

Digital Supervision of Children as a Form of Modern Hadhanah in Islamic Law

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Abstract

The development of digital technology has changed the parenting patterns in Muslim families. Children not only interact in the physical environment, but also in the digital space that presents various opportunities and risks, such as exposure to negative content, cyberbullying, digital exploitation, and gadget addiction. This condition requires a reinterpretation of the concept of *hadhanah* in Islamic law to remain relevant to the challenges of the digital era. This study aims to analyze digital supervision of children as a form of *modern hadhanah* in Islamic law and examine its relevance in the perspective of *maqāṣid al-syarī'ah*. This research uses a normative legal research method with a qualitative approach through library *research*. Data were obtained from the Qur'an, hadith, jurisprudence, books, scientific journals, and literature related to Islamic family law, child protection, and digital parenting. Data analysis was carried out in a descriptive-analytical manner using a conceptual approach and the perspective of *maqāṣid al-syarī'ah*. Research shows that digital supervision is a form of developing *hadhanah functions* that include regulating the use of gadgets, assisting online activities, digital literacy education, and protecting children from various risks in cyberspace. Digital surveillance is also in line with the purpose of *maqāṣid al-syarī'ah* in safeguarding religion, soul, intellect, descendants, and children's property. Digital surveillance has a strong legitimacy in Islamic law as an instrument of child protection and can be constructed as a form of *modern hadhanah* that is adaptive to technological developments and contemporary parenting needs.

Keywords : Hadhanah; Digital Surveillance; Islamic Family Law; Maqāṣid al-Syarī'ah; Child Protection.

Introduction

The development of information and communication technology has brought significant changes in various aspects of human life, including in the pattern of childcare in the family environment. The presence of the internet, social media, digital applications, and various electronic devices has created new spaces of interaction that are no longer limited by space and time (Iswaratama, 2024). Children as a digital generation (*digital natives*) grew up in a very different environment compared to previous generations. They have extensive access to a wide range of information, entertainment, and communication through digital devices from an early age. On the

one hand, these developments provide benefits in supporting the learning process, creativity, and development of children's abilities. However, on the other hand, the ease of access also presents various risks such as exposure to negative content, cyberbullying, online sexual exploitation, gadget addiction, online gambling, to cybercrime that threatens children's growth and development. This condition requires a pattern of supervision and nurturing that is adaptive to the development of the times (Nisa et al., 2025).

In the Indonesian context, the increase in internet use among children and adolescents is a serious concern for the government and the community. Various reports show that children spend quite a long time accessing the internet and social media. The high intensity of digital technology use without adequate supervision has the potential to have a negative impact on children's psychological, social, and moral development (Febrianti et al., 2026). Therefore, the state seeks to strengthen child protection in the digital space through various policies, including the implementation of Government Regulation Number 17 of 2025 concerning the Governance of Electronic System Operators in Child Protection which emphasizes the importance of age verification, parental control, children's privacy, and digital security for child users.

This phenomenon shows that parental supervision is no longer enough to be carried out conventionally as in traditional societies. Supervision of children today must include digital activities carried out through smartphones, computers, online games, social media, and various other digital platforms. Digital supervision is a form of parental responsibility in ensuring that children benefit from technology while being protected from various threats that arise in cyberspace (Rahman et al., 2025). Digital supervision is not only in the form of restricting the use of electronic devices, but also includes mentoring, digital literacy education, content access management, and effective communication between parents and children regarding the wise use of technology.

In an Islamic perspective, the responsibility of raising children is known as the concept of *hadhanah*. Terminologically, *hadhanah* is the obligation to maintain, care, educate, protect, and guide children until they reach the age of being able to take care of themselves. Fiqh scholars place *hadhanah* as a child's right that must be fulfilled by parents or those who are given the authority to take care of him (Nurfitriani, 2022). The concept of *hadhanah* is not only oriented towards fulfilling the physical needs of children, but also includes psychological, educational, moral, spiritual, and protection needs from all forms of danger that can threaten children's lives. Thus, the main purpose of *hadhanah* is to maintain the welfare of children (*maslahah al-thifl*) so that they grow up to be healthy, moral, and able to carry out their social functions optimally (Julianti et al., 2026).

