

Digital Transformation and Parenting for Digital Moral Resilience in Pesantren: A Case Study at Al-Wafa Islamic Boarding School, Bekasi, Indonesia

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Abstract

Digital transformation has reshaped Islamic educational institutions, including pesantren, by providing opportunities for technological innovation while simultaneously creating challenges in maintaining students' moral development within digital environments. Although previous studies have examined digital transformation, digital parenting, and reflective parenting separately, limited research has explored how these dimensions interact to strengthen students' digital moral resilience in Islamic boarding school contexts. This study aims to explore the relationship between digital transformation and parenting practices in developing digital moral resilience among students at Al-Wafa Islamic Boarding School, Bekasi, Indonesia. This study employed a qualitative case study approach. Data were collected through semi-structured interviews, participant observation, and document analysis involving school leaders, teachers, students, parents, and administrative staff. The data were analyzed using thematic analysis with source and method triangulation to ensure credibility and trustworthiness. The findings indicate that digital transformation at Al-Wafa Islamic Boarding School is implemented through technology-integrated learning, digital management systems, and institutional communication platforms. Meanwhile, parenting practices are strengthened through collaborative digital parenting and reflective parenting approaches involving dialogic communication, value-based guidance, and cooperation between the school and families. These integrated practices contribute to students' digital moral resilience by strengthening digital ethics, self-regulation, moral awareness, spiritual discipline, and responsible technology use. This study contributes to Islamic education research by demonstrating that digital transformation in pesantren should be understood not merely as technological adoption but as an educational ecosystem integrating technology, family collaboration, and Islamic moral education to support students' resilience in digital environments.



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1. Introduction

Digital transformation has become an important phenomenon influencing educational institutions by changing the ways learning processes, institutional management, and communication systems are conducted. The integration of digital technology provides opportunities to improve educational accessibility, learning effectiveness, and institutional services; however, it also introduces new challenges related to students' moral development and responsible technology use (Pratiwi, 2023; Rolando et al., 2024). In Islamic educational contexts, technological advancement requires careful consideration because education is not only concerned with intellectual development but also with the cultivation of moral values, religious identity, and ethical behavior. Therefore, digital transformation in Islamic educational institutions needs to be understood as a process that integrates technological adaptation with value-based education.

Pesantren represents a distinctive Islamic educational institution that emphasizes the integration of knowledge, character formation, spirituality, and social responsibility. The educational process in pesantren is traditionally built upon the development of akhlaq, adab, discipline, and religious identity through continuous interaction between students, teachers, families, and the institutional environment (Badrudin, 2022; Mala & Hunaida, 2023). The emergence of digital technology, however, has created new challenges for pesantren because students increasingly interact with digital environments beyond the boundaries of educational institutions. These changes require pesantren to maintain their traditional role in moral education while adapting to technological developments that influence students' learning experiences, communication patterns, and social behavior.

Digital transformation within educational institutions is therefore not merely related to technological adoption but also involves changes in educational practices, cultural adaptation, and the development of students' competencies in navigating digital environments. Previous studies have highlighted that digital technology can support learning innovation and institutional development, but it may also create risks related to digital ethics, online behavior, and reduced awareness of moral responsibility when not accompanied by appropriate guidance (Hafeez et al., 2020; Harrison et al., 2023). In this context, digital parenting becomes an important dimension because students' digital behavior is influenced not only by technological access but also by the guidance, communication, and values provided by adults surrounding them.



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Digital parenting extends beyond controlling children's use of digital devices; it involves developing awareness, responsibility, ethical understanding, and reflective decision-making in digital environments. Within Islamic educational settings, parenting practices need to be understood as collaborative processes involving schools, families, and communities. Reflective parenting provides an important perspective because it emphasizes dialogue, understanding, and value-based guidance rather than merely restriction or supervision. Such approaches are relevant for *pesantren* environments where moral education is developed through cooperation between institutional guidance and family involvement (Suparjo & Sinaga, 2022; Irawan et al., 2023).

Despite increasing attention toward digital transformation, digital parenting, and character education, previous studies have generally examined these areas separately. Digital transformation research has mainly focused on technological implementation and educational innovation, while digital parenting studies have emphasized parental mediation and children's online behavior. Similarly, character education research has frequently examined moral formation without specifically addressing the challenges emerging from digital environments. This fragmentation indicates a need for a more integrated understanding of how technological transformation, parenting practices, and Islamic moral education interact in shaping students' capacity to navigate digital challenges (Qonita & Kawakip, 2025).

This study addresses this gap by examining digital transformation and parenting practices as interconnected elements within the *pesantren* educational ecosystem. Specifically, this study explores how digital transformation is implemented at Al-Wafa Islamic Boarding School, how digital parenting and reflective parenting practices are developed, and how these integrated practices contribute to students' digital moral resilience. By examining these processes within an Islamic boarding school context, this study contributes to the broader discussion of Islamic education in the digital era by highlighting that technological development should be accompanied by moral guidance, family collaboration, and value-based educational practices.

2. Literature Review

Digital transformation has become one of the most significant drivers of educational change across various learning environments, including Islamic education. Previous studies have consistently reported that the integration of digital technologies improves instructional quality, expands access to educational resources, and enhances institutional management (Abidin, 2025; Mukhlis & Saini, 2025; Ningrum et al., 2025). Within Islamic boarding schools (*pesantren*), digital transformation has facilitated innovations in curriculum delivery, academic administration, and communication systems while



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enabling educational institutions to respond more effectively to technological developments (M. B. Badrudin & Nugraha, 2025; Kurniadi et al., 2025). Nevertheless, scholars have argued that digital transformation should not be viewed merely as technological modernization. Instead, it should be understood as a pedagogical and cultural transformation that integrates technological advancement with the preservation of Islamic educational values (Firmansyah, 2022). Consequently, successful digital transformation in *pesantren* depends not only on technological infrastructure but also on institutional readiness, educational leadership, and value-based character education.

Alongside institutional transformation, recent scholarship has increasingly emphasized the importance of family involvement in children's digital development through digital parenting. Rather than limiting children's access to technology, digital parenting encourages parents to cultivate digital literacy, ethical awareness, responsible online behavior, and critical thinking (Kahfi et al., 2024; Novianti et al., 2023). Studies further indicate that effective digital parenting combines supervision with communication, guidance, and shared learning experiences, enabling children to develop greater autonomy and responsibility in digital environments (Cino et al., 2020; Üzümcü & Berriman, 2025). However, previous studies have primarily focused on family settings and have rarely examined how digital parenting can be integrated into institutional educational environments such as Islamic boarding schools.

