Integration of Qur'anic Parenting, Digital Literacy, and Cultural Values in Preventing Online Gambling Addiction in Young Children

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ABSTRACT

The increasing prevalence of online gambling addiction among young children demands a preventive strategy that is both spiritually grounded and culturally contextualized. This study proposes the integration of Qur'anic Parenting, Digital Literacy, and local Cultural Values as a comprehensive approach to this issue. Qur'anic Parenting emphasizes moral and spiritual development rooted in Islamic teachings, while Digital Literacy enhances children's ability to engage safely and critically with digital platforms. Crucially, cultural values such as gotong royong—as embodied in the traditional Bugis practice of Maccerak Parek in Tanjung Jabung Timur, Jambi—highlight collective responsibility and mutual assistance within the community. In this tradition, the spirit of cooperation transcends familial boundaries and fosters communal vigilance, making it a valuable social mechanism in monitoring and guiding children's behavior. The synergy of these three domains provides a holistic and culturally embedded model to protect children from the harmful impact of online gambling.

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1.   INTRODUCTION

Online gambling cases not only occur among adults but also occur in children. Based on demographic data, online gambling players under 10 years of age account for 2% of players, totaling 80,000 people. The distribution of players between the ages of 10 and 20 years is 11%, or approximately 440,000 people; ages 21 to 30 years, 13%, or 520,000 people. Age 30 to 50 years is 40% or 1,640,000 people, and age above 50 years is 34% with a total of 1,350,000 people.

Based on this data, serious anticipation and mitigation efforts must be undertaken by parents, teachers, society, and the government. If left unchecked, this issue will have a significant impact on future generations (Sartono, 2023). The occurrence of online gambling addiction among children is not without cause; both internal and external factors play a major role in why children become addicted to online gambling. This issue is often triggered by children who have been using gadgets or mobile phones since toddlerhood but lack proper management and supervision in their usage (Nurhayati, 2023).

The author seeks to find a common ground between Qur'anic Parenting and Digital Literacy to develop an effective prevention strategy for addressing children affected by online gambling. Qur'anic Parenting, or a parenting approach based on the teachings of the Qur'an, aims to redirect children's gadget use toward activities such as learning and memorizing the Qur'an (Tamim et al., 2022).

Several previous studies have explored Qur'anic approaches to addressing online gambling addiction. For example, a study titled "Qur'anic Therapy in Reducing Online Gambling Addiction Among Adolescents at Al-Furqon Qur'anic Islamic Boarding School in Karawang", written by Dwi Anjani Rosalina, concluded that the Qur'an can serve as therapy through three approaches: dhikr (remembrance of Allah) using Qur'anic verses, tilawah (recitation of the Qur'an), and ruqyah (reciting Qur'anic verses for healing purposes).

Another relevant study, "Qur'anic Parenting in Reducing the Negative Impact of Gadgets on Children", by Maryam Meiriza and M. Ulil Hidayat, found that instilling Qur'anic values in Parenting can effectively reduce children's addiction to gadgets. The Qur'anic Parenting approach in guiding children includes providing special attention, educating them with Islamic teachings, nurturing them with love and care, maintaining open and harmonious communication, providing proper nutrition, and ensuring children are treated fairly without discrimination (Hidayat, 2023).

Third, the study titled "Prevention and Handling Strategies for Online Gambling Addiction Among Teenagers in Ungaran Village", written by Firdous Rizqi Imtihan and Dany Miftahul Ula, concluded that to reduce the impact of online gambling, it is necessary to conduct public awareness campaigns targeting individuals involved in online gambling, educating them about its dangers and severe consequences. Additionally, strict law enforcement is required to eradicate online gambling crimes effectively.

From the studies mentioned above, none have specifically addressed the integration of Qur'anic Parenting and Digital Literacy in preventing online gambling among young children. This gap highlights the need for further research to explore how these two approaches can be combined to provide a more effective solution in protecting children from online gambling addiction.

