

Digital Parenting; Strengthening Religious Concept *Nafs* in the Prevention of Child Pornography

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ABSTRACT

Children of the digital generation are a vulnerable group facing the potential dangers of the internet. Pornography exposure is one of the harmful effects of the internet on children. Parents play a critical role in ensuring their children's safety from cybercrime. This study aimed to explore the role of parents and the problems encountered in strengthening the concept of religious *nafs* of Al-Ghazali to prevent child pornography through digital parenting. Eight participants were involved in this study. This study was a descriptive qualitative study. The researcher gathered the data in this study through interviews, observation, and documentation. Data were analyzed using an interactive model that included data condensation, data display, and drawing conclusions. The finding of the study revealed that (1) Parents' method of strengthening religious concept *nafs* Al-Ghazali for their children was through religious rituals such as praying five times a day, fasting, and religious engagement such as reading the holy Qur'an to prevent child pornography; (2) The role of parents in strengthening religious concept *nafs* included modeling, controlling, and building attachment; and (3) parental barriers to strengthening religious concept *nafs* were gadget addiction, parental burnout, and lack of self-disclosure.

KEYWORDS

Child Pornography, Digital Parenting; Religious Concept Nafs



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Introduction

Technology development in the digital era has quickly changed many aspects, from communicating, buying something, and accessing information. There are no limits on time or place. Indonesian Internet Service Providers Association (APJII) survey in 2021-2022 released that 210.026 million is the number of internet users in the Indonesian population (APJII, 2022). In the previous year, 196.71 million people were accessing the internet. It means 77.02 % of the Indonesian population is connected to the internet. This survey shows that Indonesian internet users overgrow each year, as shown in Figure 1.

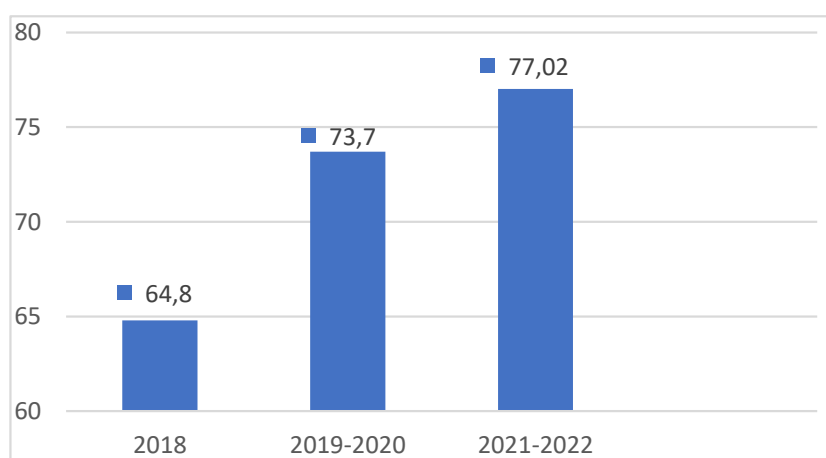


Figure 1. The percentage of Indonesian Internet users 2018 – 2022

The internet is now easily accessible not only to adults and adolescents but also to children. Children at an early age can use the internet via mobile phone, tablet, and computers (Barrientos et al., 2020). Unfortunately, children representing a digital generation are vulnerable to the potential risk of internet use. One of the negative impacts of the internet on children is pornography. According to the Law of the Republic of Indonesia number 44 of 2008 concerning pornography, pornography is pictures, sketches, illustrations, photos, writings, sounds, sounds, moving pictures, animations, cartoons, conversations, gestures, or other forms of messages through various forms of communication media and or public performances, which contain obscenity or exploitation, sexual behavior that violates the norms of decency in the society. From this definition, it can be concluded that pornography is all material that contains sexual elements. Data from the Indonesian Child Protection Commission (KPAI) showed that the number of pornography or cybercrime cases involving children in 2020 was 651, and the category of pornography cases most related to ownership of porn media. This number has increased to 389 cases from 94 in the previous year (KPAI, 2020). One of the surveys in Bogor revealed that 81.6 % of children (4th – 6th grade) were exposed to pornography, and 46% were in the severe category of

exposure to pornography. Social media has become the most influential media in pornography exposure.