Another growing body of literature highlights the role of reflective parenting in supporting children's emotional and moral development. Reflective parenting emphasizes parents' and caregivers' capacity to understand children's emotional experiences, establish empathic communication, and adapt parenting strategies according to children's developmental needs (Osofsky et al., 2017; Redfern et al., 2023). Rather than relying exclusively on control and discipline, reflective parenting promotes dialogue, mutual understanding, and collaborative problem-solving. In educational settings, this approach contributes to children's self-regulation, empathy, and moral reasoning, all of which are essential competencies for navigating increasingly complex digital environments (Schweiger, 2023). Despite its growing relevance, the application of reflective parenting within Islamic boarding schools remains underexplored, particularly in relation to digital transformation and value-based education.

Recent studies have also demonstrated that character education in the digital era requires stronger collaboration between educational institutions and families to cultivate students' moral resilience. Researchers have introduced concepts such as cyber wisdom, digital ethics, and self-regulation to explain how young people develop responsible digital behavior through the integration of moral reasoning, digital literacy, and reflective decision-making (Harrison et al., 2023; Mala & Hunaida, 2023; Suparjo & Sinaga, 2022). Within Islamic education, moral resilience is inseparable from the internalization of Islamic values, including *akhlaq*, *adab*, and spiritual discipline, which remain fundamental



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objectives of *pesantren* education (Irawan et al., 2023; Qonita & Kawakip, 2025). Nevertheless, previous studies have generally examined digital transformation, digital parenting, reflective parenting, and character education as independent constructs. Few studies have investigated how these dimensions interact within a single conceptual framework to explain the development of digital moral resilience among *santri* in Islamic boarding schools.

Accordingly, this study addresses this gap by proposing an integrated conceptual perspective that combines digital transformation, digital parenting, and reflective parenting as complementary dimensions contributing to the development of digital moral resilience in Islamic boarding schools. Unlike previous research, which has tended to examine these concepts separately, this study conceptualizes them as an interconnected educational ecosystem in which technological innovation, value-based parenting, and Islamic moral education mutually reinforce one another. This integrative perspective constitutes the primary theoretical contribution of the present study and provides a foundation for understanding how Islamic boarding schools can respond to digital transformation while preserving their educational mission of cultivating morally resilient students.

3. Research Method

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of the implementation of digital transformation, digital parenting, and reflective parenting in fostering students' digital moral resilience at Al-Wafa Islamic Boarding School, Setu, Bekasi Regency, Indonesia. A case study was selected because it enables researchers to explore a phenomenon comprehensively within its real-life context, thereby revealing the social, pedagogical, and cultural dynamics underlying the implementation of digital transformation in Islamic boarding schools, as recommended by Yin and Creswell and Poth (Jahidin et al., 2024). This approach also facilitates a holistic understanding of the interrelationships among digital transformation, value-based parenting practices, and the development of students' moral resilience within the context of Islamic education.

The research site was selected purposively because Al-Wafa Islamic Boarding School has systematically implemented digital transformation across instructional practices, administrative management, and communication between the institution and parents. In addition to integrating various digital technologies into educational activities, the boarding school has established value-based parenting collaboration by actively involving parents in supervising and guiding students' use of digital technologies. These characteristics make Al-Wafa Islamic Boarding School an appropriate case for examining



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the relationships among digital transformation, digital parenting, reflective parenting, and the development of digital moral resilience. This site selection is consistent with previous studies indicating that successful digital transformation in Islamic boarding schools is influenced by institutional leadership, organizational readiness, technological integration, and family involvement in educational processes (M. B. Badrudin & Nugraha, 2025; Istikomah et al., 2021; Nurmasitah, 2025). Furthermore, previous research has emphasized that digital literacy, character education, and collaboration between families and educational institutions are essential prerequisites for the development of value-based modern Islamic boarding schools (M. B. Badrudin & Nugraha, 2025; Nurmasitah, 2025).

Participants were selected using purposive sampling to identify information-rich cases involving individuals with direct experience, knowledge, and active engagement in the phenomenon under investigation. The participants included the head of the Islamic boarding school, the head of student affairs, teachers (*ustadz* and *ustadzah*), administrative staff, senior and junior students (*santri*), and students' parents. The diversity of participants enabled the researcher to obtain comprehensive perspectives regarding the implementation of digital transformation, digital parenting, reflective parenting, and the development of students' digital moral resilience. Purposive sampling is widely employed in qualitative research because it prioritizes the richness and depth of information rather than the number of participants and has been extensively applied in studies of Islamic boarding school education (M. B. Badrudin & Nugraha, 2025; Nurmasitah, 2025).

Data were collected through semi-structured interviews, participant observation, and document analysis. Semi-structured interviews were conducted to explore participants' experiences, perceptions, and perspectives regarding digital transformation, parenting practices, and character development strategies in the digital era. This technique provided flexibility for probing participants' responses while maintaining alignment with the research objectives. Participant observation focused on classroom activities, dormitory life, parenting practices, the utilization of digital media in educational processes, and interactions among teachers, students, and parents. Documentary evidence included institutional policies, curriculum documents, parenting guidelines, activity reports, and evaluation documents related to digital transformation initiatives (Ahmad, 2024). The integration of these three data collection techniques facilitated methodological triangulation and provided a comprehensive understanding of the investigated phenomenon.

The study was theoretically informed by an integrative framework combining the concepts of digital transformation, digital parenting, reflective parenting, and digital moral resilience. Digital transformation served as the institutional context, while digital parenting and reflective parenting constituted the primary parenting approaches that



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shaped students' moral development. These concepts were interpreted within the broader framework of Islamic moral education to explain how technology integration and value-based parenting collectively contribute to strengthening students' digital moral resilience.

Data analysis was conducted using thematic analysis by integrating the interactive analysis model of Miles, Huberman, and Saldaña (2014) with the thematic analysis procedures proposed by Braun and Clarke (2006). The analytical process began concurrently with data collection through data condensation, which involved selecting, focusing, simplifying, and organizing data obtained from interviews, observations, and documents. Subsequently, all interview recordings were transcribed verbatim and subjected to an open coding process to identify meaningful units relevant to the research objectives. Similar codes were then grouped into categories and synthesized into broader themes representing digital transformation, digital parenting, reflective parenting, and students' digital moral resilience.

