

Islamic Parenting Culture in Dealing with Children

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ABSTRACT This systematic review of Islamic parenting culture in child-rearing between 2015 and 2025 draws from various empirical and theoretical studies indexed in Scopus and Web of Science. The analysis of the studies names the parenting style as the most dominant style among Muslim families, defined by emotional warmth, rational guidance, open communication, and structured discipline, all of which align with Islamic core beliefs such as *qudwah hasanah*, *al-mauidzah*, and *al-mulahadzah*. The current review further describes that corporal punishment is not intrinsic to Islamic practice; rather, Islamic parenting principles emphasize restorative and non-violent discipline. Spirituality is educational and protective, reducing academic stress and adding depth to the emotional regulation system. The findings also show cultural adaptability, as represented in localized models from different countries. The findings offer a holistic approach that is spiritually informed and promotes moral, emotional, and cognitive development in every child.

INTRODUCTION

One of the most significant and impactful duties in a person's life is parenting, which affects a child's personality, morals and overall health over time (Reardon et al. 2017). In Muslim families, this process is firmly rooted in Islamic teachings taken from the Quran and Sunnah, which place parents as stewards (*khalifah*) entrusted with their children's moral education (*ta'dib*) and holistic upbringing (*tarbiyah*) (Al-Refai and Mohaidat 2025; Desiningrum et al. 2023). Islamic parenting integrates spiritual direction with emotional support, discipline, and cognitive development, creating a distinctive value-based framework. Parenting styles, defined as the consistent emotional environment and behavioural patterns in parent-child interactions in shaping children's mental wellbeing, academic achievement, social skills, and spiritual identity (Scourfield and Nasiruddin 2015; Utari and Hamid 2021). Although Diana Baumrind's typology (Fadlillah and Fauziah 2022) (authoritarian, authoritative, uninvolved, permissive) is still a fundamental paradigm, it is carefully before it can be used in Islamic settings. Islamic parenting includes religious components in Islam.

The principles in Table 1 are *qudwah hasanah* (positive role modelling), *alaadah* (habitation), *al-mauidzah* (wise counsel), *al-mulahadzah* (open supervision), and *uqubah wa ujarah* (proportional reward and consequence) (Fauziah and Suryanto 2023; Kosim et al. 2021). Authoritative Islamic

parenting is the most common and successful strategy, linked to lower rates of better emotional control (Juhaidi et al. 2024), academic stress (Utari and Hamid 2021), and increased spiritual growing (Louari 2024). Nevertheless, despite a consensus among academics that Islam discourages the use of physical punishment and corrective methods (Shafiq et al. 2024), misconceptions still exist, particularly about the use of corporal punishment. Furthermore, the integration of local wisdom (Kosim et al. 2021), and the adaptation of parenting programs to religious contexts, like the Islamic Values course in Family Links (Scourfield and Nasiruddin 2015) shows the cultural versatility of Islamic parenting practices. There is no systematic synthesis of Islamic parenting practices between 2015 and 2025. There is little comparative research between Muslim communities, and many studies concentrate on regions totally.

The Islamic Parenting Styles in general

Table 1 shows the Principles of Islamic parenting is an adaptable, value-based approach based on the Quran, Sunnah, and hundreds of years of Islamic study, not a strict or uniform system, at the same time interacting with current psychological and educational understanding. Guided by the ideas of *tarbiyah* (nurturing) and *ta'dib* (moral education), it goes beyond simple discipline to include a holistic perspective of child development that includes spiritual, emotional, cognitive,

