



Digital Muslim Parenting and Generation Z Behaviour: A Systematic Literature Review for Islamic Religious Education Learning Design in Higher Education

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Abstract: This study aims to explore the types of digital parenting styles adopted by Muslim parents, examine their influence on the social, moral, religious, and digital behaviors of Generation Z, and formulate implications for the design of Islamic Religious Education (PAI) in higher education. The study employed a Systematic Literature Review (SLR) following the PRISMA 2020 protocol to identify publications published between 2015 and 2024 across Scopus, Web of Science, Google Scholar, and Sinta. Of the 487 articles identified, 28 studies met the inclusion criteria and were analyzed in depth using thematic synthesis, whereby findings were coded, categorized, and synthesized into cross-cutting themes addressing the three research questions. The results identified three main typologies of digital parenting: authoritative Islamic digital parenting (50%), restrictive digital parenting (32%), and permissive digital parenting (18%) among the reviewed studies. Authoritative Islamic digital parenting was consistently associated with stronger indicators of moral reasoning and religiosity among Generation Z, as reflected in higher levels of ethical filtering, empathy, and religious engagement reported across the reviewed studies. The findings further indicated that digital parenting patterns were associated with social empathy, digital ethical resilience, religious engagement, digital literacy, and privacy management skills among Generation Z. Among the three typologies, authoritative Islamic digital parenting demonstrated the strongest potential for fostering positive digital character and behavior and serving as a protective factor. These findings highlight the need to redesign Islamic Religious Education by integrating Islamic digital competencies, social media fiqh, digital ethics, blended learning, project-based learning, and authentic digital portfolio-based assessment, thereby enhancing its relevance to the digital habitus of contemporary students.

Article History

Received: 12-06-2026

Revised: 23-07-2026

Accepted: 19-08-2026

Published: 20-09-2026

Key Words:

Digital Parenting;
Generation Z; Islamic
Religious Education;
Muslim Parents; Islamic
Digital Literacy.

How to Cite: Mahdi, M., Putra, D. D., Rukhoyah, R., & Mawarid, H. H. (2026). Digital Muslim Parenting and Generation Z Behaviour: A Systematic Literature Review for Islamic Religious Education Learning Design in Higher Education. *Jurnal Kependidikan : Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran, Dan Pembelajaran*, 12(3), 1186-1196. <https://doi.org/10.33394/jk.v12i3.21226>



<https://doi.org/10.33394/jk.v12i3.21226>

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Introduction

The current era of disruption has brought about complex changes to humanity, especially in social contact, learning, and self-identity formation. Amidst this change, Generation Z – born between 1995 and 2010 – is growing up as the first generation to fully participate in the digitalization process (Lerchenfeldt et al., 2021). Their early dependence on the internet, social media, streaming platforms, and smart devices has shaped their mindsets, values, and behaviours in ways that differ markedly from previous generations. In the context of Indonesia's Muslim community, the largest in the world, this phenomenon presents both challenges and opportunities that have not been systematically studied to find appropriate solutions.

In the family environment, the central role of parents as educators, teachers, and role models cannot be replaced by technology, even as digital technology has become an integral part of family life. Muslim parents are now faced with a complex dilemma: on the one hand, they need to facilitate their children so they do not fall behind in digital competition; on the other hand, they must ensure that Islamic values, including faith, morals, and sharia, remain the foundation for character formation for the next generation. The concept of 'digital parenting' from an Islamic perspective goes beyond simply monitoring gadget use to encompass broader dimensions: the formation of an Islamic digital identity, values-based media literacy, and spiritual guidance in cyberspace (Achfandhy & Nurul Mubin, 2026).

This study draws on Baumrind's (1966) classic typology of authoritative, authoritarian, and permissive parenting, adapted to the digital context by Khomaeny & Kusumaputeri (2022) as 'transcendent parenting' and the 'craft of digital parenting' – translating responsiveness and demandingness into authoritative (high-high), permissive (high responsiveness-low control), and restrictive (low-high) digital parenting. Fitriani (2023) further integrated this typology with Islamic values through the concept of 'Islamic Digital Parenting', which incorporates the principles of *amar ma'ruf nahi munkar*, the trust (*amanah*) of children before Allah, and the formation of a complete Muslim identity in the digital space.