With the times, Islamic family law academics have begun to highlight the need to reinterpret the concept of hadhanah in order to remain relevant to contemporary challenges. Childcare in the digital age is no longer limited to physical protection and formal education, but must also include protection against digital threats (Eviani Masruroh et al., 2024). Research on hadhanah transformation in the digital era shows that parents' digital competence is an important part of carrying out parenting functions. Parents are not only able to understand their children's basic needs, but also have the ability to supervise digital activities, recognize potential online risks, and guide children in using technology responsibly. In other words, the concept of hadhanah has expanded its meaning from traditional parenting to digital parenting based on Islamic values (Ani et al., 2024).

The basic principles of hadhanah actually have a strong relevance to the practice of digital surveillance. In the framework of maqāṣid al-syarī'ah, child protection can be associated with the purpose of maintaining religion (hifz al-din), maintaining reason (hifz al-'aql), taking care of the soul (hifz al-nafs), taking care of one's descendants (hifz al-nasl), and safeguarding property (hifz al-mal) (Audah, 2015). Various digital threats such as pornography, radicalism, online gambling, digital fraud, and social media addiction have the potential to undermine these goals. Therefore, digital surveillance can be seen as part of the implementation of maqāṣid al-syarī'ah in the context of modern child protection. Parents who supervise children's digital activities are actually carrying out the mandate of sharia to protect the welfare and future of children (Asyuro et al., 2026).

On the other hand, the implementation of digital surveillance also faces various challenges. Many parents have limited digital literacy, making it difficult to understand the technology their children use. In addition, there is a dilemma between the need for supervision and respect for children's privacy. The excessive use of parental control applications can cause conflicts, reduce children's trust in parents, and even have the potential to violate children's privacy rights if not done proportionately. Studies on parental control show that digital supervision must be carried out in a balanced manner through educational, dialogical, and collaborative approaches so that it does not turn into repressive control.

Previous research has generally discussed hadhanah from the perspective of post-divorce custody, the position of caregivers, and the fulfillment of children's rights in the family. Meanwhile, studies on the integration of the concept of hadhanah with digital surveillance practices are still relatively limited. Several studies have discussed digital parenting and the transformation of hadhanah in the digital era, but have not specifically examined digital supervision as a manifestation of modern hadhanah within the framework of Islamic law. In fact, changes in social interaction patterns due to digitalization require the development of Islamic family law concepts that are more adaptive to contemporary realities (Ani et al., 2024).

Based on this description, this research is important to analyze how digital surveillance can be positioned as a form of modern hadhanah in Islamic law. This study seeks to explain the relationship between the concept of classical hadhanah and contemporary digital parenting practices, as well as identify its relevance to the principles of maqāṣid al-syarī'ah and child protection in the digital age. Through this research, it is hoped that a conceptual construction of hadhanah that is more adaptive to technological developments can be obtained, so that Islamic family law is still able to provide solutions to various challenges of childcare in the ever-growing digital era.

Research Methods

This study uses a normative legal research method with a qualitative approach that focuses on literature review (*library research*). This method was chosen because the research aims to analyze the concept of digital supervision of children as a form of modern hadhanah in the perspective of Islamic law through the study of various legal sources and relevant academic literature. The approach used includes the conceptual approach (*conceptual approach*) and normative approaches (*normative approach*) (Wijaya et al., 2025). The conceptual approach is used to examine the concept of hadhanah in classical jurisprudence and contemporary Islamic family law, while the normative approach is used to examine the principles of child protection in Islamic law related to the development of digital technology. The source of research data consists of primary legal materials in the form of the Qur'an, hadith, fiqh books, as well as laws and regulations related to child protection and information technology. The secondary legal materials are obtained from books, scientific journals, the results of previous research, and various literature that discusses hadhanah, *digital parenting*, child protection, and maqāṣid al-syarī'ah.

