EARLY CHILDHOOD DEVELOPMENT GAZETTE
Vol. 03, No. 02 (2026), p. 82-93
Available online at https://serambi.org/index.php/gazette

Digital Qiwāmah as Shared Parental Responsibility: Co-Parenting and Screen Mediation in Early Childhood

Lina Nur Anisa
Institut Agama Islam Ngawi, Indonesia

*Corresponding Author: linanuranisa85@gmail.com
DOI : https://doi.org/10.61987/gazette.v3i2.3031

Abstract:
This article proposes digital *qiwāmah* as a framework of shared parental responsibility for children's digital media experiences in Muslim families. It asks how a welfare-oriented reading of *qiwāmah* relates to co-parenting and age-sensitive screen mediation. The study uses interpretive qualitative document analysis of criterion-selected academic sources on Islamic family law, parental coordination, and early-childhood digital parenting, prioritizing recent peer-reviewed literature while retaining foundational texts. Documents were compared through an evidence-to-theme matrix; because the original database retrieval log was unavailable, no exhaustive-search or systematic-review claim is made. Three themes were identified: accountable family care, contextual screen mediation, and coordinated parental responsibilities. Their integration yields a three-level conceptual account: *qiwāmah* provides a normative obligation, co-parenting translates it into relational coordination, and screen mediation expresses it through practical decisions about content, co-use, rules, and caregiver modelling. Six normative principles are proposed as interpretive propositions, not empirically validated factors. The contribution is a defined conceptual bridge between Islamic family responsibility and digital parenting; possible educational applications and the proposed pathways require empirical investigation.

ARTICLE HISTORY
Received 13 August 2026
Revised 16 October 2026
Accepted 2 November 2026

KEY WORDS
Digital Qiwāmah, Co-Parenting, Screen Mediation, Digital Parenting, Early Childhood Development

INTRODUCTION

Managing young children's digital media use has become an important social concern because early childhood development depends on safe, meaningful, and balanced experiences. In Indonesia, 72.78% of people aged five and older accessed the internet in 2024, compared with 69.21% in 2023 (Badan Pusat Statistik, 2024). Although these figures do not establish preschool children's screen-use prevalence, they illustrate the expanding digital environment surrounding families. A meta-analysis of 100 studies involving 176,742 children younger than six associated age-inappropriate content and caregiver screen use during routines with less favorable psychosocial outcomes, while co-use was positively associated with cognitive outcomes (Mallawaarachchi et al., 2024). These findings highlight the importance of responsible parental guidance. Therefore, understanding how families coordinate digital caregiving is essential to supporting children's welfare and development.

A central problem is that digital parenting requires more than limiting screen time. Parents must select appropriate content, establish consistent boundaries, accompany children's media engagement, protect privacy, and model healthy device habits. These responsibilities can become difficult when caregivers disagree, have unequal caregiving workloads, or lack sufficient digital literacy. Indonesian research identifies concerns surrounding children's screen exposure and parental guidance, including potential tantrum-related developmental problems (Setyarini et al., 2023; Chasanah & Pranoto, 2023). Research also indicates that parental mediation involves diverse practices shaped by family circumstances rather than a single universally effective technique (Çalhan & Göksu, 2024; Lafton et al., 2024). Consequently, families need an approach that connects children's developmental needs with clear parental accountability, coordinated decision-making, and context-sensitive media practices.

In practice, digital caregiving takes place within everyday family routines, including shared viewing, application selection, device restrictions, and transitions to bedtime. Indonesian studies describe parental accompaniment and challenges in managing children's gadget use, while research on fathers' involvement highlights difficulties in distributing caregiving responsibilities (Kaloka et al., 2023; Mutiarasari et al., 2024). International evidence similarly suggests that parental technology habits and the quality of adult–child interaction influence the context of digital engagement (Mallawaarachchi et al., 2024; Tan et al., 2024). These findings make parental coordination particularly relevant because inconsistent rules or unequal supervisory responsibilities may complicate digital guidance. For Muslim families, this practical situation also raises a normative question: how can parental responsibility be understood through Islamic family ethics without equating caregiving leadership with unrestricted control?