The second theory underlying this research is digital habitus, developed from Bourdieu's (1990) concept of habitus and operationalized by Nansen et al. (2011) as dispositions, habits, and competencies formed through repeated digital experiences from an early age. Generation Z's distinctive digital habitus – a preference for visual and interactive content, expectation of rapid feedback, tendency to multitask, and digital-social identity fusion (Waligóra & Górski, 2025) – explains why conventional PAI approaches often fail to engage students' cognitive and affective dimensions, and underscores the urgency of redesigning PAI learning to incorporate digital literacy, project-based learning, and contextualized blended learning.

The emerging phenomena indicate a worrying imbalance. Kominfo (2023) noted that 98% of Indonesian adolescent internet users access content not always aligned with moral and religious values; Rosyad & Yamin (2026) found 41% of Indonesian adolescents had experienced cyberbullying; and other studies indicate a growing tendency towards digital radicalism among Muslim adolescents (Sukabdi, 2021). Conversely, digital platforms for religious activities, virtual religious study, and online Quran learning have also grown significantly, especially after the COVID-19 pandemic – a paradox that demands in-depth study of how Muslim parents' digital parenting styles influence their children's character and behaviour.

This linkage is grounded in habitus theory (Bourdieu, 1990): dispositions formed during childhood through parental digital mediation persist as durable orientations into higher education, continuing to shape how a Generation Z student engages with PAI content in class. A student raised under authoritative Islamic digital parenting typically brings a habituated pattern of critical, dialogic engagement with religious content, whereas one raised under permissive or purely restrictive parenting may bring passivity or reflexive resistance. PAI pedagogy therefore needs to account for these inherited digital-parenting legacies rather than treating students' digital habitus as a uniform, classroom-formed variable.

Previous studies have examined digital parenting in general (Hollins, 2017; Mahmud et al., 2024), technology's influence on Muslim adolescents, and PAI design in the digital era (Wijaya et al., 2024), but research comprehensively linking these three dimensions – Muslim digital parenting, Gen Z behaviour, and PAI learning design – remains very limited. This



study fills that gap through a systematic literature synthesis connecting these three aspects, offering solutions relevant to Generation Z's character formation and the sustainability of Islamic higher education.

This research is urgent and novel because studies linking Muslim parents' digital parenting styles with their implications for Islamic Religious Education (PAI) learning design in higher education remain very limited: most prior work addresses digital parenting, Generation Z behaviour, or PAI learning design in isolation, leaving the interrelationships among these three aspects unexamined even as today's students carry a digital habitus shaped by parental practices since early childhood. The novelty of this research therefore lies in (1) a systematic synthesis of literature linking Muslim digital parenting with Gen Z behaviour within an integrative analytical framework; (2) the development of a typology model of digital parenting patterns based on Islamic values; and (3) the formulation of concrete implications for Islamic Religious Education learning design in higher education that is responsive to students' digital habitus. This research contribution is relevant to the achievement of Sustainable Development Goals (SDGs) number 4, namely ensuring quality, inclusive, and equitable education and promoting lifelong learning opportunities.

Based on this background, this study aims to (1) map contemporary Muslim parents' digital parenting typologies, (2) analyze how these typologies shape Generation Z's social, moral, religious, and digital behaviour, and (3) translate these findings into design implications for PAI learning in higher education. Its contribution is threefold: an integrative framework linking digital-parenting studies, Islamic education, and Generation Z pedagogy (theoretical); an evidence base for redesigning PAI objectives, content, methods, and assessment (practical); and support for a digitally literate, ethically resilient Muslim generation, in line with SDG 4 (social).

Research Method

This study used a Systematic Literature Review (SLR) design guided by the PRISMA 2020 guidelines (Page et al., 2021), chosen for its transparency and reproducibility in synthesizing findings while minimizing the selection bias common in narrative reviews. A research protocol specifying inclusion criteria, search strategies, selection procedures, and data-extraction guidelines was developed prior to the search.