Meanwhile, the degree of pornographic content exposure for secondary school students in Jakarta and Banten indicated that 94.5 % of students had been exposed to pornographic content. Then, 68.4 % of students saw pornographic material for the first time at 12-15 years old, and 18.3 % saw it for the first time less than 12 years old (Maisya & Masitoh, 2020, p. 120). This condition needs to be a common concern where children less than 12 years old are exposed to pornography content and have the potential to be addicted at a younger age.

The impact of pornography is more significant than drugs. For children, pornography can hinder child development. Pornography can lead to many adverse effects, such as social isolation, insecurity, addiction, brain damage, difficulty concentrating on the study, sexual violence, and sexual harassment (Maulidya Ulfah, 2020, p. 35). Children are easily influenced to abuse pornographic content due to a lack of sexual education. Sex education is still considered taboo or vulgar in Indonesia. Sex education is not included in the learning curriculum. Children are naturally curious about what happens in their bodies because they want to learn more about themselves. Sexual arousal and desires are entirely natural, given that sex is a biological thing. Maslow stated that sex is the basic need for survival in life (Maslow, 1943, p. 371). Pornography is not explicitly mentioned in the Qur'an. However, Islam clearly defines *awrah* or nudity. Until marriage is arranged, everyone should maintain honor and control their lust. One of the strategies for preventing child pornography is to strengthen religious education. Understanding the concept of *nafs* can help to reduce the risk of pornography.

Imam Ghazali said there are three human lust stages: anger (*amarah*), *lawamah*, and *muthmainnah*. These lusts play an essential role in a person's personality and behavior (Fuad Mahbub Siradj, 2018, p. 36). As a result, the role of parents in protecting their children from digital harm is critical. Parents are the primary educators in the educational process. Hurlock in Aslan said that excellent parenting by setting a good example could anticipate digital crime, including pornography (Aslan, 2019, p. 23). Great parents can help children to develop a positive character. The ability to eliminate negative information for children's mental and psychological development is essential to digital literacy and parenting skills in the 21st century. A study of 279 parents in the United States investigated their reactions when they discovered children under 12 unintentionally viewing pornography (Rothman et al., 2017, p. 844). When their parents find out, many of them calmly provide factual information, but some may react unhelpfully, and a small percentage may react abusively. Many parents may be willing to seek advice from pediatricians on what to say to their young children who have viewed pornography. Therefore, parents play an essential role in their children's

development because they educate, nurture, and guide them through certain stages to be ready for life socialization.

Rode defines digital parenting as a parenting strategy related to the rules for using digital devices online and offline to protect children's safety from the threat of digital crime (Jennifer Rode, 2009, p. 244), such as parent-child interaction, discipline techniques, and parenting strategies (Enjang Wahyuningrum et al., 2020, p. 227). In addition, Manap in Nayci states that digital parenting is parents' awareness of risks and opportunities in the context of digital technologies, as the parenting role that can control and model their children in the digital environment (Omer Nayci, 2021, p. 59). Parents are not always physically present with their children when interacting with digital media. On the other hand, parents must accompany and educate their children about digital media and evaluate their children's use of digital media. According to Covey in Yusuf, parents have several roles in the family: modeling, mentoring, organizing, and teaching (Syamsu Yusuf, 2014, p. 46). Based on previous research, Muhammad Yusuf et al. suggested that good parenting in the digital era is authoritative care (contextual) and authoritative parenting (democratic), with this parenting style being appropriate for children using the internet.

Meanwhile, Boniel et al. found that parents of teenagers (12-17 years old) who were more authoritarian or permissive were more likely to have dysfunctional communication about pornography and, as a result, were less active in their mediation. Furthermore, authoritative parents were more likely to perceive the severity of pornography exposure and, as a result, were more restrictive and active in mediating pornography (Boniel-Nissim et al., 2020, p. 43). Unfortunately, there has not been much research into the digital parenting model. Most parenting model research on the internet is based on parenting models developed by Western scholars such as Diana Baumrind, Darling, and Steinberg. Moreover, there is still little research on how Muslim parents educate, supervise, and teach their children in the digital age to prevent child pornography, particularly those related to the religious concept of the *nafs*. For those reasons, this study aims to investigate the parents' way of strengthening the religious concept of religious *nafs* of Al-Ghazali, explore parents' role, and figure out the difficulties and problems parents encounter in strengthening religious *nafs* in preventing child pornography through digital parenting. This study is expected to be a reference for future research in various fields.