Existing scholarship provides important foundations for addressing this question. Contemporary interpretations of *qiwāmah* examine family responsibility, gender justice, and the relationship between leadership and accountability (Aisyah & Hidayah, 2023; Nelli et al., 2024). Meanwhile, digital-parenting research examines developmental contexts, parental mediation, and children's digital experiences (Choy et al., 2024; Mallawaarachchi et al., 2024). Studies distinguish active mediation, restrictive practices, and shared media engagement as complementary approaches (Nagy et al., 2023; Morawska et al., 2023; Stoilova et al., 2024). However, these bodies of scholarship generally emphasize different analytical concerns: Islamic family studies address ethical and legal responsibilities, whereas digital-parenting studies primarily investigate caregiving practices and developmental associations. Their integration offers an opportunity to clarify how normative responsibility can inform practical decisions concerning young children's digital lives.

A related limitation concerns the relational processes through which parental responsibility becomes everyday practice. Co-parenting research examines parental coordination and children's adjustment (Feinberg, 2003; Zhao et al., 2022), while studies of family technology use identify associations involving parental distress, caregiving practices, and technology-related interruptions (Li et al., 2023; Zhang et al., 2024). Nevertheless, the documentary literature examined here does not sufficiently integrate *qiwāmah*, co-parenting, and early childhood screen mediation into one explicitly articulated conceptual pathway. This gap matters because ethical commitments alone cannot explain how parents negotiate conflicting expectations, distribute supervisory

work, and establish consistent media routines. The present study therefore positions these three dimensions as interconnected rather than independent concepts, while recognizing that their proposed relationships require empirical investigation.

This study introduces digital *qiwāmah* as a proposed framework connecting normative accountability, relational coordination, and operational screen mediation in Muslim families with children aged approximately zero to six years. Its central argument is that responsibility-centred *qiwāmah* can provide the ethical rationale for child-focused digital care, co-parenting can organize shared decisions and caregiving duties, and developmentally appropriate mediation can translate these commitments into everyday practices. The study addresses three questions: what responsibilities can be derived from contemporary interpretations of *qiwāmah*; how can co-parenting coordinate those responsibilities; and which mediation practices can support children's welfare? Its novelty lies in articulating these connections within a single conceptual architecture, not in claiming a new legal doctrine or proven causal model. The resulting framework offers propositions for subsequent qualitative research and empirical validation.

RESEARCH METHOD

This study employed a qualitative, interpretive document-analysis design within library-based conceptual research. This approach was selected because the research aims to interpret relationships among *qiwāmah*, co-parenting, and digital mediation in early childhood rather than measure variables or test causal effects. Library research defines the source setting, whereas qualitative document analysis provides the interpretive procedure (Morgan, 2022). The study was selective and theory-oriented, not a systematic review or empirical field investigation. Reflexive thematic analysis informed the interpretation of meanings and patterns across documents (Braun & Clarke, 2021; Byrne, 2022). This design supported the development of three interconnected themes: accountable family care, contextual screen mediation, and co-parenting as a relational mechanism. The resulting framework represents a conceptual synthesis, not an empirically validated model.

The research was conducted through library-based examination of identifiable academic publications rather than at a physical field site. No geographical research location was designated because the study investigated scholarly documents addressing Islamic family responsibility, parental coordination, and early childhood digital experiences across different contexts. Sources included academic books, theoretical publications, peer-reviewed empirical articles, and literature reviews listed in the study's references. Priority was given to relevant publications from 2023–2024, while earlier foundational works were retained when necessary to explain key concepts and methodological decisions. Inclusion required substantive relevance to *qiwāmah*, *mubādalah*, co-parenting, parental media mediation, or digital parenting among children aged approximately zero to six years. The selection was purposive and non-exhaustive; therefore, the findings do not represent comprehensive coverage of the literature.

Data were collected through document identification, selection, reading, and extraction of relevant arguments and findings. Search concepts included *qiwāmah*, Islamic family law, *mubādalah*, coparenting, parental media mediation, screen use, digital parenting, and early childhood. The documentary corpus comprised sources cited in the reference list, including Aisyah and Hidayah (2023), Nelli et al. (2024), Choy et al. (2024), Mallawaarachchi et al. (2024), and studies of parental coordination (Li et al., 2023; Zhang

et al., 2024). A documentary matrix organized publication details, document types, principal claims, analytical codes, contrasting interpretations, and thematic relevance. The original database-specific queries, search dates, retrieval totals, and screening logs were unavailable. Accordingly, these details were not reconstructed, and no claim of exhaustive retrieval was made.