Search Strategy and Data Sources

To search for literature relevant to this study, four main databases were used: (1) Scopus, (2) Web of Science (WoS), (3) Google Scholar via Publish or Perish, and (4) the Garuda/Sinta portal for Indonesian national journals. The search timeframe was limited to the period 2015–2024. The search string was constructed using the following keyword combinations:

("digital parenting" OR "online parenting" OR "Islamic parenting") AND ("Generation Z" OR "Gen Z" OR "digital native") AND ("behaviour" OR "moral" OR "religious" OR "social") AND ("Islamic education" OR "Islamic Religious Education" OR "religious education")

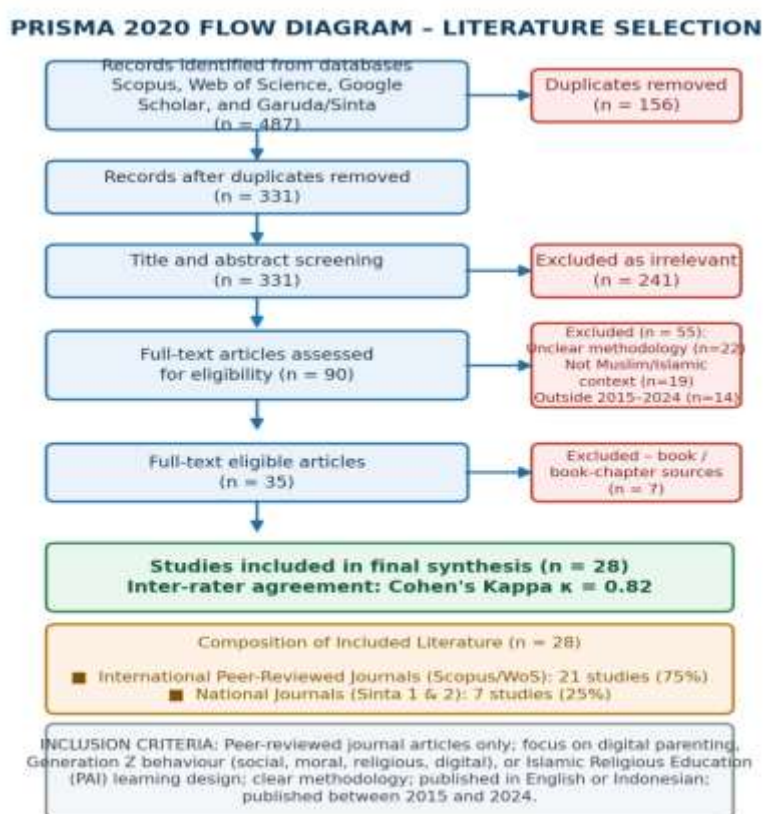
Inclusion and Exclusion Criteria

Inclusion criteria: (1) articles published in reputable peer-reviewed journals (Scopus, WoS, or Sinta 1–2) **only**; (2) focused on digital parenting, Generation Z, or Islamic Religious Education learning design; (3) clear and reviewable research methodology; (4) written in English or Indonesian; and (5) published between 2015 and 2024. Exclusion criteria included: (1) non-systematic review articles; (2) books, book chapters, and other non-journal sources, regardless of ISBN status; (3) conference articles without indexing; and (4) studies

not relevant to the Muslim or Islamic context. The corpus was thus restricted exclusively to peer-reviewed scientific journal articles to ensure methodological consistency and comparability across the reviewed studies.

Selection Process and PRISMA Diagram

The selection process followed the four stages of the PRISMA 2020 guidelines: identification, title/abstract screening, full-text eligibility, and final inclusion. Of the 487 articles identified, 156 duplicate articles were eliminated; 241 articles were excluded after title and abstract screening; 55 articles did not meet the full-text eligibility criteria, leaving 35 articles eligible, of which 7 book/book-chapter sources were subsequently excluded to keep the corpus restricted exclusively to peer-reviewed journal articles, resulting in a final corpus of 28 articles. The selection was conducted independently by two reviewers; inter-rater agreement was measured using Cohen's Kappa ($\kappa = 0.82$), indicating substantial agreement. The complete selection flowchart is presented in Figure 1 below.



Source: Adapted from Page et al. (2021). PRISMA 2020 Statement. BMJ, 372, n71.

Figure 1. Flowchart of Literature Selection Based on the 2020 PRISMA Protocol
Table 1. Summary of the Literature Selection Process Based on the 2020 PRISMA Protocol

Selection Stage	Number of Articles	Information
Identification from the database	487	Scopus, WoS, Google Scholar, Garuda/Sinta
After duplicate elimination	331	156 duplicates eliminated
After title/abstract screening	90	241 irrelevant excluded
After full text assessment	35	55 did not meet full-text

		eligibility
Final total inclusions	28	7 book/book-chapter sources excluded; Cohen's Kappa $\kappa = 0.82$