Method

The methodological approach of this study employed a qualitative descriptive study. According to Creswell, qualitative research is an approach to exploring and understanding individuals' or groups' meanings of a human or social problem (Creswell, 2014, p. 4). Furthermore, Bogdan and Biklen in Sugiyono state that

qualitative research has five features: naturalistic, descriptive data, process-oriented, inductive, and meaning (Sugiyono, 2013).

The research participants are eight parents (six females and two males) of primary school students from Ponorogo City, Mlarak, Jenangan, Sambit, Sumoroto, Sooko, Babadan, and Sukorejo. There are several criteria used to select the participants. Parents were eligible if they had at least one child aged 7 to 12 of any gender. They also come from heterogeneous educational backgrounds, gender, and social economy. The setting of the research is Ponorogo Regency.

The researcher used some techniques to collect data in this study. These are interviews, participant observations, and documentation. Using the different methods allows the researcher to use triangulation as a validity procedure to establish converging lines of evidence and corroborate the same finding (Silverman, D., & Marvasti, 2017, p. 158). With data from multiple sources, the researcher can triangulate the true situation by examining where the differences intersect. It is useful to enhance trustworthiness. In analyzing data, the researcher employed an interactive model proposed by Miles et al. The three critical stages are data condensation, data display, and drawing and verifying conclusions.

Results and Discussions

Results

This study involved eight parents of primary school students, including six females (mother) and two males (father), aged 28 - 45 years old. A demographic summary of the participant (pseudonym) will be presented in Table 1. It included their residence, gender, age, educational background, occupation, marital status, children, and wage.

Tabel 1. Brief Background of Participants

No	Pseudonym	RS	G	A	EB	OP	MS	WG	GLC
1.	P1	Jenangan	F	32	BD	Civil servant	M	>2000K	1st
2.	P2	Sukorejo	F	28	SH	Entrepreneur	M	1000-2000K	4th
3.	P3	Ponorogo	M	30	BD	Teacher	M	>2000K	3rd
4.	P4	Mlarak	F	34	JH	Housewife	M	<1000K	6th
5.	P5	Sooko	F	36	SH	Koperasi employee	M	1000-2000K	5th
6.	P6	Sumoroto	F	36	BD	Teacher	M	>2000K	6th
7.	P7	Sambit	F	34	SH	Catering Business Owner	M	1000-2000K	4th

No	Pseudonym	RS	G	A	EB	OP	MS	WG	GLC
8.	P8	Babadan	M	45	SH	Motorcycle Workshop Employee	M	1000- 2000K	6th

Note :

1. Category headings, RS: residence, G: gender, A: age, EB: educational background, OP: occupation, MS: marital status, WG: wage. GLC: Grade Level of Child
2. Participant (P). P1 to P8
3. Gender (G). F: female, M: male.
4. Educational Background (EB). BD: Bachelor's Degree, SH: Senior High School, JH: Junior High School
5. Marital Status (MS). M: married, D: divorced.

Based on the table above, it can be seen that the profile of parents as key informants of the study consisted of two male informants and six female informants. Moreover, the participants' educational backgrounds included one junior high school graduate, four high school graduates, and two bachelor's degree graduates.

P1 is 32 years old. She is a civil servant who lives in Jenangan Ponorogo. She was the firstborn. She could pursue higher education better because she grew up in a middle-class family. She holds a bachelor's degree. She also has two children, the first in first grade. Her salary is higher than the regional minimum wage in Ponorogo. After being accepted as a civil servant, she and her family moved to Ponorogo in 2019. She is a devoted mother who constantly monitors her child's development. Observations showed that she is very involved in the school's WhatsApp (WA) group; even during the interview, he did not hesitate to pause when there was information from the WA group. Furthermore, she follows a lot of parenting-related social media, as shown to me on Instagram, because she feels he has not been a perfect parent for his child.¹

P2 is a 28-year-old female entrepreneur. In one month, she earns between one and two million rupiahs. She lives in Ponorogo, Sukorejo. She finished senior high school. P2 married at 19, and her son is currently in fourth grade. She is a mother who adores and pampers her son.² However, she does not yet understand the device's various applications in the technology field except for communication applications. "I do not know how to set up an application like on YouTube, and I am just a user," she explained.³

P3 is 30 years old. He lives in Ponorogo and works as a teacher. He holds a bachelor's degree. He only has one son, who is nine years old. He lives with his children and parents because his wife works abroad. He was a tech-savvy father.⁴ He

¹ Observation with P1 on July 5, 2022.

