



Parental Control in Children's Education: Integrating Islamic Educational Management and Islamic Family Law

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Abstract:

Social changes and technological advancements have expanded the educational environment for children while simultaneously increasing the complexity of parents' responsibilities in providing direction, guidance, and oversight of their children's educational process. Parental oversight should not be understood merely as the restriction or monitoring of behavior, but rather as part of a planned and ongoing educational process. This study aims to analyze parental control in children's education by integrating the perspectives of Islamic Educational Management and Islamic Family Law. This study employs a qualitative approach using the *library research* method. Data were obtained through the identification, selection, and classification of literature relevant to parental control in children's education, the *controlling* function in Islamic Educational Management, as well as parental responsibilities and authority under Islamic Family Law. Data analysis was conducted using *content analysis* through the stages of identification, comparison, and synthesis. The results of the study indicate that parental control is an educational management process that encompasses goal-setting, guidance, monitoring, evaluation, corrective actions, and follow-up. The integration of Islamic Educational Management and Islamic Family Law yields six characteristics of parental control, namely: educational, preventive, participatory, proportional, sustainable, and based on Islamic values. Islamic Educational Management provides a framework for control mechanisms, while Islamic Family Law provides a foundation regarding parental responsibilities, authority, protection, and the limits of parental control. Thus, parental control is understood as a planned, educational, proportional, and sustainable educational process that takes into account the child's development, rights, and best interests.

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Introduction (مقدمة)

Social change and technological advancements have transformed the environment in which children grow and receive education. Children no longer grow up solely within the immediate environment of school, community, and family, but also within digital environments that provide access to information, learning resources, social interaction, and opportunities for creativity (Supratiwi et al., 2020). At the same time, these developments expose children to various risks associated with the digital environment. Consequently, the expansion of children's educational environments has increased the complexity of parents' responsibilities in providing direction, guidance, protection, and oversight throughout their children's educational development.

The increasing integration of digital technology into children's daily lives further demonstrates the importance of parental involvement. According to a report by UNICEF Indonesia titled "Online Knowledge and Practice of Children in Indonesia: A Baseline Study 2023", the majority of children in Indonesia use the internet every day, particularly for social interaction and entertainment (Karen Muller, 2023). This condition has expanded the role of parents responsibility beyond direct supervision within the home. Parents are required to accompany children across different learning and social environments while helping them respond appropriately to the opportunities and risks they encounter. Therefore, parental guidance should be positioned as an integral component of the educational process and implemented in a structured and continuous manner (Rahman et al., 2025).

Parents occupy a central position in this process because the family constitutes the child's first educational environment. Parental responsibility encompasses not only selecting discipline, and supervising children's social interactions, but also understanding their developmental needs and providing appropriate guidance (Riski Tasijawa, 2024). In the digital context, simply providing children with technological devices and imposing restrictions when problems arise is insufficient. Parents need to manage how control is exercised so that it functions as guidance rather than merely as a set of prohibitions (Smahelova et al., 2017). Thus, parental control needs to be understood in relation to the broader educational process within the family.

The manner in which parental control is exercised is particularly important because both insufficient and excessive control may create problems. Insufficient parental control may leave children exposed to various risks without adequate guidance, whereas excessive control may restrict opportunities for children to make decisions, develop independence, and build self-management skills. Consequently, parental control should be adjusted to the child's age, developmental stage, needs, family circumstances, and surrounding environment. This indicates that effective control is not intervention, but by the appropriateness of the control exercised in relation to the child's educational development.

From a managerial perspective, parental control cannot be reduced to spontaneous acts of prohibition, inspection, or punishment. Control requires clear objectives, understandable rules, consistent implementation, monitoring of the child's development, and evaluation of the effectiveness of the approach used (Lingruina Xu, 2024). If children's education is understood as a process directed toward particular developmental and educational goals, parents' activities in guiding, supervising, evaluating, and improving that process can be examined through the perspective of educational management. The controlling function in management is therefore relevant because it provides a systematic framework for determining whether an ongoing process remains aligned with established objectives and for identifying appropriate corrective measures when deviations occur.