Table 2. Composition Profile of Included Literature

Category	Publication Type	Amount	Percentage	Database
Reputable International Journal	Scopus / WoS	21	75%	Scopus Q1–Q4
National Journal	Sinta 1 & 2	7	25%	Garuda/Sinta
Total		28	100%	

Data Extraction and Analysis Technique. Data from the 28 included articles were extracted into a standardized matrix covering author(s), year, country context, methodology, parenting typology, and reported outcomes, then analyzed using a thematic synthesis technique – line-by-line coding, development of descriptive themes, and generation of analytical themes across studies. Coding was performed independently by two reviewers and cross-checked for consistency, with discrepancies resolved through discussion. Thematic synthesis was chosen over content analysis or meta-synthesis because it supports both descriptive summarization of typologies (RQ1) and interpretive generation of cross-cutting themes linking parenting, Gen Z behaviour, and PAI design implications (RQ2–RQ3).

Results and Discussion

RQ1: Characteristics of Digital Parenting Patterns of Contemporary Muslim Parents

Based on a synthesis of 28 analyzed studies, three main typologies of digital parenting patterns used by contemporary Muslim parents were identified. These three typologies are not mutually exclusive; they often appear in varying combinations depending on the social context, parental education level, religiosity, and family access to technology.

The first typology, Authoritative Islamic Digital Parenting identified as the dominant pattern in 50% of the reviewed literature (14 of the 28 studies) is characterized by parents' active involvement in helping children use digital technology, accompanied by the establishment of clear, flexible, and dialogue-based rules. Parents with this typology tend to discuss digital content with their children, provide Islamic value-based explanations about the dangers of negative content, and actively introduce Islamic digital applications or platforms (Livingstone et al., 2015; Purwandari et al., 2022). The second typology, Restrictive Digital Parenting – identified in 32% of studies (9 of 28) – relies on strict restrictions on digital device use through parental controls, rigid screen time restrictions, and prohibitions on access to certain platforms without adequate explanation (Blackwell et al., 2016). The third typology, Permissive Digital Parenting – identified in 18% of studies (5 of 28) – is characterized by minimal parental supervision and involvement in children's digital activities, often due to parents' limited digital literacy or work commitments (Nikken & Schols, 2015).

The literature review also identified specific practices typical of Muslims: the use of digital Quran and prayer apps as value mediation; content monitoring through religion-based filters; the development of digital schedules that integrate prayer times; and the use of Islamic social media (da'wah accounts) as positive alternative content. These findings align with the concept of 'Islamic mediation' (Rohman et al., 2026).

Table 3. Typology of Contemporary Muslim Digital Parenting Patterns and Their Characteristics

Typology	Main Characteristics	Integration of Islamic Values	Proportion
Authoritative Islamic	Active mentoring, open dialogue, flexible rules	High – taushiyah and value dialogue	50% (14 studies)
Restrictive	Strict restrictions, parental control, minimal dialogue	Medium – prohibitions based on religious law	32% (9 studies)
Permissive	Minimal supervision, complete freedom	Low – weak internalization of values	18% (5 studies)

RQ2: The Influence of Digital Parenting on the Behaviour of Generation Z Muslims

An analysis of 28 studies identified four domains of Generation Z behaviour that are significantly influenced by Muslim parents' digital parenting: (a) social behaviour, (b) moral behaviour, (c) religious behaviour, and (d) digital competence. Based on social behaviour, adolescents with parents who implement authoritative digital parenting show higher social empathy, better conflict-resolution skills, and a lower tendency to engage in cyberbullying (Valkenburg et al., 2021). In contrast, permissive digital parenting is positively correlated with exposure to violent content, decreased empathy, and increased social anxiety due to social comparison on social media (Twenge et al., 2019).

In the realm of moral behaviour, a strong Islamic value-based parenting style can be a protective factor against exposure to pornographic content, digital radicalism, and manipulative online behaviour (Yusuf et al., 2023; Khair & Hassan, 2021). Parents who actively discuss Islamic ethical values in digital contexts effectively instil a "moral filter" that helps children navigate the digital space more wisely.

In the domain of religious behaviour, the use of Islamically oriented digital technology through Koran reading applications, da'wah accounts, and online religious groups has been shown to increase religious engagement among Generation Z (Pratama & Saifuddin, 2022; Abdullah, 2020). However, the study also identified the risk of 'performative religiosity' – the tendency to display piety on social media without genuine spiritual depth – as a side effect that needs to be monitored.

