



DYNAMICS OF DIGITAL PARENTING SELF-EFFICACY AMONG MUSLIM MOTHERS AFTER ISLAMIC VALUES-BASED DIGITAL SAFETY PSYCHOEDUCATION: A QUALITATIVE DESCRIPTIVE STUDY

Desi Wulandari¹, Heru Susanto²

^{1,2}International Open University, Gambia

Email: desi140119@gmail.com, heru@bahasa.iou.edu

Corresponding Author: heru@bahasa.iou.edu

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Abstract

The growing digital safety risks faced by Indonesian children have not been matched by mothers' capacity to accompany them online, and research on digital parenting self-efficacy remains dominated by quantitative approaches that cannot capture its subjective dynamics. This qualitative descriptive study explored how digital parenting self-efficacy was experienced by six purposively selected Muslim mothers of children aged 6-12 years, interviewed five to eleven days after a two-session, Islamic values-based digital safety psychoeducation integrating amanah, tarbiyah, and tawakkul. Data from semi-structured interviews, facilitator field notes, and participant worksheets were analysed thematically. Findings show a general, though non-linear, self-reported shift from reactive, duration-based restriction toward reflective, content-based accompaniment, a pattern linked to all four of Bandura's sources of self-efficacy. Two findings are foregrounded as this study's principal contribution. First, the psychoeducation session itself appeared to function as a dual source of verbal persuasion and vicarious experience for mothers who had previously lacked a digital parenting support network. Second, the three Islamic values showed markedly different levels of internalisation: amanah was translated most readily into concrete action, tawakkul emerged as the most emotionally resonant affective-regulation mechanism, while tarbiyah remained comparatively underdeveloped, consistent with its dialogical and repetition-dependent character. These patterns are offered as a contextual, cultural-religious conceptual proposition for how Bandura's four sources may operate among Muslim mothers, intended to inform, rather than confirm, further theory-building and testing.

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1. INTRODUCTION

Digitalisation has reshaped nearly every aspect of family life, including how children are raised. In Indonesia, national internet penetration reached 80.66 per cent in 2025, involving more than 229 million users, with Generation Z and Generation Alpha together contributing almost half of the total user population (APJII, 2025). A comparable pattern appears internationally: the EU Kids Online survey of more than 25,000 children across 19 European countries found that smartphone use has become part of children's daily routine (Smahel et al., 2020), and UNICEF estimates that one in three internet users worldwide is a child (UNICEF, 2017). Indonesian policy research had already identified digital media as integral to children's everyday lives a decade ago (Gayatri et al., 2015).

This intensity of engagement carries tangible risk. Among 510 children surveyed across three Indonesian provinces, 99.4 per cent used the internet for an average of 5.4 hours per day, and 42 per cent reported an online incident that made them uncomfortable or frightened (Muller et al., 2023). Indonesia's Ministry of Communication and Digital Affairs recorded 80,000 online gamblers under the



age of ten and blocked nearly two million pornographic content items between 2018 and 2023 (Komdigi, 2025), and international reviews confirm that children's online sexual and aggressive risk exposure is real, measurable, and requires active management by the adults around them (Livingstone & Smith, 2014).

Within Muslim families, the mother, regarded as the child's first school, occupies a central role as an active companion who monitors, guides, and protects the child in digital spaces. Yet Muller et al. (2023) found that 86.7 per cent of Indonesian parents' internet rules concern screen-time limits only, while just 8.2 per cent explicitly restrict negative content, revealing a gap between the risks children actually face and the rules parents actually apply. This is not merely a knowledge gap but a gap between knowing and doing, a space that self-efficacy, the belief in one's capability to organise and execute the courses of action required to attain a designated outcome (Bandura, 1977), is theoretically positioned to bridge. Self-efficacy is domain-specific and is built from four sources: mastery experience, vicarious experience, verbal persuasion, and physiological and affective states (Bandura, 1997; Usher & Pajares, 2008).

In the parenting domain, parental self-efficacy denotes parents' expectation of their capability to perform competently in the parental role and to positively influence their child's behaviour and development (Coleman & Karraker, 1998), and is associated with better parenting competence and lower parental stress (Jones & Prinz, 2005). Digital parenting self-efficacy specifically concerns parents' belief in their capability to perceive, monitor, guide, and regulate children's internet activity (Huang et al., 2018). Correlational studies link it to digital parenting awareness (Kalkim et al., 2024), better management of children's internet use and stronger protective measures against online risk (Tennakoon et al., 2018), and parents' capacity to guide safer technology use (Fauziah et al., 2026). These studies are correlational, however, and do not describe how digital parenting self-efficacy forms, moves, or is subjectively interpreted, particularly after a psychoeducational intervention.