However, a management perspective alone is not sufficient to determine the value, purpose, and limits of parental control. Control is not merely a tool for detecting errors but serves

as a mechanism for continuous improvement (Yarso et al., 2026). This raises important questions: to what extent do parents have the authority to control their children? What is the basis for parental responsibility in children's education? How should this control be exercised so as not to conflict with the rights and interests of the child? These questions require a normative perspective that can clarify the relationship between children's rights and parental responsibilities.

Islamic family law provides a relevant normative perspective for addressing these questions. In Islam, the family is not merely a social unit but also the primary environment where children receive education, character development, moral values, and religious upbringing (Khairi, 2020). Therefore, the parent-child relationship cannot be understood merely as a relationship between a party with authority and a party under that authority, but also as a relationship that involves responsibility, protection, education, and the fulfillment of children's rights. The perspective of Islamic family law can provide a normative foundation for understanding parents' responsibilities as well as the limits of their authority in carrying out their family educational functions (Lubis, Pebriani, 2024).

Existing studies tend to examine parental control from separate perspective: Islamic educational management primarily emphasizes the controlling process through monitoring, evaluation, and corrective actions, while Islamic family law focuses on parental responsibilities, authority, child protection, and the fulfillment of these perspectives leaves a conceptual gap in explaining how parental control can be systematically managed while remaining consistent with the child's developmental needs, rights, and best interests. Therefore, this study conceptualizes parental control in children's education by integrating the controlling function by integrating the controlling function of Islamic educational management with the principles of parental responsibility and authority in Islamic family law. This integration contributes a conceptual framework that positions parental control as an educational, sustainable, and Islamic-values-based process rather than merely as behavioral restriction or supervision.



Method (منهج)

This study employs a qualitative library research method to examine parental control in children's education from the perspectives of Islamic Educational Management and Islamic Family Law. Literature was selected based on its relevance to three areas: (1) the controlling function in Islamic Educational Management; (2) parental responsibilities, authority, child rights, protection, and welfare in Islamic Family Law; and (3) parental involvement and control in children's education. Academic books and peer-reviewed journal articles directly related to these themes were prioritized, while irrelevant literature was excluded (Haryono, 2024).

Data analysis employed content analysis through the stages of identification, comparison, and synthesis (Haryono, 2024). Relevant concepts were first identified and classified according to the two perspectives. The concepts were then compared to determine their respective and complementary contributions to parental control. Finally, the findings were synthesized to formulate six characteristics of parental control: educational, preventive, participatory, proportional, sustainable, and based on Islamic values.

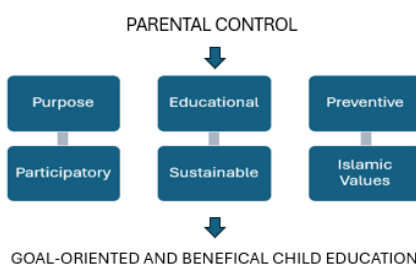


Result (نتائج)

The analysis indicates that parental control in children's education is not merely a form of behavioral restriction or supervision, but an educational management process involving goal setting, guidance, monitoring, evaluation, and follow-up. This finding reflects the integration of the controlling function in Islamic educational management with parental responsibilities and

authority in Islamic family law. Islamic educational management provides the managerial framework for implementing control, while Islamic family law provides its normative basis concerning parental responsibility, child protection, rights, and welfare. The integration of these perspectives resulted in six characteristics of parental control: educational, preventive, participatory, proportional, sustainable, and based on Islamic values. These characteristics position parental control as an educational process intended to guide and protect children while respecting their developmental needs. The six characteristics are presented in figure 1.

Figure 1. Characteristics of Parental Control in Children's Education Resulting from the Integration of Islamic Educational Management and Islamic Family Law



To clarify the basis of these characteristics, the following table maps each characteristic to the relevant findings from Islamic educational management and Islamic family law and shows their integrated meaning.