² Observation with P2 on July 7, 2022.

³ Interview with P2 on July 7, 2022.

⁴ Observation with P3 on June 30, 2022.

demonstrated how to block pornographic content in the gadget. The informant initially hesitated to participate, but he agreed after explaining the purpose and objectives.

P4, 34 years old, lives in Mlarak, Ponorogo. She has an elementary school-aged child who is currently in sixth grade. Because she still has a small child, she becomes a housewife and sells online in her spare time. She graduated from junior high school. She is a caring person who is eager to learn. Despite her lack of technological knowledge, she did not hesitate to ask his relatives or neighbors.⁵

P5, 36 years old, works for koperasi. Her wage is comparable to the Ponorogo regional minimum wage. She is currently a woman living in Sooko, Ponorogo. She has two children, the first in seventh-grade junior high school and the second in fifth-grade elementary school. She graduated from senior high school. She spends more time at work than he does because she has to find customers. She is a hard-working mother.⁶

P6, 36, is from Sumoroto, Ponorogo. She is a teacher, earning more than the Ponorogo regional minimum wage. She holds a bachelor's degree. She has two twin boys who are in the sixth grade at the moment. The researcher found that her aunt assists her in raising her children.⁷ She is a calm and friendly person.

P7, 34 years old, is the owner of a catering business. She is from Sambit, Ponorogo. She is the mother of two children, ages two and ten. She completed her senior high school. She is a low-tech mother who is preoccupied with business and small children. However, she said, "I am familiar with a gadget application for chatting and watching videos."⁸ She is a cheerful and friendly individual.

P8 works at the motorcycle workshop. He is 45 years old and from Babadan in Ponorogo. He graduated from vocational high school. He has three children, the youngest of whom is twelve years old. He delegated more responsibility for child care to his wife. Insight into gadget technology is still limited. When asked about the TikTok application, the interviewer stated, "Hmm, I do not understand the application. My elementary-aged child comprehends better."⁹ He is a good person.

⁵ Interview with P4 on July 13, 2022.

⁶ Observation with P5 on July 20, 2022.

⁷ Observation with P6 on July 27, 2022.

⁸ Interview with P7 on July 29, 2022.

⁹ Interview with P8 on August 4, 2022.

Three major themes and sub-themes emerged in this study after observing and reading the transcribed interviews and field notes.

1.1 Religious concept *Nafs* of Al-Ghazali to prevent child pornography

a. Praying

All participants agreed that prayer is one way to prevent child pornography. P4 said that prayer is important. It can form children with character because it can cleanse bad hearts and minds.¹⁰ Prayer habit formation begins when the child is young. In the view of the participants, teaching prayer is the obligation of parents because there is accountability in the afterlife.¹¹

There are several ways to get children used to praying, such as taking them to a mosque. Mr. P8 taught that boys should pray in congregation in the mosque, even though it does not prohibit their daughters from doing so.¹² In addition, the participants also said that they constantly remind their children to pray when it is time for prayer.

b. Fasting

Only one participant said fasting. Mrs. P5, a parent of 5th-grade elementary school children, believes that fasting has many benefits, such as fasting can keep children from watching pornographic shows. She said,

So..Since my daughter is in first grade, I have been teaching her to fast in order for her to become accustomed to being patient, healthy, and capable of controlling herself from seeing and hearing negative things. I will give him a gift if the child fasts for one month. My child is happy and motivated to fast. I feel proud to be able to teach children to fast."¹³

c. Reading Holy Qur'an

Five participants admitted that they taught their children to read Qur'an to prevent child pornography. However, they said they did not teach them to read Qur'an. For example, Mrs. P1 revealed that she asked the private teacher to teach the children to read the Qur'an three times a week because she did not think she was good at it.¹⁴ Meanwhile, the other participants enroll their children in *Madrasah Diniyah* (non-formal evening school) to learn how to read the Qur'an correctly and fluently.