The subsequent analytical procedures followed Braun and Clarke's (2006) six-phase thematic analysis, including familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. The analysis was conducted iteratively, allowing continuous refinement of emerging themes until coherent patterns explaining the relationships among the principal concepts were established. This analytical approach was adopted because it provides a systematic, transparent, and rigorous interpretation of qualitative data, consistent with international standards for qualitative research.

The trustworthiness of the findings was established following the four criteria proposed by Lincoln and Guba (1985): credibility, transferability, dependability, and confirmability. Credibility was enhanced through source triangulation, methodological triangulation, member checking, and prolonged engagement throughout the research process to ensure that the findings accurately reflected participants' experiences. Information obtained from school leaders, teachers, administrative staff, students, and parents was compared and verified through observational evidence and documentary sources. In addition, preliminary interpretations were returned to selected participants for confirmation of accuracy and meaning.

Transferability was achieved by providing a thick description of the research context, including the characteristics of Al-Wafa Islamic Boarding School, its digital transformation initiatives, parenting practices, and socio-cultural environment, thereby enabling readers to assess the applicability of the findings to similar contexts. Dependability was ensured through the maintenance of an audit trail documenting every stage of the research process, including research design, data collection, coding procedures, theme development, and interpretation. Confirmability was established through researcher reflexivity, systematic documentation of analytical decisions, and the



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use of multiple data sources to ensure that the findings were grounded in empirical evidence rather than researcher bias.

By implementing these methodological procedures, this study seeks to produce findings that satisfy internationally recognized standards of qualitative rigor while offering robust empirical and conceptual contributions to the fields of digital transformation, digital parenting, reflective parenting, and digital moral resilience within Islamic boarding school education. Furthermore, the methodological framework presented in this study may serve as a reference for future research seeking to develop adaptive models of Islamic education that embrace digital transformation while preserving moral and spiritual values as the foundation of students' character development.

4. Results

4.1. Implementation of Digital Transformation in Learning and Educational Management at Al-Wafa Islamic Boarding School

The findings indicate that digital transformation at Al-Wafa Islamic Boarding School is not merely perceived as the digitalization of educational services but rather as a comprehensive effort to establish an educational ecosystem that remains grounded in Islamic values while adapting to rapid technological developments. Based on interviews with the school leadership, digital transformation has been strategically designed as part of the institution's long-term development agenda to respond to contemporary educational challenges without compromising its identity as an Islamic boarding school committed to character and moral education. Accordingly, digital technology is utilized to enhance learning effectiveness, improve institutional management, and strengthen communication between the boarding school and students' families.

The school leadership emphasized that technology is regarded as a supporting instrument rather than the ultimate objective of educational transformation. Every policy concerning the adoption of digital technology is integrated with moral and character education to ensure that technological innovation remains aligned with Islamic educational principles. As one participant explained:

"Digital transformation has been implemented in teaching, dormitory management, and institutional communication to keep pace with technological developments and facilitate educational activities. However, technology should never replace students' moral and spiritual development; instead, it should become a medium that facilitates their pursuit of knowledge." (Participant P1)

This statement demonstrates that digital transformation at Al-Wafa Islamic Boarding School adopts a value-oriented approach in which technology functions as an educational



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support system while preserving the boarding school's primary mission of cultivating students' moral character.

The implementation of digital transformation is particularly evident in the learning process. The institution has strengthened its curriculum by incorporating information technology, coding instruction, digital learning media, and Artificial Intelligence (AI) as complementary resources for preparing instructional materials. Classroom observations revealed that teachers regularly employ educational videos, interactive learning media, and Interactive Flat Panel (IFP) technology to improve instructional delivery. These digital resources not only diversify classroom activities but also enable students to understand learning materials more effectively through visual and contextual learning experiences. In addition, computer laboratories provide opportunities for students to develop practical digital competencies through hands-on learning activities.

Digital transformation has also reshaped administrative management within the boarding school. One notable innovation is the implementation of the Caz Card application, an integrated digital management system that combines administrative services, financial transactions, and student monitoring. Interview findings revealed that this application enables parents to monitor their children's financial expenditures, academic progress, disciplinary records, and daily activities while receiving timely institutional announcements. Consequently, the digital management system has improved administrative efficiency while enhancing institutional transparency and accountability.

The findings further demonstrate that digital transformation has strengthened communication between the boarding school and parents. Prior to the implementation of digital communication platforms, interactions between parents and school administrators were generally limited to face-to-face meetings or urgent situations. Following the adoption of digital communication systems, information regarding students' activities, learning progress, and institutional policies has become more accessible through WhatsApp groups, the Caz Card application, and other digital communication channels. As a result, parents are more actively involved in monitoring and supporting their children's educational development despite geographical distance.

This finding is supported by interviews with parents, who acknowledged that digital communication systems facilitate their participation in their children's education. One parent stated:

"We actively participate in parenting programs and follow information provided by the boarding school. This helps us understand how to guide our children when they return home. In my opinion, the relationship between the boarding school and parents should be collaborative because relying solely on the school is insufficient." (Participant OT1)

This statement illustrates that digital transformation has extended beyond improving communication efficiency to establishing a collaborative partnership between the

boarding school and families in supporting students' education and character development.

Parents also perceived digital transformation as an effective mechanism for supervising their children's development. Rather than receiving information only when disciplinary issues occurred, parents are now able to monitor their children's academic achievement, behavioral progress, and daily activities through the school's digital information system. This transparency strengthens parents' trust in the educational process and reinforces their engagement in supporting students' development.

Despite these achievements, several challenges remain. Interviews with school leaders indicated that improving teachers' digital competencies continues to be one of the primary priorities to ensure the effective integration of technology into instructional practices. In addition, the availability of digital infrastructure and parents' understanding of digital parenting remain important considerations in sustaining digital transformation initiatives. Therefore, the boarding school continuously organizes professional development programs for teachers and parenting education activities to promote alignment between educational practices at school and parenting practices at home.