In the digital competency domain, authoritative digital parenting has been shown to foster more comprehensive digital literacy, including the ability to evaluate information sources, manage online privacy, and engage in digital creativity (Livingstone & Blum-Ross, 2020; Blackwell et al., 2016).

Table 4. Matrix of the Influence of Digital Parenting Patterns on the Behaviour of Generation Z Muslims

Behavioral Domain	Positive Influence (Authoritative)	Negative Influence (Permissive)	Main References
Social	High empathy, low cyberbullying	Social anxiety, digital isolation	Valkenburg et al. (2021); Twenge et al. (2019)
Moral	Strong moral filter, ethical resilience	Exposure to negative content, moral degradation	Yusuf et al. (2023); Khair & Hassan (2021)

Religious	Online religious engagement is increasing	Performative/shallow religiosity	Pratama & Saifuddin (2022); Abdullah (2020)
Digital	Comprehensive digital literacy	Digital addiction, low competence	Livingstone & Blum-Ross (2020)

RQ3: Implications for Islamic Education Learning Design in Higher Education

The synthesis of findings from RQ1 and RQ2 produces a series of concrete implications for the development of Islamic Religious Education learning design in higher education, which are then further organized into four components of learning design: objectives, content, methods, and assessment. In terms of learning objectives, PAI design needs to integrate digital competencies into affective and psychomotor objectives, not just cognitive ones – students need the capacity to apply Islamic values digitally, including social media ethics, digital da'wah, and self-protection in cyberspace. In terms of content, findings justify integrating Islamic digital ethics, social media jurisprudence, and digital character education into the PAI curriculum, responsive to Gen Z's digital habitus shaped by their parents' digital parenting (Mukhtar et al., 2021; Zuhdi et al., 2022). In terms of methods, PAI should adopt blended learning, digital project-based learning, and collaborative online learning aligned with Gen Z's preferences; social media, religious podcasts, and Islamic preaching videos as teaching materials can significantly increase engagement. From an assessment perspective, authentic digital-portfolio-based assessments are needed so students can demonstrate the integration of Islamic values in digital works – e.g., Islamic preaching content, critical analysis of digital media, or digital literacy campaigns.

Table 5. Implications of Findings for Islamic Education Learning Design Components in Higher Education

Component	Existing Conditions	Design Recommendations	Basis of Findings
Objective	Cognitive-textual dominant	Integration of Islamic digital competencies	RQ2: Gen Z's digital behaviour
Content	Classic text, less contextual	Social media fiqh, digital ethics	RQ1 & RQ2: Digital habitus
Method	Conventional lecture	Blended, digital, collaborative PBL	RQ1: Authoritative parenting
Assessment	Conventional written exam	Digital portfolio, da'wah project	RQ2 & RQ3: Religious behavior

Discussion

The findings of RQ1 regarding the typology of contemporary Muslim digital parenting styles extend and enrich Erhamwilda et al. (2022) theoretical framework on the 'craft of digital parenting'. The dominance of authoritative Islamic digital parenting styles (50%) confirms the argument that Muslim parents with high digital literacy and religiosity tend to adopt a more dialogic and participatory approach to digital mediation. This finding aligns with research by Livingstone and Blum-Ross, which found that active parental guidance, rather than simply restrictions, is the strongest predictor of healthy children's digital literacy development. From an Islamic perspective, this approach reflects the principle of tarbiyah, which emphasizes holistic guidance (Miftakhu Rosyad & Mahamood, 2026; Zuhri et al., 2026).

The discussion of RQ2 reveals a complex, non-linear relationship between digital parenting and Generation Z behaviour, mediated by family religiosity, parent-child relationship quality, and peer factors (Amin et al., 2026; Perdana et al., 2026). This finding differs subtly from Dahlan et al. (2025), which portrayed technology's impact on Gen Z more deterministically and negatively. Among Indonesian Muslims, a strong religious identity is a protective factor moderating the digital environment's negative influence, in line with Hermita et al.'s (2025) concept of faith-based resilience.