Data analysis involved data condensation, data display, and conclusion verification, informed by reflexive thematic analysis (Braun & Clarke, 2021; Byrne, 2022). During condensation, relevant arguments were selected and coded as accountability, reciprocity, content appropriateness, co-use, caregiver modelling, parental alignment, and role distribution. The documentary matrix displayed relationships and contrasts across Islamic family ethics, digital mediation, and co-parenting literature. Cross-source comparison generated three themes: accountable family care, contextual screen mediation in early childhood, and co-parenting as the relational mechanism. Verification involved checking interpretations against cited sources, considering contradictory implications, and distinguishing reported empirical associations from normative inferences. Six guiding principles were subsequently developed through abductive interpretation. Because the original screening log and independently audited codebook were unavailable, methodological dependability remains limited. No participants or original behavioural data were involved.

RESULTS AND DISCUSSION

Results

Qiwāmah as Accountable Family Care

The first documentary theme concerns the grounds of parental obligation rather than the allocation of unrestricted authority. Analyses of *qiwāmah* in Islamic family law connect family leadership with maintenance, protection, and accountability while acknowledging interpretive disagreement over gendered roles (Aisyah & Hidayah, 2023; Nelli et al., 2024). The analytical codes 'accountable care', 'welfare', and 'reciprocity' distinguish the function of meeting family needs from the presumption that one parent must always control decisions. In this study, these codes support a bounded reading: digital *qiwāmah* is a normative responsibility for a child's welfare, exercised with regard to caregiver capacities and the rights of other family members. It extends recent functional interpretations to a domain—young children's digital experience—not explicitly developed in those legal studies.

A second pattern within this theme is that an ethical reading of family responsibility requires a way to make disagreement and shared decision-making visible. The concept of *mubādalah* treats spouses as reciprocal moral agents, and discussions of family justice emphasize deliberation over arbitrary domination (Kodir, 2019; Mir-Hosseini et al., 2022; Aisyah & Hidayah, 2023). Those sources do not by themselves prescribe screen rules. The inference made here is narrower: if the criterion for legitimate guidance is responsibility for welfare, fathers and mothers should be able to negotiate a consistent approach to children's content, privacy, and media routines. This is the present framework's normative starting point; it is not an empirical finding that all households already allocate responsibilities equally.

The child's interests provide the substantive criterion for interpreting that responsibility. Recent analyses of children's rights in Muslim legal settings and family decision-making place protection and welfare ahead of the mere exercise of parental power (Fadhli et al., 2024; Aisyah & Hidayah, 2023). Read alongside a *maqāṣid al-sharīʿah* orientation, attention to physical safety and cognition provides reasons to assess exposure to unsuitable media, displaced interaction, and missed learning opportunities. The code 'best interests of the child' therefore functions as an evaluative standard across the model, not as a measured outcome in this document study. A conceptual limitation is that competing priorities—protection, access to learning, and emerging autonomy—still require context-sensitive judgment; the ethical standard does not yield a single universal screen-time threshold.

The source comparison also identifies an implementation implication: a welfare obligation cannot be discharged only by purchasing devices or imposing bans. Indonesian work on fathers' participation and digital literacy documents practical challenges in distributing care, selecting content, and maintaining consistent guidance (Mutiarasari et al., 2024; Chasanah & Pranoto, 2023). The proposed theme accordingly extends family protection to adult digital role-modelling, competence in assessing content, and arrangements that permit both caregivers to contribute. This is a conceptual transfer from an ethical-legal construct to parenting responsibilities; the present article does not provide new interview, observation, or prevalence data.

Contextual Screen Mediation in Early Childhood

Across the digital-parenting literature, a common pattern is that young children's experiences depend on the media context and the quality of adult interaction. A 2024 scoping review synthesized 40 studies of digital parenting, while a meta-analysis synthesized 100 studies involving 176,742 participants younger than six (Choy et al., 2024; Mallawaarachchi et al., 2024). These publications offer a stronger empirical foundation than an unsupported assertion that children's lives have moved to screens. The codes 'age-appropriate content', 'joint engagement', and 'routines' summarize the practical conditions that adults can influence. For the proposed framework, this means guidance must be developmental: younger children depend heavily on caregivers to interpret content and balance media with conversation, play, and sleep.