The data collection technique is carried out through documentation studies by searching, identifying, and reviewing various relevant references from scientific databases such as national and international journal portals. The data that has been collected is then analyzed using content *analysis techniques* with stages of data reduction, data classification, interpretation, and conclusion drawn. The analysis was carried out in a descriptive-analytical manner to explain the relationship between the concept of hadhanah in Islamic law and the practice of digital surveillance that has developed in modern parenting patterns. Furthermore, the data was analyzed using the perspective of maqāṣid al-syarī'ah to assess the extent to which digital supervision of children can be understood as an effort to protect children's religion, soul, intellect, descendants, and property. Through this method, it is hoped that a comprehensive understanding of the relevance of the concept of hadhanah in facing the challenges of childcare in the digital era and its contribution to the development of contemporary Islamic family law can be obtained.

Discussion/results

A. The Concept of Hadhanah in Islamic Law and Its Relevance to Digital Supervision of Children

Hadhanah is one of the important institutions in Islamic family law that regulates the maintenance, upbringing, education, and protection of children from the time of birth until reaching a certain age that allows them to be able to take care of the needs of life independently. Etymologically, the word *hadhanah* of Arabic origin *Al-Hidhn* which means "stomach" or "lap", which means to bring closer, maintain, and provide protection (Syafira et al., 2022). In fiqh terminology, hadhanah is defined as an effort to care, educate, maintain, and meet the needs of children who are not able to take care of themselves, both physical and spiritual needs (Julianti et al., 2026). Wahbah Az-Zuhaili explained that hadhanah includes all activities that aim to protect children from everything that can harm them, educate them to have good morals, and prepare them to become responsible members of society (Az-zuhaili, 1989). Thus, hadhanah is not just a parent's right to a child, but rather a child's right that must be fulfilled by the parent or the party who is given the responsibility of parenting.

From the perspective of Islamic law, children are seen as a trust as well as a gift from Allah SWT that must be taken care of with full responsibility. The Qur'an emphasizes the importance of protecting oneself and one's family from various forms of evil as stated in the Qur'an. At-Tahrim verse 6 which commands believers to protect themselves and their families from the fire of hell. This verse is one of the normative foundations that parents have an obligation to provide protection and education to their children. These obligations are not only limited to meeting physical needs such as food, clothing, shelter, and health, but also include the moral, spiritual, intellectual, and social development of children. Therefore, hadhanah has a wide scope because it aims to realize holistic *child welfare*.

Fiqh scholars from various schools basically agree that the main purpose of hadhanah is to safeguard the best interests of children (*maslahah al-thifl*) (Zulkarnain, 2023). In this context, children must obtain a safe, comfortable, and conducive environment to grow and develop. The concept of the best interests of the child, which is currently widely used in modern child protection instruments, is actually in accordance with the principles of hadhanah in Islamic law. Scholars emphasize that any decision relating to childcare must consider the greatest benefit to the child and avoid all forms of harm (*mafsadah*). Thus, hadhanah cannot be understood narrowly only as post-divorce custody, but also as a mechanism for the protection of children in all aspects of their lives.

The development of information and communication technology in the 21st century has significantly changed the pattern of family life. The presence of the internet, social media, online games (*online games*), artificial intelligence, and various other digital platforms are creating new spaces of interaction that were previously unknown in traditional societies. Children today are growing up as a digital

generation who have interacted with technology through smartphones, tablets, computers, and other electronic devices from an early age (Mita Lestari, 2023). Technology provides various benefits in supporting the process of learning, communication, and developing children's creativity. However, these developments also present various risks that can threaten children's growth and development if not balanced with adequate supervision.

