

Representations of Ideal Parent–Teen Communication in an Islamic Parenting Webinar: A Qualitative Document Analysis

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Abstract: Islamic parenting is now widely delivered through digital webinars, but few studies have examined how such material represents ideal communication between parents and adolescents. This study aims to analyze how parents, adolescents, and communication patterns between them are represented in Islamic parenting webinar material titled "Communication Guide for Parents and Adolescents." The study used a qualitative approach using the Qualitative Document Analysis method as formulated by Bowen, with units of analysis consisting of sentences, narratives, communication examples, and parenting principles within the webinar material. Data were analyzed through open coding to form categories and themes, then interpreted using Stuart Hall's representation theory and Berger and Luckmann's theory of the social construction of reality. The analysis revealed four main themes: the representation of ideal parents through empathy, reflection, and relational connection; the representation of adolescents as developing individuals in need of understanding; the representation of ideal communication through emotional validation and two-way dialogue; and the integration of contemporary psychological knowledge with Islamic moral values as the basis for legitimizing recommended communication. This study contributes to expanding the study of family communication and digital religion by demonstrating how religious authority and knowledge Modern psychology blends together to form a discourse on ideal parenting in the digital space.

Keywords: Parent–Teen Communication, Islamic Parenting, Representation, Family Communication, Digital Webinar.

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I. INTRODUCTION

Communication between parents and adolescents has always been one of the most crucial issues in family communication studies, as the quality of relationships during adolescence determines how a child manages their emotions, develops their identity, and navigates the transition to adulthood. Adolescence itself is known to be a period fraught with multidimensional changes, both biologically, psychologically, and socially. Consequently, patterns of relationships with parents shift, from changing conversation topics to increasingly complex emotional content in daily interactions (Soenens et al., 2019, as cited in [1]). Some adolescents tend to be open and rely on their parents for advice and a sense of security, while others are withdrawn and reluctant to share what they are experiencing (Brooks-Gunn & Ruble, 1982, as cited in [1]). This situation demonstrates that communication between parents and adolescents is not simply a simple exchange of information, but rather a relational process that requires sensitivity, patience, and adequate communication skills from both parties.

Several recent studies reinforce this urgency. Wei & Su [2], for example, emphasized that communication patterns between parents and adolescents, along with the accompanying parenting styles, significantly influence adolescent behavior and mental health, given that parents are the most accessible source of information for children during this period. This finding aligns with the research of Sievwright et al. [3], who explored parent-adolescent relationships in four regions with varying socioeconomic backgrounds, including Denpasar and Semarang in Indonesia. They found that open communication, emotional closeness, and parental supervision significantly contributed to adolescents' knowledge of reproductive health issues. In practice, this need is addressed through a parent-adolescent communication training program developed by Fitriana et al. [1] at Padjadjaran University, which emphasized that communication skills are not something parents automatically possess but rather require deliberate learning and practice.

Understanding family communication it self has undergone a fundamental paradigm shift over the past few decades. While previously the relationship between parents and children was largely understood through a framework of control and obedience, contemporary family communication studies have instead promoted a more dialogical model. Koerner and Fitzpatrick, through *Family Communication Patterns Theory*, explains that family communication is basically based on two main dimensions, namely intersubjectivity which refers to the shared meaning understood by family members, and interactivity which refers to the extent to which communication symbols are created and interpreted reciprocally [4]. This shift shows that effective family communication is no longer measured by how obedient children are to parental instructions, but rather by the extent to which dialogue, active listening, and emotional validation occur between the two parties, as also emphasized in a comprehensive study compiled in the Routledge Handbook of Family Communication [5] which highlights the dynamics of family communication in various forms and socio-cultural contexts.