Table 1: Principles of Islamic parenting

<i>Principle</i>	<i>Description</i>	<i>Evidence</i>
<i>Qudwah Hasanah</i> (Good Role Model)	Parents are the first and most influential teachers. Their behaviour, speech, and character serve as living examples for children.	Fauziah and Suryanto (2023): Active parental modelling led to positive behavioural changes in children.
<i>Al-Aadah</i> (Adjustment)	Good deeds and worship are internalised through Quran recitation, repetition, prayer, kindness, forming moral habits from an early age.	Kosim et al. (2022): Habituation is key in teaching adolescents' Islamic values.
<i>Al-Mauidzah</i> (Effective Guidance)	Gentle, prompt, and wisdom-based counsel replaces scolding.	Mahfud et al. (2023): Used effectively in blind orphanages to guide behaviour.
<i>Al-Mulahadzah</i> (Open Control and Care)	Supervision is not surveillance but loving oversight, knowing the child's friends, school, and emotional state.	Fauziah and Suryanto (2023): Encourages trust and accountability.
<i>Uqubah wa Ujarah</i> (Consequence with Reward)	Discipline is corrective, not punitive. Rewards and consequences are fair, consistent, and tied to moral growth.	Shafiq et al. (2024): Physical punishment discouraged, with emphasis on restorative justice.

and social elements. Using only the data sets provided, this section offers a theoretical and practical synthesis of Islamic parenting techniques based on a methodical analysis of academic publications between 2015 and 2025.

The research proves that the best way to understand Islamic parenting is as an authoritative but spiritually grounded paradigm that combines religious duties with emotional sensitivity, organised direction, and cultural flexibility. It presents a unique paradigm that redefines the parent-child relationship within a theocentric perspective, rather than simply reflecting Western typologies. Parenting methods have been commonly classified using Diana Baumrind's well-known categorisation of authoritarian, authoritative, permissive, and uninvolved (Fadlillah and Fauziah 2022). Its use in Islamic settings, however, calls for careful reinterpretation since the underlying assumptions of secular psychology and individualism do not adequately account for the religious and cultural diversity of Islamic culture.

Empirical research proposes that the authoritative parenting method is the most common and successful among Muslim families. This approach, distinguished by its warmth, control, openness, and logical direction, is in perfect harmony with Islamic principles of balanced upbringing (*qist*) and compassionate authority (*rahmah*). For example, Mahfud et al. (2023) revealed that the Islamic parenting style Integrated Blind Orphanage in Indonesia is mostly authoritative, with an emphasis on flexibility, responsiveness and adaptability. This

strategy encourages independence, religious adherence, accountability, and emotional stability, which are characteristics that are essential to the development of Islamic character (*takhalluq*). Utari and Hamid (2021) discovered a significant inverse link between democratic (authoritative) academic and parenting stress among adolescents. Children have less psychological stress and better self-efficacy when their parents offer support open communication and emotional promote.

On the other hand, authoritarian parenting, characterised by strict control, low warmth, and unquestioned obedience, is linked to higher anxiety, low self-esteem, and maladaptive schemas (Juhaidi et al. 2024). Although some parents may defend this method as "Islamic discipline", studies show that such behaviours are more likely to be the result of cultural conventions than religious teachings. Although less prevalent, uninvolved and permissive parenting methods can be seen in some urban or diaspora contexts, where parental disengagement or overindulgence can result in poor self-control and problems with behaviour. A key insight is that in the Islamic paradigm, authoritative parenting is reframed as a religious duty (*fard kifayah*), which is a moral and spiritual obligation before God, rather than as a psychological method (Ebrahimi and Farouee 2019).

The Islamic Parenting Principles in our communities

Table 2 shows dimension of Islamic parenting style the represent the Islamic parenting is best

Table 2: Dimension of Islamic parenting style

<i>Dimension</i>	<i>Islamic parenting style</i>
Theoretical Foundation Core Practices	Authoritative, with spiritual and moral grounding <i>Qudwah Hasanah, Al-Aadah, Al-Mauidzah, Al-Mulahadzah, Uqubah wa Ujarah</i> Which men to foster morally upright individuals, these five approaches set up a comprehensive Islamic framework that integrates modeling (<i>qudwah</i>), habit formation (<i>'adah</i>), minor counselling (<i>mauidzah</i>), watchful supervision (<i>mulahadzah</i>), and stable incentive (<i>'uqubah wa ujarah</i>).
Emotional Climate	Responsive, Warm, and respectful.
Discipline Approach	Proportional, Corrective, non-violent.
Cultural Orientation	Integrates, local wisdom Adaptable
Spiritual Goal	Morally responsible children or raising God-conscious (<i>muttaqi</i>)

understood through its fundamental religious beliefs and behaviours, which form a coherent and value driven system, even though Baumrind's paradigm offers a helpful beginning point (Fadlillah and Fauziah 2022) These are not separate actions, rather, they are related aspects of a complete upbringing. The current model mirrors what Louari (2024) denotes as spiritual parenting, which is the process of fostering faith through everyday interactions to educate, foster and prevent, relationships to raise kids who are not just obedient but also *muttaqin* (God-conscious)