Overall, the findings demonstrate that digital transformation at Al-Wafa Islamic Boarding School encompasses curriculum innovation, technology-enhanced learning, digital administrative management, technology-based parent-school communication, and strengthened collaboration in student development. These findings suggest that digital transformation within Islamic boarding schools extends beyond technological modernization toward the development of an adaptive, integrated, and value-oriented educational ecosystem that prioritizes students' moral and character formation.

Table 1. Implementation of Digital Transformation at Al-Wafa Islamic Boarding School

Dimension	Empirical Findings
Digital Learning	Integration of digital learning media, Interactive Flat Panel (IFP), coding instruction, AI-assisted teaching resources, and computer laboratory activities.
Curriculum Development	Incorporation of information technology into the curriculum while maintaining Islamic values and character education.
Administrative Management	Implementation of the Caz Card application for student administration,

	financial transactions, academic monitoring, and disciplinary records.
Parent–School Communication	Utilization of WhatsApp groups, the Caz Card application, and digital communication platforms to facilitate continuous information exchange.
Parental Engagement	Increased parental participation in monitoring students' learning progress and supporting educational activities at home.
Supporting Programs	Teacher digital competency training and parenting programs to strengthen digital transformation initiatives.
Main Challenge	Improving teachers' digital competencies, expanding technological infrastructure, and enhancing parents' digital awareness.

Source: Processed from interview, observation, and documentation data (2025).

Figure 1. Conceptual Representation of Digital Transformation Implementation at Al-Wafa Islamic Boarding School

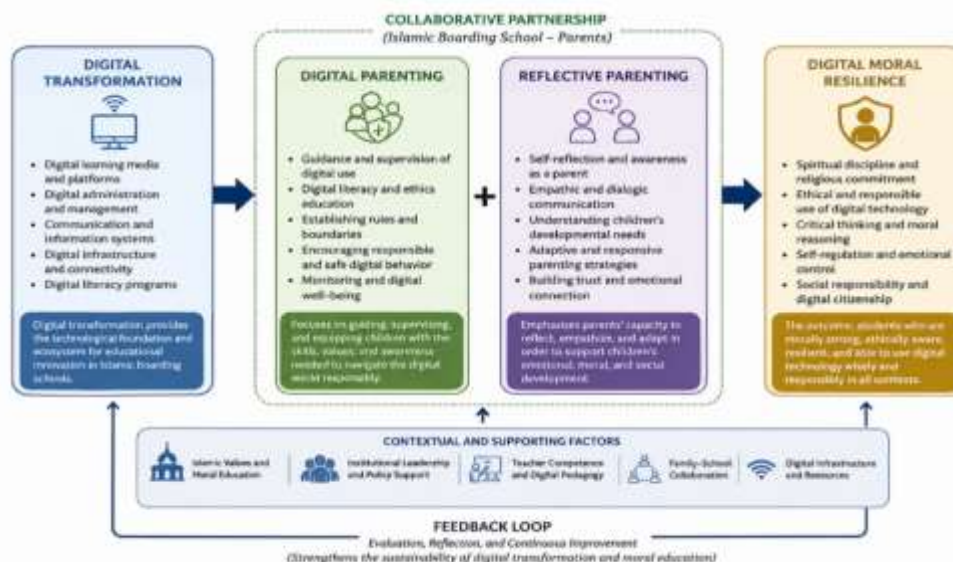


Figure 1. Implementation of Digital Transformation in Learning and Educational Management at Al-Wafa Islamic Boarding School.



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4.2. Implementation of Digital Parenting and Reflective Parenting through Collaboration between the Islamic Boarding School and Parents

The findings indicate that the implementation of digital parenting at Al-Wafa Islamic Boarding School extends beyond restricting students' access to digital devices. Instead, it is developed as a continuous guidance process that actively involves both the boarding school and parents. Based on interviews with the school leadership, digital parenting is designed to foster students' ability to use technology responsibly while maintaining Islamic values and moral conduct. Consequently, every policy concerning digital technology is accompanied by continuous supervision, character guidance, and intensive communication between the boarding school and students' families.

The school leaders emphasized that educational success cannot be achieved solely through supervision within the boarding school environment. Parents are regarded as strategic partners who continue reinforcing the values and habits cultivated during students' residential education. Accordingly, the institution has established multiple communication channels enabling parents to monitor their children's development while actively participating in the educational process. Communication is facilitated through WhatsApp groups, the Caz Card application, online and face-to-face parenting programs, and direct consultations whenever collaborative intervention is required.

Field observations further reveal that communication between the boarding school and parents is maintained regularly rather than only when disciplinary issues arise. Information regarding students' academic performance, discipline, daily activities, and institutional programs is disseminated periodically, allowing parents to remain informed throughout their children's stay at the boarding school. This communication system strengthens transparency and promotes closer cooperation between the institution and families in supporting students' educational development.

This finding is reinforced by interviews with parents, who acknowledged that the communication system enables them to better understand their children's development while providing practical guidance for supporting them during home visits. One parent explained:

"We always try to participate in parenting programs and follow the information shared by the boarding school. Through these activities, we learn how to guide our children appropriately when they return home. In my opinion, educating children should be a partnership between parents and the boarding school. If supervision comes only from the boarding school, the results will not be optimal." (Parent OT1)

The statement illustrates that parental involvement extends beyond simply enrolling children in the boarding school. Instead, parents become active partners in the educational process by continuing the guidance initiated within the pesantren. The



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boarding school provides practical recommendations for assisting children in navigating digital technology, while parents reinforce these values within the family environment.

The findings also demonstrate that digital parenting is primarily implemented through a dialogue-based approach rather than a restrictive or punitive one. Parents reported encouraging open conversations about their children's digital experiences instead of relying on interrogation or excessive monitoring. They intentionally create a supportive atmosphere in which children feel comfortable discussing their online activities and seeking advice when encountering unfamiliar or potentially harmful digital content. As one parent stated:

"When discussing gadgets, we do not interrogate our child. Instead, we ask how the phone is being used and whether there is anything online that makes them feel confused or uncomfortable. We want our child to feel safe sharing those experiences with us." (Parent OT1)

These findings suggest that digital supervision is carried out through open communication rather than excessive control. Such an approach encourages children to disclose their online experiences voluntarily, allowing parents to explain digital risks while nurturing trust and mutual understanding.