This paradigm shift is now taking place alongside a digital transformation that is changing the way parenting knowledge is produced and disseminated to parents. Livingstone & Blum-Ross [6], in their work *Parenting for a Digital Future*, shows that digital technology has fundamentally changed the nature of parenting, where parents now negotiate authority and family values through digital media, while also seeking parenting resources from online sources previously unavailable to previous generations of parents. This phenomenon has given rise to new formats for disseminating parenting knowledge, one of which is parenting webinars, which allow parents to access communication and parenting guidance directly without the constraints of space and time.

This phenomenon can be seen concretely in the webinar material that served as the primary data for this study. The webinar, titled "A Guide to Parent-Teen Communication," was held by the Kajian Kesayangan community on August 3, 2025, in an exclusive, paid format. Kajian Kesayangan is an Indonesian-based Islamic community that focuses primarily on Islamic studies, not specifically on parenting. This fact alone is an interesting early indication that the discourse on parenting and family communication has become an organic part of the broader digital da'wah content ecosystem, no longer the exclusive domain of parenting or family psychology institutions. The webinar material explicitly outlines what parents should and should avoid when communicating with teenagers. It details nine forms of communication considered damaging to relationships, ranging from failing to validate a child's feelings, accusing, labeling negatively, giving one-way advice without giving space to talk, threatening, comparing, being sarcastic, making a child feel excessively guilty, to ignoring a child until emotions explode. Furthermore, the material also offers alternative communication strategies known as the principle of *connect before redirect*, namely prioritizing emotional connections before giving directions, accompanied by recommendations to communicate with full awareness,

understanding the characteristics of adolescent brain development which is still impulsive and sensitive to rewards, and fostering a positive attitude *curious and empathic*, namely a positive curiosity about what children feel as a path to building empathy. The existence of such a detailed and structured communication guide confirms that the parenting webinar is not just an ordinary religious lecture, but has evolved into a family communication education module that integrates knowledge of adolescent developmental psychology into an Islamic parenting framework. Therefore, it deserves further examination as to how it represents the concept of ideal parent-adolescent communication.

Amidst these developments, the digital space has also become a place for the growth of parenting discourse based on religious values, including Islamic parenting. Studies of digital religion show that the boundaries between online and offline religious spaces are now increasingly blurred, so that religious practices and knowledge are also transformed according to the logic of digital media [7]. Siuda [7] explains that religious phenomena on the internet can be mapped into at least four types based on Helland's classification, ranging from simply providing religious information to religious practices that take place entirely online. A similar view is reinforced by Maulana [8], who describes digital religion as an interdisciplinary realm that brings together technology with religious expressions, symbols, and communities, and by Gao et al. [9] who show how religious practices are now present in space and time, spreading according to the digital interaction patterns of its users. Zaluchu [10] even emphasizes that the presence of digital religion demands an expansion of religious perspectives themselves, because understanding how a person should behave according to their religious teachings can no longer be separated from the digital medium where those teachings are conveyed and reinterpreted by their users. In the context of Islamic parenting specifically, a number of previous studies have shown that childcare from an Islamic perspective emphasizes the formation of children's morals and personality through role models, habits, and the instillation of religious values from an early age [11], [12], and is even seen as relevant as a provision for children to face developmental crises at a young age [13].

A review of previous research shows that these three areas of study parent-adolescent communication, Islamic parenting, and digital religion have each developed quite maturely separately. In the realm of parent-adolescent communication, research generally focuses on the influence of communication patterns on adolescent behavior and health [2], or on the effectiveness of family communication training programs [1], but rarely addresses the religious content in parenting content consumed by parents. In the realm of Islamic parenting, existing studies are predominantly normative theological, explaining the position of children and the obligations of parents according to Islamic sources [12], [14], without examining how these values are represented in contemporary digital materials actually consumed by today's parents. Meanwhile, in the realm of digital religion, researchers' attention has focused more on online religious ritual practices in general [7], [10], [15], rather than on how

Islamic parenting content specifically frames ideal relationships and communication between parents and adolescents.