¹⁰ Interview with P4 on July 13, 2022.

¹¹ Observation with P4 on July 13, 2022.

¹² Interview with P8 on August 4, 2022.

¹³ Interview with P5 on July 20, 2022.

¹⁴ Interview with P1 on July 5, 2022.

The reason the participants teach the Qur'an to their children is so that children can instill faith and monotheism. Furthermore, they believe the Qur'an can heal the soul and bring peace.

1.2 The role of parents in strengthening religious concept *nafs*

a. Modelling

Some participants admitted that they could not serve as an example to reduce the intensity with which they used gadgets. It is due to the device's need for work and information. They realize they enjoy playing with gadgets in their spare time, especially at night or other times. Meanwhile, other participants revealed that they set a good example of how to use technology wisely. For example, Tari revealed that she does not use gadgets when accompanying children to study unless necessary.¹⁵ She also teaches her children not to answer the phone or respond to messages from strangers.¹⁶ This can be seen when she received a call from an unknown number during the interview and asked her son not to pick up the phone.

b. Controlling

In monitoring the use of gadgets, each participant has their way. Mrs. P4, as a housewife, can supervise her child almost daily. However, she occasionally allows his children to play with their electronic devices when she cleans the house. She also checks the history of the spectacle he has seen regularly. He was concerned that the child would be exposed to pornographic content, so she did this. Meanwhile, Mr. P3 restricted access to pornographic applications because he could not always supervise his son. He demonstrates to the interviewer how to lock and block apps.¹⁷ Mrs. P6, on the other hand, prefers to employ child-friendly applications such as YouTube Kids.

c. Building attachment

Attachment development in children can lead to feelings of comfort. For example, P1, a 7-year-old mother, fosters closeness in her child before bedtime. She said, "I still accompany my child while she sleeps because it is my opportunity to have a deep conversation before going to bed."¹⁸ It means she tried to meet the child's need to be heard.

Female participants expressed attachment more than male participants. For example, Mrs. P7 revealed that she frequently accompanies children to play

¹⁵ Interview with P6 on July 27, 2022.

¹⁶ Observation with P6 on July 27, 2022.

¹⁷ Observation with P3 on June 30, 2022.

¹⁸ Interview with P1 on July 5, 2022.

and study to feel cared for. Meanwhile, Mrs. P2 and Mrs. P5 validated the child's feelings by hugging them and making them feel safe and secure.

d. Teaching moral values

All participants agreed that instilling moral values in children is critical for their future success. This moral teaching is carried out as a form of parental responsibility. Kindness and positive values are instilled in children to help them develop good character. Mr. P8 said, "*(Think)* I try to teach children good behavior, not to hurt or harm others, and not to do things against norms and religion. I give advice and explain why not to do bad things."¹⁹ In addition, some participants revealed that teaching moral values does not always have to be done through giving advice but can also be done through storytelling, playing, and sometimes even giving praise if the child behaves well.

1.3 Digital parenting barriers to strengthen religious concepts *naf*

a. Gadget addiction

In addition to serving as a communication tool and a source of information, gadgets with various features serve as a gateway for children to access social media, games, and other inappropriate online features for their age. Continuous use of gadgets without regard for time has the potential to interfere with children's growth and development, as well as to make children addicted or addicted to gadgets.

Three participants stated that children began to develop gadget addiction due to a lack of activities outside the home following the Covid-19 pandemic. They discovered that children began to exhibit symptoms of laziness, such as being late for a bath and forgetting to eat. Mrs. P5 said, "If my child constantly plays with electronics, she will lose track of time. She neglects to study, pray, or even take a bath."²⁰ Besides, the participant admitted to making a parenting mistake by using a mobile phone as a babysitter when the child was younger, causing the child to become addicted.

b. Parental Burnout

Working burnout is undeniably one of the barriers to parenting. Most working participants revealed that work fatigue impeded strengthening of the Nafs' religious concept. Their dual roles as parents and workers exhaust them throughout the day.