Psychoeducation, an intervention that educates participants about significant life challenges while developing support and coping skills (Walsh, 2010), has been shown to raise parenting self-efficacy among mothers of children with autism (Purbasafir et al., 2018). Taskale (2025), in contrast, found that a brief psychoeducational intervention produced no statistically significant change in parenting self-efficacy, and suggested that the change which did occur may have been too subtle and contextual for a generic psychometric scale to detect. This is consistent with Pajares's (1996) argument that self-efficacy is a belief embedded in subjective experience that a scale score cannot fully capture, and with Usher's (2009) demonstration that its four sources can be explored in depth through qualitative interviews.

Beyond the psychological dimension, Islamic values are integral to how Muslim mothers in Indonesia understand parenting. In the Islamic perspective, raising children is oriented not only toward psychological and social development but also toward moral and spiritual formation in accordance with the Qur'an and the Sunnah, and is regarded as a trust (amanah) from Allah to parents (Arifurrohman et al., 2025; Shuhari et al., 2019), as affirmed in Q.S. At-Tahrim [66]: 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Meaning: *"O you who have believed, protect yourselves and your families from a Fire."*

Q.S. Luqman [31]: 13-19 similarly offers a framework for moral education that integrates the inculcation of tawhid, character formation, the education of worship, and the development of children's social responsibility (Maulana et al., 2025), a framework conceptually captured by the notion of tarbiyah as a continuous educational process rather than a single event (Abdalla, 2025). Tawakkul, in turn, denotes a balance between maximal effort and the surrender of outcomes to Allah, functioning as a religious mechanism for managing stress and reducing anxiety (Supriadin et al., 2024; Gondal et al., 2024). Other Islamic values, patience (sabr), gratitude (syukur), self-vigilance (muraqabah), and excellence (ihsan), are equally relevant to Muslim parenting; in the researchers' reading, however, they operate primarily as general dispositions of faith that enrich the broader ethical context, without offering as specific or as arguable a correspondence to a discrete Bandurian source. Amanah, tarbiyah, and tawakkul were therefore prioritised because each admits a bounded, purposively argued correspondence with one of Bandura's four sources, which keeps the exploration conceptually manageable rather than expanding indefinitely across the wider field of Islamic ethics.

This correspondence is offered as a heuristic device for exploration, not as a claim that the two frameworks are theoretically equivalent: Bandura (1977, 1997) did not discuss Islamic values, and the mapping that follows is a conceptual integration argued by the researchers, intended to be read as

provisional and open to revision by subsequent work. Amanah is tentatively aligned with verbal persuasion, particularly its exhortation mode, since a reminder of religious responsibility for safeguarding the child may function as an exhortation that strengthens maternal self-efficacy; because Bandura (1977) also noted that beliefs built through verbal persuasion tend to be weaker than those built through direct experience, the psychoeducation module paired the value of amanah with a concrete opportunity for action, namely an individual action plan. Tarbiyah, which emphasises parents' active involvement in educating the child's character, is tentatively aligned with mastery experience, while tawakkul is tentatively aligned with physiological and affective states, since the surrender of outcomes to Allah after maximal effort may help lower a mother's anxiety and emotional tension. The fourth source, vicarious experience, was facilitated through the experience-sharing discussion format built into both sessions.

Three gaps remain in this literature. First, research on digital parenting self-efficacy is still dominated by quantitative approaches that cannot capture mothers' dynamics and subjective meaning-making. Second, digital safety psychoeducation that systematically integrates Islamic values remains very limited. Third, how Islamic values shape and strengthen maternal digital parenting self-efficacy has been little explored; a bibliometric analysis by Arifurrohman et al. (2025) found studies integrating Islamic values into digital parenting scarce in the global literature and called for a structured Islamic digital parenting framework. The novelty of this study lies in combining, to the researchers' knowledge for the first time, the construct of digital parenting self-efficacy, an Islamic values-based digital safety psychoeducation, a qualitative descriptive design capable of capturing dynamics, and the context of Indonesian Muslim mothers.