Tabel 1. Integration of Islamic educational management and Islamic family law in the six characteristics of parental control

Characteristic	MPI and HKI Findings	Integrated Meaning
Educational	MPI: Controlling supports evaluation, improvement of educational implementation (Hafiidh, 2024). HKI: Parents are responsible for educating and guiding children (Hafsah, 2016).	Parental control functions as educational guidance that supports children's learning, character, responsibility, and development.
Preventive	MPI: Educational supervision includes control, evaluation, corrective, and preventive functions (Nurhadiati, 2026). HKI: Islamic law places child protection, including protection from harm and neglect, within parental responsibility (Nugroho, 2026).	Control is exercised proactively to prevent risks to children's education, development, and well-being.
Participatory	MPI: Effective control requires information and communication concerning the educational process (Soviya, 2023). HKI: Children's rights include voice and participation, while parental responsibility is directed toward children's interests (Muharrani et al., 2024).	Parental control involves children in communication, rule-setting, and decision-making according to their age and maturity.
Proportional	MPI: Corrective action should correspond to identified conditions and educational objectives (Nurhadiati, 2026). HKI: Parental authority is limited by children's rights, development, and welfare (Putri et al., 2026).	The form and intensity of control are adjusted to children's developmental needs, abilities, circumstances, and welfare.
Sustainable	MPI: Islamic educational supervision operates through continuous monitoring, evaluation,	Control is implemented continuously through

Characteristic	MPI and HKI Findings	Integrated Meaning
	correction, and follow-up (Nurhadiati, 2026). HKI: Parental responsibility includes nurturing, educating, protecting, and supporting children's development (Muliana, 2026).	monitoring, evaluation, adjustment, and follow-up.
Based on Islamic Values	MPI: Educational management is guided by Islamic ethical and spiritual values (Hafiidh, 2024). HKI: Parents have obligations concerning religious education and moral development (Muliana, 2026).	Control is guided by Islamic ethical and spiritual values, parental responsibility, moral development, protection, and child welfare.



Discussion (مناقشة)

The Concept of Parental Control in Children's Education

The educational process is not limited to the formal educational institutions but begins within the family. Parents function as children's first educators by provide guidance, establishing habits, modelling values, and creating the initial educational environment (Hasbullah, 2016). Imam Al-Ghazali holds the view that view that parents are positioned as primary educators, particularly in shaping a child's education (Jaafar, 2024). From an Islamic perspective, this role is closely related to the responsibility of parents to nurture and educate their children. Thus, parental involvement in education is not merely an additional form of assistance but constitutes an integral part of the family's educational responsibility.

Parents' role as educators also entails a responsibility for their children's educational process (Ayub et al., 2024). This responsibility also gives parents a legitimate role in guiding and supervising their children's educational development. Parents may establish rules, provide direction, monitor children's activities, and intervene when circumstances may endanger their development. However, parental responsibility and parental authority should not be treated as identical concepts. Responsibility explains the obligation of parents to educate and protect their children, whereas authority is the means through which that responsibility is exercised. Therefore, parental authority is justified by its educational and protective purpose rather than by an unrestricted right to determine every aspect of the child's life.

From this perspective, parental control should be understood as an educational process rather than as a mechanism of restriction. Control involves setting appropriate educational expectations, providing guidance, monitoring development, evaluating progress, and adjusting parental responses when necessary (Joyce L Epstain, 2023). Such a process is consistent with the controlling function in Islamic Educational Management, which emphasizes monitoring, evaluation, corrective action, and continuous improvement. Consequently, control becomes meaningful when it contributes to the achievement of educational objectives and the development of the child rather than merely ensuring obedience.

The concept of control as an educational process must be distinguished from restrictions imposed on children. Restrictions essentially focus on setting limits on certain behaviors or activities, whereas educational control has a broader scope because it encompasses the processes of guidance, mentoring, monitoring, and evaluation (Obradovi, 2021). Therefore, the problem is not whether parents should control their children, but how the intensity, form, and purpose of control should be adjusted to the child's developmental condition. This supports the proportional characteristic identified in this study: parental control should increase or decrease according to

the child's age, needs, capabilities, circumstances, and level of independence rather than being applied uniformly.

