

Hybrid Parenting - School Partnership in Islamic Education: Constructing Parents and Madrasah Relationships Based on an Islamic Digital Ecosystem

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Abstract : *The purpose of this study is to explore the collaboration pattern between parents and school within the Islamic digital ecosystem of MIN 1 Jombang amid the implementation of digitally based Islamic education. This research is grounded in the social constructivism perspective, which views educational relationships as socially constructed through interaction, communication, and the internalization of cultural and religious values in digital environments. This study employed a qualitative approach with an intrinsic case study design. Data were collected from March to May 2026 through unstructured interviews, participant observation, and documentation. Participants included madrasah administrators, teachers, parents, and students selected using purposive and snowball sampling techniques. Data analysis used the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. The findings reveal that the digital Islamic ecosystem transformed parent-school relations from administrative communication into a collaborative and value-based educational partnership. Digital platforms function not only as communication media but also as socio-epistemic spaces for academic supervision, religious guidance, character building, and the internalization of Islamic values in students' daily lives. The study identifies relational transformation, authority negotiation, collaborative monitoring, and value reproduction as key characteristics of the hybrid partnership model. Challenges include digital literacy gaps, communication overload among teachers, and blurred boundaries between professional and private spaces. This study contributes to the development of the Hybrid Parenting-School Partnership concept in digital Islamic education.*

Keywords: *Hybrid Parenting-School Partnership, Islamic Education, Parent-Madrasah Relations, Islamic Digital Ecosystem*

INTRODUCTION

In the last decade, particularly since the acceleration of digital transformation during and after the COVID-19 pandemic (2020-2025), the digital revolution has transformed the education sphere globally, including Islamic education systems that rely heavily on face-to-face interactions and teaching through modeling (Tang et al., 2025). Developments in information technologies have provided more than innovative methodologies of learning and new pedagogical approaches; they have provided an entirely new environment where relations between the parties involved in education are mediated, particularly the relation

between parents and schools. Such development led to the emergence of a unique partnership approach, which is referred to as hybrid parenting-school partnerships, involving both face-to-face interactions and online communication used to promote the learning process (Maisyaroh et al., 2024; Rahma et al., 2024; Zhang & Dong, 2024). The recent digitalization of education in post-pandemic times highlights the need to create an approach for partnering that will be technology-oriented yet sustainable and able to preserve Islamic values as the essence of education (As' ad, 2021).

From various empirical researches and observations, there has been an observed change in the means used by parents and madrasahs in interacting. These changes have seen a transition from traditional methods of interaction to those made possible via digital tools, including WhatsApp group discussions, Learning Management System (LMS), and educational social media. Initial observations indicate that at MIN 1 Jombang, the use of technology for communicating between parents and teachers has made the relationship more complicated since it no longer stops with interactions during formal occasions like parent-teacher conferences but has expanded into the digital platform where monitoring the students' performance, character, and communication between teachers and parents take place. However, from the interviews done initially among many teachers and parents, there seems to be a challenge in using the new tools in communicating between teachers and parents.

This is more difficult in the context of Islamic elementary education where the main objectives of teaching activities are character building, the cultivation of religious practices and acquiring religion-based values. As a communication device and a culture that reproduces and transforms the Islamic ideals, the development of the Islamic digital environment in madrasahs. The initiatives such as distribution of digital Islamic materials, monitoring of students' religious activity, and development of manners through digital interactions show new methods to value transmission (Maryam & Ari, 2025; Suradji & Faridi, 2025). Thus, the collaboration of parents with madrasahs should not only be seen in administrative or technological terms, but also as a socially and culturally meaningful process of religious identity formation.

The theoretical basis of the research is social constructivism which states that reality is created intersubjectively through the process of interaction and meaning creation. This perspective aligns with Vygotsky's theory of learning that social mediation and use of cultural artefacts such as technology enhance learning (Kim, 2013; Tasos, 2024). In addition, Peter L. Berger and Thomas Luckmann point out that the reality of the social world is formed by way of externalization, objectification, and internalization in daily activities (Paul, 2025; Steets, 2016). In this regard, the parent-madrasah relationship in the digital age environment can be described as a social reality that continues to be negotiated and constructed via communication and internalization of Islamic values in the digital environment.