The Cultural Contextual Flexibility

The ability to integrate different cultures without theological compromise is a hallmark of Islamic parenting. The model is not a one-size-fits-all one, but rather one that considers local language, knowledge, and social dynamics. Kosim et al. (2021) made a parenting that combines Islamic beliefs, such as *gotong royong*, with the customary laws of the *Minangkabau adat* (cooperation) and respect for the elderly. By being culturally right, this method improved program efficacy and parental participation. With religious values and community solidarity acting as psychological and social buffers, Abubakar et al. (2023) proved in Aceh how Islamic parenting promoted family resilience in the aftermath of the 2004 tsunami. Scourfield and Nasiruddin (2015) evaluated the Family Links Islamic Values curriculum for Muslim fathers in the UK and discovered that a Western program had been religiously adapted. The program resulted in a notable improvement in acceptability and behavioural outcomes. These cases show that genuine Islamic parenting is applicable everywhere in theory and adaptable. It incorporates evidence-based practices within a faith-based framework.

The Spiritual Dimension

The Islamic parenting is religious and devout, in contrast to secular models. When carried out with the correct intention (*niyyah*), every action, from feeding a kid to disciplining misconduct, is regarded as an act of worship (*ibadah*). Parents are regarded as *khalifah* (stewards) and *ra'i* (shepherds) who are accountable for their flock (Quran 66:6). By showing parenting in this theological framework, it is raised from a social function to a spiritual calling. According to studies, spirituality improves and alleviates academic and emotional regulation stress (Utari and Hamid 2021). Daily rituals like reciting the Quran before performing family *dua* (supplication) foster a holy environment that promotes moral character and inner calm. Furthermore, Louari (2024) argues that spiritual parenting has educating youngsters to recognise God in their daily lives, setting up a personal connection with Allah, and developing *tawakkul*, or trust in God, in the face of adversity. This is spiritual counselling, not indoctrination, as it directs the youngster toward living a life of faith.

Misconceptions and Corrections

The notion that physical punishment is an essential Islamic practice stands for one of the most widespread and enduring misconceptions. Most Islamic academics throughout history and in the present day recommend against it, instead promoting peaceful educational methods. The Prophet Muhammad (may Allah protect him) never hit a child, and several jurists restrict physical punishment to symbolic acts like a light tap with the mistake rather than causing harm. Physical punishment is not an intrinsic part of Islamic teachings. A wide-ranging understanding of Islamic teachings must be joint (Shafiq et al. 2024).

Developing Models

The growing prevalence of popular Islamist parenting models, particularly via digital media, is a rising trend in the literature. Salafi-inspired authoritative parenting style is promoted to show that is very common in Indonesia. It links rigorous adherence to religious rites, unambiguous limits and discipline, humour and emotional warmth, and anti-”Western” impacts. It promotes religious identity while simultaneously challenging other parenting styles, presenting itself as the genuine Islamic approach (Nurhuda 2023). Current Islamic parenting’s ideological aspect is highlighted by this, with religious authority being mediated through media and popular culture.

Objectives

The goals of this systematic examination are to:

1. Figure out the fundamental characteristics of Islamic parenting habits when interacting with children
2. Ascertain the most effective strategies between 2015 and 2025, that were efficient strategies among Muslim families.

Study Questions

This study review aims to reply on the following:

1. What are the Islamic parenting styles when dealing with children in general?
2. What are the most common Islamic parenting styles in dealing with children in general?

METHODOLOGY

Protocol and Registration

The researcher used the PRISMA protocol to provide a checklist diagram to aid in reporting key features of systematic reviews, such as rationale, the method, aims, and finding, is connected to the Preferred Reporting Items for Systematic Reviews (Veroniki et al. 2021).