From the perspective of Islamic Family Law, parental authority is therefore functional rather than absolute. Parents possess authority because they carry responsibilities for education, care, and protection, but that authority is bounded by the child's interests and welfare. This creates an important normative relationship between authority and responsibility: the stronger the authority exercised by parents, the greater the obligation to ensure that such authority serves the child's benefit. Consequently, parental control cannot be justified merely by parental preference or convenience; it must have an educational or protective rationale and remain consistent with the child's dignity, development, and welfare.

This limitation of parental authority also requires recognition of children as developing rights-bearing individuals. Respecting children's rights does not eliminate parental authority; rather, it determines how that authority should be exercised. Children require protection and guidance, but they also need opportunities to express their views, make age-appropriate choices, assume responsibility, and gradually develop independence. Therefore, from an Islamic perspective, protection and autonomy should not be positioned as opposing objectives. Appropriate parental control should protect children from harm while simultaneously creating space for them to learn self-control and responsible decision-making. In this sense, the purpose of control is ultimately developmental: parental authority is exercised to gradually enable the child to become capable of exercising responsible self-direction.

The Role of Control in Islamic Education Management

In educational management, controlling serves to ensure alignment between the implementation of activities and the plans and targets that have been formulated. This function is not merely understood as the act of supervising the implementation of a program, but also encompasses the process of gathering information regarding implementation, comparing results with established goals or standards, and determining necessary actions when discrepancies are found (Nurhikmah, 2024). Controlling is a management function used to assess the extent to which an activity has achieved its established objectives, while also serving as the foundation for determining corrective measures in the next phase (Hafidh, 2024). In Islamic educational management, the exercise of this function does not focus solely on achieving objectives effectively and efficiently but must also take into account the values, responsibilities, and goals of Islamic education.

Essentially, *controlling* in educational management is not intended to find faults, but rather to ensure that the learning process remains aligned with educational objectives. Through the control function, educational implementation can be monitored to determine the extent to which objectives have been achieved, identify deviations, and determine necessary improvements ((Nurhadiati, et al., 2026). This makes *controlling* closely linked to quality improvement, as the results of monitoring do not stop at evaluating implementation but serve as the basis for decision-making and refining the educational process. In Islamic education, controlling adds an ethical dimension to the monitoring function, ensuring it is carried out fairly, responsibly, and with a focus on improvement.

Monitoring is a concrete manifestation of the controlling function, carried out through the process of continuously observing and gathering information regarding the implementation of activities. Through monitoring, education administrators can understand the ongoing processes and identify obstacles early on, rather than waiting to see the final results. In educational management, the monitoring process is used to assess the alignment between implementation and plans, track student progress, and identify obstacles requiring attention. Therefore, monitoring is a crucial stage in the control process because it provides information that serves as the basis for evaluation and corrective actions (Sholeh, 2023). Within the family context, this

principle is reflected in parents' attention to their children's learning processes, habits, behavioral development, and needs. However, its application does not mean that parents must constantly supervise every one of their children's activities. Monitoring within the family needs to be adapted to the child's age, level of independence, and needs.

The follow-up to monitoring is evaluation, which serves to analyze implementation data in order to measure the degree to which educational goals have been achieved. Evaluation in the context of *controlling* is carried out by comparing the current conditions or results obtained with previously established goals, plans, or standards. Through evaluation, parents and educational administrators can identify aspects that have gone well, aspects that have not yet been achieved, and the factors causing any discrepancies. Therefore, evaluation is not merely a final assessment but serves as the basis for making decisions and implementing improvements in the next phase. In family education, evaluation can be carried out through parents' reflection on their children's development—for example, by observing changes in study habits, discipline, responsibility, social behavior, and the development of religious values.

The results of monitoring and evaluation form the basis for corrective actions aimed at realigning the educational process with its original objectives. Corrective actions are efforts to make adjustments or improvements when implementation does not align with established objectives. In the field of education, corrective interventions should not be interpreted as punishment for those who make mistakes, but rather as an effort to improve the process so that it returns to the intended goals. Therefore, corrective actions must consider the causes of the discrepancies and determine the form of improvement most appropriate for the students' circumstances. This approach fosters constructive *controlling* because it is oriented toward systemic improvement, not the punishment of mistakes.