However, according to several recent research papers, digital transformation has greatly influenced parents' participation in the educational process, and this includes much more than mere assistance in a digital environment. A study by Gonzalez-DeHass et al., (2022) confirms that parental involvement in digital learning is strongly influenced by role construction, self-efficacy, and the quality of interactions established in digital spaces; thus, technology functions not merely as a tool, but as a social space that shapes meaning and relationships. Findings in Gruchel et al., (2022) and Hammer et al., (2021) also indicate that digital parenting practices are influenced by psychological factors, beliefs, and parenting styles, while positioning parents as key agents in shaping children's digital learning

experiences. Meanwhile, research by Keane & Keane (2022) reveals that parental perspectives are a key factor in the successful implementation of technology policies in schools, which requires a participatory and dialogic approach to building partnerships. Furthermore, a systematic review by Nichols & Selim (2022) confirms that digital parenting practices are a complex, dynamic, and contextual phenomenon that cannot be understood in isolation. Nevertheless, these various studies tend to focus on parent-child relationships or purely technological aspects, and have not yet deeply examined the relationship between parents and educational institutions within the context of religious values.

However, despite their valuable contributions, there are certain basic flaws in these works. Most of the literature treats technology as an instrument and analyses it using quantified approaches, which means that the meanings, experiences and interactions that occur in the daily life process have been neglected. Moreover, there is not much research on a more integrative approach incorporating social constructivism, Islamic teaching, and digital technology. This is especially true when it comes to elementary madrasahs. Thus, it becomes clear that there is an evident research gap in exploring the parent-madrasah connection within a hybrid parent-school partnership that emphasizes Islamic teachings.

Based on the above description, this study aims to examine and construct an in-depth analysis of the hybrid partnership patterns between parents and madrasahs within the Islamic digital ecosystem at MIN 1 Jombang, focusing on the processes of interaction, communication dynamics, and the meanings constructed by educational actors. This study offers a novel contribution in the form of a conceptual framework for hybrid parenting-school partnerships grounded in an Islamic digital ecosystem from a social constructivist perspective, which positions technology not merely as a tool but as a social space that shapes relationships and values. Theoretically, this study contributes to the development of a more contextual and interpretive digital-based Islamic education discourse. Practically, the findings of this study are expected to serve as a strategic reference for madrasah administrators in designing adaptive, participatory partnership models grounded in Islamic values in the era of digital transformation.

METHOD

This study uses a qualitative research approach with an intrinsic case study strategy to conduct an in-depth study of the formation of the hybrid parenting-school relationship in the Islamic digital ecosystem of MIN 1 Jombang. The chosen strategy is because the study concerns a unique occurrence that is located and contextualized, thus requiring an integrated understanding of the interaction and interpretation dynamics of the education stakeholders involved. From an epistemological perspective, this research falls under the social constructivism paradigm, whose view of reality is based on intersubjective construction resulting from social interactions. As such, a qualitative approach is suitable for researching the meanings and relations made within the digital ecosystem that cannot be reduced to measurement indicators. Data was collected from March to May 2026 in MIN 1 Jombang due to intense academic activities within the institution and digital interactions between the institution and its parents.

The respondents of the study were madrasah administrators, teachers, parents and students engaging in digital communication and partnerships. Key informants were selected using purposive sampling based on their involvement in the digital communication of the madrasah, personal experience of the partnership relations, and their willingness to provide information in a free and critical manner. Snowball sampling was used to expand the sample base through referrals from existing participants. Twelve major informants were chosen based

on their ability to reflect various perspectives and experiences. Data were gathered using semi-structured interviews where thematic guides were developed to explore issues related to the patterns of digital communication, nature of parent-madrasah relations, and internalization of Islamic norms. Participant observations were used as a supplementary data gathering tool to observe the processes of interaction and digital communication directly, which includes communication via instant messaging platforms and madrasah activities. Documentation was also done to support the data collection and analysis process, especially regarding various communication documents, policies and activities of the madrasah.