Requirements for Eligibility

Studies for this review were chosen based on the following criteria:

- qualitative and Qualities studies

- Examining about Islamic parenting style and/or the most common Islamic parenting styles
- Commonly parental styles that are used in Islam
- The timeframe publication that publishes after January 2015.
- Inclusively published in English.

Data Sources

Scopus and Web of Science were used as the databases used.

Search Strategy

The search strategy included the keywords that is, “Islamic parenting” OR “Islamic” OR “parenting” OR “children” OR “styles” OR “technique” OR “dealing” OR “challenges”.

Choosing Research

The research was conducted in two phases as follows:

Screening

To meet the inclusion of reviewer A and Reviewer B separately examined the studies.

Full Text Review

The interrater reliability between the reviewers was assessed using the screening and full-text review processes using Cohen’s Kappa indicator. The same reviewers evaluated full text articles of possibly eligible studies to figure out eligibility. The researcher is consulting a third reviewer, Reviewer C for any conflicts (Zech et al. 2017).

Data Retrieval

The included studies were lay open to a standardised data extraction process using a data extraction form. The following data points were obtained:

- Research method (historical, systematic review, analysis, comparative)
- Characteristics of participants (age, gender, guardians)

- Results, such as behavioural observations, teacher rankings, and standardised assessments. parent reports.

Quality Evaluation Ratings

The data extraction form was tested on a subset of the included studies. Two separate reviewers collected data from the selected study, and any conflicts were settled through discussion or consultation with another one to guarantee consistency and clarity (Reviewer F) (Griffiths and Norman 2021).

Quality Assessment

Two independent reviewers (Reviewer G and Reviewer H) assessed the quality of each study, and disagreements were resolved through discussion or consultation with a third reviewer (Reviewer I). The quality assessment process involved assigning ratings to each study based on specific criteria outlined in the chosen quality assessment tool (Selçuk 2019).

Data Synthesis

The metanalysis was thought inappropriate due to the variety of interventions and outcome measures. The results of the included studies were concise in a well-organised manner using a narrative approach to data synthesis. The following are the steps involved in the narrative synthesis:

- Arranging studies.
- Description of styles thorough title of the study, dilemmas, and Islamic methods to deal with

- Presentation of Results through Providing a summary of the results of each study
- Assessment of Consistency via Considering variables like study parenting, Islamic education, and how consistent the results are across studies
- Finding common themes and patterns across studies, emphasising the most Islamic education strategies
- Quality Consideration Considering the methodological quality of the included studies, and when interpreting the results, give more weight to research with higher quality ratings (Page et al. 2021; Selçuk 2019).

RESULTS

Choosing studies shows in total; 391 records were discovered by conducting a comprehensive search of the Web of Science (n=181) and Scopus (n=210) databases. After duplicates were eliminated, 310 records were screened. Figure 1 shows a systematic review using a rigorous, multistage approach that followed the PRISMA recommendations. The screening process evaluated 45 records and eliminated 41 that did not meet the inclusion criteria. Finally, 12 complete text articles were evaluated for eligibility, and from them, those that satisfied all the requirements were chosen.

Characteristics of the Study

Table 3 shows the characteristics of included studies the analysis encompassed trials that