This gap is clearly visible in the webinar material that serves as the primary data for this study. Although the material contains detailed and structured communication guidelines, no academic study has yet examined how such guidelines actually construct representations of who the ideal parent is, who the ideal adolescent is, and what ideal communication between the two looks like. Consequently, a fairly clear research gap exists: there has been no study specifically examining how ideal communication between parents and adolescents is represented in digital webinar-based Islamic parenting materials, while simultaneously interpreting these representations through the framework of meaning production as proposed by Stuart Hall [16] and the social construction of reality as formulated by Berger & Luckmann [17], who assert that knowledge and truth about the social world, including knowledge about parenting, are essentially formed and maintained through processes of social interaction and shared meaning.

Based on this gap, this study aims to explore how ideal communication between parents and adolescents is represented in Islamic parenting webinar materials, by examining how parents, adolescents, and communication patterns between them are constructed narratively and interpreted as a form of parenting that is considered ideal by both the organizers and the audience of the webinar.

This research is expected to contribute at two levels simultaneously. Theoretically, this research enriches the study of family communication and religious communication by presenting a meeting point between Stuart Hall's theory of representation [16], Berger and Luckmann's social construction [17], and the study of family communication patterns, in the context of digital media, which is relatively untouched by similar research. Empirically, this research offers new insights into how contemporary Islamic parenting discourse frames the relationship between parents and adolescents. This can serve as a reference for both family communication academics and digital parenting content providers in developing more reflective and contextual materials.

II. LITERATURE REVIEW

A. Parent-Teen Communication: From Control to Dialogue

Classical family communication studies have largely understood parent-child relationships through a framework of control, namely the extent to which parents are able to direct children's behavior through instructions and rules. However, the development of the family communication patterns theory formulated by Koerner and Fitzpatrick shifted this focus toward cognitive and interpersonal processes, emphasizing that healthy family communication is built on shared meanings and reciprocal symbolic interactions between family members [4]. This shift from control to dialogue aligns with the findings of Fitriana et al. [1] who showed that communication training focused on active listening skills and emotional validation proved more effective in building

closeness between parents and adolescents than a one-way instructive approach. The Routledge Handbook of Family Communication also emphasizes that family communication patterns do not occur in a vacuum, but are shaped by the social, cultural, and value contexts held by the family [5], making it relevant to reading family communication in specific religious contexts such as Islamic parenting.

B. Islamic Parenting in Digital Contexts

Islamic parenting conceptually refers to child-rearing practices based on Islamic teachings, with an emphasis on moral formation, the instilling of religious values, and the responsibility of parents in guiding children towards a personality known as *insan al-kamil* [12]. Maghfiroh et al. [11] emphasized that this type of parenting requires active parental involvement in meeting the physical, mental, social, emotional, and spiritual needs of children, while [13] demonstrated the relevance of Islamic parenting in equipping children to face developmental crises at a young age through the stages of socialization, habituation, learning, and internalization of values. When this parenting practice moves into the digital space, it blends with the logic of digital *da'wah*, as explained in the study of digital religion that digital media is not merely a channel for conveying religious messages, but also reshapes how these messages are interpreted by their audiences [7], [10]. Islamic parenting webinars can thus be understood as a form of digital *da'wah* that packages religious values into an applicable parenting education format.

C. Representation and the Social Construction of Meaning

This study uses two complementary theoretical frameworks to interpret the data. First, Hall et al. [16] theory of representation, which views representation not simply as a reflection of reality but as a process of producing meaning through language and symbols. Concepts such as the ideal parent or ideal adolescent are culturally constructed through word choice, narratives, and examples used in a text. Second, Berger & Luckmann's [17] theory of the social construction of reality explains that knowledge about the social world, including knowledge about good parenting, is formed through processes of externalization, objectivation, and internalization in everyday social interactions. Therefore, what is considered normal or ideal in parenting is actually the result of collective construction, not a stand-alone truth. Combining these two theories allows the study to read the Islamic parenting webinar material not simply as a collection of communication tips, but as a text that actively produces and legitimizes certain ideas about communication between parents and adolescents that are considered ideal.