Accordingly, this study pursues three objectives: to describe Muslim mothers' experience of digital parenting self-efficacy after Islamic values-based digital safety psychoeducation; to identify, using Bandura's four sources as an exploratory framework, what appeared to drive the dynamics of that self-efficacy; and to examine how amanah, tarbiyah, and tawakkul featured in that self-efficacy. Because interviews were conducted five to eleven days after the intervention and the pre-intervention condition was reconstructed retrospectively from participants' own recollection rather than measured beforehand, the terms "shift" and "change" used throughout this article denote a self-reported, single-timepoint contrast rather than a measured or causally attributed effect of the psychoeducation; this qualification is revisited in the Method and the Limitations.

2. RESEARCH METHOD

This study employed a qualitative descriptive design (Sandelowski, 2000, 2010) within a constructivist paradigm, in which reality is viewed as a plural social construction inseparable from its surrounding social and cultural context (Creswell & Poth, 2018). The design was chosen to describe the dynamics of digital parenting self-efficacy contextually and with low inference, rather than to build new theory as in grounded theory, to uncover the essence of lived experience as in phenomenology, or to examine a bounded system as in case study research. Its methodological suitability for digital parenting research in the Indonesian context has been demonstrated by Purboningsih et al. (2025), who used thematic analysis to explore Indonesian parents' social media mediation strategies. Consistent with the qualification noted in the Introduction, this design yields a retrospective, single-timepoint account of change as recalled by participants after the intervention, rather than a pre-post measurement; it is therefore descriptive of participants' post-intervention self-understanding, not an evaluative test of the psychoeducation's causal effect.

Informants were six Muslim mothers selected through purposive sampling. Inclusion criteria were being a Muslim woman who carries the parenting role in the family, having a child aged 6 to 12 years with access to a digital device or the internet at home, willingness to attend the entire psychoeducation programme offline, willingness to be interviewed in depth and audio-recorded, and the ability to communicate in Indonesian. The six informants were aged 33-39 years, held educational qualifications from senior secondary school to a bachelor's degree, were homemakers at the time of interview, and had between one and five children; one informant's eldest child has special needs. The adequacy of this number was assessed through information power (Malterud et al., 2016) and confirmed procedurally: all eight analytic nodes, one baseline node, the four sources of self-efficacy, and the three Islamic values, were fully identified by the end of coding the second informant, with no new node appearing across the remaining four (Guest et al., 2006; Hennink & Kaiser, 2022).

The intervention was an Islamic values-based digital safety psychoeducation conducted offline on 10 July 2026 in a single group attended by all six informants, consisting of two consecutive 60-minute sessions reviewed beforehand by the supervisor as expert. Session 1 covered digital risks and parental mediation strategies (Livingstone & Helsper, 2008) through presentation, small-group case discussion, and self-reflection; Session 2 covered amanah, tarbiyah, and tawakkul through practical examples, experience-sharing discussion, an individual action plan, and shared spiritual reflection. In terms of Bandura's framework, Session 1 primarily targeted verbal persuasion and physiological/affective states, while Session 2 targeted verbal persuasion and mastery experience; vicarious experience was facilitated through the discussion format in both sessions. The first researcher facilitated both sessions directly.

Primary data were collected through individual, face-to-face, semi-structured in-depth interviews conducted between 15 and 21 July 2026 (five to eleven days post-intervention), each lasting 20-30 minutes, using a six-block guide (baseline; the four self-efficacy sources; Islamic values) adapted from the Indonesian TOPSE (Fitriani et al., 2024) and reviewed by the supervisor as expert. To mitigate post-psychoeducation bias, the guide used before/after comparisons, concrete-example probes, explicit time labels, and non-leading phrasing, and was piloted on the first interview. Field notes and worksheets served as supplementary, triangulating data. Recordings were transcribed verbatim and returned to informants for accuracy checking before coding, member checking at the level of the data rather than of interpretation (Birt et al., 2016).

The data were analysed using Braun and Clarke's (2006) six-phase thematic analysis, understood reflexively, that is, with themes actively constructed by the researcher rather than simply emerging from the data (Braun & Clarke, 2019), following the operational steps detailed by Nowell et al. (2017). Coding was conducted at the semantic level, consistent with the low-inference character of qualitative description (Sandelowski, 2000); each code was documented in a codebook, and candidate themes were tested through constant comparison against the whole corpus, including a deliberate search for negative cases. Interpretive consistency was supported through a second coding round after a time interval, consistent codebook use, and a reflexive journal recording every analytic decision.