The analytical approach used in this study relies on the interactive framework put forward by Miles, Huberman, and Saldaña (2014) where data condensation, data display, and conclusion formulation with verification are key aspects. The data were analyzed in tandem with their collection in that the data were not only condensed but selectively chosen, focused, generalized and simplified. The process started from identifying units of meaning before categorization and the creation of central themes that highlight relationship patterns and the construction of meaning in terms of hybrid parenting-school partnership practices embedded in an Islamic digital ecosystem. Data condensation was further displayed using matrices, narrative themes and relationship maps of the categories in order to derive in-depth interpretations. The researcher practiced reflexivity by realizing the important role they play as the main tool in interpreting data in a critical and careful manner. Validity in this study was attained by employing various measures including source triangulation (the examination of different sources and viewpoints from multiple informants), methodological triangulation (the integration of interviews, observations, and documents), and member checking (verifying data with members). The audit trail technique was further applied where all activities carried out during research were systematically documented.

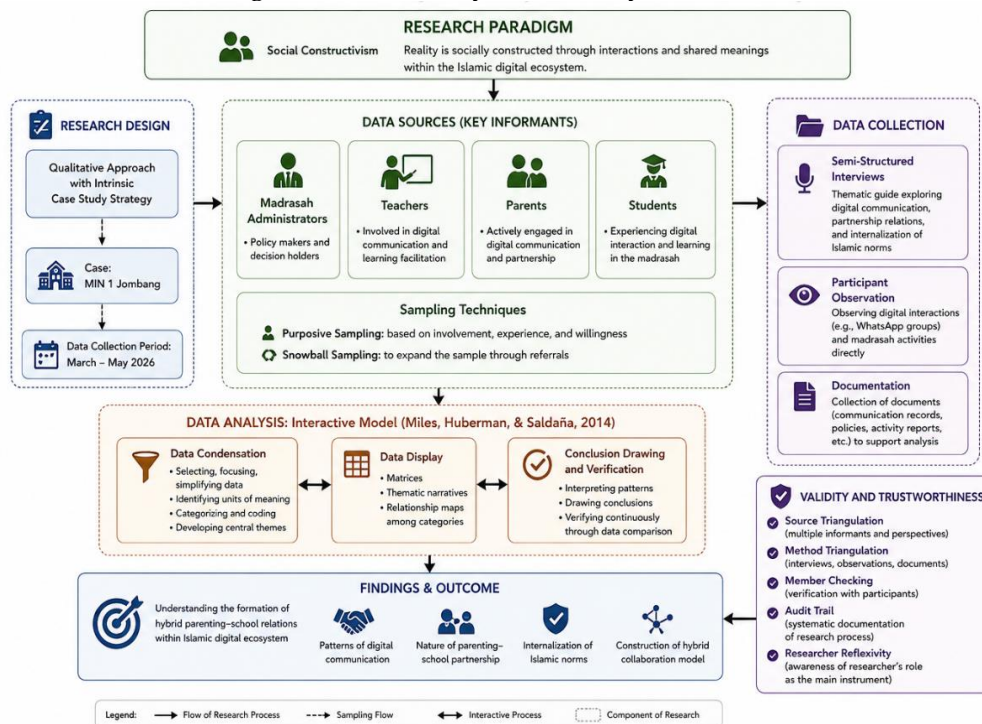


Figure 1. Conceptual Framework of Hybrid Parenting-School Partnership within an Islamic Digital Ecosystem

This study based on social constructivist perspective introduces a Hybrid Parenting-School Partnership model in the context of an Islamic digital environment. The model regards the Islamic digital environment as a connecting medium that facilitates parents and madrasah through continuous digital communication, shared educational activities, and internalization of Islamic values. Through these interactions, educational relations are reconstructed into a hybrid partnership characterized by relational integration, authority negotiation, collaborative monitoring, and continuous value reproduction. The framework also demonstrates that digital transformation in Islamic education not only changes patterns of educational communication, but also reshapes the distribution of roles, moral supervision, and the integration of family-madrasah relations within the context of education in the digital era.

RESULT AND DISCUSSION

1. Result

a. The Transformation of Parent-Madrasah Relationships in the Islamic Digital Ecosystem

The digital transformation at MIN 1 Jombang has changed the way parents interact with the madrasah. What used to be a communication only during face-to-face meetings has now become a more intensive, flexible, and real-time conversation through digital media, especially class WhatsApp groups. Not only is this platform a channel to convey administrative information, but it has also become a daily educational interaction platform, where parents and teachers discuss academic monitoring, religious activities, and character development of students.