Based on the above discussion, the *controlling* function in Islamic Education Management essentially encompasses principles that can be applied beyond the context of formal educational institutions. Although the concept of *controlling* has long been widely used in the management of schools, madrasahs, Islamic boarding schools, and other educational institutions, the substance of this control—which involves goal-setting, monitoring, evaluation, corrective actions, and follow-up—is also relevant to the management of children's education within the family. The differences stem from the subjects, the environment, and the forms of implementation. While formal institutions rely on organizational structures and rigid standards, family supervision is direct, involving interactive communication, guidance, and adjustments to parenting styles based on the dynamics of a child's growth and development (Pradipa et al., 2025). The application of this concept is not a form of formalizing the family but rather an adaptive adaptation of managerial principles into the parent-child relationship.

Parents' Responsibilities and Authority Under Islamic Family Law

According to Islamic Family Law, the relationship between parents and children entails profound moral and legal responsibilities, not merely biological and emotional aspects. Parents have a duty to provide care, support, education, and protection to their children so that they can grow and develop to their full potential (Maryati, 2021). Therefore, a child's education falls within the realm of the parents' primary responsibilities and should not be entirely delegated to formal institutions. Parental involvement in the educational process has a broader foundation than merely the practical need to assist children with their studies, as it relates to parents' responsibility for their children's lives and development.

From a family law perspective, parental responsibility is not limited to meeting a child's physical and material needs but also encompasses aspects of education and character development (Hafsah, 2016). This education encompasses a child's physical, spiritual, and intellectual development, as well as their religious education. Thus, parental responsibility is comprehensive in scope because it is directed toward raising children who are capable of

developing physically, intellectually, morally, and spiritually. This understanding is crucial in discussions of parental control because the focus of such control should not be limited to a child's observable behavior but should also be directed toward the child's overall educational process and development.

Responsibility for a child's education and development simultaneously provides parents with the space to exercise their authority in guiding their child's life and education. This authority is exercised through providing guidance, setting rules, directing behavior, selecting an educational environment, and making decisions related to the child's best interests. However, this authority is not absolute power. Parental authority is bound by the goals of care and education and must be exercised within the framework of responsibility toward the child's best interests. Consequently, the greater the authority parents possess, the greater the accompanying demands for responsibility.

Parents' rights in raising their children are fundamentally limited by the interests and protection of the child. This authority cannot be used to justify actions that harm the child's physical, psychological, or educational development, or infringe upon the child's rights. In Islamic family law, child-rearing must prioritize the child's best interests; therefore, every decision must be based on the child's needs, not the parents' egos. This principle demonstrates that parental authority is functional in nature it is granted to guide and protect children, not to exercise arbitrary control over them.

In the context of educational oversight, the fulfillment of children's rights serves as a determining factor that limits parental authority. Children are not treated as passive recipients of parental decisions but as individuals with needs, developmental stages, and interests that must be considered. Therefore, parental supervision and guidance must be exercised with due consideration for the child's age, abilities, talents, interests, and level of independence. Ideal control acts as a catalyst for the child's development and accountability, rather than eliminating their autonomy. Thus, respect for children's rights does not negate parental authority; rather, it provides direction and boundaries so that such authority is exercised in the best interests of the child's education and development.

Under Islamic Family Law, parents' responsibility for their children's education provides the basis for their involvement and authority in guiding, directing, and supervising their children's educational process on an ongoing basis (Jailani, 2014). However, this right is not arbitrary, as it must be focused on the child's well-being, protection, and future. In other words, parental supervision is a form of care and responsibility, not a means to restrict children. Islamic Family Law sets clear boundaries: control must be aimed at educating, carried out appropriately, and must continue to respect the rights of the child. This perspective complements the theory of Islamic Educational Management by providing a basis for why parents have the authority to exercise control, as well as the limits on how that authority should be used.