Because the study was conducted by a single researcher who also served as facilitator, interviewer, and coder, an additional triangulation layer was applied by re-running the same eight nodes independently through NVivo's Autocode Wizard, a pattern-based, semantic-similarity procedure, and comparing its output against the manual coding at reference level. This procedure requires an explicit epistemological clarification. Autocoding does not itself generate themes or interpret meaning; it functioned strictly as a textual cross-check on where manually coded segments began and ended, following the general logic of intercoder reliability checking (O'Connor & Joffe, 2020; Allsop et al., 2022), rather than as an independent second coder whose interpretive judgement was averaged with the researcher's own. Where manual and automated coding diverged, the segment was re-examined manually so that the final coding decision remained contextual rather than a product of surface linguistic pattern-matching. The procedure therefore complements, without substituting for, the reflexive and researcher-constructed character of the thematic analysis; it strengthens dependability and confirmability (Lincoln & Guba, 1985) within the constraints of a single-researcher design, while the residual limitation of not having an independent human second coder is acknowledged explicitly in the Limitations. Trustworthiness was further addressed through Lincoln and Guba's (1985) four criteria as operationalised in the qualitative methodology literature (Shenton, 2004; Korstjens & Moser, 2018), and reporting followed the consolidated criteria for qualitative research (Tong et al., 2007).

Prior to data collection, the researchers submitted an application for ethical clearance to the International Open University Board of Research and Publications, and the study was conducted throughout in accordance with the ethics procedures set out in that application. The interview guide and the psychoeducation module were separately reviewed for content and procedural quality by the supervisor as an expert reviewer. Every informant received an informed consent explaining the study's purpose and procedure, the right to withdraw at any time without consequence, the guarantee of confidentiality, and the procedure for recording and secure data storage. Informants are identified by codes P1 to P6. All verbatim quotations were spoken in Indonesian and translated into English by the researchers, with the informal features of spoken language preserved as far as possible.

3. RESULT AND ANALYSIS

This section reports the experience of six Muslim mothers (P1-P6) following the psychoeducation, organised into five parts. It first describes the shared baseline condition before the intervention and the general pattern of change reported afterward; it then examines, in turn, which of

Bandura's four sources of self-efficacy appeared to drive that change and how the three Islamic values, amanah, tarbiyah, and tawakkul, featured in informants' accounts; it next cross-checks these interview-based findings against participants' own psychoeducation worksheets; and it closes by drawing out what these patterns, taken together, may mean for Bandura's framework. Table 1 summarises the main themes, the informants who most clearly represented them, and the key empirical pattern for each, before the detailed narrative below.

Table 1. Summary of Themes, Representative Informants, and Key Empirical Patterns

Theme	Most Clearly Represented By	Key Empirical Pattern
Baseline → shift from duration-based restriction to content-based accompaniment	P1, P2, P4, P6 (general pattern); P3 (partial, non-linear); P4 (atypical baseline)	Attention moved from screen-time limits toward content; from passive restriction toward active accompaniment (co-viewing, "movie nights," a child-initiated device-use agreement)
Mastery experience	P5, P4 (positive); P3 (negative/contrasting case)	Concrete post-intervention success (enforcing limits, co-use) strengthened self-belief for most; P3's new technique was not yet self-attributed as increased self-belief
Vicarious experience	P1, P3 (psychoeducation session itself as source); P2, P6 (external sources)	For most informants, the psychoeducation session was their first exposure to other mothers' digital-parenting practices
Verbal persuasion	P2 (facilitator statement recalled verbatim); husband (across informants)	Husband was the most common support figure; one facilitator statement was spontaneously recalled as most influential
Physiological/affective states	P1, P2, P6 (regulation, not elimination, of worry); P4 (atypical, low baseline worry)	Worry described as reduced and more manageable, not gone
Amanah	P2, P3, P6 (explicit); P1 (absent, narrative centred on tawakkul instead)	Immediately translated into concrete rules on duration, content, and monitoring
Tarbiyah	P2, P4 (acknowledged conceptually, not yet practised); P6 (exception, more developed)	Least developed of the three values; described by informants as "still homework"
Tawakkul	P1, P3, P5 (strongest resonance)	Arose spontaneously before being asked; coincided with the interview's most emotional moments (P1, P3)
Worksheet-interview triangulation	P2, P6 (strong consistency); P1, P3 (informative discrepancy); P4 (partial); P3 (one incomplete worksheet)	Discrepancies were treated as informative findings, not as data weaknesses to be concealed