In practice, teachers usually post information on lessons, assignments, prayer schedules, behavioral improvements, and worship activities. Having immediate and uninterrupted information makes it possible for parents to engage in the educational process through their inputs, consultations, or even helping their children's learning and religious practices at home under teachers' guidance.

The study shows that digital communication not only facilitates coordination in educational activities but also acts as a means of promoting Islamic values. The daily practices of incorporating Islamic phrases, reminding moments of worship, encouraging good moral conduct, and spiritually nurturing religious values have been normalized in communication patterns, along with documentation of worship, memorization monitoring, and regular conduct nurturing. Hence, the digital realm has been becoming part of the religious education culture of madrasah.

Moreover, the research discovered that the frequent digital communication develops a relationship between parents and the madrasah that is more participatory and collaborative. The parents are no longer the passive recipients of information; instead, they undertake supervision of their children's academic aspects, behavioral guidance, and religious mentoring at home. Such coordination allows for prompt response to the range of issues students face, whether academic or behavior-related.

However, such a digital revolution introduces new elements into the educational system. For instance, increasing demand for information transparency and fast response have further burdened the teachers' communication tasks, which involve the digital environment where time is almost unlimited. Besides that, there also exist discrepancies in parental involvement due to the difference in time zones and their digital skills. Therefore, the entry of digitization in education not only results in empowering the school-home madrasah partnership but also changes the patterns of interaction, role distribution, and social expectations of the educational process in today's world.

b. The Construction of Meaning in Education Partnerships Based on Islamic Values

Study results reveal that parents and madrasah at MIN 1 Jombang partnership is recognized not only as administrative cooperation but also as collective responsibility in moral, spiritual, and pedagogical aspects. Besides sharing academic information, parents' engagement in the digital realm changes into them getting involved in character development, religious habits promotion, and children's exposure to Islamic values.

The findings of the study suggested that the teachers have shifted their perspective of parents from being outsiders to educational partners who deserve equal share in the responsibility of student development. This is discernible even in online communication which is not limited to religious day-to-day works, but extends to giving moral support, spiritual encouragement, and continuous nurturing of Islamic manners. Consequently digital media is turned into a teaching tool that blends religious values in teacher-parent daily communication.

Findings from observations and documentation show that religious language such as prayers, moral guidance, and invitations to participate in worship, is an integral part of the madrasah's communication culture. Practices such as monitoring worship, fostering the habit of reading the Qur'an, reinforcing memorization, and reporting on students' religious activities reinforce the perception that education is a shared responsibility between families and the madrasah.

This study also found that digital spaces foster more open and responsive interaction patterns. Intensive communication enables faster coordination in addressing academic issues, discipline, and the development of students' religious character. Parents find it easier to seek consultation, while teachers receive stronger support in the mentoring process outside the classroom, thereby strengthening emotional, social, and spiritual connections within the educational ecosystem.

The way this partnership is seen doesn't make everyone agree completely. Some parents see it as a kind of positive care and educational monitoring while some parents see it as an extra requirement that they have to make changes in time and attention. Whereas teachers reach additional communication duties which lead them outside the formal learning space and time. Education partnerships in the digital

ecosystem hence, seem to be continuously changing through the processes of adaptation and social interaction.

c. Dynamics of Authority and Role Negotiation in Hybrid Parenting-School Partnerships

The research findings indicate that the digital transformation at MIN 1 Jombang has not only changed communication patterns but has also reshaped engagement, the distribution of roles, and collaborative relationships within the educational process. Real-time communication via instant messaging platforms has made the relationship between teachers and parents more open, responsive, and continuous, while also expanding parents' access to information regarding students' academic progress, behavior, and religious activities.

The digital space has expanded parental participation from merely being recipients of information to becoming active actors involved in responding, consulting, providing feedback, and supporting their children's learning and religious practices at home. This situation enables faster coordination in addressing student issues whether academic, disciplinary, or related to religious character development thereby fostering an increasingly close connection between families and the madrasah in the educational process.