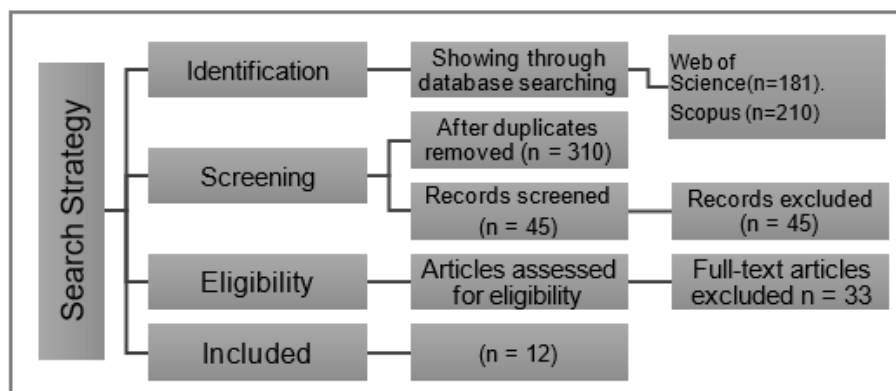


Fig.1. Approach to selecting studies

Table 3: Characteristics of included studies

<i>Authors (Year)</i>	<i>Title</i>	<i>Target</i>	<i>Outcomes</i>
Mohr and Afi (2023)	Islamic Feminist Liberation Psychology	tackle unfavourable media representations of Muslims, how Muslim women apply liberation psychology.	Influence of Muslim women for social change.
Shafiq et al. (2024)	Misconceptions about Corporal Punishment	To analyse misunderstandings about physical discipline. cipline in Islamic teachings	Eexamining misconceptions about physical dis- and the sociocultural obstacles.
Mahfud et al. (2023)	Islamic Education for Disabilities	Creating an Islamic parenting. Importance of adaptability.	Highlighting the impor- Endorses a modified interpretation.
Aslan (2022)	Early Childhood Education in Islam	Decides that the model is primarily authoritative, tions tend. Proposes the childhood.	Recognises a contradictory trend: educational institu- necessity for early
Kosim et al. (2021)	Parenting Module Based on Islamic Values ples with Minangkabau local wisdom.	Creating a parenting module integrating Islamic princi-	Createing two impactful modules.
Kosim et al. (2022)	Advancing Learners' Islamic Knowledge Islamic principles.	Improving parental involve- ment in teaching adolescents' Plomp RandD model. focused on Islamic	Develops a structured curriculum employing the Comprises 12 sections education.
Utari and Hamid (2021)	Academic Stress in Islamic Schools	evaluating the connection between parenting appro- aches, spirituality, and pressure	Significant negative relationship. The spiritu- ality Aalleviating stress.
Kosim et al. (2024)	Islamic Parenting Module.	Creating a parenting. program for a Brighter	Develops a validated Future". Recognised its strong validity.
AL Zbon and Smadi (2017)	Role of Family in Emotional Growth	Evaluating the family's role. in providing security.	Families play a vital role religion appreciation.
Fauziah and Suryanto (2023)	Islamic Parenting Strategy.	Examining the implementa- tion and impact of Islamic parenting classes.	Active maternities show better skills.
Abubakar et al. (2023)	Parenting Education family resilience.	Studying parenting education within the framework of and community support"	Religious values (monotheism piety) culture strengthen
Scourfield and Nasiruddin (2015)	Religious Adaptation of Parenting Programme for Muslim fathers in the UK	To evaluate the Family Links Islamic Values course positive changes in father	The program highly acceptable and leads to behaviour.

showed differences in terms of participants, intervention techniques, and study designs, including the Study ID, Author(s), Year, Country, Study Design, Participant Characteristics, Intervention, Outcome Measures, Key Findings, and Quality Rating (Page et al. 2021; Selçuk 2019).

Quality Assessment

The included studies varied widely in terms of methodological rigour, ranging from low to high. Figure 1 provides a summary of the quality assess-

ment ratings for each included study, using the selected quality assessment instrument.

Combining the Results

The systematic review combined data of two major research issues, that is, what are the Islamic parenting styles in dealing with children, and what are the most common Islamic parenting styles (which is in Table 1) in dealing with children.

The results of 12 peer-reviewed publications listed in Scopus and Web of Science are combined

in Table 4 thematic analysis. The study finds five core themes that characterise Islamic parenting practices in current academic literature.

What are the Islamic parenting styles in dealing with children in general?

The Islamic approaches to parenting that involve interaction with children extend beyond simple behavioral protocols; they are comprehensive, spiritually based methods that come from the Quran, Sunnah, and extensive Islamic moral traditions which empirical studies increasingly support. The following are the methods that are centered around five interrelated concepts which are outlined in Table 1.

Qudwah Hasanah (The Positive Role Modelling)

Parents serve as the first and most significant instructors in a child's life. In the Islamic framework, character development is conveyed more through actions than through verbal communication. The Prophet Muhammad (may Allah protect him) was referred to as "a living embodiment of the Quran," highlighting the necessity of exemplifying Islamic principles. According to Fauziah and Suryanto (2023), when parents consistently prove honesty, patience, prayerfulness, and kindness, their children absorb these qualities and display observable positive behavior changes. This approach underscores the importance of alignment between parental words and actions; any disparity can weaken moral guidance and create confusion for the child.