In addition to maintaining open communication, parents implement various forms of guidance during students' time at home. Interview data indicate that most parents establish mutual agreements regarding screen time, daily priorities, and permitted digital applications. Although supervision is adapted to each child's individual circumstances, it consistently emphasizes trust, responsibility, and self-discipline rather than rigid control. One parent explained:

"We make agreements with our child. For example, mobile phones cannot be used continuously because there must be time for studying, helping parents, and worship. However, we do not want supervision to feel like spying. We prefer to build trust accompanied by responsibility." (Parent OT1)

These findings indicate that digital parenting within the family is not merely intended to limit access to technology but to cultivate children's awareness and responsibility in using digital media appropriately. Parents strive to establish trust while remaining available to provide guidance whenever inappropriate digital behavior emerges.

Furthermore, the study reveals that parenting practices extend beyond regulating gadget use to encompass the cultivation of moral values in everyday life. Parents consistently encourage children to distinguish beneficial information from harmful content, maintain ethical behavior on social media, and carefully consider the consequences of every digital action. These values are reinforced through continuous dialogue, parental modelling, and repeated moral guidance tailored to children's developmental stages.



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The boarding school further strengthens these parenting practices through various educational initiatives. According to the school leadership, students' access to technology remains supervised and is limited to educational purposes. Parenting programs organized by the institution are also designed to enhance parents' understanding of contemporary digital challenges, enabling home-based parenting practices to align with the educational values promoted within the boarding school. Consequently, students' character development continues consistently across both institutional and family settings.

The findings further indicate that reflective parenting develops through parents' ongoing reflection on their parenting practices in response to rapid technological change. Parents recognize that digital technology cannot be completely avoided; therefore, parenting strategies must evolve accordingly. Rather than perceiving technology solely as a threat, parents seek to guide children toward responsible digital engagement grounded in the Islamic values cultivated throughout their education at the boarding school. One parent explained:

"The most important thing is developing children's awareness because it is impossible to supervise them twenty-four hours a day. When they return to the boarding school or eventually become adults, what protects them is not constant parental supervision but the values and awareness that have been internalized within them." (Parent OT1)

This statement demonstrates that parents evaluate successful parenting not merely by children's compliance with external rules but by their ability to exercise self-control even in the absence of direct supervision. Such awareness encourages parents to establish open communication, gradually increase children's autonomy, and provide developmentally appropriate guidance.

Overall, the findings demonstrate that the implementation of digital parenting and reflective parenting at Al-Wafa Islamic Boarding School is built upon a strong partnership between the boarding school and students' families. This partnership is manifested through continuous communication, structured parenting programs, digital communication platforms, collaborative supervision of technology use at home, and the consistent cultivation of moral values in digital environments. These findings suggest that effective digital parenting depends not only on technological regulations but also on sustained communication, active parental involvement, and the alignment of educational values shared between the family and the Islamic boarding school.



Table 2. Implementation of Digital Parenting and Reflective Parenting at Al-Wafa Islamic Boarding School

Theme	Empirical Findings
School–Parent Partnership	Continuous collaboration through WhatsApp groups, Caz Card, parenting programs, and direct consultation.
Digital Parenting Practices	Open dialogue, responsible supervision, agreed screen-time rules, and value-based guidance.
Reflective Parenting	Parents encourage self-awareness, trust, gradual autonomy, and moral reasoning rather than authoritarian control.
Digital Communication	Regular updates on students' academic progress, discipline, and daily activities strengthen transparency.
Character Formation	Parenting practices reinforce moral awareness, self-regulation, digital ethics, and responsible technology use.

Source: Processed from interviews, observations, and institutional documentation (2025)

4.3. Developing Students' Digital Moral Resilience through the Synergy of Digital Transformation, Digital Parenting, and Reflective Parenting

The findings revealed that digital transformation at Al-Wafa Islamic Boarding School was not solely intended to enhance students' digital competencies but also to strengthen their ability to maintain moral values while engaging in digital environments. Evidence obtained from interviews, participant observations, and document analysis indicated that this process was cultivated through continuous value habituation within the boarding school and reinforced by active parental involvement in students' upbringing. Rather than relying exclusively on technological restrictions, the development of digital moral resilience was achieved through the internalization of Islamic values, character formation, self-awareness, and sustained collaboration between the boarding school and parents.

Participant observations demonstrated that educational activities at Al-Wafa Islamic Boarding School were intentionally designed to ensure that students not only acquired technological skills but also developed the capacity to evaluate the moral implications of their digital behavior. Teachers and caregivers consistently reminded students to observe



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ethical standards when interacting in digital spaces, maintain respectful communication on social media, and exercise responsibility when accessing, sharing, or responding to digital information. These values were reinforced not only through classroom instruction but also through continuous supervision and daily interactions within the boarding school environment, allowing digital ethics to become an integral part of the institution's educational culture.

Interviews with the school leadership further indicated that the success of digital transformation was evaluated not by the quantity of technology adopted but by students' ability to use technology responsibly and ethically. According to one school leader:

"We do not want students to be merely proficient in using technology. More importantly, technology should be used for beneficial purposes, without damaging moral character, while strengthening their faith. When they return to society, they will encounter a much broader digital world." (Participant P1)

This statement illustrates that character formation remains the primary objective of digital transformation within the boarding school. Technology is therefore regarded as an educational instrument that should be managed wisely to preserve the moral and spiritual values cultivated through Islamic education.

The findings also demonstrated that the development of digital moral resilience was strengthened through continuous habituation in students' daily lives. Observational data showed that students were consistently encouraged to practice discipline in worship and academic activities, demonstrate responsibility for assigned tasks, respect teachers and peers, and utilize digital technology exclusively for educational purposes. These repeated practices gradually strengthened students' capacity for self-control when encountering various influences within digital environments. Consequently, moral development was achieved not only through verbal instruction but also through sustained educational experiences embedded in everyday boarding school life.

Interviews with parents further revealed observable improvements in students' behavior following their enrollment at Al-Wafa Islamic Boarding School. Parents reported noticeable progress in their children's discipline, responsibility, and attitudes toward internet and social media use. One parent stated:

"The changes are quite noticeable. Before entering the boarding school, my child often needed repeated reminders. After studying there, they have become more disciplined in worship, learning, and fulfilling responsibilities. We also notice that they are now much more careful when using the internet. They can even identify inappropriate online content by themselves." (Parent OT1)

This testimony suggests that students' development extended beyond improvements in everyday behavior to include enhanced moral judgment when encountering digital information. Parents observed that their children had become increasingly capable of



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distinguishing beneficial content from information that conflicted with the values they had learned during their education at the boarding school.

