The Role of Parenting in Developing Self-Resilience and Self-Regulated Learning: An Islamic Educational Psychology Perspective

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ABSTRACT

The frequent changes in learning modalities, especially during the post-pandemic period, have required students to adapt continuously. This study explores the role of parenting in cultivating students' self-resilience and self-regulated learning (SRL) through the lens of Islamic educational psychology. Applying Fazlur Rahman's Double Movement Hermeneutic, the study offers a contextual interpretation of Qur'anic principles that emphasize ethical, reflective, and autonomy-supportive parenting. Through a systematic literature review, the study synthesizes interpretations of the Qur'an, Islamic parenting models, and psychological theories—particularly those of Baumrind—on resilience and SRL. Qualitative content analysis reveals key themes connecting Islamic parenting values—moral responsibility, sincere intention, and spiritual trust—with enhanced student resilience and self-regulation. The findings indicate that parenting practices rooted in Islamic teachings—moral responsibility, intention, and spiritual reliance—significantly foster resilience and SRL. This integrative approach contributes a faith-informed framework to psychological development and educational transformation in Muslim contexts.

INTRODUCTION

Rapid shifts in educational practices due to the COVID-19 pandemic and the transition to the "new normal" have compelled students to adapt continuously to changing learning environments. In this context, psychological resilience and self-regulated learning (SRL) are essential for students to manage uncertainty and maintain academic engagement. However, such traits do not arise spontaneously; they are nurtured within a child's social and emotional ecosystem—particularly within the family.

This adaptive and independent attitude is not necessarily present in students without the family's guidance, direction, and support, in this case; parents (Widiyanti et al., 2024). From an Islamic educational psychology perspective, parenting is foundational in shaping learners' emotional stability, moral values, and independent learning habits. Islam positions the family as the first school (*madrasah ūlā*) where children develop resilience, patience, self-discipline, and spiritual awareness. Yet, few studies integrate Qur'anic parenting principles with contemporary educational psychology to examine how Islamic teachings cultivate adaptive learners (Rouzi et al., 2020). Adaptive attitudes include resilience, which is the capacity to survive, adapt, and grow in the face of change and uncertainty (Carlson et al., 2012).

Resilience is a dynamic process of positive adaptation, not only to bounce back but to bounce forward. It is further explained that this is achieved through safe, stable, nurturing give-and-take relationships that are sustained over time (attachment) in the growth and development that occurs through play, exploration, and exposure to a variety of routine activities and resources in building skills (Svendsen et al., 2020). It is further defined as a dynamic process of coping with significant adversity. Resilience is a skill that can be modeled, taught, practiced, reinforced, and learned rather than a fixed (static) competency or characteristic that can be cultivated and developed.

This resilient attitude is often seen when children learn at home, where those with a resilient attitude can easily follow the learning process even if they are not accompanied by their parents (Rouzi, et al., 2020). This attitude is often characterized by self-regulated learning, which is a key component of lifelong learning and refers to the ability to control emotions, cognition, and behavior during the learning process to achieve the desired outcomes (Yang et al., 2023). This attitude is essential when faced with obstacles such as poor learning conditions, confusing teachers, or difficult-to-understand textbooks. These learners find ways to succeed. Self-directed learners (SRLs) view learning as a systematic, controlled process and take greater responsibility for achieving positive learning outcomes (Zimmerman, 2002).

Students who have resilient and self-regulated learning are related to parental care. In the current New Normal situation, a resilient attitude is needed to avoid students experiencing irritability and becoming lazy in terms of worship and learning because being used to gadgets makes students feel discouraged and