Integration of Islamic Education Management and Islamic Family Law

Based on the previous discussion, parental control essentially has two mutually reinforcing aspects. Islamic Educational Management provides a framework for how the control process is carried out through goal-setting, monitoring, evaluation, corrective actions, and follow-up. Meanwhile, Islamic Family Law provides the moral and legal foundation for why parents have the right to guide their children, while also setting limits to ensure that such supervision does not harm the child. In conclusion, parental control cannot be understood merely as a managerial process or as a parental authority; rather, it must be viewed as an educational process that integrates control mechanisms with responsibility and normative boundaries within the family.

The integration of these two perspectives results in parental control that is not only focused on supervision but also on the child's educational process and development (Hasbullah, 2017). First, control must be goal-oriented, so that supervision is directed toward achieving the

child's educational goals rather than merely ensuring compliance with rules. Second, control is educational in nature that is, it is used as a means to guide and develop the child's abilities. Third, control serves a preventive function by helping to prevent the emergence of behaviors or conditions that could hinder the child's development. Fourth, control must provide opportunities for children to participate in accordance with their age and level of maturity, so that children are not merely the objects of supervision. Fifth, control is carried out continuously through a process of monitoring, evaluation, correction, and follow-up. Sixth, the entire process is grounded in Islamic educational values as well as the principles of responsibility, protection, and the best interests of the child.

These characteristics can then be realized through systematic control mechanisms. The control process begins with setting educational goals for the child that are tailored to their age, needs, abilities, and the values to be developed. Next, parents conduct ongoing monitoring to gather information on the achievement of these goals. This information serves as the basis for evaluation to identify aspects that have developed as well as those that still require attention. If discrepancies are found, parents take corrective action by adjusting rules, support strategies, or the form of guidance provided. This process is then followed by a follow-up to assess the effectiveness of the improvements and determine the next form of support. Ultimately, parental control functions as a continuously cycling process.

Although this managerial mechanism provides a systematic operational framework, its application is still limited by parental responsibilities and children's rights as understood within Islamic Family Law. Parental authority in guiding and supervising children cannot be separated from the obligation to care for, educate, and protect them. Therefore, every form of control must take into account the child's interests, development, capabilities, and well-being. This principle serves as a safeguard to ensure that the function of control does not turn into domination or excessive restriction. The effectiveness of control is determined not only by parents' ability to monitor and evaluate but also by their ability to exercise that authority proportionately within the educational relationship between parent and child.

Based on the integration of these two perspectives, ideal parental control can be defined as an educational process carried out in a planned, purposeful, proportional, and sustainable manner through goal-setting, monitoring, evaluation, corrective actions, and follow-up, while remaining grounded in parental responsibility and taking into account the child's rights, development, and well-being. Such control is not intended to create passive obedience but rather to facilitate the child's development, help them understand their responsibilities, and gradually build their ability to exercise self-control. Thus, ideal parental control lies at the balance between parents' authority to guide and the child's need for space to develop and gain independence.

The results of this integration demonstrate that parental supervision is a process of guiding children that unites Islamic managerial principles with the rules of Islamic family law. Managerial principles provide a framework for parents to conduct continuous monitoring, evaluation, improvement, and follow-up, while Islamic family law provides a normative foundation to ensure that the exercise of control remains focused on the child's education, protection, development, and well-being. In other words, the integration of these two perspectives demonstrates that parental control is not merely oriented toward a child's compliance with rules, but toward the creation of an educational process that is purposeful, instructive, proportionate, and in accordance with Islamic values.



Conclusion (خاتمة)

This study concludes that parental control in children's education is a planned, educational, proportional, and sustainable process rather than merely behavioral restriction or supervision. The integration of Islamic Educational Management and Islamic Family Law results in six

characteristics: educational, preventive, participatory, proportional, sustainable, and based on Islamic values. The main contribution of this study is a conceptual framework that combines the managerial mechanisms of control in Islamic Educational Management with the normative responsibilities, authority, child rights, and welfare emphasized in Islamic Family Law. Practically, this framework can guide parents in implementing appropriate monitoring, evaluation, guidance, and follow-up according to children's age, needs, abilities, and level of independence. However, as this study is based on library research, the framework remains conceptual and requires empirical validation in diverse family educational settings to assess its applicability and effectiveness in supporting children's development, protection, and independence.



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