D. Previous Studies and Research Gap

As explained in the introduction, previous research in the realm of parent-adolescent communication has focused largely on the relationship between communication patterns and adolescent mental health and behavior [2], [3], research in the realm of Islamic parenting is generally normative theological [12], [14], while research in the realm of digital religion has focused more on the practice of online religious rituals in general [7], [10], [15]. There has been no research that specifically examines the representation of ideal

communication between parents and adolescents in digital webinar-based Islamic parenting materials through a qualitative document analysis approach. This position is the novelty and the main contribution of this research to the development of studies on family communication and religious communication simultaneously.

III. METHOD

A. Research Paradigm

This research is based on the constructivism paradigm, which views meaning as not being found objectively but rather constructed through interaction between the researcher and the text being analyzed, in line with the basic assumptions of Berger and Luckmann's social construction theory [17], which is used as an analytical tool in this research.

B. Research Design and Method

This research uses a qualitative approach with the method *Qualitative Document Analysis* as formulated by Bowen [18], namely a systematic analysis method of written and audiovisual material to gain understanding and develop empirical knowledge about a phenomenon.

C. Data Source

The primary data source for this research is the webinar material held by the Kajian Kesayangan community on August 3, 2025. Kajian Kesayangan is an Indonesian-based Islamic community that focuses primarily on Islamic studies and does not specifically focus on parenting. The webinar used for this research is exclusively paid and accessible only to registered members, although the community also regularly holds webinars open to the general public. The material analyzed focuses on communication guidelines for parents and adolescents, explaining what to avoid and what to encourage when communicating with adolescents, including the principles of *connect before redirect* and *curious and empathic*. It should be stated openly that the document analyzed is a summary of the seminar material points, not a complete verbatim transcript of the webinar session, because the researcher was unable to obtain a full recording or transcript at the time of data collection.

D. Data Analysis

Data analysis followed the document analysis procedure formulated [18], which is an iterative process consisting of skimming or quick reading to obtain a general overview, reading or thorough reading to capture details, and interpretation or interpretation of the meaning contained in the text. This procedure combines two techniques at once, namely content analysis to organize relevant sentences and narratives into categories according to the research questions, and thematic analysis to identify recurring patterns among these categories to form main themes [18]. In the first stage, the researcher conducted a first-pass review to sort out parts of the text that are relevant to the research focus and set aside irrelevant parts. In the second stage, the selected parts were reread more carefully to be coded and form categories based on the characteristics of the data. The themes that emerged from this process were then interpreted using Stuart Hall's

representation theory [16] and Berger and Luckmann's social construction theory [17] to obtain deeper meaning.

IV. RESULTS AND DISCUSSION

A. Representing the Ideal Parent: Empathy, Reflection, and Relational Connection

The analysis shows that the webinar material consistently portrays the ideal parent as someone who prioritizes empathy and self-reflection before reacting to a child's behavior. This is evident in the recommendation to communicate with full awareness, which explicitly contrasts automatic and conscious responses to a child's behavior, such as when a child slams the door. The automatic response, an emotional reprimand, is depicted as a form of communication that escalates the situation, while the conscious response, a calm approach that remains open to sharing, is depicted as the ideal form of communication. This representation confirms that the ideal parent in the material is not an instructive authoritative parent, but rather a parent who is able to manage their own emotions first as a prerequisite for building a relational connection with their child, in line with the principle of "connect before redirect," which is one of the central ideas in this material.

This finding aligns with the argument of Fitriana et al. [1] who asserted that one of the biggest challenges in parent-adolescent communication is the tendency of parents to react emotionally and not give children space to express themselves first. In the training program they designed, the skill of managing one's own emotional reactions was positioned as the most fundamental competency that parents need to master before being able to communicate effectively with adolescents [1]. This perspective is reinforced by Wei & Su [2] who found that parenting styles *authoritative*, a pattern that combines relational warmth and emotional openness while maintaining clear expectations, results in healthier communication patterns and better mental health for adolescents than an authoritarian style based on control and instruction. Thus, the representation of ideal parents in this webinar does not stand alone as a purely normative religious notion, but rather substantively aligns with findings from family communication research sourced from academic literature outside of religious contexts, which actually strengthens its empirical legitimacy.