In classical times, threats to children's development generally came from the physical environment such as bad associations, violence, or deviant social influences. However, in the digital era, these threats have evolved into virtual spaces that are much more complex and difficult to control. Children can easily access an unlimited range of information, including pornographic content, violence, online gambling, hate speech, radicalism, and various other forms of moral deviation. In addition, technological advances also pose new risks such as *cyberbullying*, theft of personal data, digital fraud, online sexual exploitation, and social media addiction that can have an impact on children's mental and emotional health (Niyu & Gerungan, 2022). These various threats show that the digital space has become part of the child's social environment that requires serious attention from parents.

These changes in the social environment require a reinterpretation of the concept of *hadhanah* to remain relevant to contemporary reality. *Hadhanah* as a dynamic concept of Islamic law has the ability to adapt to changes in the times as long as it remains oriented to the main goal of *sharia*, which is to protect human welfare. Therefore, child care in the digital era is no longer enough to be carried out through physical supervision alone, but must also include supervision of digital activities carried out by children. Digital supervision is an integral part of parents' responsibility in carrying out the *hadhanah* function because threats to children's safety and development now come not only from the real world, but also from cyberspace.

In this context, digital supervision can be understood as a series of actions taken by parents to control, guide, direct, and accompany the use of technology by children. This supervision can be in the form of setting the time for the use of gadgets, monitoring social media activities, using *parental control* features, content filtering, and providing education about digital ethics and security. However, digital surveillance should not be understood as a repressive measure that excessively limits children's freedom. Instead, digital supervision must be carried out within the framework of education and protection so that children are able to develop awareness and responsibility in using technology wisely.

The relevance of digital supervision to the concept of *hadhanah* can be seen from the common goal of both, namely maintaining the safety, development, and welfare of children. In Islamic law, any form of protection aimed at preventing children from harm is part of the responsibility of parenting. Therefore, parents' efforts to protect children from the negative influence of digital media can be seen as a form

of implementing hadhanah in the modern context. Digital supervision does not change the substance of hadhanah, but expands the scope of its implementation in accordance with technological developments and changes in people's life patterns.

Furthermore, digital surveillance also has a close relationship with the principle of *maqāṣid al-syarī'ah*. Through proper supervision, parents can protect their children's religion from exposure to content that is contrary to Islamic values, protect their intellect from misleading information, protect their souls from the threat of digital crime, protect their offspring from online sexual exploitation, and protect their assets from various forms of digital fraud. Thus, digital supervision not only has a technical dimension, but also contains Islamic values that aim to realize the benefits and protection of children comprehensively.

Based on this description, it can be understood that the concept of hadhanah in Islamic law has a very strong relevance to the need for digital surveillance in the modern era. Changes in the social environment due to technological developments demand the expansion of hadhanah practices from conventional parenting to more adaptive digital parenting. In this framework, digital supervision is a form of actualization of modern hadhanah that remains based on the principles of child protection, education, and development as taught in Islamic law. Thus, digital supervision can be positioned as an important instrument in safeguarding the welfare of children while ensuring that technological developments provide optimal benefits for future generations.

B. Implementation of Digital Surveillance as a Form of Modern Hadhanah in Muslim Families

The development of digital technology has brought significant changes to child-rearing patterns in Muslim families. If in the past parental supervision focused more on children's activities in the home, school, and community environment, then now the parenting space has expanded to include the digital world. Children not only interact with family and peers directly, but also with the various individuals, information, and cultures available through the internet. This condition requires parents to develop a supervisory pattern that is able to respond to the challenges of the digital era without ignoring the parenting principles taught in Islam. In this context, digital supervision is a form of implementation of modern hadhanah that aims to protect, educate, and protect children from various risks that arise due to the use of information technology.