The evidence also resists a duration-only account of media-related risk. In the 2024 meta-analysis, co-use was positively associated with cognitive outcomes ($r = .14$), while age-inappropriate content and caregiver screen use during children's routines were each associated with less favorable psychosocial outcomes (both $r = -.11$); these associations do not establish causality (Mallawaarachchi et al., 2024). A separate meta-analysis reported a small positive association between adult–child co-use and learning outcomes (Taylor et al., 2024). Together these findings justify coding 'quality and context' separately from 'quantity'. The analytic implication is that parental responsibility includes content selection and interactive accompaniment as well as proportionate limits. The findings do not support the proposition that any amount of co-viewing is necessarily beneficial or that

one threshold is suitable for every child. A large survey of toddlers likewise reports a relationship between mobile-device screen use and poorer language development (Rayce et al., 2024).

The reviewed scholarship distinguishes active mediation (explaining and discussing media), restrictive mediation (boundaries concerning content, time, and access), co-use (participatory shared engagement), and technical controls (filters and privacy settings) (Nagy et al., 2023; Morawska et al., 2023; Stoilova et al., 2024). These practices are complementary but not interchangeable. For example, parental-control applications can restrict access without developing a child's understanding, whereas dialogue may be ineffective without reliable limits in an age group with limited self-regulation. A synthesis of recent evidence therefore suggests an adaptable sequence: evaluate the child's developmental needs, agree on permitted content and settings, accompany media use when feasible, and periodically adjust rules. This proposed sequence is an operational inference rather than a tested protocol.

A further pattern concerns caregiver example-setting. Research on parental media practices highlights interruptions to parent–child interaction caused by adults' own devices and the need for intentional, predictable family routines (Mallawaarachchi et al., 2024; Morawska et al., 2023; Sari & Yalçın, 2024). From the standpoint of digital *qiwāmah*, a parent who regulates a child's screen while habitually disrupting conversations through personal device use leaves an important dimension of responsibility unaddressed. Digital role-modelling is therefore treated as an observable caregiving practice, including attention during meals, shared play, transitions to sleep, and protection of personal information. The literature supports the importance of these contexts; it does not measure 'digital *qiwāmah*' as such. A randomized clinical trial of parent-managed bedtime screen removal further illustrates why the timing of exposure warrants attention (Pickard et al., 2024).

Co-Parenting as the Relational Mechanism

Co-parenting scholarship shows that responsibility for a child is enacted through support, agreement, task sharing, and management of parenting conflict (Feinberg, 2003; Zhao et al., 2022). In the documentary comparison, these elements were coded as 'alignment', 'role distribution', and 'conflict management'. Studies of family media behavior further show that children's screen practices are shaped by parental collaboration and the wider home environment (Lunkenheimer et al., 2023; Li et al., 2023). This evidence identifies a plausible relational pathway for the present framework: a normative obligation becomes workable when caregivers align expectations and make responsibilities explicit. The pathway remains theoretical in Muslim-family contexts because no primary observations were conducted in this study.

Digital mediation can also be unequally distributed. Research on the gendered burden of familial digital mediation indicates that mothers often carry more responsibility for screen monitoring, whereas recent research on fathers' caregiving calls for meaningful involvement rather than occasional assistance (Balleys, 2022; Mutiarasari et al., 2024). The relevant finding for the present synthesis is not that exactly equal time allocation is always possible. Rather, responsibilities should be coordinated transparently according to

available time, competence, and the child's needs, so that family rules remain consistent and one caregiver is not implicitly held accountable for all digital risks. This is the relational extension of a responsibility-centred reading of *qiwāmah*.

More specifically, studies link supportive co-parenting with children's media-use outcomes in contexts involving parental distress or technology-related interruptions (Li et al., 2023; Zhang et al., 2024). Those findings are associative and derive from populations that should not be equated with Muslim households generally. They nevertheless give an empirical rationale for treating agreement about device rules, feedback between parents, and repair of inconsistent responses as part of digital responsibility. Co-parenting thus mediates the transition between an ethical norm and screen-related practice without presupposing that fathers and mothers perform identical tasks every day.

The three documentary themes can be traced to distinct evidence families: legal reconstructions of care and reciprocity (Aisyah & Hidayah, 2023; Nelli et al., 2024), empirical syntheses concerning content and co-use (Choy et al., 2024; Mallawaarachchi et al., 2024), and relational studies of coordinated parenting and media habits (Li et al., 2023; Zhang et al., 2024). Their synthesis yields an explanatory proposition, not an observed causal sequence: *qiwāmah* supplies the rationale for accountability; co-parenting organizes who decides, accompanies, and models appropriate practice; and screen mediation makes that responsibility visible through family routines. The source-to-theme comparison is summarized in Table 1. The conceptual model is developed and contrasted with prior work in the discussion.