bored in living it (As-Tsauri et al., 2021; Hariadi et al., 2020; Rubilar et al., 2022). Authoritative parenting is positively related to academic achievement through increased SRL (self-regulated learning), and parental involvement in the academic lives of adolescents is critical to achieving learning outcomes (Amani et al., 2020; Baumrind, 1991). Mohan (2020) shows that students who receive assistance from teachers and parents in motivating student learning by using self-learning strategies (SRL) can develop various skills, such as effort, perseverance, planning, and organization, while non-resilient students do not use these strategies and refuse to do academic work. Authoritative parenting, parental involvement, and overall SRL are positively related to academic achievement, while authoritarian and permissive parenting are not (Amani et al., 2020; Žerak et al., 2024). Thus, the role of parents significantly influences self-regulated learning (SRL). Further research conducted by Svendsen et al. (2020) points out that attachment is the foundation for building resilience, which is achieved through secure, stable, give-and-take relationships. The comfort that comes from positive attachment is the best way to support growth and development in regulating emotional distress. Positive parenting techniques and attachment-strengthening principles best develop and support resilience traits. Thus, independent and adaptive learning habits depend on the role of parents because children need parental support in the learning process. Parents pay attention to their children, especially during the learning process (Rouzi et al., 2023).

During this New Normal period, parent-child interactions have become more intense and meaningful. Parents and children are together daily and can accompany children online during the pandemic to study at home (Rouzi et al., 2020; Shahali et al., 2023). The problem, however, arises when the activity schedule continues to change, leaving students unprepared for the ongoing changes, as seen with the current conditions have returned to face-to-face learning while maintaining health protocols. This situation requires students to adapt again to these new circumstances. This study addresses that gap by employing Fazlur Rahman's Double Movement Interpretation, a hermeneutical method that connects Qur'anic wisdom with present-day realities. Through this framework, the paper investigates how parenting styles grounded in Islamic ethics can nurture resilience and SRL during educational transitions.

METHODS

This study employed a hermeneutic literature review grounded in Fazlur Rahman's Double Movement Interpretation, contextualizing Qur'anic verses in historical and contemporary settings. The first interpretive stage examines relevant Qur'anic verses and Hadiths in their socio-historical context. The second stage extrapolates these insights into principles applicable to modern educational parenting (Richard, 1984).

Classical Islamic sources such as Ulwan (2004), Kašīr (2013), and contemporary tafsir works are synthesized with modern theories of parenting (Baumrind, 2005), resilience (Carlson et al., 2012), and SRL (Zimmerman, 2002) to deepen the

analysis. Qualitative content analysis identifies recurring themes in Islamic and psychological frameworks, generating a comprehensive model of faith-based integrative parenting that fosters adaptive learning and resilience in children. This approach uniquely contributes to educational psychology by foregrounding Islamic spiritual constructs as drivers of personal growth and learner autonomy.

For data collection, the study systematically reviews existing literature, synthesizing various interpretations of the Qur'an, scholarly works on Islamic parenting, and psychological theories on resilience and SRL. Qualitative content analysis is used to identify themes and relationships between parenting practices from the Qur'an, Baumrind's theory, and modern educational psychology. This analysis enables the development of a theoretical framework where parenting, guided by Islamic principles, is shown to foster resilience and SRL in children.

The study also incorporates the critical perspectives of Hamida et al. (2024), Saputra and Subki (2024), and Hadi et al. (2024), who highlight the relevance of historical and contextual analysis in applying Qur'anic principles to contemporary educational settings. This comprehensive approach allows for a nuanced understanding of how Islamic parenting methods can influence the development of resilient, self-regulated learners, as described in the research flow presented in Figure 1.