B. Representing Teenagers as Developing Individuals in Need of Understanding

At the same time, adolescents are portrayed as individuals in the process of development and, therefore, naturally, impulsive and emotional. The webinar material explicitly links this tendency to the developmental characteristics of the teenage brain, which has not yet fully matured and is more sensitive to reward, so that parents are encouraged not to interpret such impulsive attitudes as a form of defiance, but rather as a natural part of a developmental phase that requires understanding and extra patience from parents. This representation of adolescents shifts the position of adolescents from objects that must be controlled to subjects who are developing and entitled to understanding, a shift that

aligns with the paradigm of *family communication patterns* contemporary that emphasizes dialogue over compliance [4].

Academically, this representation of adolescents as developing individuals has a strong empirical basis. Fitriana et al. [1] explain that adolescence is a critical period in which children are developing their identity and autonomy. Therefore, belittling or judgmental parental responses will actually encourage adolescents to withdraw and avoid open communication. Sievwright et al. [3] even specifically show that the quality of responsive and non-judgmental parental communication has a direct impact on how much information adolescents are willing to share with their parents, meaning that the way parents position adolescents in everyday communication directly influences how deep those relationships can develop. These findings reinforce the relevance of the representation in the webinar material, which positions an understanding of adolescent developmental conditions not merely as additional knowledge but as a basic prerequisite for constructive parent-adolescent communication.

C. Representing Ideal Parent-Teen Communication Through Emotional Validation and Dialogue

The third theme that emerged from the analysis was the representation of ideal communication as emotionally validating and two-way communication. The webinar material detailed nine forms of communication considered damaging to relationships, with not validating a child's feelings being the first point, followed by prohibitions on accusing, labeling, one-way advice, threatening, comparing, being sarcastic, making a child feel guilty, and ignoring a child. In contrast to these nine prohibitions, the material offered an approach *curious and empathic*, namely asking open-ended questions such as asking what is happening and what the considerations behind the child's actions are, as a way to cultivate empathy that is explicitly distinguished from mere sympathy. This distinction between sympathy and empathy is interesting because the material positions empathy as the result of active curiosity about the child's context and story, not just passive pity, so that the ideal communication represented is one that actively explores understanding, not just reacts to behavior that appears on the surface.

This representation of two-way communication and emotional validation-based communication is in line with the principle of conversation orientation formulated by Koerner and Fitzpatrick as one of the main dimensions. *Family Communication Patterns Theory*, where families with a high conversational orientation tend to encourage all members to actively participate, express feelings freely, and respond openly to one another without fear of judgment [4]. Vangelisti [5] added that family communication patterns that are dialogic and respect the perspectives of all members have been shown to correlate with better relationship quality and lower levels of conflict between parents and adolescents in the long term. Furthermore, Fitriana et al. [1] specifically found that training that trains parents to refrain from lengthy advice and replace it with open-ended questions that explore children's feelings successfully improves the quality of communication perceived by both parties, a finding that

directly parallels the principles of curiosity and empathy in this webinar data. Thus, the representation of ideal communication in the webinar material studied is not simply a normative guideline born of religious values, but also reflects communication knowledge that has been empirically tested in an academic context.