Besides the two approaches mentioned earlier, the role of cultural values should not be overlooked. In the Indonesian context, local traditions and community norms—such as gotong royong (working together), respect for older generations, social harmony, and modest living—

have long shaped the way children are raised. Gotong royong in particular is an integral part of social life in Indonesian communities, especially in rural areas (Sudrajat, 2023). These values, when passed down through families, schools, and community life, help instill discipline, empathy, and a sense of moral responsibility in children. In many cases, they act as a protective layer, shielding children from negative influences like online gambling. By incorporating these cultural principles into parenting styles and digital literacy education, children can develop a stronger sense of identity and emotional resilience. This research, therefore, considers cultural values not as a separate aspect but as an essential element woven into Qur'anic Parenting and Digital Literacy, aiming to create a well-rounded, practical strategy to prevent online gambling among young children.

2. METHODS

This research uses a qualitative method with a literature review approach. Qualitative research is both descriptive and analytical. Describing in qualitative research means describing the events, phenomena, and social situations studied. Analysis means interpreting and comparing the research data (Marinu Waruwu, 2023). The main sources of research are the Qur'an and its commentaries, as well as secondary literature in the form of books, scientific articles, and research results on parenting and child development. Thematic analysis was used to identify Quranic Parenting principles relevant to preventing gadget addiction.

The primary sources of this research are the Qur'an and its interpretations, including Tafsir Mafatih al-Ghaib by Al-Razi, Tafsir Al-Munir by Wahbah Zuhaili, and Tafsir Mafatih al-Ghaib. Additionally, secondary sources such as "Education in the Perspective of the Qur'an" by Mahyuddin Barni and "Tafsir Tarbawi" by Lailatul Fitriyah, along with scholarly articles and research on Parenting and the prevention of online gambling addiction in children, are used. A thematic analysis is applied to identify relevant Qur'anic Parenting principles in preventing online gambling addiction. This method helps extract key concepts from the Qur'an and its interpretations, providing a structured framework for integrating Islamic values with digital literacy and ensuring a holistic approach to addressing this issue among young children.

3. RESULTS AND DISCUSSION

Qur'anic Parenting plays a crucial role in strengthening children's resilience against various digital threats, including online gambling addiction. One of the key aspects of this approach is the internalization of Qur'anic values in children's lives from an early age. By instilling the principles of tawhid (oneness of God), morality, and obedience to Allah, children develop a strong understanding of the concepts of halal and haram, including in the digital activities they engage in (Qadafi, 2022). The habitual practice of worship, such as prayer, Qur'an recitation, and daily supplications, helps shape an Islamic mindset that serves as a guiding principle in behavior and decision-making, including resisting the temptation of online gambling.

Moreover, Qur'anic Parenting contributes to the development of self-control and awareness of the dangers of online gambling (Siregar et al., 2024). Children raised with this approach are taught to develop muraqabah (the awareness that Allah is always watching), making them more cautious in their actions, both in the real world and the digital space. Parents must explain the negative impacts of online gambling, including economic, psychological, and spiritual

consequences, so that children understand the serious repercussions of such behavior. With awareness built through Islamic education, children will be better able to regulate themselves and reject online gambling temptations independently, not merely because of parental prohibitions but because of their deep understanding of religious values (Nuri et al., 2024).

Furthermore, a Qur'anic Parenting-based upbringing serves as the key foundation for building strong character in children. This parenting model emphasizes the importance of leading by example, where parents do not merely give advice but also serve as real-life role models in practicing Islamic values in daily life. Additionally, compassionate and open communication between parents and children fosters emotional closeness, making children feel comfortable discussing challenges they face, including in the digital world. With a parenting approach rooted in Qur'anic principles, children develop strong faith, emotional intelligence, and high moral awareness, enabling them to resist negative influences from online gambling and other harmful digital content (Sari & Moore, 2024).

Equally important is the role of cultural values—particularly the Indonesian tradition of *gotong royong*—as part of a holistic approach to prevention. In a social environment shaped by cooperation, shared responsibility, and communal care, children are less likely to feel isolated or unsupervised, which are often contributing factors in online gambling behavior. When *gotong royong* is actively practiced within families, schools, and neighborhoods, it fosters a network of mutual support that reinforces positive behavior and provides early intervention when children show signs of risky digital habits. Such cultural values not only instill empathy and moral responsibility but also teach children that their actions have consequences not only for themselves but also for their community. Integrating this cultural dimension into both Qur'anic Parenting and Digital Literacy education can significantly strengthen children's social resilience and collective consciousness in navigating the digital world responsibly.