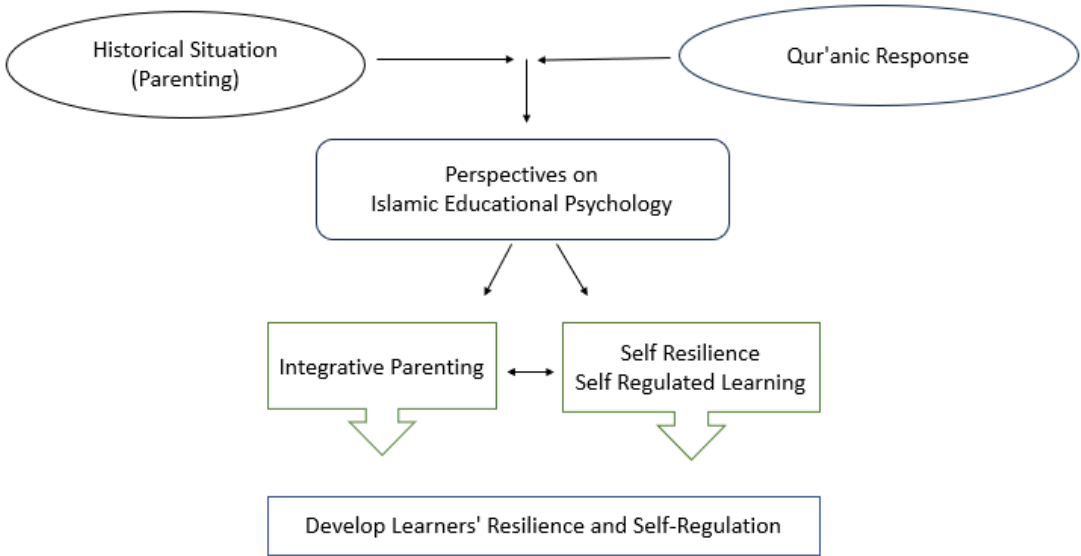**Figure 1.** Research Design

RESULT AND DISCUSSION

Result

Integrative Parenting

The Qur'an and Hadith contain educational theories that are interrelated with Islamic education. One aspect of this integration is the incorporation of values

found in Qur'anic verses. This integration of Qur'anic education also incorporates modern psychological theories (behavior, psychoanalysis, Vygotsky, Piaget, Erikson, Freud, and others) (Rouzi, 2021). It begins with healthy habits before birth; the infant must coordinate its body movements and sensory input to develop an awareness of the outside world. Positive words must first come from the lips of the parents, establishing themselves as a source of love and a place where a child can grow into his or her full potential through parental nurturing from birth (Hanifa & Lestari, 2024). To familiarize children with hearing, behavior, and speech that included sentences containing Islamic education-namely, obeying Allah's commands and abstaining from His prohibitions—a learning theory focusing on habituation in the home and environment, as well as the behavior of parents, family, and society, is important. This theory goes beyond the connection between sensory information and physical action (parental maturity requirements) (Santrock, 2012; Baumrind, 1971). Therefore, teaching the language of worship requires the guidance and involvement of all family members in learning and cooperative worship practices to develop executive and thinking skills. This aligns with Vygotsky's approach, where parents focus on joint interactions with children, engaging and supporting them, in other words, parental nurturing. Children who understand the language of worship will learn to obey Allah SWT, stand up for their rights, show gratitude to Him, and eventually return to Him (Brooks, 2008).

Baumrind's term "maturity demand," which refers to the guidance and participation of parents in their children's intellectual and social development, is consistent with Piaget's approach, which emphasizes the responsibility of parents to create a home in which children actively participate in acquiring knowledge about Islamic teachings. As a result, children absorb and model the great deeds and life stories of the past. Consequently, children develop an affinity for history—its joys and its sorrows—which strengthens their bond with the Qur'ān (Iqbal, 2015; Baumrind, 1971). When their children are nursed, parents experience what Freud called anxiety (Berteens, 1979). This is where parents play a crucial role in instilling moral values and the virtues of good temperament and character in their children, as parental demand for maturity and it means that parents support and encourage their children's development into self-sufficient adults who can regulate their emotions. Because of their faith and genuine, deep religious development, the child will not be spoiled (independent) when they are older and able to handle their difficulties (Ulwan, 1999).

Through parent-child communication, Erikson's theory helps parents focus on their child's inner qualities to help them develop initiative, confidence, and an understanding of the goal of the activity (Brooks, 2008; Ilari et al., 2022). To address this issue, parents raise their children with a quality of awareness closely tied to the following: a) conscious teaching, b) conscious demonstration, c) conscious inquiry, and d) Conscious association'. To effectively parent through education and awareness, one must be patient and sincere, refrain from using

harsh punishment, and provide a variety of engaging media that encourage problem-solving in an accessible manner (Kasuba et al., 2020).