However, the advent of digital communication has brought new dynamics to educational relationships. Teachers are now subject to an increase in their communication responsibilities beyond the limits of formal learning, with new demands with respect to the speed of response and transparency of information. This has also resulted in the blurring of boundaries between the professional and personal spheres, especially due to the intensity of interactions that take place outside working hours.

This study also showed a process of role negotiation between teachers and parents in the digital ecosystem. For some parents, digital communication is seen as transparency and a way of building partnership, while some teachers see the high intensity as potentially disruptive to professional work. These differing perceptions indicate that digital relationships in education are not static but rather the result of an ongoing process of social adaptation.

Furthermore, this study demonstrates that digital spaces foster a more integrated pattern of educational oversight. Students' academic activities, discipline, behavior, and even religious practices are collaboratively monitored through daily information exchanges between teachers and parents. Thus, digital transformation not only strengthens educational coordination but also expands the social network for the continuous guidance of students between families and madrasahs.

d. The Islamic Digital Ecosystem as a Space for the Production and Reproduction of Values

The results reveal the digital ecosystem at MIN 1 Jombang is not just used as an educational communication channel, but also a place where the Islamic values are reproduced in educational activities. Digital media are actively utilized to deliver moral messages, strengthen spiritual values, cultivate worship habits, and monitor students' behavior both at school and at home. The communication content is not limited to academic matters, but also includes reminders for worship, moral motivation, and continuous reinforcement of Islamic manners and ethics.

The study further reveals that the digital space has developed a culture of religious communication integrated into educational activities. Teachers consistently use Islamic expressions in daily interactions, such as prayers, giving moral advice, inviting others to worship, and strengthening social ethics. These practices are carried out regularly and gradually shape a collective religious awareness that extends the madrasah culture into students' family environments.

This study also finds that the reinforcement of Islamic values occurs through the integration of school and home activities, such as daily worship reporting, Qur'anic memorization monitoring, strengthening prayer discipline, and habituation of Islamic behavior. Parents do not merely function as recipients of information, but also participate actively in supervising and guiding their children's religious development based on the madrasah's directions through continuous digital communication.

The observation results indicate that the integration of online and offline spaces has formed an interconnected system of religious guidance. Students' religious activities are monitored not only at school, but also at home through periodic digital reporting mechanisms. In this context, the digital space functions as a bridge connecting the two primary educational environments in the process of developing students' religious character.

The findings also demonstrate that the reinforcement of religious values through digital spaces generates diverse responses. Some participants perceive this practice as a positive reinforcement of character education, while others feel that it increases the intensity of supervision in students' daily lives. At the same time, greater parental involvement emerges as a consequence of this system. These findings indicate that the digitalization of Islamic education not only strengthens the integration between madrasah and family, but also creates new dynamics in more intensive and continuous practices of religious supervision and guidance.

e. The Hybrid Parenting-School Partnership Model in Digital Islamic Education

The findings indicate that the partnership between parents and the madrasah at Madrasah Ibtidaiyah Negeri 1 Jombang has evolved into a collaborative educational model based on a digital ecosystem that operates intensively and continuously. This collaboration extends beyond academic matters and includes learning coordination, character development, behavioral supervision, and assistance in students' religious

activities both at school and at home. Digital media function as the primary infrastructure that integrates the involvement of both parties in everyday educational processes.

The study reveals that the hybrid parenting-school partnership pattern is formed through the synergy between family parenting practices, the madrasah's religious culture, and the use of communication technology. Teachers routinely communicate students' progress, learning agendas, behavioral evaluations, and worship habituation through digital platforms, while parents respond by assisting learning activities and supervising their children's religious practices at home. This condition reduces the rigid boundaries between school space and domestic space within the educational process.

The results of observations and documentation demonstrate that this partnership is supported by an integrated educational application ecosystem, including E-Absen, E-Buletin, E-Library, E-Konseling, E-Jama'ah, RDM Digital, E-PPDB, E-Saku, CBT Online, E-Learning, and the madrasah website. These systems create an interconnected digital infrastructure that simultaneously supports learning activities, administrative services, educational communication, and the strengthening of students' religious character.

