from the perspective of Islamic education encompasses not only the ability to access information but also the ability to evaluate and select information that contributes to human well-being. In this regard, teachers function as educational curators who ensure that digital media consistently support the objectives of character education.

These findings support broader discussions of digital literacy that emphasize the need to balance technological competence with ethical and critical thinking. However, this study introduces a different emphasis. Whereas previous research has generally focused on digital literacy as technological competence, the present study demonstrates that, in early childhood education, moral development should precede digital skill acquisition. In other words, the cultivation of adab constitutes a prerequisite for the development of healthy and responsible digital competence.

Another noteworthy finding is the school's policy prohibiting children from bringing smartphones to school. This policy is not intended to isolate children from technological advancement but rather to provide greater opportunities for face-to-face interaction, cooperative learning, play, and social relationship building with peers and teachers. The policy reflects the importance of maintaining a balance between real-world experiences and the appropriate use of technology in early childhood education. It also demonstrates that technology use should always be aligned with children's comprehensive developmental needs.

Overall, the findings indicate that digital adab education from the perspective of Islamic education begins not with technological mastery but with character formation through teacher role modeling, habituation, and a school culture grounded in Islamic values. Technology is subsequently positioned as a supportive educational tool when used selectively, under teacher supervision, and for activities that promote children's holistic development. These findings expand the conceptual understanding of digital adab education by identifying Islamic educational values as its primary foundation rather than merely complementary elements in technology use.

The development of digital adab education cannot be separated from the role of the family as the child's first educational environment. The findings demonstrate that the values cultivated at school are reinforced when consistently practiced at home through parental guidance. Parents not only regulate children's gadget use but also model responsible and meaningful technology use. These results suggest that digital adab education becomes more effective when there is continuity between the values promoted by schools and those practiced within families.

The findings are also consistent with research on digital parenting, which identifies parents as the primary agents in guiding children through the challenges of digital technology. In this study, parents not only supervise gadget use but also encourage children to utilize technology as a learning resource while integrating Islamic values into their digital activities. This approach illustrates that digital parenting from an Islamic educational perspective possesses a stronger moral dimension than technical supervision alone.

Furthermore, the study demonstrates that continuous communication between the school and parents is a crucial factor in strengthening digital adab education. Teachers regularly emphasize the importance of supervising children's gadget use, fostering a shared understanding between school and family regarding appropriate parenting practices. As a result, the values introduced at school are consistently reinforced within the home environment, allowing character education to continue beyond the classroom.

From the perspective of Islamic education, collaboration between schools and families is an inseparable component of children's education. Child development is regarded as a shared responsibility requiring close cooperation between educational institutions and parents. The

findings confirm that this principle remains highly relevant in responding to the challenges of digital technology. When schools and families pursue common objectives in character formation, technology is no longer perceived as a threat but as an educational resource that can be directed according to Islamic values.

The study also reveals that the greatest challenge in digital adab education lies not in technology itself but in maintaining consistent guidance for children. Some parents acknowledged limitations caused by work commitments, while children are increasingly influenced by social environments where gadget use has become commonplace. These conditions suggest that the cultivation of digital adab requires sustained commitment from all stakeholders involved in children's education. Consequently, digital adab education should be understood as a continuous process of habituation rather than a one-time educational intervention.

These findings offer a different perspective from studies that primarily advocate restricting children's gadget use as the principal solution. While limiting screen time is undoubtedly important, the present study demonstrates that such restrictions are insufficient unless accompanied by the cultivation of moral values and positive habits. Children need to understand why technology should be used responsibly so that self-regulation develops from internal moral awareness rather than mere compliance with external rules. This approach is more consistent with the objectives of Islamic education, which emphasize character formation through internalized moral consciousness.

Taken together, the findings suggest that digital adab education from the perspective of Islamic education operates across three interconnected educational environments: the school, the family, and children's everyday digital experiences. Schools establish the moral foundation through curriculum, teacher role modeling, and habituation. Families reinforce these values through parental guidance and supervision of technology use at home. Meanwhile, children's interactions with digital media provide opportunities to practice and actualize the values acquired within these two educational settings.

The synthesis of the findings identifies four principal components of digital adab education for young children: teacher role modeling, the habituation of Islamic values, parental guidance, and the responsible use of technology. These components are closely interconnected and mutually reinforcing. Teacher role modeling provides behavioral examples, habituation promotes consistency in practice, parental guidance strengthens these values within the family environment, and responsible technology use serves as an indicator of the successful internalization of adab in children's daily lives.