Al-Aadah (The cultivation through repetition)

Islamic educational philosophy acknowledges that moral growth needs regularity. Children are gently encouraged to engage in acts of worship (such as daily prayers, reciting the Quran, and giv-

ing to charity) and ethical behaviors (like speaking honestly and showing respect) repeatedly until these behaviors become ingrained habits. Kosim et al. (2022) used a detailed curriculum making up 12 modules intended for junior high school students that applies this principle to impart Islamic knowledge through consistent engagement. The belief is that "the heart becomes accustomed to what it frequently practices," and early, gentle reinforcement shapes enduring behaviors.

Al-Mauidzah (Constructive Guidance, Wise)

In contrast to humiliation, Islamic parenting prioritizes *mau'izah hasanah*-kind, prompt, and insightful guidance. This approach, informed by Quranic teachings (such as "Invite to the way of your Lord with wisdom and good instruction," 16:125), promotes thoughtful consideration over instilling fear. Research by Mahfud et al. (2023) in orphanages for children with visual impairments proven that employing verbal reasoning, storytelling from the Quran and discussions was far more successful than punitive actions in directing behavior. This approach focuses on helping the child grasp the reasons for actions, which nurtures motivation.

Al-Mulahadzah (The supervision)

The supervision is described by attentive care rather than limitations. Parents are urged to be aware of their children's social circles, online activities, academic achievements, and emotional well-being, not to invade their privacy, but to offer protection. Fauziah and Suryanto (2023) emphasize that this form of oversight, which is founded on trust, deepens the connection between children and parents while fostering a sense of responsibility without causing bitterness. This approach aligns with the prophetic tradition where inquiry about friends is significant, as "an individual follows the faith of their close companions."

Table 4: Summary of thematic of Islamic parenting styles

<i>Theme</i>	<i>Evidence</i>
Authoritative Parenting	Utari and Hamid (2021), Mahfud et al. (2023), Kosim et al. (2021; 2022; 2024)
Islamic Core Principles	Fauziah and Suryanto (2023), Mahfud et al. (2023)
Cultural Adaptation	Kosim et al. (2021), Abubakar et al. (2023), Scourfield and Nasiruddin (2015)
Spirituality as Foundation	Utari and Hamid (2021), AL Zbon and Smadi (2017)
Non-Violent Discipline	Shafiq et al. (2024), Mohr , Afi (2023)

Uqubah wa Ujarah (The proportional Consequences with Rewards)

Disciplinary measures in Islam are intended to be corrective and informative, distinctly lacking in vengeance. Consequences must be fair, suitable for the child's age, and focused on moral improvement instead of shame. Rewards (*ujarah*) hold equal significance: verbal praise, affection, or minor incentives serve to encourage positive actions and develop self-esteem. Shafiq et al. (2024) elucidate that physical punishment is often misconceived; earlier scholars proved strict regulations concerning it (for example, no striking the face, no inflicting visible injuries), and many modern scholars-backed by psychological findings-advocate against it entirely, favoring restorative methods such as contemplation, restitution, and collaborative problem-solving. Together, these approaches foster a relationship-driven, compassionate, and spiritually fulfilling atmosphere where children experience safety, respect, and guidance toward taqwa (awareness of God).

What are the most common Islamic parenting styles in dealing with children in general?

It is the most prevalent and accepted approach to child-rearing in Islam, a parenting style characterized by authority with ethical teachings. This approach combines the nurturing and responsiveness found in authoritative parenting (as categorized by Diana Baumrind) (Fadlillah and Fauziah 2022). With the moral framework of Islamic *tarbiyah* (comprehensive development) It neither leans towards permissiveness nor strict authoritarianism but instead looks to find a balance between love and boundaries, freedom and accountability, as well as discipline and compassion.