The rapid advancement of digital technology has significantly influenced parenting styles within families. One of the most concerning negative effects is the rising cases of online gambling addiction among children, particularly in early childhood. Studies from various institutions indicate that children with unrestricted access to gadgets are at a higher risk of exposure to online gambling advertisements and applications (Mahfudlah Fajrie, 2023). From an Islamic perspective, gambling is strictly prohibited, as stated in the Qur'an, emphasizing the urgent need for preventive measures through the integration of Qur'anic Parenting and Digital Literacy.

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ

O you who believe, verily (drinking) wine, gambling, (sacrificing to) idols, casting lots with arrows, are among the deeds of the devil. So avoid those deeds so that you may have good fortune. QS. Al-Maidah: 90.

Based on the KBBI, gambling is an activity that involves consciously betting something valuable on the expected outcome of events, from games to competitions. Online gambling is a gambling game on an online platform in the form of a site that is easily accessible. Online gambling, from both a religious and legal perspective, is an offense. The prohibition of gambling has been regulated in the Criminal Code Article 303 and for online gambling has been regulated in Article 27 Paragraph (2) of the ITE Law 2024 concerning Online Gambling with the words "Every person intentionally and without the right to distribute, transmit, and/or make accessible

Electronic Information and/or Electronic Documents that have gambling content (Bakhtiar, 2024).

In Article 27 of the ITE Law on Online Gambling, online gambling players are threatened with a maximum sentence of up to 6 years and/or a fine of up to 1 billion rupiah. The perpetrators in question are both online gambling bookies, disseminating information about online gambling, and also those who access online gambling transactions. There have also been efforts to arrest unscrupulous online gambling players and even online gambling bookies, but this does not seem to have an impact on the decline in the trend of accessing online gambling pages. This is worrying because it has a massive impact on both the economy and the psychology of the perpetrators.(Bakhtiar, 2024)

Based on Article 303 of the Criminal Code and Article 27 Paragraph (2) of the ITE Law 2024, online gambling is prohibited. There are several reasons why children can be exposed to online gambling, including internal factors that cause the increase in online gambling offenders, such as the inability of students to absorb applicable values and norms, and there is also an outlet for the students' disappointment. As for external factors, namely economic problems, the influence of the community environment, and the influence of technological advances (Ginting, 2024). In a study on the cause of online addiction due to playing online slot games (Vanesya Sabilla Hr and Zulian Fikry, 2023). This is because it is also caused by excessive use of gadgets (Dika Sahputra et al., 2022).

Continuous use of gadgets or exceeding the recommended limit of experts, which is 1 hour per day for children aged 2-5 years, can cause gadget addiction in children. Device addiction causes children to tend to be lazy in doing activities and insensitive to the environment; it can affect children's aggressiveness, behavior patterns, and psychosocial well-being (Ferzha Putra Utama, Julia Purnama Sari, n.d.).

According to experts, it is not recommended for children (4-6 years) to use gadgets, as they can interfere with the child's natural personal and social development. One of the problems that arises is that children can only communicate in one direction. When using gadgets, children cannot respond, so they do not learn to communicate and socialize with their peers. The loss of empathy, sympathy, and the ability to express feelings of sadness and pleasure can lead to children becoming apathetic or unwilling to engage with their environment (Sylvie Puspita et al., 2022).

In addition to religious values, Indonesia's cultural heritage—particularly the tradition of *gotong royong* (mutual cooperation)—serves as a powerful societal asset in combating the risks of online gambling. One example can be found in the Bugis community of South Sulawesi, where the cultural practice known as *maccérak pãrek*, or mutual assistance, remains deeply embedded in social life. This tradition reflects a strong commitment to solidarity, emphasizing cooperation and communal responsibility over individual interests. Historically, the Bugis have relied on such collective efforts not only in daily activities but also in important community events, demonstrating a profound respect for shared values and human dignity. In contemporary society, despite the rise of individualism brought by globalization, *maccérak pãrek* continues to flourish as a living expression of togetherness. (Haeran, 2024) In the context of child rearing, such cultural norms foster a supportive environment in which education, discipline, and moral guidance are seen as a communal responsibility. Integrating these values into parenting and school programs enhances children's emotional resilience and social awareness, offering a culturally grounded framework to protect them from harmful digital influences.