The implications of this study suggest that Islamic early childhood education institutions do not necessarily need to develop entirely new curricula in response to digital technological advancement. Instead, greater emphasis should be placed on integrating Islamic educational values throughout all learning activities so that children develop a strong moral foundation before engaging more extensively with digital technology. This approach is more consistent with the developmental characteristics of young children, who learn primarily through direct experience, imitation, and repeated practice rather than through abstract conceptual instruction.

Overall, this study demonstrates that digital adab education represents an extension of the classical concept of adab within Islamic education adapted to the challenges of the digital age. The cultivation of responsible digital behavior begins not with technological mastery but with the consistent internalization of Islamic values through habituation, teacher role modeling, and close collaboration between schools and families. Consequently, digital adab education not only provides ethical guidance for young children's use of technology but also strengthens the role of Islamic education in preparing a generation capable of engaging with technological advancement wisely, ethically, and for the common good.

Conclusion

This study demonstrates that digital adab education for young children from the perspective of Islamic education is not developed through the delivery of specialized

instruction on digital technology. Instead, it is cultivated through the internalization of Islamic values that have become an integral part of the learning culture at RA Al-Islamiyyah Kemayoran, Central Jakarta. The Love-Based Curriculum (Kurikulum Berbasis Cinta) serves as the primary foundation for nurturing akhlak mahmudah (commendable character) through teacher role modeling, the habituation of positive behaviors, and the creation of a caring and supportive learning environment. Within this framework, technology is positioned as a complementary educational tool that should be used wisely and in accordance with the objectives of Islamic education.

The implementation of digital adab education at RA Al-Islamiyyah is realized through the selective use of digital media, continuous teacher supervision during learning activities, the integration of Islamic values into daily routines, and restrictions on the use of digital devices within the school environment. These strategies demonstrate that the development of responsible digital behavior is not centered on technological mastery but on gradual character formation through consistent educational experiences. Accordingly, digital adab is understood as an extension of character education embedded in the school's daily educational practices.

The study also reveals that the success of digital adab education is strongly influenced by collaboration between the school and the family. Parents play a crucial role in reinforcing the values introduced at school by supervising children's gadget use, selecting appropriate digital content, regulating screen time, and cultivating Islamic values in everyday family life. This partnership between schools and parents enables the continuous development of children's digital character, ensuring that the values learned at school are consistently practiced in their daily lives.

Overall, the findings suggest that digital adab education from the perspective of Islamic education is a character-building process that integrates teacher role modeling, the habituation of Islamic values, parental guidance, and the responsible use of technology. These four interconnected elements constitute a comprehensive educational framework that positions adab as the essential foundation upon which children's digital competence should be developed. This study is expected to serve as a reference for Islamic early childhood education institutions in designing educational strategies capable of addressing the challenges of rapid technological advancement while preserving the fundamental objective of Islamic education: nurturing a generation of morally upright individuals who use digital technology responsibly, ethically, and for the common good.

References

Aziz, T. (2024). Internalization of Islamic Values in Children within Families in the Digital Era. *Nak-Kanak Journal of Child Research*. https://doi.org/10.21107/njcr.v1i1.46

Hariri, Z. F. (2025). Konsep Pendidikan Islam di Era Digital dalam Kitab Tarbiyah Fi Zaman Al Fitan dan Pengaruhnya Terhadap Generasi Digital Native. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*. https://doi.org/10.61132/ikhlas.v2i3.1128

Haryani, D., Oktaviana, F., & Jalaludin, J. (2026). Analisis Kebijakan Pendidikan dalam Penguatan Adab/Akhlak pada Pendidikan Jarak Jauh (PJJ) Pendidikan Agama Islam. *AKADEMIK: Jurnal Mahasiswa Humanis*. https://doi.org/10.37481/jmh.v6i1.1795

Hidayah, C. (2025). The Role of Digital Islamic Communication of Early Childhood Education Teachers in Internalizing Moral Values of Early Childhood Education in Tunas Bangsa Early Childhood Education and Syuhada' Haji Kindergarten in Blitar City. *Journal of Communication Studies*. https://doi.org/10.37680/jcs.v5i2.8018