Table 1. Illustrative Source-to-theme Evidence Map (Interpretive Document Synthesis)

Theme	Illustrative documentary sources	Analytical codes	Interpretive claim
Normative care	Aisyah & Hidayah (2023); Nelli et al. (2024)	Accountability; reciprocity	*Qiwāmah* interpreted as a welfare-oriented duty, not unilateral digital control
Digital contexts	Choy et al. (2024); Mallawaarachchi et al. (2024); Morawska et al. (2023)	Content; co-use; modelling	Context and child development inform mediation beyond duration alone
Co-parenting	Li et al. (2023); Zhang et al. (2024); Mutiarasari et al. (2024)	Alignment; role sharing	Coordination translates normative care into consistent family practice

Discussion

The findings extend existing scholarship by connecting *qiwāmah*, co-parenting, and screen mediation within a unified framework of digital parenting in Muslim families with children aged approximately zero to six years. Previous studies have examined *qiwāmah* primarily through marital responsibility, authority, and gender justice (Aisyah & Hidayah, 2023; Nelli et al., 2024), whereas digital-parenting research has predominantly focused on caregiving practices and child development (Choy et al., 2024; Tan et al., 2024). The present synthesis connects these previously distinct discussions by conceptualizing *qiwāmah* as accountable family care that informs relational coordination and practical digital guidance. This interpretation is consistent with responsibility-centred approaches to Islamic family law but extends their analytical application to children's digital experiences. The contribution therefore lies not in introducing entirely new parenting practices, but in explaining how Islamic ethical responsibility may be translated into coordinated and developmentally appropriate digital caregiving.

The first theme, *Qiwāmah as Accountable Family Care*, aligns with interpretations that associate family leadership with responsibility, welfare, and gender justice rather than unrestricted authority (Aisyah & Hidayah, 2023; Nelli et al., 2024). It also resonates with the reciprocal ethical orientation of *qirāʾah mubādalah*, which recognizes spouses as moral agents whose responsibilities should be understood relationally (Kodir, 2019; Mir-Hosseini et al., 2022). However, the present framework differs by specifying children's digital welfare as a domain in which these principles can be interpreted. Research on children's interests in Islamic legal decision-making provides a complementary normative foundation (Fadhli et al., 2024). Nevertheless, these sources do not establish particular screen-use rules. Accordingly, digital *qiwāmah* is proposed as an ethical interpretation of caregiving responsibility, not a new legal doctrine or an empirically established model of family authority.

The child-welfare orientation also provides a normative connection between Islamic family ethics and evidence concerning early childhood development. Mallawaarachchi et al. (2024) found that screen-use contexts were associated with cognitive and psychosocial outcomes, while Taylor et al. (2024) reported a small positive association between adult–child digital media co-use and learning outcomes. These findings support the present synthesis's emphasis on content appropriateness, interaction, and caregiving context rather than screen duration alone. Similarly, Rayce et al. (2024) reported an association between mobile-device screen time and poorer language development among toddlers. However, these empirical studies do not directly investigate *qiwāmah* or establish that religiously grounded parenting produces better developmental outcomes. The present contribution is therefore integrative: child-development evidence helps specify the welfare concerns relevant to digital responsibility, while Islamic ethical reasoning provides a normative basis for interpreting that responsibility.

The second theme, *Contextual Screen Mediation in Early Childhood*, is consistent with research distinguishing active mediation, restrictive mediation, co-use, and technical controls (Nagy et al., 2023; Morawska et al., 2023; Stoilova et al., 2024). It also corresponds with the broader evidence synthesis by Choy et al. (2024), which examines digital parenting and early childhood development. However, the present framework places these practices within an explicit ethical and relational structure. Rather than treating parental mediation as an isolated collection of techniques, it interprets content selection, developmentally appropriate boundaries, shared engagement, and caregiver role-modelling as practical expressions of responsibility for children's welfare. Research on adult digital behaviour and bedtime screen exposure further supports attention to everyday routines (Sari & Yalçın, 2024; Pickard et al., 2024). Nevertheless, the synthesis does not establish a universally effective sequence of mediation practices. Its proposed practices remain context-sensitive implications requiring empirical evaluation.