Source: processed from the interview transcripts of P1–P6, facilitator field notes, and participant worksheets

Baseline Conditions and the Shift from Duration-Based Restriction to Content-Based Accompaniment

YouTube was the platform most consistently mentioned by all informants, though access differed: some children used general YouTube, while two informants' children were directed to YouTube Kids. Additional variation involved Roblox (four informants), Minecraft, and TikTok. The most frequently mentioned threats included short-form video content that is difficult to filter, coarse language in peer chats, content that passed the filters of ostensibly child-friendly platforms, inappropriate advertisements, and chat features within online games.

"Sometimes there are videos that are uploaded, like playing Roblox, and the words are rather coarse. I am afraid he will imitate them." (P6)

Before the psychoeducation, informants' responses to risky situations tended to be reactive and centred on limiting duration without explanation, a pattern consistent with Muller et al.'s (2023) finding that most Indonesian parents' internet rules concern time limits only.

"Usually I would just do it. The time limit is up, that is it, hand it over. Not using any words first."
(P4)

P4 was the only informant who reported not having experienced worry about her child's digital activity at the time of interview, indicating that the baseline condition of worry was not uniform across informants; her post-psychoeducation change was better described as strengthened preventive readiness than as resolution of an acute worry.

The pattern of change reported consistently across most informants was a shift of attention from duration toward content, alongside a movement from passive restriction toward active accompaniment.

"Because at the beginning I focused more on limiting duration. After the psychoeducation I became far more aware. It turns out it is not only a matter of duration that we must pay attention to, but what content they actually watch." (P2)

"Now I sometimes redirect it, we watch together and I am there... So when there are scenes that I think are not good, I neutralise them right there." (P2)

P6 reported that her child took the initiative to draft and sign a device-use agreement independently, which the researchers read as one indicator of a shift from unilateral parental control toward collaboration.

P3's data, however, show that the reported change did not proceed uniformly across dimensions. When asked about a change in handling technique, P3 described applying a new, calmer technique after the psychoeducation, yet when asked specifically about a change in self-belief in the same block, she stated that she had not really applied any change; later, on her emotional condition, she affirmed the opposite. This within-informant inconsistency is read here through the lens of reciprocal determinism in social cognitive theory (Bandura, 1986), which holds that behaviour, personal-cognitive factors, and environment influence one another reciprocally and need not move simultaneously. It also offers an empirical illustration of Taskale's (2025) conjecture that post-psychoeducation change may be too subtle and contextual for a generic scale to capture: a single-scale measure of P3 might have concluded "no change," whereas the narrative data suggest change had occurred in one dimension before being consciously integrated into her self-awareness (Pajares, 1996). We present this as one plausible reading of the data rather than a settled conclusion about P3's internal state.

Sources Driving the Dynamics of Digital Parenting Self-Efficacy

Consistent with mastery experience's theorised position as the strongest source of self-efficacy (Bandura, 1997), concrete post-intervention success appeared, in most informants' accounts, to be the principal driver of increased self-belief.

"Before, if the child asked for a little longer, I would just let it go. Now I really limit it. When the time is up, it is stopped." (P5)

By contrast, P3's answer in the same block indicates that applying a new technique was not immediately recognised as an increase in self-belief, a negative case suggesting that a single successful action may need repetition and a more settled self-attribution before it is experienced as strengthened self-efficacy, consistent with Bandura's (1977) caution that belief built on a single opportunity to act can remain fragile.

On vicarious experience, a relatively new finding is that for most informants the psychoeducation session itself became the source of vicarious learning.

"Never before. Only during this psychoeducation session." (P3)

This suggests that the small-group discussion format functioned in a dual role, conveying content while also serving as a vehicle of vicarious experience for informants who previously had no network for sharing digital-parenting experience. P2 was an exception, reporting two contrasting patterns observed in other mothers outside the session, and P6 reported adopting a rotating turn-taking system observed from a relative.