D. Integrating Contemporary Psychological Knowledge and Islamic Moral Values in Parenting Communication

The most striking finding of this analysis is how this idealized representation of communication gains legitimacy through the integration of contemporary psychological knowledge with religious moral values. Principles such as emotional validation, mindfulness, and understanding of adolescent brain development are fundamentally common concepts found in secular developmental psychology and family communication literature. However, in this webinar, these concepts are presented through an Islamic parenting framework and framed as part of a parent's moral obligation. It is important to emphasize that this webinar was organized by Kajian Kesayangan, a general Islamic community that does not specifically focus on parenting. This fact reinforces the argument that the integration of parenting discourse into digital Islamic content is no longer a phenomenon limited by institutional specialization but has become part of the broader logic of digital da'wah content production, with the general Islamic community also feeling the interest and authority to produce structured parenting guidelines. This aligns with Maulana [8] observation that digital religion is an ever-expanding realm, bringing together technology with increasingly diverse forms of religious expression and communities. Read through Berger and Luckmann's theory of social construction [17], this process can be understood as a form of objectivation, one of the three dialectical moments they formulated, in which knowledge that was initially subjective and scientific is embedded within broader social structures, in this case religious communities and institutions, so that it appears as an objective truth that exists outside the individual and is worthy of being adhered to. The subsequent internalization process led the webinar audience to no longer view the principles of emotional validation or two-way communication as mere psychological findings, but rather as a moral obligation for Muslims in educating their children.

Read through Stuart Hall's theory of representation [16], this integration demonstrates how ideal communication meaning is produced not through a single source of authority, but through the interweaving of two systems of meaning simultaneously: the psychological and the religious, which mutually reinforce each other's legitimacy. This pattern of integration aligns with Zaluchu [10] observation that the presence of digital religion demands an expansion of religious perspectives to accommodate contemporary knowledge without losing its religious moral foundation. In this context, Islamic parenting webinars are a concrete manifestation of this accommodation. This also aligns with Livingstone & Blum-Ross [6] argument that digital media is not merely a channel for delivering parenting messages but actively reshapes how parents understand and negotiate their family values. Meanwhile, the relevance of integrating Islamic values into such parenting materials has also been

emphasized by Maghfiroh et al. [11] and Amalia et al. [12] which shows that the formation of children's character and morals through an Islamic approach traditionally emphasizes the internalization of values, not just compliance with rules, so that integration with psychological principles that prioritize emotional acceptance actually has a strong structural fit with the goals of Islamic parenting itself.

V. CONCLUSION

This study found that the Islamic parenting webinar material, which served as the primary data, represented ideal communication between parents and adolescents through four interrelated themes: the ideal parent who is empathetic and reflective, adolescents understood as developing individuals, communication that validates emotions and takes place in both directions, and the integration of contemporary psychological knowledge with Islamic moral values as the basis for legitimizing all these ideas. These findings answer the research question of how ideal communication is represented in digital Islamic parenting content, while also demonstrating that the process of representation does not stand alone, but is formed through the integration of two knowledge systems with different origins.

Theoretically, this study contributes to enriching the study of family communication and digital religion by demonstrating the intersection of Stuart Hall's representation theory [16], Berger and Luckmann's social construction theory [17], and family communication patterns in the context of religious-based digital media, a combination relatively rarely used simultaneously in family communication research in Indonesia. Practically, these findings can serve as a reference for digital parenting content providers and Islamic outreach institutions in developing family communication materials that are more reflective, contextual, and grounded in a strong religious foundation. Further research is recommended to expand the data to other Islamic parenting webinar materials to test the consistency of the themes found, and to consider audience perspectives through interviews to determine the extent to which these representations are truly internalized in daily parenting practices.

This study also has limitations that need to be openly acknowledged. As Bowen [18] notes, document analysis has the weakness of insufficient detail and biased selectivity when available documents are incomplete. This limitation is relevant to this research because the data analyzed consisted of a summary of seminar material points, not a complete verbatim transcript of the Islamic parenting webinar that was the object of the study. This condition has the potential to prevent some nuances of language, the context of delivery, and narrative details that actually emerged in the webinar from being fully captured in the analysis. Therefore, the findings in this study should be read as an initial, exploratory mapping of themes. Future researchers are advised to obtain recordings or complete transcripts of the webinar to deepen and re-examine these findings, while also complementing the data with triangulation from other sources such as interviews with the organizers and audience.

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