In addition, this study shows that the sustainability of the digital partnership pattern is supported by open communication, the madrasah's religious culture, shared commitment, and accessible technology. These conditions enable educational coordination to occur more quickly and responsively toward various student-related dynamics, including academic performance, discipline, and religious development.

However, its implementation also presents several challenges, such as increasing parental expectations regarding information transparency and teachers' response speed, the expansion of teachers' communication responsibilities beyond working hours, and variations in digital literacy and parental involvement. These findings indicate that the digital partnership operates dynamically with unequal levels of participation among parents.

This study further demonstrates that the integration between home and madrasah constitutes one of the main characteristics of the hybrid parenting-school partnership model at Madrasah Ibtidaiyah Negeri 1 Jombang. Students' educational activities, including worship habituation, moral development, memorization monitoring, and supervision of daily behavior, are carried out through interconnected coordination between teachers and parents via digital media. Therefore, the digital ecosystem at the madrasah has established a collaborative educational pattern that enables students' academic and religious development to take place in a more integrated manner between the family environment and the madrasah in everyday life.

2. Discussion

The research results of this study reveal that digital transformation at MIN 1 Jombang doesn't just change communication patterns between parents and the madrasah but totally overhaul the relational structure of Islamic education into a hybrid, collaborative, and value-based Islamic digital ecosystem. In this situation, the digital ecosystem should not be seen merely as a technical tool but as a socio-epistemic space that produces, negotiates, and reproduces educational realities intersubjectively. So, the digitalization of Islamic education signifies not only a change of communication media but also a fundamental change in the essence of how educational realities are made and experienced by educational actors.

In theory, these results broaden the social constructivist view of Berger and Luckmann by showing that the steps of externalization, objectification, and internalization are now happening in the institutionalized digital spaces (Döbler, 2026; Steets, 2016). Teachers, for example, may communicate Islamic values online by sending worship reminders, student progress reports, and encouraging good morals. These practices are subsequently objectified into routine, systematic, and documented patterns of digital communication, and later internalized by parents as part of a value-based religious parenting habitus. In this regard, the Islamic digital ecosystem not only accelerates the process of social reality construction, but also expands the field of that construction into digital spaces that are simultaneous, layered, and continuous.

Additionally, these results support and develop Vygotsky's concept of social mediation in learning. The original works of Vygotsky mainly present cultural tools as mental instruments through which intellectual development is guided. However, the current research shows that digital technology serves as culturally normative tools that at the same time influence cognitive, moral, and spiritual growth (Radford, 2008; Taber, 2025). Zone Proximal Development (ZPD) is basically the progressive expansion of students' intellectual or cognitive abilities. Still, it also signifies their Islam internalization and living them through their habitual actions ((Balakrishnan & Narvaez, 2016; Fani et al., 2026).

As compared with international literature, these results show both alignment and divergence. Gonzalez-DeHass et al., (2022) and Nichols & Selim (2022) both suggest that parental involvement in digital education is a multifaceted issue influenced by role understanding, self-efficacy, and social context factors. These works are mainly based on the secular educational model where technology is seen as a fairly neutral medium. On the contrary, this paper reveals that in the case of Islamic education, technology is not neutral or value-free at all, rather it is normative and value-laden, because it continuously produces, reproduces, and strengthens the Islamic values through everyday educational practices.

Moreover, this study builds on the research of Keane & Keane (2022) who view parental participation in school technology implementation as parental involvement in

the school governance system. In the context of Madrasah Ibtidaiyah Negeri 1 Jombang, such participation goes beyond policy and administrative dimensions and develops into moral-spiritual involvement embedded in everyday parenting practices. Therefore, digitalization within the madrasah context does not merely reconstruct communication mechanisms, but also expands the ontological dimension of education from knowledge transfer toward the production of values, social piety, and the formation of religious habitus.

Based on these findings, this study constructs the concept of Hybrid Parenting-School Partnership as a new theoretical model in digital Islamic education. This model represents a shift from an institutional-administrative partnership toward the co-production of values between families and the madrasah within an integrated digital ecosystem. Teachers in this model assume two roles. They are not only the facilitators of learning but also the ones who convey Islamic values through the medium of a normative-educative style of digital communication. At the same time, parents, who were previously regarded as the outside world, are now viewed as the part of madrasah inside the house. They do their part in supervising kids' worship, character building, and moral guiding.