On verbal persuasion, the husband emerged as the principal support figure for almost all informants. The most notable finding on this source is that P2 spontaneously quoted a facilitator statement as the sentence that most influenced her outlook.

"Especially when you made that statement, 'If parents do not care what their children watch, there will be many parties who wish to do damage behind that screen.' So now I prefer to accompany them while they watch." (P2)

On physiological and affective states, worry was the baseline affective condition for almost all informants except P4. P1 and P2 both stated explicitly that worry had not disappeared but had become more manageable.

"There is a change... the worry is certainly still there, but it is reduced, because during the psychoeducation we were told, so the worry is not so overwhelming." (P1)

Across informants who reported affective change, the consistent pattern was regulation, worry became manageable rather than paralysing, rather than its elimination. This nuances Bandura's (1977) proposition that individuals tend to be more confident of success when unburdened by disruptive emotional arousal: in this dataset, an increase in digital parenting self-efficacy did not require worry's disappearance, but appeared alongside a developed capacity to act despite it.

The Role of Amanah, Tarbiyah, and Tawakkul

The three Islamic values displayed markedly different levels of internalisation. Amanah appeared the most universal and was translated most immediately into concrete action; tawakkul was the most emotionally resonant, arising spontaneously in several interviews before being asked about; tarbiyah appeared least developed, acknowledged conceptually but not yet widely practised.

Five of six informants linked amanah to the understanding that the child is a trust from Allah that must be safeguarded, translated consistently into concrete acts of regulation and monitoring.

"Like amanah, I feel... this is only a trust from Allah. And we must protect it. And everything will return to Allah." (P3)

This pattern is consistent with the module's design, which paired the value of amanah with an opportunity for concrete action (the individual action plan) in Session 2, and conceptually reflects the ethical framing of al-amanah as trust entailing accountable responsibility (Shuhari et al., 2019).

Tarbiyah, in contrast, was the least-developed value among informants.

"Tarbiyah means discussion, so not merely forbidding... Only I have not yet invited a discussion about why it is not allowed." (P4)

P6 was the exception, showing a comparatively more developed practice of tarbiyah, apparently connected to the active accompaniment she had already adopted. This lag behind amanah and tawakkul is consistent with the conceptual correspondence proposed earlier, which tentatively aligns tarbiyah with mastery experience, a source that, per Bandura (1997), requires repeated success rather than a single opportunity to act. Both the thematic analysis of Q.S. Luqman [31]: 13-19 by Maulana et al. (2025) and the critical review of tarbiyah by Abdalla (2025) frame Islamic parental education as a continuous rather than a single-event process, so tarbiyah's incomplete internalisation within this study's short time frame reads as consistent with the nature of tarbiyah itself rather than as evidence that the intervention failed.

Among the three values, tawakkul showed the strongest emotional resonance, coinciding with the study's most emotionally marked moments; P1 appeared moved while describing it, and P3 recounted, in tears, praying consistently for a child who had previously faced behavioural problems at school.

"I always say, 'O Allah, make Z a righteous child.' Every duha, every tahajjud at night, I pray for him. And alhamdulillah, he changed, until he was praised continually by his teacher." (P3, voice trembling)

This pattern suggests that tawakkul functioned, for these informants, as a mechanism of affective regulation that lowered emotional tension without displacing vigilance or the responsibility to act (which continued in parallel through amanah), consistent with the argument that tawakkul is not passive resignation but an emotional counterweight following maximal effort (Supriadin et al., 2024), and with evidence linking tawakkul to lower depression and anxiety among Muslim adults (Gondal et al., 2024).

Triangulation between Participant Worksheets and Interview Narratives

This subsection triangulates two self-report sources collected at different points in time, participant worksheets completed during the psychoeducation and interview narratives recorded five to eleven days later, a strategy for strengthening the credibility of qualitative findings through data triangulation (Lincoln & Guba, 1985), understood here in Denzin's classic sense as more recently revisited by Fusch et al. (2018): cross-checking a phenomenon against more than one data source. Consistent with that framework, the analysis below treats both agreement and divergence between sources as analytically informative rather than treating only agreement as valid evidence and divergence as a threat to be explained away; because both worksheets and interviews are themselves self-report, the exercise is better read as a check on the participants' own consistency across time and medium than as independent proof of overt behaviour.