In addition to behavioral changes, the findings indicated that students gradually developed stronger self-regulation in their use of digital technology. According to parents, their children no longer used digital devices primarily for entertainment but increasingly employed technology to support learning activities, access educational resources, and complete academic assignments. Parents also reported that their children had become more willing to discuss their online experiences openly compared to the period before attending the boarding school. These findings suggest that the educational process fostered not only compliance with institutional rules but also the emergence of internal moral awareness that guided responsible digital behavior.

Parental involvement also emerged as an essential component in developing students' digital moral resilience. Interview data indicated that parents reinforced the values cultivated within the boarding school by maintaining open communication, serving as positive role models, establishing mutually agreed rules regarding digital device use, and accompanying their children during internet use at home. Parents acknowledged that continuous supervision was neither practical nor sustainable; therefore, their primary objective was to cultivate children's internal awareness so that they could regulate their own behavior independently beyond direct parental or institutional supervision.

One parent explained:

"The most important thing is building children's awareness because we cannot supervise them twenty-four hours a day. When they become adults, what protects them is no longer parental supervision but the values that have become part of who they are."
(Parent OT1)

This statement demonstrates that successful parenting is understood not merely as ensuring children's obedience to external rules but as fostering their capacity to make independent moral decisions based on deeply internalized values. Parents therefore emphasized the development of self-awareness as the foundation for responsible behavior in digital environments.

Overall, the findings demonstrate that the development of digital moral resilience at Al-Wafa Islamic Boarding School resulted from the interaction of three complementary educational dimensions: institutional digital transformation, collaborative digital parenting between the boarding school and families, and reflective parenting practices that continuously adapted to technological change. Together, these dimensions created an educational ecosystem that enabled students not only to acquire digital competencies but also to strengthen self-regulation, critical evaluation of digital information, ethical responsibility in online interactions, and the consistent application of Islamic moral values in digital decision-making.



These findings indicate that students' digital moral resilience did not emerge simply through limiting access to technology. Instead, it developed through a continuous educational process characterized by value internalization, habitual moral practice, religious character formation, and sustained collaboration between the Islamic boarding school and families in supporting students' development within the digital era.

Table 3. Development of Students' Digital Moral Resilience at Al-Wafa Islamic Boarding School

Dimension	Empirical Findings
Moral Value Internalization	Islamic values were continuously reinforced through classroom instruction, dormitory life, and daily educational practices.
Spiritual Discipline	Students demonstrated greater consistency in worship, learning routines, and personal responsibility.
Digital Ethics	Students became more aware of ethical communication, responsible information sharing, and appropriate online behavior.
Self-Regulation	Students increasingly used technology for educational purposes and demonstrated greater self-control in digital environments.
Family–School Collaboration	Parents reinforced institutional values through open communication, role modelling, and guided technology use at home.
Digital Moral Resilience	Students developed the capacity to evaluate digital content critically, make responsible decisions, and maintain Islamic moral values when engaging with digital technology.
Digital Moral Resilience	Students developed the capacity to evaluate digital content critically, make responsible decisions, and maintain

	Islamic moral values when engaging with digital technology.
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Source: Processed from interviews, participant observations, and institutional documentation (2025).

5. Discussion

5.1. Digital Transformation in Learning and Parenting Practices at Al-Wafa Islamic Boarding School

The findings demonstrate that digital transformation at Al-Wafa Islamic Boarding School represents a comprehensive institutional change that extends beyond technological adoption to encompass improvements in learning quality, student care, and educational governance grounded in Islamic moral values. Digital transformation was implemented through the integration of educational technologies into classroom instruction, the digitalization of administrative services, and the strengthening of communication between the boarding school and students' families. These findings suggest that digital transformation is understood not merely as technological modernization but as an adaptive educational strategy that enables Islamic boarding schools to respond to rapid technological developments while preserving their fundamental mission of character formation. This interpretation is consistent with the Technological Pedagogical Content Knowledge (TPACK) framework, which emphasizes that meaningful educational innovation depends on the effective integration of technology, pedagogy, and subject matter knowledge (Koehler et al., 2013; Mishra et al., 2022).

The integration of Interactive Flat Panels (IFP), computer laboratories, instructional videos, coding instruction, and Artificial Intelligence (AI) into classroom practices illustrates how technology has become an integral component of a more interactive and contextual learning environment. Nevertheless, the findings clearly indicate that digital technology has not replaced the central role of teachers. Instead, teachers continue to function as facilitators who guide students' learning processes while ensuring that digital resources are employed in ways that remain compatible with the educational philosophy and cultural traditions of the pesantren. This finding supports previous studies arguing that successful digital transformation requires not only technological innovation but also pedagogical adaptation capable of strengthening digital literacy, critical thinking, and active student engagement (Mukhlis & Saini, 2025; Ningrum et al., 2025).

Beyond instructional practices, digital transformation has also reshaped student care and institutional management through the implementation of the Caz Card application, digital administrative systems, and online communication platforms. These innovations enable parents to monitor students' academic progress, discipline, and daily activities

more transparently, thereby strengthening partnerships between the boarding school and families. Rather than replacing the educational roles of teachers and parents, technology functions as a medium for improving communication, coordination, and educational supervision. This finding aligns with the principles of Reflective Parenting, which emphasize collaborative relationships between families and educational institutions in supporting children's development within rapidly changing digital environments (Kahfi et al., 2024; Osofsky et al., 2017; Redfern et al., 2023).

A distinctive characteristic of digital transformation at Al-Wafa Islamic Boarding School lies in its integration with Islamic moral education. Every digital resource introduced into the educational process undergoes careful selection and supervision to ensure consistency with the institution's educational objectives. Teachers utilize digital technologies not only to facilitate knowledge acquisition but also to cultivate digital ethics, responsibility, and proper Islamic conduct (*adab*) in online environments. Consequently, technology is positioned as an instrument of *ṭalab al-'ilm* (the pursuit of knowledge) that simultaneously supports academic learning and character development rather than functioning solely as a means of accessing information. This value-oriented approach reflects Al-Ghazali's educational philosophy, which emphasizes that knowledge should contribute to moral refinement and spiritual development rather than merely intellectual achievement (Irawan et al., 2023; Qonita & Kawakip, 2025).