To overcome this, it is necessary to integrate Quranic parenting with digital literacy. What is meant by integration here is that the Quranic parenting strategy and digital literacy are united in their implementation in an effort to prevent online gambling addiction. What is meant by Quranic Parenting is that the aspect of Parenting or upbringing is crucial, as described in the previous point. Of course, as parents, they must be able to choose good Parenting for their children (Iping, 2024).

One of the good parenting patterns recommended in this article, and a form of core discussion, is Quranic Parenting. According to Darajat, it is a complete parenting based on the attitude and behavior of parents towards children from an early age, even in terms of educating, fostering, familiarizing, and guiding children to the fullest, based on the Qur'an and Sunnah. Quranic Parenting is one form of Parenting in Islam. Quranic Parenting itself is a parenting or way of educating based on Islamic law. In this case, the application of Quranic Parenting uses the perspective of Islamic values in the application of education to children (Mahmud, 2024).

In Quranic Parenting, several aspects become the basis for teaching children from the application of verses that are clearly stated in the Quran to various stories that are listed, which can then be used as examples in educating children (Devina Noor Azzahra Et Al., 2023).

Other parenting concepts include establishing good communication, using calls that glorify children, conveying consequences for mistakes, and instilling attitudes that make children devoted to both parents. The principles of Parenting in the Qur'an are maintaining children's fitrah (al-muhafazoh), developing their potential (at-tanmiyah), providing clear guidance (at-taujid), and being done gradually (at-tararruj). Parenting methods include modeling, habituation, attention, reward, and punishment (Setyawan, 2023).

According to Wahbah Zuhaili, there are several preventive measures against gambling addiction. He interpreted the word of Allah swt QS. Al-Maidah verse 91.

إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِي ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ

Verily, the devil intends to stir up enmity and hatred among you because of alcohol and gambling, and to prevent you from remembering Allah and praying; so stop doing that.

He said, "Any form of play that seems small at first but leads to a great habit, will instill enmity and hatred among those who engage in it. Moreover, it prevents one from remembering Allah and praying. Hence, its effects are similar to drinking alcohol, hence the same prohibition. Moreover, this game will initially foster negligence, which eventually takes over the heart just as drunkenness does with alcohol".(Wahbah az-Zuhaili, 2013).

Al-razi said, "As for maysir (gambling), there is an aspect of benefit for those in need, but also injustice to the owner of the property. This is because a person who loses at gambling once will be encouraged to continue doing it in the hope that one day he will win. However, he may never win until he loses everything, even risking his life, his family, and his children. There is no doubt that after that, he will fall into poverty and become an enemy to those who defeated him. From this, it is clear that khamr (intoxicants) and maysir are the two main factors in causing enmity and hatred among people. And no doubt growing hatred and enmity will lead to various despicable conditions, such as chaos, riots, and fitnah, all of which are contrary to the interests of the world (Fakhruddin Ar-Razi, 1420).

The integration strategy of Qur'anic Parenting and Digital Literacy, and Cultural Calues in preventing online gambling addiction in early childhood emphasizes a holistic approach, where

Islamic values are combined with digital intelligence to form children's resilience to exposure to harmful content. In the context of Qur'anic Parenting, parents play a role in instilling an understanding of halal and haram, building awareness of moral and spiritual consequences, and teaching the concept of taqwa as self-control in facing the temptations of the digital world. With Qur'anic value-based coaching, children will have a strong foundation of faith, enabling them to distinguish between what is beneficial and what is harmful in the virtual world (Hanafi & Somad, 2024).

On the other hand, Digital Literacy is an instrument that helps parents monitor and limit children's access to online gambling platforms. Parents' understanding of parental control features, digital activity monitoring, and education about the risks of online gambling are preventive steps in preventing children from addiction. More than just limiting, digital literacy also teaches children to use technology wisely, such as recognizing the characteristics of harmful content, understanding manipulative strategies used by gambling sites, and raising awareness of the financial and psychological dangers of online gambling.