The implementation of digital surveillance in Muslim families can be carried out through various approaches that emphasize the balance between protection and education of children. One of the most common forms of supervision is setting the duration of device use (*screen time management*). Timing the use of digital devices is important to prevent children from becoming addicted to gadgets which can have an impact on physical and psychological health. Excessive use of gadgets can cause

concentration disorders, decreased sleep quality, reduced physical activity, and disruption of children's social interaction with the surrounding environment. Therefore, parents need to set clear rules regarding the time of use of digital devices according to the age and needs of the child.

In addition to timing, another form of supervision is restricting access to certain websites, apps, or content that is deemed inappropriate for the child's age and development. Nowadays various digital devices have been equipped with *parental control* that allows parents to control the type of content that children can access (Rawanita & Mardhiah, 2024). Through this feature, parents can block sites that contain elements of pornography, violence, online gambling, and other content that has the potential to have a negative influence on children's moral and psychological development. In the perspective of Islamic law, this step is part of preventive efforts to protect children from various forms of harm (*mafsadah*) that can threaten his morals and future.

However, the implementation of digital surveillance cannot rely solely on technical controls. The use of monitoring and access restriction applications can indeed help reduce the risk of exposure to negative content, but it is not enough to form children's awareness and responsibility in using technology. Therefore, digital supervision must be integrated with a sustainable education process. Parents need to provide their children with an understanding of digital media ethics, the importance of maintaining privacy, the dangers of disseminating personal information, and the risks that may arise in interactions in cyberspace. This kind of digital education is important so that children are not only protected by parental control, but also able to protect themselves when they are out of the reach of direct supervision.

In Islam, childcare is not only oriented towards controlling behavior, but also the formation of character and morals. Therefore, effective digital surveillance must be built through an educational and persuasive approach. Parents need to explain the reasons behind each rule applied so that children understand that supervision is not done to limit their freedom, but to maintain their safety and well-being. This approach is in line with the principle of *tarbiyah* in Islam which emphasizes the gradual process of education through guidance, example, and habituation.

Another very important aspect of the implementation of digital supervision is open communication between parents and children. In the Islamic perspective, family relationships are built on the basis of affection (*Rahmah*), responsibility (*Trust*), and mutual respect. These values are the main foundation in building a healthy relationship between parents and children, including in the context of using digital technology. Open communication allows children to feel comfortable sharing their experiences, problems, and concerns in the virtual world (Siregar & Ichsan, 2026). When a child is a victim of cyberbullying (*cyberbullying*), receive suspicious messages,

or find inappropriate content, they will be more likely to ask parents for help if the communication relationship is well established.

The dialogical approach also helps reduce the potential for conflicts that often arise due to overly strict digital surveillance. Not a few children feel that their privacy is disturbed when their parents excessively monitor their digital activities. In situations like this, parents need to apply the principle of balance between supervision and respect for children's rights. Supervision that is carried out transparently and accompanied by adequate explanations tends to be more easily accepted by children than supervision that is repressive or authoritarian. Thus, digital surveillance in Muslim families should not only serve as an instrument of control, but also as a means of building trust and emotional closeness between parents and children.

However, the implementation of digital surveillance in Muslim families still faces various obstacles. One of the main challenges is the low level of digital literacy among some parents. In many cases, children actually understand technological developments faster than their parents. This condition causes parents to have difficulty in monitoring their children's digital activities effectively. Ignorance of digital security features, social media, and applications used by children can reduce the effectiveness of supervision.

In addition, the rapid development of technology is also a challenge. The emergence of various new social media platforms, communication applications, online games, and artificial intelligence-based technology has caused children's digital spaces to be wider and more complex. Parents are required to continue to update their digital knowledge and skills in order to be able to understand the patterns of children's interactions in cyberspace. Without this ability, the function of hadhanah that should provide protection and guidance to children will be difficult to realize optimally.