To synthesize the empirical findings and theoretical interpretations, this study proposes a conceptual framework of Hybrid Parenting-School Partnership within an Islamic digital ecosystem, as illustrated in Figure 2.

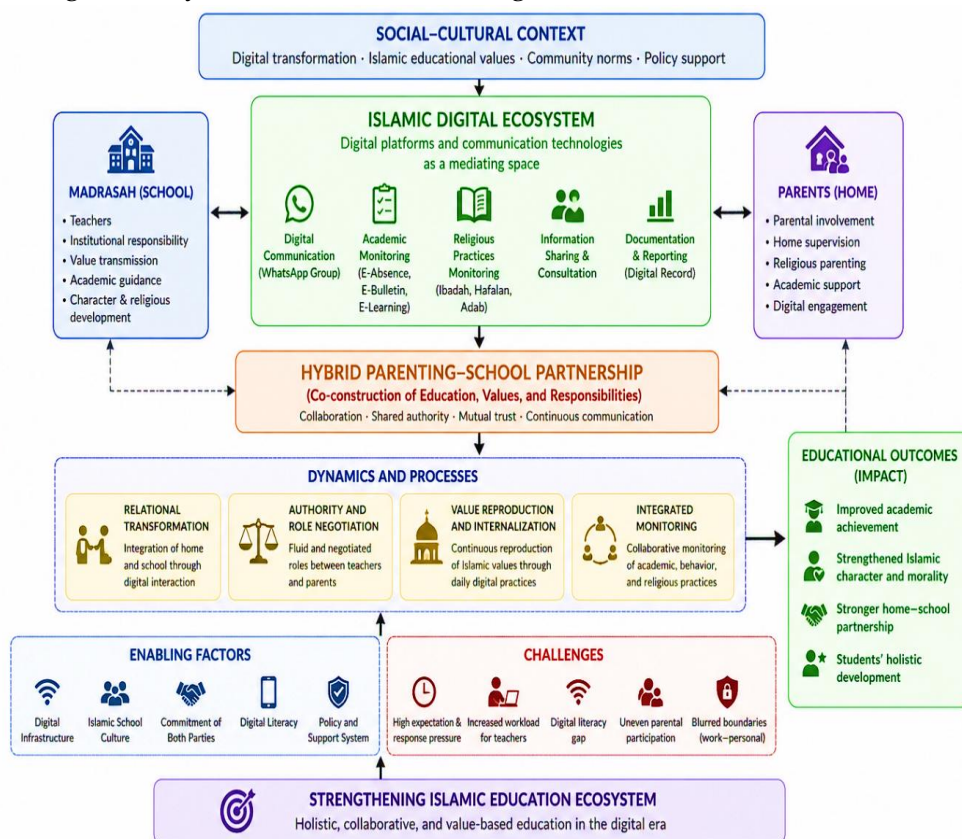


Figure 2. Conceptual Framework of Hybrid Parenting-School Partnership

As illustrated in Figure 2, the Islamic digital ecosystem functions as a mediating structure that connects the madrasah and parents through continuous digital interactions grounded in the values of Islamic education. This model demonstrates that digital platforms function not merely as communication instruments, but also as socio-epistemic spaces in which academic supervision, monitoring of religious practices, information exchange, and value transmission occur simultaneously and continuously. Within this context, the relationship between the madrasah and parents has shifted from an administrative communication pattern toward a hybrid partnership characterized by collective responsibility, role negotiation, and the integration of moral supervision into everyday educational life.

This conceptual framework further demonstrates that the dynamics of the partnership are shaped through several major processes, namely relational transformation, negotiation of educational authority, reproduction and internalization of Islamic values, and collaborative monitoring of students' academic development and religious character. These processes are supported by the presence of digital infrastructure, a madrasah culture grounded in Islamic values, institutional commitment, digital literacy capacity, and educational policies that are adaptive to technological transformation. At the same time, the model also reveals structural challenges, including disparities in parents' digital literacy, the increasing intensity of teachers' communication workload, and the blurring boundaries between professional and private spaces due to uninterrupted digital connectivity across time and space.