The third theme, *Co-Parenting as the Relational Mechanism*, complements Feinberg's (2003) framework, which identifies cooperation, support, and conflict management as important dimensions of co-parenting. It also aligns with evidence linking co-parenting behaviour to children's adjustment (Zhao et al., 2022) and studies examining parental coordination in technology-related family contexts (Li et al., 2023; Zhang et al., 2024). Importantly, this theme highlights that shared responsibility cannot be assumed merely because both parents are present. Research on familial digital mediation identifies its gendered distribution, while Indonesian research emphasizes

challenges to fathers' involvement in early childhood care (Balleys, 2022; Mutiarasari et al., 2024). The framework therefore advances a more specific interpretation of reciprocity: parental responsibilities should be negotiated transparently according to caregiving capacities and children's needs. Unlike an assumption of identical parental roles, this approach emphasizes coordinated accountability while recognizing differences in time, competence, and family circumstances.

The principal theoretical contribution is the proposed three-level analytical pathway linking normative responsibility, relational coordination, and operational mediation. At the normative level, *qiwāmah* establishes the ethical rationale for protecting children's welfare; at the relational level, co-parenting organizes decision-making and responsibility-sharing; and at the operational level, screen mediation makes these commitments visible in everyday practices. This structure advances digital-parenting scholarship by connecting practices commonly examined separately (Choy et al., 2024; Tan et al., 2024) with an Islamic ethical framework grounded in reciprocity and family justice (Kodir, 2019; Mir-Hosseini et al., 2022). Its originality lies in specifying the conceptual relationships among these dimensions rather than claiming that the individual concepts are new. Six principles follow from this synthesis: child welfare, proportionate regulation, developmentally appropriate engagement, reciprocal responsibility, adult role-modelling, and adaptive family rules. These are theoretically derived propositions, not validated dimensions or experimentally demonstrated effects.

Several limitations qualify these contributions. The document synthesis was non-exhaustive, the original retrieval log was unavailable, and the included literature represents different jurisdictions, populations, and research designs. Consequently, the proposed framework cannot establish the prevalence of digital *qiwāmah*, demonstrate causal relationships among its dimensions, or determine the effectiveness of specific parenting practices. Moreover, the literature reviewed does not directly validate the complete framework in Muslim households. Future research should therefore investigate how Muslim mothers and fathers interpret *qiwāmah*, negotiate digital caregiving responsibilities, and manage children's everyday screen experiences. Qualitative interviews and observations could assess whether the three proposed levels are recognizable in family practice and identify contextual variations. Subsequent studies could then develop and validate operational measures before evaluating interventions. This staged approach would clarify whether the framework offers explanatory and practical value without prematurely presenting a conceptual synthesis as an empirically validated model.

CONCLUSION

This study concludes that digital *qiwāmah* can be conceptualized as an ethical-functional framework connecting child welfare, proportionate screen use, developmentally appropriate guidance, reciprocal parental responsibility, adult digital role-modelling, and adaptive family rules. The central lesson is that responsible digital parenting involves more than restricting screen duration; it requires translating ethical commitments into coordinated parental decisions and meaningful everyday practices. The implications of the findings are that Islamic family ethics can inform parent education and early childhood digital guidance by connecting *qiwāmah* as normative accountability, co-parenting as relational coordination, and screen mediation as operational practice. The study's scholarly contribution lies in integrating these three dimensions into a

coherent conceptual framework without claiming to establish a new legal doctrine or validated causal model. However, the non-exhaustive documentary selection, unavailable retrieval records, and absence of original household data limit the framework's empirical generalizability. Future research should use qualitative interviews and observations with Muslim mothers and fathers, followed by instrument development and empirical evaluation, to examine the framework's applicability across diverse family circumstances.

REFERENCES

Aisyah, S., & Hidayah, A. (2023). Reconstructing Qiwamah: Implications for Gender Justice in Indonesian Islamic Family Law. *An-Nisa' Journal of Gender Studies, 16*(2), 253–268. https://doi.org/10.35719/annisa.v16i2.181

Badan Pusat Statistik. (2024). *Indikator Kesejahteraan Rakyat 2024 [Welfare Indicators 2024]*. Jakarta: Badan Pusat Statistik. https://www.bps.go.id/id/publication/2024/11/06/3ef10d3d82ed93f616ba9113/indikator-kesejahteraan-rakyat-2024.html

Balleys, C. (2022). Familial Digital Mediation as a Gendered Issue between Parents. *Media, Culture & Society, 44*(8), 1559–1575. https://doi.org/10.1177/01634437221119020