¹⁹ Interview with P8 on August 4, 2022.

²⁰ Interview with P5 on July 20, 2022.

Mrs. P1, who works almost nine hours, feels tired when she returns home. She said, "I am exhausted when I get home from work. Usually, I check on the kids' activities for a while before cleaning the house. After that, I usually go to bed early at night."²¹ The interviewer also discovered a document file of work brought home to be completed immediately.²²

c. Lack of self-disclosure

Two male participants did not form close relationships with the children. Mr. P8 delegated parental responsibility for his child to his wife.²³ Meanwhile, because his wife works abroad, Mr. P3 relies on his mother for child care.²⁴ As a result, they have a difficult time communicating with children. They only speak to children when necessary.

Meanwhile, one participant stated that she allows her child to do whatever he/she wants, including gadgets. As a result, they are unaware of the children's digital activities in depth. P2 said, "Hmm..My son has a quiet personality. So far, my son has never told me about pornographic images or anything related to pornography. Maybe I did not ask, either. Most children will remain silent if not questioned."²⁵

Discussion

Several strategies stand out in relation to the first research question, which sought to investigate parents' ways to strengthen religious concept religious nafs of Al-Ghazali to prevent child pornography. The first is prayer. From the findings, all participants agreed that prayer is a good way to strengthen a child's character and prevent child pornography. Prayer is a type of worship purification of the soul (*tazkiyatun nafs*) that emphasizes peace of mind when facing God (Allah). Among the acts of worship in Islam, prayer can bring man closer to God when performed solemnly (Saniotis, 2018).

People who have *nafs muthmainnah* may apply it. Therefore, prayer should be ingrained in children from an early age. In Islam, it is believed that prayer can prevent bad deeds. The second is fasting. Fasting occupies the third degree in *tazkiyatun-nafs*, after prayer and zakat, because among the great desires that can cause humans to deviate are stomach and genital desires, including pornography. If patience is the highest position of the soul, fasting is the soul's habit of being patient. The third is reading the Holy Qur'an. Reading the holy Qur'an can remind the soul of God's perfect

²¹ Interview with P1 on July 5, 2022.

²² Observation with P5 on July 20, 2022.

²³ Interview P8 on August 4, 2022.

²⁴ Interview with P3 on June 30, 2022.

²⁵ Interview with P2 on July 7, 2022.

creation. However, Reading the Holy Qur'an without understanding its meaning and applying its contents is not considered reading properly. The finding is congruent with Abdurahim et al. stating that the practice of ritual worship is linked to good character development (Abdurohim et al., 2021). All these methods can serve as the foundation of the soul for children in preventing pornography. Faith will be strengthened with a pure soul, allowing individuals to become people of noble character.

Further, Covey's theory was proposed to respond to the research question of the parental role strengthening the religious concept *nafs*. According to Covey in Yusuf, there are four parental roles: modeling, mentoring, organizing, and teaching (Syamsu Yusuf, 2014). Regarding modeling, parents play an important role because children will imitate what they perceive to be positive or negative behavior from their parents' habits, associations, behaviors, or activities. Parents must set a good example in using gadgets because the family is a center for children's education, such as not using electronic devices in front of their children at agreed-upon times. Moreover, parents can cultivate a positive attitude by spending quality time with their children playing and learning.

Besides, parents must strongly desire to develop themselves to educate their children well. Mentoring can be defined as the ability to build and provide care for someone sincerely, honestly, and unconditionally. In other words, mentoring is synonymous with parent and child bonding. Parents are the first mentors in a relationship and provide unconditional love. True parents will love and support their children. Building attachments is one method of mentoring. Bowlby in Farantika defined attachment as a warm, intimate, and sustained relationship or bond between a child and his or her mother or caregiver that provides both satisfaction and pleasure (Dessy Farantika et al., 2020).

Attachment provides children with the secure base they need to explore, learn, and relate, as well as the well-being, motivation, and opportunity to do so (Robert E. Slavin, 2011). It is essential for safety, stress management, adaptability, and resilience. For parents, it is critical to teach moral values to children in order to prevent child pornography. This is accomplished so that the child understands the actions permitted and prohibited by religion and norms and the consequences if the child violates these rules.