This supported by various research findings: Utari and Hamid (2021) discovered that democratic (authoritative) parenting in Islamic educational institutions effectively decreases academic stress when it is accompanied by spiritual activities like family Quran recitation. Mahfud et al. (2023) pointed out that the Aisiyyah Ponorogo model for orphans with visual impairments is largely authoritative focusing on “flexibility, adaptability” while upholding distinct moral standards. Kosim et al. (2021; 2022; 2024) consistently created and confirmed Islamic parenting programs (for example,

“Educating Muslim for a Brighter Future”) that implement this spiritually authoritative approach through organized, community-oriented initiatives in the studies.

The spirituality as the Core Belief

Parenting is regarded as a sacred responsibility (*amanah*) entrusted by Allah. The primary aim is not merely academic achievement or adherence to social norms, but the fostering of muttaqun—children who are aware of God. Daily practices such as prayers, *dhikr* (remembrance of Allah), storytelling from the Quran, and discussions about ethics are woven into life. AL Zbon and Smadi (2017) assert that environments based on the Quran and Sunnah provide emotional support to the teenage years in any community.

The Cultural Adaptation without Sacrificing Norms

Islamic parenting is not a uniform practice. It evolves to fit local cultures while supporting essential values. Kosim et al. (2021) successfully combined Islamic teachings with *Minangkabau adat* (cultural wisdom) in Indonesia, resulting in modules that resonated profoundly with local caregivers. Likewise, Scourfield and Nasiruddin (2015) changed the “Family Links” initiative for British Muslim fathers, proving that culturally faith-based programs well-received in any place.

The Restorative Non-Violent Approaches

There exists a significant academic and empirical agreement against physical punishment. Shafiq et al. (2024) challenge prevailing misunderstandings regarding “beating” in Islamic texts, revealing that traditional interpretations were quite restrictive while modern paradigm favors alternative methods. Mohr and Afi (2023) connect this understanding with Islamic feminist liberation psychology, promoting discipline that is based on respect for vulnerable children.

The Institutional Support and Community

Parenting occurs within a broader context. Research conducted by Abubakar et al. (2023) illustrates how Acehnese families find support through their devotion to a single deity, cultural unity, and

local community ties, particularly in the aftermath of significant collective hardships like the tsunami of 2004. In a similar vein, Kosim et al. (2024) developed programs (Family Empowerment Groups), showing that learning in groups bolsters parental self-assurance.

Focus on Emotional and Moral Intelligence

Islamic parenting goes beyond traditions, emphasizing emotional control, compassion, and ethical values. AL Zbon and Smadi (2017) highlight the importance of the family in instructing children on how to handle anger and show or ask for forgiveness—abilities that are closely linked to Quranic teachings such as *sabr* (patience) and *tawadu'* (humility). The most widely accepted approach to child-rearing within Islam trusts warmth, spiritual foundations, strong principles and cultural awareness, fostering the complete development of the child-physically and spiritually aiming to cultivate a caring, aware, and active participant in society.

DISCUSSION

This review's results show that Islamic parenting is often mis portrayed in common discourse as being excessively strict or dictatorial, a framework that is dynamic, authoritative, and rooted in spirituality, aligning religious duties with emotional responsiveness and developmental awareness. Table 4 shows summary of thematic of Islamic parenting styles that consistently find the authoritative style to be the most popular and successful strategy in Muslim families across a variety of cultural settings. This method, which prioritises a balance of warmth, clear expectations, open communication, and reasonable direction, is quite like Diana Baumrind's typology in (Fadlillah and Fauziah 2022). Utari and Hamid's (2021) empirical study proves a significant negative correlation between Islamic values, such as *tarbiyah* (holistic upbringing), *qiwamah* (responsibility), and *rahmah* (mercy). There is a between democratic (authoritative) parenting stress in teenagers attending Islamic schools, which highlights the mental advantages of a supportive and communicative family atmosphere. Likewise, the parenting paradigm in an integrated blind orphanage (Mahfud et al. 2023) be most authoritative, with an emphasis on respon-

siveness adaptability, and flexibility which helped children develop emotional security, religious devotion, and independence. Successful Islamic parenting involves nurturing a child's spiritual growth via continuous, loving instruction.