Braun, V., & Clarke, V. (2021). One Size Fits All? What Counts as Quality Practice in (Reflexive) Thematic Analysis? *Qualitative Research in Psychology, 18*(3), 328–352. https://doi.org/10.1080/14780887.2020.1769238

Byrne, D. (2022). A Worked Example of Braun and Clarke's Approach to Reflexive Thematic Analysis. *Quality & Quantity, 56*(3), 1391–1412. https://doi.org/10.1007/s11135-021-01182-y

Çalhan, C., & Göksu, İ. (2024). An Effort to Understand Parents' Media Mediation Roles and Early Childhood Children's Digital Game Addiction Tendency: A Descriptive Correlational Survey Study. *Education and Information Technologies, 29*, 17825–17865. https://doi.org/10.1007/s10639-024-12544-y

Chasanah, N., & Pranoto, Y. K. S. (2023). Parental Guidance for Gadget Use during Early Childhood. *Jurnal Pendidikan dan Pengajaran, 56*(3), 501–508. https://doi.org/10.23887/jpp.v56i3.66501

Choy, Y. N., Lau, E. Y. H., & Wu, D. (2024). Digital Parenting and Its Impact on Early Childhood Development: A Scoping Review. *Education and Information Technologies, 29*, 22147–22187. https://doi.org/10.1007/s10639-024-12643-w

Fadhli, A., Asasriwarni, A., Elfia, E., & Islami, M. H. (2024). Out-of-Court Assistance Based on the Principle of the Best Interests of the Child: Study on Examination Process of Marriage Dispensation Cases. *JURIS (Jurnal Ilmiah Syariah), 23*(1), 67–80. https://doi.org/10.31958/juris.v23i1.10281

Feinberg, M. E. (2003). The Internal Structure and Ecological Context of Coparenting: A Framework for Research and Intervention. *Parenting, 3*(2), 95–131. https://doi.org/10.1207/S15327922PAR0302_01

Kaloka, R. A., Wulandari, I. S., & Rumekar, R. (2023). Studi Kualitatif Peran Mediasi Orang Tua dalam Penggunaan Gadget pada Generasi Alpha Pasca Pandemi. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini, 7*(5), 5439–5448. https://doi.org/10.31004/obsesi.v7i5.4510

Kodir, F. A. (2019). *Qirā'ah Mubādalah: Tafsir Progresif untuk Keadilan Gender dalam Islam*. Yogyakarta: IRCiSoD. https://opac.perpusnas.go.id/DetailOpac.aspx?id=1194952

Lafton, T., Wilhelmsen, J. E. B., & Holmarsdottir, H. B. (2024). Parental Mediation and Children's Digital Well-Being in Family Life in Norway. *Journal of Children and Media, 18*(2), 198–215. https://doi.org/10.1080/17482798.2023.2299956

Li, J., Zhai, Y., Xiao, B., Xia, X., Wang, J., Zhao, Y., Ye, L., & Li, Y. (2023). Maternal COVID-19 Distress and Chinese Preschool Children's Problematic Media Use: A Moderated Serial Mediation Model. *Psychology Research and Behavior Management, 16*, 2553–2567. https://doi.org/10.2147/PRBM.S414456

Lunkenheimer, E., Dunning, E. D., Diercks, C. M., & Kelm, M. R. (2023). Parental Regulation of Parent and Child Screen-Based Device Use. *International Journal of Behavioral Development, 47*(5), 410–422. https://doi.org/10.1177/01650254231179978

Mallawaarachchi, S., Burley, J., Mavilidi, M., Howard, S. J., Straker, L., Kervin, L., Staton, S., Hayes, N., Machell, A., Torjinski, M., Brady, B., Thomas, G., Horwood, S., White, S. L. J., Zabatiero, J., Rivera, C., & Cliff, D. (2024). Early Childhood Screen Use Contexts and Cognitive and Psychosocial Outcomes: A Systematic Review and Meta-Analysis. *JAMA Pediatrics, 178*(10), 1017–1026. https://doi.org/10.1001/jamapediatrics.2024.2620

Mir-Hosseini, Z., Al-Sharmani, M., Rumminger, J., & Marsso, S. (Eds.). (2022). *Justice and Beauty in Muslim Marriage: Towards Egalitarian Ethics and Laws*. London: Oneworld Publications. https://www.musawah.org/justice-and-beauty-in-muslim-marriage/