Where the two sources converged, this reading supports Lincoln and Guba's (1985) credibility criterion, that is, it lends confidence that the informant's account is a stable representation of her own experience rather than an artefact of the interview occasion alone. Strong consistency appeared for P2 and P4, whose written intentions on the day of the psychoeducation closely matched what they reported seven and eleven days later, respectively. P6 showed the clearest movement from a written plan to conduct: the sentence she planned to say to her child, written during the session, corresponded to her child's subsequent initiative in drafting, displaying, and signing a device-use agreement at home, an instance of the mastery experience source (Bandura, 1997) materialising in a form that an interview alone could not have independently verified.

The most theoretically informative pattern, however, emerged from a divergence rather than a convergence. P1 had written all three Islamic values on her worksheet, yet in interview five days later she did not mention amanah or tarbiyah spontaneously at all; her entire narrative centred on tawakkul, at precisely the point she appeared moved. Following Fusch et al.'s (2018) argument that triangulated divergence can itself be analytically meaningful rather than merely a limitation to be minimised, we read this discrepancy not as invalidating the worksheet data but as reinforcing, through an independent data source, the finding already suggested by the interview data alone: that tawakkul was the most affectively embedded of the three values for this informant. This reading is consistent with Bandura's (1997) own placement of physiological and affective states as one of the four sources of self-efficacy, since content bound to strong affect when all three values were, by her own handwriting, equally available in memory, would plausibly be more accessible on spontaneous recall than content retained only propositionally. A second divergence, shown by P3 reporting differently across interview blocks, reinforces rather than introduces a new theoretical point: it is the same pattern already interpreted earlier in this article through reciprocal determinism (Bandura, 1986), where behaviour, cognition, and environment need not shift in lockstep, now corroborated by a second, independent data source rather than resting on interview narrative alone. For completeness, P4's written intention to install parental-control software was not confirmed as completed in interview, and P3 left one worksheet blank; consistent with the credibility logic set out above, these two instances are reported as boundaries on how far the triangulation can be extended, rather than folded into the supporting pattern.

Read together, the convergent and divergent cases in this subsection jointly serve the trustworthiness criteria established in the Method (Lincoln & Guba, 1985): convergence strengthens confidence in the mastery-experience and duration-to-content shift already described in this analysis, while the theoretically interpreted divergence deepens, rather than undermines, the account of tawakkul's affective salience and of self-efficacy's non-linear dynamics. This dual reading is offered within the same limits noted earlier: it describes a single-timepoint, retrospective correspondence between two self-report sources, not an independent behavioural verification.

Islamic Values as a Proposed Cultural-Religious Elaboration within Bandura's Framework

The discussion below interprets the patterns reported in the four preceding subsections and does not introduce new data. Because a qualitative descriptive study of six informants can suggest a plausible pattern but cannot confirm a general theoretical mechanism, the correspondence proposed here is offered as a conceptual argument for future testing rather than as a demonstrated extension of Bandura's theory. Considered together, these patterns suggest that Islamic values may elaborate Bandura's self-efficacy framework at four points of intersection, without altering its substance. On verbal persuasion, the amanah finding suggests that persuasion for Muslim mothers may work not only through the credibility of the message-giver, as Bandura (1977) described, but potentially also through the religious authority carried by the message's content itself, when safeguarding the child is framed as a trust from Allah, informants appeared to receive it as a personal obligation translated into concrete regulation and monitoring.

On mastery experience, the tarbiyah finding illustrates Bandura's (1997) account of a source that is simultaneously the most powerful and the most demanding to build, since active involvement as an educator of the child's digital character requires repetition over time (Maulana et al., 2025; Abdalla, 2025). Tarbiyah's lagging internalisation within a five-to-eleven-day window is therefore read as consistent with both its own nature as a continuous process and with mastery experience's requirement of repeated success, a double consistency rather than an anomaly.

On physiological and affective states, the tawakkul finding suggests a nuance not made explicit in Bandura's original theory: while Bandura (1977) held that reduced negative emotional arousal raises self-belief, he did not specify where that capacity for reduction comes from. The narratives of P1, P3, and P5 suggest that for these Muslim mothers, that capacity may be drawn substantially from theological

conviction, the surrender of outcomes to Allah after maximal effort, which appeared to let worry persist without paralysing action.

On vicarious experience, the relevant strengthening came not from a particular Islamic value's framing but from the module's structural design, the small-group discussion format, which appeared to function as a vehicle of vicarious experience for informants who had not previously observed how other mothers accompany their children online.