Table 4. Synthesis of Digital Transformation at Al-Wafa Islamic Boarding School

Dimension	Implementation	Educational Implications
Learning	Interactive Flat Panels (IFP), AI, coding, instructional videos	Enhanced interactive learning and improved students' digital literacy
Student Care	Islamic digital applications, supervised internet access, digital monitoring	Development of discipline, responsibility, and digital ethics
Administration	Caz Card and integrated information systems	Greater efficiency, transparency, and institutional accountability
Communication	WhatsApp Groups, online parenting programs, social media	Stronger collaboration between the boarding school and parents
Islamic Values	Digital content curation and digital ethics education	Reinforcement of Islamic character and

		moral values within digital environments
Islamic Values	Digital content curation and digital ethics education	Reinforcement of Islamic character and moral values within digital environments

Source: Developed from the findings of the present study (2025).

Despite these achievements, the findings also reveal several challenges associated with digital transformation, particularly regarding educators' digital competencies, institutional readiness to adapt to emerging technologies, and the provision of adequate technological infrastructure. These challenges indicate that digital transformation should be viewed as a continuous developmental process rather than a one-time technological intervention. Sustained investment in professional development, institutional capacity building, and technological infrastructure is therefore essential to ensure that educational innovation remains aligned with the moral and pedagogical foundations of Islamic education.

Compared with previous studies, this research offers a broader understanding of digital transformation within Islamic boarding schools. Earlier research primarily focused on technological innovation, digital literacy, or educational management (Mukhlis & Saini, 2025; Ningrum et al., 2025), whereas the present study demonstrates that digital transformation functions as a value-based educational ecosystem integrating instructional innovation, institutional governance, parental collaboration, and Islamic moral education. This holistic perspective represents the study's principal contribution by illustrating that technological modernization within pesantren should be understood not simply as institutional digitalization but as a comprehensive educational process that preserves religious identity while responding to contemporary digital challenges.

The novelty of this study therefore lies in conceptualizing digital transformation as the foundational component of an integrated educational model in which technological innovation is systematically combined with value-oriented parenting practices to strengthen students' moral character. This model provides a theoretical contribution to the growing discourse on Islamic education in the digital era and offers a practical framework for Islamic boarding schools seeking to modernize their educational systems without compromising their religious and moral foundations. Moreover, these findings establish the conceptual basis for understanding how digital transformation interacts with digital parenting and reflective parenting in fostering students' digital moral resilience, which is discussed in the following section



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5.2. The Synergy of Reflective Parenting, Communication, and Pesantren–Parent Collaboration in Fostering Students’ Digital Moral Resilience

The findings indicate that reflective parenting at Al-Wafa Islamic Boarding School has evolved as a value-oriented parenting approach that emphasizes awareness, dialogue, and continuous guidance in preparing students (*santri*) to navigate the challenges of the digital era. Although the term *reflective parenting* is not explicitly used by teachers, caregivers, or parents, its underlying principles are evident in parenting practices characterized by open communication, reasoned explanations for rules, and educational guidance that prioritizes value internalization rather than mere compliance. Digital technology is therefore positioned not simply as an object of supervision but as an educational medium through which students are encouraged to understand the ethical and religious implications of their online behavior. This finding aligns with the concept of reflective parenting, which emphasizes empathetic, reflective, and responsive caregiving as a foundation for developing children's emotional regulation and self-regulation (Kahfi et al., 2024; Osofsky et al., 2017).

The implementation of this approach is reflected in the mentoring practices carried out by teachers and caregivers in supervising students’ digital engagement. Beyond regulating access to digital devices, educators provide guidance on the ethical use of Artificial Intelligence (AI) for learning, critical evaluation of online information, and responsible communication in digital spaces. Students are also encouraged to discuss their digital experiences, concerns, and challenges openly with teachers and caregivers. These findings suggest a pedagogical shift from a control-oriented parenting model toward a reflective approach that cultivates critical thinking, moral responsibility, and self-regulation. Such a transition is consistent with Kohlberg’s theory of moral development, which argues that moral reasoning develops through dialogue, reflection, and meaningful social experiences that enable individuals to understand the ethical consequences of their decisions (B. Badrudin, 2022; Hafeez et al., 2020). The study further demonstrates that successful character development is not solely dependent on the role of the pesantren but is strengthened through active parental involvement. While students reside in the boarding school, parents continue to reinforce religious values, provide emotional support, and guide their children during home visits. This pattern reflects a shared parenting model in which the pesantren and the family collaboratively contribute to students’ moral and personal development. Such collaboration enables consistent value internalization across educational settings, ensuring that students receive coherent moral guidance both at school and at home. This finding supports Self-Determination Theory (SDT), which posits that value internalization is facilitated when individuals experience supportive social relationships and environments that satisfy



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their fundamental psychological needs, particularly the need for relatedness (Deci et al., 2017), (Niemic & Ryan, 2009).

This collaborative relationship is reinforced through an integrated communication system between the pesantren and parents. Digital platforms such as the Caz Card application, WhatsApp groups, online parenting programs, and regular parent meetings facilitate continuous information exchange regarding students' academic performance, discipline, and behavioral development. This two-way communication not only enhances institutional transparency but also enables both educators and parents to coordinate parenting strategies according to students' developmental needs. Consequently, digital technology serves not merely as an administrative communication tool but also as a mechanism for strengthening educational partnerships and promoting shared responsibility in students' character formation.

The findings also reveal that sustained communication contributes to more effective supervision of students' digital activities. Within the pesantren, digital devices are regulated according to educational needs, while parents reinforce these practices at home by establishing agreements on screen time, monitoring digital content, and accompanying their children during internet use. This consistency demonstrates that character education in the digital era cannot rely on isolated interventions but requires continuous coordination between educational institutions and families to ensure that moral values are reinforced across different social contexts.

More importantly, the synergy between reflective parenting and pesantren-parent collaboration contributes substantially to the development of digital moral resilience among students. Consistent mentoring encourages the growth of self-regulation, moral responsibility, and the capacity to use technology wisely even in the absence of direct supervision. Rather than being shaped solely through external rules, this resilience emerges through the internalization of Islamic values that cultivate awareness of personal accountability before Allah (*Subhanahu Wa Ta'ala*). This finding resonates with Al-Ghazali's concept of *tazkiyat al-nafs*, which emphasizes self-discipline, spiritual purification, and habitual moral practice as the foundation of character education (Irawan et al., 2023; Qonita & Kawakip, 2025).