Morawska, A., Mitchell, A. E., & Tooth, L. R. (2023). Managing Screen Use in the Under-Fives: Recommendations for Parenting Intervention Development. *Clinical Child and Family Psychology Review, 26*, 943–956. https://doi.org/10.1007/s10567-023-00435-6

Morgan, H. (2022). Conducting a Qualitative Document Analysis. *The Qualitative Report, 27*(1), 64–77. https://doi.org/10.46743/2160-3715/2022.5044

Mutiarasari, A., Listiana, A., & Rachmawati, Y. (2024). Strategi dan Tantangan Keterlibatan Ayah dalam Pengasuhan Anak Usia Dini di Era Digital. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini, 8*(6), 1874–1886. https://doi.org/10.31004/obsesi.v8i6.6463

Nagy, B., Kutrovátz, K., Király, G., & Rakovics, M. (2023). Parental Mediation in the Age of Mobile Technology. *Children & Society, 37*(2), 424–451. https://doi.org/10.1111/chso.12599

Nelli, J., Harmanto, A., Hardani, S., Syu'aib, K., & Megawati, D. (2024). Qiwāmah's Reconception of Muhammad Shahrur's Thoughts and Their Implications for the Feminist Movement in the World. *Al-Istinbath: Jurnal Hukum Islam, 9*(1), 309–334. https://doi.org/10.29240/jhi.v9i1.9797

Pickard, H., Chu, P., Essex, C., Goddard, E. J., Baulcombe, K., Carter, B., Bedford, R., & Smith, T. J. (2024). Toddler Screen Use before Bed and Its Effect on Sleep and Attention: A Randomized Clinical Trial. *JAMA Pediatrics, 178*(12), 1270–1279. https://doi.org/10.1001/jamapediatrics.2024.3997

Rayce, S. B., Okholm, G. T., & Flensborg-Madsen, T. (2024). Mobile Device Screen Time Is Associated with Poorer Language Development among Toddlers: Results from a Large-Scale Survey. *BMC Public Health, 24*, 1050. https://doi.org/10.1186/s12889-024-18447-4

Sari, E., & Yalçın, S. S. (2024). Interplay of Paternal Caregiving and Screen Use Habits on Early Childhood Development and Children's Tantrums. *Italian Journal of Pediatrics, 50*, 230. https://doi.org/10.1186/s13052-024-01802-x

Setyarini, D. I., Rengganis, S. G., Ardhiani, I. T., & Mas'udah, E. K. (2023). Analisis Dampak Screen Time terhadap Potensi Tantrum dan Perkembangan Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini, 7*(2), 2496–2504. https://doi.org/10.31004/obsesi.v7i2.3376

Stoilova, M., Bulger, M., & Livingstone, S. (2024). Do Parental Control Tools Fulfil Family Expectations for Child Protection? A Rapid Evidence Review of the Contexts and Outcomes of Use. *Journal of Children and Media, 18*(1), 29–49. https://doi.org/10.1080/17482798.2023.2265512

Tan, C. Y., Pan, Q., Tao, S., Liang, Q., Lan, M., Feng, S., Cheung, H. S., & Liu, D. (2024). Conceptualization, Measurement, Predictors, Outcomes, and Interventions in Digital Parenting Research: A Comprehensive Umbrella Review. *Educational Research Review, 45*, 100647. https://doi.org/10.1016/j.edurev.2024.100647

Taylor, G., Sala, G., Kolak, J., Gerhardstein, P., & Lingwood, J. (2024). Does Adult–Child Co-Use during Digital Media Use Improve Children's Learning Aged 0–6 Years? A Systematic Review with Meta-Analysis. *Educational Research Review, 44*, 100614. https://doi.org/10.1016/j.edurev.2024.100614

Zhang, J., Liu, M., Zhang, Q., & Li, Y. (2024). Mother Phubbing and Child Problematic Media Use: The Role of Mother-Child Relationship and Paternal Coparenting. *Psychology Research and Behavior Management, 17*, 3327–3339. https://doi.org/10.2147/PRBM.S431065

Zhao, F., Wu, H., Li, Y., Zhang, H., & Hou, J. (2022). The Association between Coparenting Behavior and Internalizing/Externalizing Problems of Children and Adolescents: A Meta-Analysis. *International Journal of Environmental Research and Public Health, 19*(16), 10346. https://doi.org/10.3390/ijerph191610346