We propose that these four points of intersection describe a possible cultural-religious pathway through which Bandura's sources may operate among Muslim mothers, offered here as an interpretive, hypothesis-generating contribution rather than as an empirically confirmed enrichment of the theory; a claim of that strength cannot be supported by six informants in a single-timepoint qualitative descriptive study, and we deliberately avoid stating it as such. Framed this way, the proposition responds to Morris et al.'s (2017) call for contextual deepening of how the four sources work within particular domains and populations, and to Arifurrohman et al.'s (2025) recommendation for a structured Islamic digital parenting framework, while leaving open the empirical testing that a larger, comparative, or longitudinal design would allow. Methodologically, the study also illustrates Taskale's (2025) conjecture by showing what a qualitative descriptive approach (Sandelowski, 2000) can surface: change that has not yet been integrated into a participant's own self-awareness, and that a generic scale might otherwise miss.

Table 2. Islamic Values, Corresponding Sources of Self-Efficacy, and Empirical Patterns

Islamic Value / Module Element	Corresponding Source of Self-Efficacy (Bandura, 1997)	Empirical Pattern in the Field	Implication for Psychoeducation Design
Amanah (the child as a trust from Allah)	Verbal persuasion, particularly its exhortation mode	The most universal value; mentioned by five of six informants and immediately translated into concrete rules of duration, content, and monitoring.	Retain the pairing of the value with an opportunity for concrete action (the individual action plan) so exhortation does not stop at words.
Tarbiyah (educating the child's digital character)	Mastery experience	The least developed value; acknowledged conceptually as a dialogical approach but not yet widely practised, with one informant as an exception.	Add a follow-up session or periodic accompaniment providing repeated opportunities to practise parent-child dialogue.
Tawakkul (surrender of outcomes after maximal effort)	Physiological and affective states	The most emotionally resonant value; arose spontaneously before being asked and functioned as affective regulation, with worry reduced but not eliminated.	Retain the shared spiritual reflection as a means of normalising worry while preserving commitment to continued effort.
Small-group experience-sharing discussion format	Vicarious experience	Functioned as the principal vicarious source for informants who had never previously observed other mothers' digital parenting practices.	Maintain the small-group offline format; an individual format would remove this source altogether.

Source: processed from the interview transcripts of P1–P6, facilitator field notes, and participant worksheets.

4. CONCLUSION

After Islamic values-based digital safety psychoeducation, the six Muslim mothers in this study generally described a self-reported movement from reactive, duration-centred restriction toward reflective, content-centred accompaniment, though this movement was neither uniform nor strictly linear: in one informant, change appeared first in action and emotion before being recognised as a change in self-belief; in another, a different baseline reframed the change as strengthened preventive readiness rather than resolved worry. All four of Bandura's (1997) sources of self-efficacy featured in these accounts. Two findings stand out as this study's main contribution: the psychoeducation session itself functioned, for several informants, as a dual source of verbal persuasion and vicarious experience where no prior support network existed; and the three Islamic values were internalised unevenly, amanah most readily translated into regulation and monitoring, tawakkul most strongly regulated affect,

and tarbiyah remained the least developed, consistent with its dialogical and repetition-dependent nature.

Theoretically, the study offers a contextual, cultural-religious conceptual proposition within Bandura's four-source framework, to be tested rather than assumed in future work. Empirically, it provides qualitative evidence of how these three values were interpreted by six Indonesian Muslim mothers in relation to digital parenting self-efficacy. Practically, it yields an expert-reviewed, field-tested psychoeducation module and evidence that a small-group, experience-sharing format can itself function as a source of vicarious experience.

This study's transferability is limited by its small, single-city, single-session sample of homemakers with secondary-to-tertiary education, and its findings should be read as this design allows: a single-timepoint, retrospective, self-reported account collected five to eleven days post-intervention, analysed by a single researcher who also facilitated the intervention. NVivo autocoding served as a textual cross-check but does not substitute for an independent human second coder. Future research should therefore adopt longitudinal designs with repeated measurement, involve informants from more varied backgrounds, include a second coder, and test empirically whether repeated parent-child dialogue accelerates the internalisation of tarbiyah. For practitioners, the findings suggest value in continuous rather than single-meeting, community-based digital parenting programmes, particularly to give tarbiyah the repeated interaction it appears to require

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