The phenomenon of "performative religiosity" identified in RQ2 is a theoretically significant finding. This concept parallels Goffman's (1949) "impression management," which, in the digital Islamic context, takes the form of displays of piety on social media lacking authentic spiritual depth. Rizky Giansyah Putra et al. (2024) show how engagement-based algorithms can reinforce this tendency, requiring parents and PAI educators to explicitly address intention (*niyyah*) and sincerity in the digital age. This tendency is most pronounced where algorithmic architecture interacts with permissive or restrictive parenting: under permissive parenting, engagement-optimized algorithms face little mediation and steer adolescents toward visible, reward-driven piety displays; under restrictive parenting, the absence of open dialogue pushes adolescents toward unsupervised exploration while rigid rules paradoxically encourage outward conformity as a proxy for compliance. Authoritative Islamic digital parenting appears to interrupt this loop through ongoing dialogic mediation that redirects attention from algorithmic validation toward sincerity of intention, consistent with its stronger association with religiosity indicators in this review.

The implications for Islamic Religious Education (PAI) learning design identified in RQ3 address the gaps raised by Mukhtar et al. (2021) and Zuhdi et al. (2022) regarding the low relevance of conventional Islamic Religious Education (PAI) learning for Gen Z students. The recommendation to adopt blended learning and digital project-based learning in Islamic Religious Education (PAI) is not merely a technological adjustment but a pedagogical response to students' digital habitus, shaped by their parents' digital parenting practices. Studies by Alammari (2021) and Hasanah (2021) confirm that when learning design considers students' digital contexts, engagement and learning achievement increase significantly.

This research's contribution to SDG 4 (Quality Education) lies in identifying concrete pathways toward more inclusive, relevant, and high-quality religious education in the digital age (Chotimah & Saputra, 2023), with PAI designs responsive to Gen Z's digital habitus increasing accessibility, narrowing the gap between classroom values and students' daily digital lives, and fostering Muslim citizens with character, digital competence, and social responsibility (Banks, 2017; Nugraha & Budimansyah, 2022; Tunstall, 2025).

The limitations of this research need to be honestly acknowledged. First, as an SLR, this study relies heavily on the quality and scope of the literature in the databases accessed; studies that are not indexed or published in English or Indonesian may have been missed. Second, most of the literature comes from Malaysia and other Muslim countries, so generalizations to other contexts, particularly Java, require caution. More specifically, this study is limited to the context of Muslim-majority Southeast Asia, primarily Indonesia and Malaysia; caution should therefore be exercised when generalizing these findings to Muslim-minority contexts in Western countries, where family structures, media regulation, and the social positioning of Islamic identity differ substantially. The requirement of SLR cannot capture the temporal dynamics of digital parenting, which change rapidly with the development of new platforms and technologies. These limitations also open up a highly relevant agenda for further empirical research.

Conclusion

This study successfully synthesized 28 research papers and posed three research questions. The main findings indicate that contemporary Muslim parents' digital parenting styles are categorized into three typologies: authoritative Islamic digital parenting (50%), restrictive (32%), and permissive (18%), with a dominant authoritative approach that integrates Islamic values in mediating children's use of technology. This typology significantly influences the social, moral, religious, and digital behaviour of Generation Z; authoritative parenting is a protective factor that encourages the formation of positive digital character, while permissive patterns are correlated with various risks of negative digital behaviour, including the phenomenon of performative religiosity.

The theoretical and practical implications of these findings are highly relevant for the development of Islamic Education learning design in higher education. Theoretically, this research enriches the discourse on the intersection of digital parenting studies, Islamic education, and Generation Z pedagogy with an unprecedented integrative analytical framework. Practically, the findings provide an evidential basis for Islamic Education lecturers, curriculum developers, and Islamic education policymakers to design learning that is responsive to students' digital habits through the integration of blended learning, digital fiqh content, and digital portfolio assessment.

Recommendation

Based on these findings, recommendations are directed at three stakeholder groups. (1) For higher education institutions, PAI departments are encouraged to revise learning objectives, content, and assessment to integrate Islamic digital competencies, social media fiqh, and digital ethics, and to train lecturers in blended and project-based digital pedagogy. (2) For policymakers, Ministry-level PAI curriculum guidelines should formally accommodate digital-parenting-responsive content and allocate resources for digital infrastructure and lecturer capacity-building. (3) For future researchers, longitudinal empirical studies are recommended to directly measure the relationship between Muslim digital parenting typologies and students' digital behaviour in Indonesian universities using validated instruments. Mixed-methods research, combining large-scale surveys with in-depth qualitative exploration, plus development and testing of PAI learning-design models grounded in digital parenting literacy, is a highly urgent agenda given the lack of evidence-based interventions in Indonesia.

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