Table 1 summarizes the five fundamental Islamic principles of *qudwah hasanah* (positive role modeling), *alaadah* (habituation), *almauidzah* (Effective advice), *almulahadzah* (care and open supervision), and *uqubah wa ujarah*, which is proportional reward and consequence, as Fauziah and Suryanto (2023) emphasised. These are not merely abstract ideas, but rather concrete, commonplace methods that through repetition and relational trust, help a child develop their character. Parents are seen as the first and most important teachers of faith and morals, not only as disciplinarians, whose actions serve as a living example for their children. Kosim et al. (2021; 2022; 2024) (confirmed that parenting education unites Islamic principles with Minangkabau local culture, showing that Islamic parenting is both culturally adaptable and theologically sound, with wisdom (*adat, gotong royong*). The efficacy of similar initiatives highlights the significance of contextualisation. religious teachings can be taught when consistent with local values every time.

The review affirms that corporal punishment is not a core aspect of Islamic parenting. Although early Islamic writings refer to gentle physical discipline, suggest that both past and present Islamic scholars have warned against this practice, educational options promoting peaceful (Shafiq et al. 2024). The excessive use of physical punishment based on cultural norms rather than on religious teachings, and its continuation show a deficiency in religious education and parental support. This is further reinforced by the account that Prophet Muhammad (may Allah protect him at time) is said to have never hit a child, highlighting kindness in raising them totally. So, programs like the Family Links Islamic Values course for Muslim fathers, assessed by Scourfield and Nasiruddin (2015), hold great importance. The program's achievements, showing that when evidence-based parenting strategies are aligned with religious contexts, they are extremely trusted in the communities here.

Additionally, the spiritual aspect of Islamic parenting is essential for enhancing psychological well-being. Daily activities like prayer, reciting the Quran, and family *dua* (supplication) go be-

yond ritual, as they act as therapeutic methods that alleviate anxiety, improve emotional control, and promote a sense of connection to the divine. Desiningrum et al. (2023) refer to this as “compassionate parenting”, a framework rooted in Prophetic teachings by contemporary psychology, wherein the parent-child bond is viewed as a form of worship (*ibadah*) when performed with the correct intention (*niyyah*). This spiritual integration aids children in forming a robust religious identity while also fostering resilience against academic and social challenges. Abubakar et al. (2023) prove that Islamic parenting played a role in family resilience following the 2004 tsunami, where communal solidarity and religious values served as psychological shields in times of crisis. This proves that Islam runs as a socio-emotional support framework that enhances unity in our places.

While it has lots of advantages, Islamic parenting facing difficulties, such as the insufficient involvement of fathers, the absence of structured training programs, and the impact of digital media and worldwide ideologies. The studies concentrate on mothers only, while the role of fathers is ignored, even though they play a crucial part in child development. Additionally, although initiatives such as those created by Kosim et al. (2024) shows potential, they have not been broadly adopted in institutions. There is an increasing necessity to tackle emerging challenges like digital parenting, mental well-being, and raising children with disabilities, which are still insufficiently examined in existing research. Future studies need to utilise standardised measurement instruments in the Muslim communities.

CONCLUSION

The Islamic parenting stands out as ethical, and a well-grounded, adaptable strategy for raising spiritually, emotionally, morally, and consciously secure and grounded children by integrating faith, emotional sensitivity, and cultural flexibility. It is a spiritually based framework that associates the divine path with real parenting techniques in a variety of modern settings.

RECOMMENDATIONS

Future research should focus on creating evidence-based, faith-integrated parenting programs

that are tailored to the variety of Muslim backgrounds. While digital parenting and paternal involvement need specialised study, longitudinal research is necessary to evaluate developmental results. legislators’ religious authorities, and educators, must work together to replicate successful models, such as those from different countries, and make sure they reach marginalised populations, including families of children with disabilities navigating dual cultural identities.

FUTURE RESEARCH

Several studies are needed on digital, and parenting, design studies based on parent involvement, and longitudinal data are needed. These upcoming studies should focus on designing school-based programs in the similarities among different cultures between Muslims on the other places in the world and evidence-based Islamic parenting techniques.

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