Therefore, increasing the digital capacity of parents is a very urgent need. Parents need to equip themselves with adequate digital literacy through various education, training, and reliable sources of information. With the increase in parents' digital competence, the supervision process can be carried out more effectively, proportionately, and in accordance with the needs of children's development. Within the framework of Islamic law, these efforts are a form of parental responsibility in carrying out the parenting mandate that is not only oriented towards physical protection, but also the protection of children from various threats that arise in the digital space. Thus, the implementation of digital supervision can be understood as a manifestation of modern hadhanah that integrates Islamic values with the needs of parenting in the era of technological transformation.

C. Digital Surveillance in the Perspective of *Maqāṣid al-Syarī'ah* as an Instrument for Child Protection

The concept of *maqāṣid al-syarī'ah* is one of the important approaches in Islamic law that is used to understand the purpose and wisdom behind each provision of sharia. In general, *maqāṣid al-syarī'ah* refers to the main goals that Islamic sharia wants to realize in human life, namely creating benefits (*jalb al-maṣāliḥ*) and preventing damage (*dar'u al-mafāṣid*). Scholars such as Imam Al-Ghazali, Ash-Satibi, and Ibn 'Ashur explained that all Islamic laws are essentially aimed at safeguarding the basic interests of human beings known as *al-kulliyāt al-khams* or the five main purposes of the Shari'ah, namely to protect religion (*hifz al-dīn*), to protect the soul (*hifz al-nafs*), to protect the intellect (*hifz al-'aql*), taking care of one's offspring (*hifz al-nasl*), and taking care of property (*hifz al-māl*). In the context of the increasingly complex development of digital technology, the approach of *maqāṣid al-syarī'ah* can be used as a normative foundation to explain the urgency of digital supervision of children as part of the responsibility of parents in carrying out the function of hadhanah.

Digital supervision of children is basically a form of protection that aims to protect the welfare of children from various risks that arise in the digital space (Nainggolang et al., 2025). The digital world has become an integral part of the lives of modern children. Various activities such as learning, communicating, playing, and searching for information are carried out through digital devices and internet networks. However, behind the various benefits offered, the digital space also holds various threats that can interfere with the moral, intellectual, emotional, and even safety development of children. Therefore, digital supervision needs to be understood not just as a parenting option, but as a need that has a strong foundation in Islamic sharia principles.

In the perspective of *maqāṣid al-syarī'ah*, digital surveillance is closely related to efforts to maintain religion (*hifz al-dīn*). The development of information technology allows children to access various types of information and content without limits. Not all of this information is in line with Islamic values and applicable social norms. Content that contains pornography, violence, moral deviance, hate speech, radicalism, and various forms of behavior that are contrary to religious teachings can be easily found on the internet. If the child accesses the content continuously without adequate guidance, then it has the potential to affect the way he thinks, attitudes, and behaviors. Therefore, digital supervision carried out by parents through mentoring, content filtering, and religious education is part of efforts to maintain children's faith, morality, and Islamic identity from an early age.

In addition to maintaining religion, digital surveillance also has an important role in maintaining reason (*hifz al-'aql*). Reason is one of the greatest gifts given by Allah SWT to humans and is the basis for the implementation of various sharia obligations. In the digital era, children face a huge flow of information and not all of

them have educational value. Misinformation, fake news (*hoaxes*), propaganda, and various content that is manipulative can affect children's intellectual development. In addition, excessive use of digital media also has the potential to cause concentration disorders, technology dependence, and decreased critical thinking skills. Therefore, digital supervision carried out by parents through the regulation of the use of gadgets, the selection of information sources, and the development of digital literacy is part of efforts to maintain the quality of children's intellect and intellectual development in accordance with the goals of Islamic law.