The implementation of this strategy can be done with several concrete steps, including instilling Qur'anic values from an early age, building open communication patterns in the family, and utilizing technology as a medium for Islamic education. Parents need to replace useless entertainment content with Islamic applications such as the digital Qur'an, Islamic educational games, and online study platforms, so that children still get a positive digital experience. In addition, children should also be encouraged to utilize the internet as a means of learning and preaching, not just for entertainment. By combining Qur'anic Parenting and Digital Literacy, children are not only protected from the dangers of online gambling but also equipped with strong character and digital intelligence to defend against various threats in the digital era (Sudrajat et al., 2024).

Based on the explanation above, the author takes several things that can be done in an effort to integrate Quranic parenting and digital literacy to prevent online gambling addiction for children.

First, the Concept of Qur'anic Parenting in Building Children's Character. Qur'anic Parenting is an Islamic values-based parenting method that aims to shape children with a strong character to face the challenges of the times. The main principles in Qur'anic Parenting include:

a. Tawhid as the Foundation of Education: Children are taught that sustenance comes from Allah and should not be obtained by haraam means such as gambling (QS. Hud: 6). Allah says,

$$\text{وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ}$$

And there is not a creeping thing on the earth, but Allah provides for it, and He knows where it dwells and where it is kept. All of this is written in the Book of the manifest (Lauh mahfuzh).

Ar-Razi says: "It should be noted that when Allah mentioned in the first verse that He knows what they conceal and what they reveal, He then emphasized the point that He knows everything. Thus, it is evident that the sustenance of every living creature only reaches him from Allah Ta'ala. Were it not for His all-encompassing knowledge, these important matters would not have been accomplished (Ar-Razi, n.d.).

b. Moral and Ethical Education: Children are educated with the principles of ihsan, amanah, and piety so that they can distinguish between good and bad actions.

In the Quran Surah Luqman, there are many lessons learned to prevent children from being addicted to online gambling. Allah says,

بُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَأْتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ

(Luqman said)"O my son, surely if there is an action as heavy as a mustard seed, and it is in a rock or in the heavens or in the earth, surely Allah will bring it forth (repay it). Verily, Allah is Subtle and All-Knowing. QS. Luqman verse 16.

According to Ibn Kathir, what is meant by يَأْتِ بِهَا اللّٰه (Allah will bring it) is that Allah will bring it on the Day of Judgment when He lays the scales of justice, then give the reward. If it is good, it will be good, and if it is bad, it will be bad (Ismail Bin Umar Ibnu Katsir, 1419). Al-Razi explained that if it is in a small form, such as a mustard seed, and even if it is in a hidden place, such as inside a large rock, it will still not be hidden from Allah (Ismail Bin Umar Ibnu Katsir, 1419).

In this verse, Luqmanul Hakim gives his children knowledge that any action, in any form, even as heavy as a SAWi seed, will receive a response and must convince them that a good thing will be rewarded with good (Thadi, 2022). This needs to be conveyed as a form of parental parenting patterns of parents towards their children, whereby fostering such beliefs can help children learn, know, and sort and choose their actions, which will then be accounted for in the afterlife (Muhammad Adnan Prabowo, 2024).

c. Exemplary Parents: Rasulullah SAW served as the primary model in educating children with love and firmness, prohibiting practices that damage morals.

In internalizing moral values, Simon, Howe, and Kirschenbaum offer 4 (four) approaches that can be used, namely the moral cultivation approach, the free value transmission approach, the exemplary approach, and the value clarification approach (Wahab Aziz, 2007).

According to Kirschenbaum, value education should be delivered through a comprehensive approach. A comprehensive approach to value education means a thorough value education that can be viewed in terms of the methods used, participating educators (teachers, parents), and the context in which value education takes place (school, family) (Kirschenbaum Howard, 1995).

This has been conveyed by the Prophet Muhammad PBUH, about the importance of exemplary behavior, because children will follow what their parents do. The hadith narration itself is emphasized, where the Prophet said:

"From Abu Hurairah RA, the Messenger of Allah SAW said: "Every child is born in a state of purity, then it is his parents (who play a role) who make the child a Jew, Christian, or Majusi as an animal gives birth to a group of animals, is that strange?".(HR. Muslim).(Muslim, n.d.)

d. The cultural value of mutual cooperation, or gotong royong, plays a significant role in shaping children's social resilience against the harmful influences of the digital world, such as online gambling. In the Bugis community of Tanjung Jabung Timur, Jambi, the traditional practice of Maccerak Parek serves as a living example of collective responsibility and communal care in child upbringing. This practice reflects both local

wisdom and ethical values found in religious teachings. The Qur'an, for instance, promotes cooperation in righteousness and piety, as stated in Surah Al-Ma'idah verse 2: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." Through shared responsibility among families, schools, and community members, this cultural tradition strengthens child protection mechanisms, making it a valuable social asset in preventing children from engaging in harmful digital behaviors, such as gambling.