Ma'rufah, A. (2025). Community-Based and Digital Marketing Strategies in Early Childhood Islamic Education: A Case Study at RA Muslimat NU 016 Mayak Ponorogo. *Global*

Education Journal. https://doi.org/10.59525/gej.v3i2.822

Muharromah, F., & Anshory, I. (2025). Innovation In Islamic Religious Education Learning: A Study Of The Implementation Of Digital Citizenship In The Adab Mentoring Program. *Abjadia : International Journal of Education*. https://doi.org/10.18860/abj.v10i4.37098

Muthohar, S., Filasofa, L. M. K., Fatmawati, N., & Hayati, M. (2026). Guided digital mediation in early childhood Islamic education: multisensory approaches to religious identity formation. *Qualitative Research Journal*. https://doi.org/10.1108/qrj-12-2025-0456

Nurhayati, Lubis, H., Rindu, M., Islamy, F., & Faqihuddin, A. (2024). Exploring Online Preschool Programs in children's academic preparation for elementary school: a case study in Indonesia. *Cogent Education*, *11*. https://doi.org/10.1080/2331186x.2024.2433818

Pohan, B., & Khoerunnisa, T. (2021). PRAKTIK BLENDED LEARNING BERBASIS MODERASI ISLAM DALAM PENDIDIKAN ANAK USIA DINI DI MASA PANDEMI COVID-19. *Tatar Pasundan : Jurnal Diklat Keagamaan*. https://doi.org/10.38075/tp.v15i2.228

Putri, I. J., Annur, S., & Niswah, C. (2025). Relevansi Pendidikan Islam Berbasis Melayu di Era Media Sosial: Integrasi Adab dan Teknologi. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*. https://doi.org/10.31004/jerkin.v4i2.4242

Rahmi, Y. N., & Fajrussalam, H. (2022). Digital Media : Strategy Islamic Religious For Children In Modern Era. *Proceeding of Saizu International Conference on Transdisciplinary Religious Studies*. https://doi.org/10.24090/icontrees.2022.227

Ramadani, L., Kardi, J., Ismail, N. K., Samaun, S. S., & Hamzah, N. (2025). Exploring the Integration of Digital Media in Islamic Early Childhood Education: Evidence from Kindergartens in Pontianak City. *Al-Athfal: Jurnal Pendidikan Anak*. https://doi.org/10.14421/al-athfal.2025.111-03

Subandi, G., Eriyanti, R. W., Karmiyati, D., Nurfaisal, N., & Widodo, J. (2025). A response to the character crisis: Can a digital Islamic character education based on local wisdom be the solution? *Perspectives in Education*. https://doi.org/10.38140/pie.v43i3.8595

Sulastri, S., & Ismail, I. (2025). The Application of Technology-Enhanced Learning in the Development of Islamic Religious Education in Early Childhood. *Absorbent Mind*. https://doi.org/10.37680/absorbent_mind.v5i1.6940

Syafitri, D. (2024). Model Pembelajaran Islam Berbasis Multimedia Interaktif untuk Anak Usia Dini di Era Digital. *AUD Cendekia: Journal of Islamic Early Childhood Education*. https://doi.org/10.53802/audcendekia.v4i1.586

Tafrihah, Utanto, Y., & Pristiwati, R. (2024). Optimizing Digital Literacy Integration in Early Childhood Education: A Case Study of Tarbiyatul Athfal Bulumanis Kidul Kindergarten. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*. https://doi.org/10.14421/jga.2024.94-14

Winarji, B., Rasmani, U. E. E., Nurjanah, N. E., Jumiatmoko, J., Zuhro, N. S., & Fitrianingtyas, A. (2026). Parental Mediation in Parenting 4.0: A Qualitative Case Study on Early Childhood Digital Literacy in Indonesia. *AL-ISHLAH: Jurnal Pendidikan*. https://doi.org/10.35445/alishlah.v18i1.8572

Yekti, S., & Prahastiwi, E. (2025). Adaptasi Pendidikan Islam Anak Usia Dini di Era Digital pada RA GUPPI Kalak. *ALSYS*. https://doi.org/10.58578/alsys.v6i1.8473

Yunita, I., Saidah, A., & Fahmi, M. (2025). The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era: A Study of Al-Attas's Thought. *J-PAI: Jurnal Pendidikan Agama Islam*. https://doi.org/10.18860/jpai.v11i2.32660