Digital surveillance is also closely related to the goal of preserving the soul (*hifz al-nafs*). In the context of the digital world, threats to children's safety are no longer limited to the physical environment, but also come from cyberspace. The phenomenon of *cyberbullying*, online harassment, digital sexual exploitation, and fraudulent practices targeting children are real threats that can have a serious impact on their mental health and safety. Many cases show that victims of cyberbullying experience stress, anxiety, depression, and even loss of confidence due to the psychological pressure they experience. Under certain conditions, these impacts can develop into serious mental health disorders. Therefore, supervision of children's digital activities is a form of preventive protection that is in line with the goals of sharia to maintain the safety and welfare of human souls.

Furthermore, digital surveillance also has a strong relevance to the goal of safeguarding offspring (*hifz al-nasl*). One of the biggest challenges in the digital era is the increasing risk of sexual exploitation of children through the internet. Easy access to social media and communication applications opens up opportunities for perpetrators of sexual crimes to establish contact with children online. In addition, exposure to pornographic content can also affect the moral development and sexual behavior of children. In the perspective of Islam, the protection of posterity not only means maintaining the continuity of the generation, but also maintaining the honor, dignity, and moral quality of the generation. Therefore, digital supervision is an important instrument to prevent various forms of irregularities and threats that can damage the future of children as the next generation of the people.

Another aspect that is no less important is the relationship between digital surveillance with the aim of safeguarding property (*hifz al-māl*). Currently, children are increasingly familiar with various digital economy activities, such as paid online games, electronic transactions, digital wallets, and shopping through online platforms. While it provides convenience, these activities also carry the risk of fraud, personal data theft, account abuse, and various other forms of cybercrime. Children who do not have an adequate understanding of digital security are vulnerable to becoming victims of these practices. Therefore, parental supervision of children's digital economic activities is part of efforts to protect their assets and protect children from financial losses that can be caused by the abuse of technology.

Based on the perspective of *maqāṣid al-syarī'ah*, digital surveillance cannot be understood as a form of restriction on children's freedom. On the other hand, digital supervision is a protection instrument that aims to ensure that technological developments are used to support the benefit of children and prevent various risks that can hinder their growth and development. In its implementation, digital supervision must be carried out proportionately, educationally, and in accordance with the age and maturity level of the child. Parents not only act as controllers, but also as educators, mentors, and role models in the responsible use of technology.

Thus, digital surveillance has a strong legitimacy within the framework of Islamic law because it is in line with the main purpose of sharia in protecting human beings from various forms of damage. Digital supervision can be constructed as a form of implementation of *modern hadhanah* that integrates Islamic values with the needs of parenting in the era of digital transformation. Through proper supervision, parents can carry out their parenting mandate more effectively while preparing children to become a generation of faith, noble character, intelligent, and able to use technology wisely in modern life. Thus, digital surveillance is not only a social necessity, but also part of a religious responsibility that has a solid foundation in the concept of *maqāṣid al-shari'ah* and contemporary Islamic family law.

Conclusion

Based on the results of the study, it can be concluded that digital supervision of children is a form of modern hadhanah actualization that has strong relevance to the principles of Islamic family law in dealing with the development of digital technology. The concept of hadhanah, which basically aims to nurture, educate, and protect children from various threats, does not only apply in the physical space, but also includes the digital space which is now an important part of children's lives. The implementation of digital supervision in Muslim families is carried out through regulating the use of gadgets, restricting access to harmful content, using *parental control* features, and strengthening communication and digital literacy education based on the values of compassion (*rahmah*), responsibility (*amanah*), and education (*tarbiyah*). In the perspective of *maqāṣid al-syarī'ah*, digital surveillance has a strong legitimacy because it serves to safeguard religion (*hifz al-dīn*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), heredity (*hifz al-nasl*), and property (*hifz al-māl*) children of various threats that arise in the digital world. Therefore, digital supervision cannot be seen as a form of restriction of children's freedom, but as a preventive protection instrument that aims to realize the benefits and best interests of children. Thus, digital surveillance can be constructed as a form of contemporary hadhanah that is adaptive to the times and becomes an important means for Muslim families to form a generation that is faithful, noble, digitally capable, and able to use technology responsibly.

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