Overall, this conceptual framework confirms that digital transformation in Islamic education does not merely reconstruct patterns of educational communication, but also creates a new collaborative ecosystem that strengthens the integration of family and madrasah in the process of students' character formation, moral development, and holistic growth. Therefore, digital technology within the context of Islamic education can no longer be understood solely as a technological device, but rather as part of a social structure that actively shapes the practices, relationships, and culture of contemporary Islamic education.

These findings also reveal the ambivalent dimensions of such transformation. The intensification of digital communication creates structural pressures in the form of expanded teacher workloads due to expectations of constant and immediate responsiveness, while simultaneously blurring the boundaries between professional and private spaces. On the other hand, variations in parents' digital literacy and social capacity generate uneven forms of participation, indicating that the digitalization of education may also produce new forms of differentiation in access, involvement, and the quality of educational interaction.

Importantly, this research shows that the Islamic digital world functions as two-sided structure. In one aspect, it supports family, madrasah partnership in the spiritual development of students. In another aspect, it makes digital ways of social control more

pervasive, which could lead to more intense monitoring of students' daily lives. These factors reveal that the digitalization of Islamic education flow not only as technological advancement but as complex social change involving negotiation and structural tensions.

The primary contribution of this study lies in extending social constructivism into the context of a religious digital ecosystem, in which technology is no longer positioned as a social externality, but as part of the social structure itself that actively shapes educational realities. In addition, this study enriches Vygotsky's theory by introducing the normative dimension of cultural tools within the context of digital Islamic education, where technology mediates not only knowledge, but also the simultaneous production of values, ethics, and spirituality.

The implications of this study highlight the need to redesign digital-based educational partnership models that emphasize not only communication effectiveness, but also relational sustainability, workload balance, and digital communication ethics. The regulation of responsiveness expectations, the strengthening of parents' digital literacy, and the limitation of teachers' digital working spaces become crucial aspects in maintaining a healthy, proportional, and socially equitable partnership ecosystem.

Finally, this study is limited to the context of a single educational institution, and therefore the generalization of the findings should be approached cautiously. Future research is recommended to conduct comparative studies across institutions, including madrasahs, pesantren, and modern Islamic schools, as well as longitudinal studies to analyze the long-term dynamics of Islamic digital ecosystem transformation. In addition, future studies should explore students' psychosocial dimensions, particularly regarding the impact of digital ecosystems on the balance between supervision, autonomy, and the formation of religious identity.

CONCLUSION

This study shows how the digital transformation of MIN 1 Jombang has changed the way parents and the madrasah interact. This new interaction is Hybrid Parenting, School Partnership that is collaborative, participatory, and value-based within an Islamic digital environment. The digital environment is no longer seen only as a means of administrative communication, but has become a socio-epistemic space that combines academic supervision, character formation, the inculcation of Islamic values, and ongoing educational coordination between the family and the madrasah. Through intensive digital interactions, educational relations have shifted from a one-way communication pattern toward a participatory partnership characterized by collective responsibility, role negotiation, and the reproduction of religious values in students' everyday lives. From the perspective of social constructivism, these results reveal that digital technology in Islamic education has implications beyond the mere provision of a neutral medium and actually forms part of a social structure which shapes educational practices, social relations, and the generation of meaning in the contemporary educational setting.

This research primarily aids in the development of the Hybrid Parenting, School Partnership concept as a fresh approach in digital Islamic education. It has the potential to improve the discussions about digital parenting, educational collaborations, and the incorporation of Islamic values in digital environments. Practically, this study offers important implications for madrasah administrators and educational policymakers in designing digital partnership systems that are more adaptive, participatory, and oriented toward strengthening students' religious character, particularly through the enhancement of parents' digital literacy, digital communication ethics, and the management of teachers' professional communication boundaries. Although this study is limited to a single madrasah context, the findings provide opportunities for further research through comparative and longitudinal studies to deepen understanding of the dynamics of family-madrasah relations, the transformation of educational authority, and the long-term impact of digital ecosystems on the formation of students' character and religious identity in contemporary Islamic education.

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