Moreover, the function of the family in Islam is (a) to keep the child naturally straight and holy, (b) to straighten and awaken their nature and develop positive talents and abilities, (c) to create an atmosphere of a safe and calm family so that children will experience normal development, and (d) to instill values that are according to the culture in which he lives and religious values so that he later becomes a good member of society (Djaelani, 2013, p. 103). In this study, the researcher did not find the role of parents as organizers. However, the researcher found the controller

role. It is congruent with Azhar et al. (2020) and Rohman et al. (2021, p. 174) that parents must always supervise children so they are not exposed to pornographic content that can damage physical and spiritual development. Digital parenting is parents' awareness of risks and opportunities in the context of digital technologies, as the parenting role that can control and model their children in the digital environment (Nayci, 2021, p. 59). Parents are not always physically present with their children when interacting with digital media. On the other hand, parents must accompany and educate their children about digital media and evaluate their children's use of digital media. As a result, parents can set time limits, limit access to applications, and be a child's social media friend.

However, there are some parental barriers in digital parenting to prevent child pornography. Parental burnout caused by work makes it difficult for parents to raise their children. Working parents require time management skills and positive emotions to raise their children effectively. Parental burnout can contribute to the ineffectiveness of parents' roles as controllers. Parents who are tired from work and have unstable mental health tend to neglect children parenting once they get home. It is congruent with Qutoshi et al. study (Qutoshi et al., 9 C.E.).

On the other hand, the other inhibiting factor is gadget addiction. Children's constant use of gadgets has numerous negative consequences, including attention deficits, loss of focus, difficulty learning, and anxiety (Mahapatra, 2019): Further, communication with children is an art form in and of itself. Openness is essential in all relationships, especially those between children and parents. Openness is one of the most critical positive attitudes; family members must develop open communication. Children must be open to their parents for them to provide positive control, input, and suggestions. If the child has not been able to open up to their parents, one or two factors may cause the child to be much closed when dealing with his or her parents. Otherwise, parents' openness to sex education, which is still taboo to discuss, allows children to access answers that cannot be accounted for on digital devices. This finding is in line with Mudjiran that In Indonesia, not all parents are willing to discuss sexual issues with their children (Mudjiran, 2009, p. 10). Aside from that, Indonesia's heterogeneous socioeconomic and educational levels and the problem of "talking about sex taboo" in children cause parents willing and able to provide information about sex but more parents who do not want and do not understand the problem.

In the learning environment, children's first teachers are their parents. Parents are responsible not only for their children's physical well-being but also for their education. How education takes place at home reveals a person's personality. The family environment teaches children the fundamental laws of life, such as knowing what is done and why it is done. There are several principles in digital parenting, such as using digital devices wisely at the appropriate time based on children's age and

maturity, making joint rules and consistently applying them, and communicating pleasantly with children regularly.

Therefore, the digital parenting model can be proposed to strengthen the concept of the religion of the *nafs* based on this study is authoritative Islamic parenting, which includes aspects of educators, mentors, modeling, and attachment builders (see figure 2). It means parents are firm but balanced, with a willingness to listen to children's opinions; warm, open, and flexible; provide opportunities to encourage healthy communication; being a role model; explain directions given to children; and encourage children to be involved in making family rules and following them with awareness, but parents can use "power" if necessary, following the values in religious.



Figure 2. Digital Parenting Model

Conclusion

Being a parent entails accepting all responsibilities of caring for and educating children. Parental errors in applying parenting patterns can have long-term consequences on children's behavior. In today's digital age, parents face numerous challenges and parenting issues. The advancement of technology, such as the internet, is a two-edged sword, depending on how it is used, because the impact can be positive or negative. So, parents must understand and learn the proper parenting pattern to instill a positive character in their children.

The finding of the study revealed that (1) Parents' method of strengthening religious concept nafs Al-Ghazali for their children was through religious rituals such as praying five times a day, fasting, and religious engagement such as reading the holy Qur'an to prevent child pornography; (2) The role of parents in strengthening religious concept nafs included modeling, controlling, and building attachment; and (3) parental barriers to strengthening religious concept nafs were gadget addiction, parental burnout, and lack of self-disclosure.

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