The principal contribution of this study lies in demonstrating that reflective parenting functions most effectively when integrated into a collaborative educational ecosystem involving both the pesantren and the family. Unlike previous studies that primarily examined digital parenting or parental engagement independently, this research proposes an integrative perspective in which reflective parenting, institutional communication, and value-based collaboration collectively strengthen students' digital moral resilience. This finding extends existing discussions on Islamic education by highlighting that sustainable character formation in the digital age depends not only on technological competence but also on the alignment of educational values across family



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and institutional environments. Consequently, this study contributes a conceptual model for Islamic boarding schools seeking to balance digital transformation with holistic moral and spiritual development while preserving the core values of Islamic education

5.3. The Synergy of Digital Transformation and Reflective Parenting in Developing Students' Digital Moral Resilience

The findings demonstrate that the development of digital moral resilience among students at Al-Wafa Islamic Boarding School is not merely the outcome of digital transformation or reflective parenting implemented independently, but rather emerges from the integration of both within a value-oriented educational ecosystem. Digital transformation enhances teaching and learning, digital literacy, and institutional management, while reflective parenting ensures that technology adoption is consistently accompanied by moral guidance, dialogue, and value internalization. These findings suggest that successful digital transformation in Islamic education depends not only on technological adoption but also on the institution's capacity to integrate digital innovation with continuous character formation. This interpretation is consistent with the Technological Pedagogical Content Knowledge (TPACK) framework, which emphasizes the meaningful integration of technology, pedagogy, and content knowledge to improve educational quality (Koehler et al., 2013; Mishra et al., 2022).

The study further reveals that this synergy contributes to three interrelated dimensions of digital moral resilience: spiritual discipline, social responsibility, and digital ethical behavior. Regarding spiritual discipline, digital technologies including Islamic applications, digital learning platforms, and technology-assisted religious activities are utilized to reinforce worship practices and strengthen religious awareness. Rather than diminishing the pesantren's spiritual orientation, digital transformation serves as a medium for cultivating self-discipline and reinforcing Islamic values. These findings support Al-Ghazali's concept of *tazkiyat al-nafs*, which emphasizes spiritual purification, habituation, and self-control as the foundation of moral education (Irawan et al., 2023; Qonita & Kawakip, 2025).

In terms of social responsibility and digital ethics, the findings indicate that reflective parenting encourages students to critically evaluate the moral consequences of their online behavior. Instead of relying solely on restrictive regulations, parents and educators engage students in dialogue concerning responsible technology use, ethical communication, and critical evaluation of digital information. Such practices strengthen students' ability to regulate their online behavior, evaluate digital content critically, and communicate respectfully within digital environments. These findings are consistent with the principles of Reflective Parenting, which highlight empathetic communication and reflective dialogue as key mechanisms for developing children's self-regulation (Kahfi et



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al., 2024; Osofsky et al., 2017). They also reinforce Kohlberg's theory that moral development progresses through reflective reasoning, social interaction, and the ability to consider the ethical implications of one's actions (B. Badrudin, 2022; Hafeez et al., 2020).

Furthermore, the study demonstrates that digital moral resilience develops through a sustained process of value internalization occurring across both the pesantren and family environments. Continuous communication among teachers, caregivers, and parents creates consistent educational experiences that enable Islamic moral values to evolve from externally imposed rules into personally endorsed ethical commitments. This process reflects the central propositions of Self-Determination Theory (SDT), which argues that intrinsic motivation and value internalization are strengthened when individuals experience autonomy, competence, and relatedness within supportive learning environments (Deci et al., 2017; Niemiec & Ryan, 2009). Consequently, students develop the intrinsic capacity to make responsible digital decisions even in the absence of external supervision.

Compared with previous studies, which have generally examined digital transformation, digital parenting, or reflective parenting as separate constructs, this study offers a more comprehensive perspective by demonstrating their interconnected role in fostering students' digital moral resilience within the context of Islamic boarding schools. The principal contribution of this research lies in proposing an integrative conceptual model in which digital transformation provides the technological infrastructure, reflective parenting facilitates value-oriented guidance, and Islamic moral education functions as the normative foundation for developing resilient digital citizenship. This conceptual integration extends existing scholarship on Islamic education by demonstrating that technological competence alone is insufficient for preparing students to navigate digital environments ethically. Instead, sustainable digital moral resilience emerges from the dynamic interaction between technological innovation, reflective parenting, and the continuous internalization of Islamic values within a collaborative educational ecosystem.

6. Conclusion

This study demonstrates that digital transformation at Al-Wafa Islamic Boarding School has been implemented through the systematic integration of digital technologies into learning, parenting, and institutional management while maintaining the core values of Islamic moral education. The findings indicate that digital transformation becomes more meaningful when combined with reflective parenting, which emphasizes dialogic communication, reflective guidance, and sustained collaboration between the pesantren and parents. The integration of these approaches contributes to the development of



students' digital moral resilience, reflected in stronger spiritual discipline, social responsibility, digital ethical behavior, and self-regulation in the responsible use of digital technologies.

The principal contribution of this study is the development of an integrative conceptual model that connects digital transformation, reflective parenting, and the internalization of Islamic moral values as the foundation for fostering digital moral resilience within Islamic boarding schools. This model extends previous studies that have generally examined digital transformation or parenting practices separately by demonstrating that sustainable digital moral resilience emerges through the interaction between technological innovation, value-oriented parenting, and character education within a collaborative educational ecosystem. Consequently, the study contributes both theoretically to the literature on Islamic education in the digital era and practically by providing a framework for designing value-based digital transformation strategies in pesantren.

This research is limited to a single case study conducted at one Islamic boarding school, which may restrict the transferability of the findings to institutions with different organizational cultures and educational contexts. Future studies are therefore encouraged to examine the proposed conceptual model across diverse types of pesantren or Islamic educational institutions using comparative or mixed-methods approaches. Further research is also needed to develop and validate measurement instruments for digital moral resilience, thereby providing stronger empirical evidence to support educational policies and character development programs in the era of digital transformation.

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