Second, the Importance of Digital Literacy in the Prevention of Online Gambling Addiction Digital Literacy is the ability of individuals to use technology wisely and responsibly. In the context of preventing online gambling in children, Digital Literacy has several main roles:

a. Harmful Content Filtering

Parents who understand digital literacy can implement parental controls on their children's devices to restrict access to online gambling sites. In a study titled "Filtering Negative Content Using the C4.5 Algorithm Method and Bing API Implementation in Kelet Village," it was found that... *(continue with the next part of the study if available)* (Ahmad Faidlon Et Al., 2024). Written by Ahmad Faidlon et al., the study states that applying keyword filtering on search engines yields positive results in blocking negative content.

The government also plays a role in blocking online gambling sites, as restricting negative internet content is not solely the responsibility of parents or society but a collective duty. In this regard, the government is responsible for implementing positive policies to combat the spread of harmful online content (Yulita, 2024).

b. Digital Media Education

Children should be taught how to use the internet responsibly and to understand the dangers of online gambling. According to a study, all elements of society—ranging from individuals and families to communities and the government—play a significant role in preventing online gambling (Latifah, 2025).

c. Assistance in the Use of Technology

Active parental involvement in children's digital activities can significantly reduce their exposure to negative content. To mitigate the negative impact of gadget use, parents must educate and guide their children from an early age, fostering appropriate attitudes and behaviors that children can emulate. Families are encouraged to closely monitor children's gadget usage at home by setting time limits for screen time and engaging them in alternative activities, such as outdoor play, sports, music, and social interactions with peers.

Parental supervision in monitoring gadget use varies by age group. For elementary school children, parents should strictly control screen time and online access, ensuring that children engage in healthy and educational activities. For middle school students, parental control should still be in place, though with more flexibility, focusing on guiding their online behavior rather than restricting it completely. At the high school level, parents should oversee their children's gadget use while emphasizing responsible digital habits (Fadilah, 2024).

In this regard, parents are encouraged to redirect their children's screen time toward learning and memorizing the Qur'an, as well as motivating them to engage in beneficial activities. Studies have shown that parents play a significant role in influencing their

children's commitment to memorizing the Qur'an, highlighting the importance of parental support in shaping their digital and spiritual development (Lahmi et al., 2021).

Third, Integration of Qur'anic Parenting, Digital Literacy, and Cultural Values as a Prevention Model. The integration of Qur'anic Parenting and Digital Literacy forms a comprehensive prevention model, where Islamic values serve as the foundation for raising children, while digital literacy serves as the tool for controlling exposure to technology (Harto, 2015). This model is further strengthened by incorporating local cultural values such as gotong royong (mutual cooperation), which reinforces communal responsibility in child-rearing practices. Traditional practices like Maccerak Parek in the Bugis community of Tanjung Jabung Timur, Jambi, exemplify how collective efforts within a community can foster protective environments for children. These cultural norms align with Qur'anic principles, as reflected in Surah Al-Ma'idah verse 2, which encourages cooperation in righteousness and piety. By combining Islamic teachings, technological awareness, and cultural solidarity, this integrated approach offers a holistic strategy to prevent children from falling into destructive digital behaviors, including online gambling.

CONCLUSION

Blending Qur'anic parenting principles with digital literacy offers a meaningful approach to protecting young children from the growing threat of online gambling. Grounded in spiritual values, Qur'anic Parenting helps shape a child's moral compass, while digital literacy empowers them to recognize and avoid digital risks. This approach thrives best when parents are consistently present and involved in their children's daily experiences, both online and offline. Moreover, the Indonesian tradition of gotong royong—a spirit of mutual support and community collaboration—can significantly strengthen this effort. When families, educators, and local communities come together to uphold shared values and monitor digital behavior, children benefit from a network of care that helps shield them from the dangers of online gambling.

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