Bowlby, in Bretherton (1992), contends that a child's attachment to his or her parents creates a sense of security and provides an internal model of a responsive and caring adult, resulting in young people who are self-confident, highly curious, affectionate, and problem solvers (Snyder et al., 2012). According to QS Al-Baqarah: 233, the most secure and comforting bond is with one's parents. If parents can connect with their children in a warm, caring, and responsive way, children will perceive their parents as a reliable source of support and a safe foundation from which to grow independently. This is called secure attachment (Brooks, 2008). Since affection is a kind of moral perfection, as stated in QS Yusuf: 4-5, it must also be conveyed in this secure attachment (Ulwan, 1999; Kašīr (2013).

According to bioecological theory, the interactions between parents and children within the family lead to the development of new, more complex behaviors. Specifically, children's behavior can be used as a window into their temperamental tendencies, skills, and responses when interacting with others (Lee, 2023), according to QS. Ash-Shaffaat parents can set a good example for their children's behavior at home by practicing appropriate parenting techniques. Children's behavior can also be influenced by their school and community environment, including the prevailing religion and culture. Parents must choose appropriate schools and friends for Ash-Shaffaat: 102, Al-Baqarah: 133, and Yusuf: 18 due to the positive effects that well-matched friends can have on children (Muarifah et al., 2023).

To realize the humanistic ideology, people must understand themselves and their environment. The primary goal of humanistic education is to give children room to grow as individuals, to help each person realize his or her potential, and to recognize his or her uniqueness as a human being. This notion is much in line with Islamic teachings that every child has an inherent potential (*fitrah*) with the help of *qaulan sadida* (QS. An-Nisa': 9), *qaulan baligha* (QS. An-Nisa': 63), *qaulan ma'rufah* (QS. An-Nisa': 5), *qaulan karīmah* (QS. Al-Isra': 23), *qaulan layyinah* (QS. Thaha: 23), and *qaulan maṡurah* (QS. Al-Isra': 28). This approach to children's education is emphasized by humanistic theory (Kašīr (2013; Ulwan, 1999).

Beyond nurturing the intellect and emotions, true education must also cultivate the soul, as emphasized through transpersonal psychology's insights into spiritual experience, transcendence, and the self beyond the ego. Parents need to be able to explain this to their children in their prayers to Allah SWT (Nufus et al., 2023). In addition to meeting their children's physical and emotional needs, parents who raise children should pray to Allah SWT that they grow up to be pious adults who can become insan kamil, following the example of Prophet Ibrahim in QS. As-Shafaat: 100. This comprehensive integration of Islamic values with modern developmental theories is conceptualized in the Integrative Parenting Theory Model, as illustrated in Figure 2.
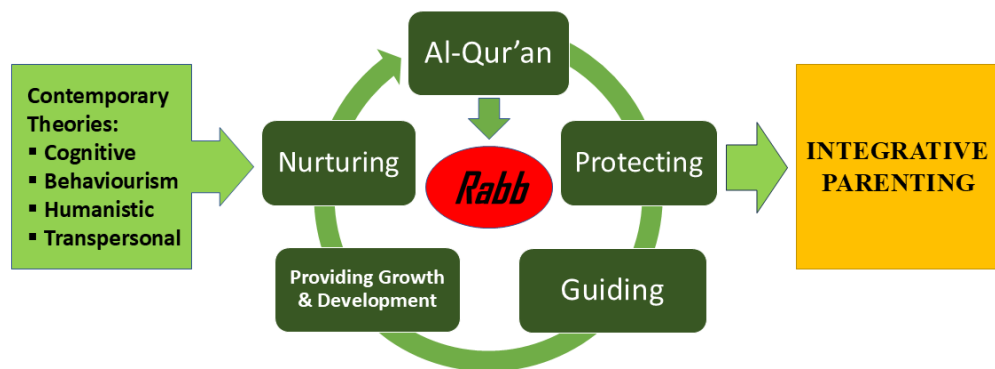
Figure 2. Integrative Parenting Theory Model (Rouzi, 2021)

Self-Regulated Learning (SRL)

Self-regulated learning (SRL) is not merely an internal process but emerges from the dynamic interplay between personal agency and socialization—particularly within the family unit. While Zimmerman's model provides a valuable cognitive-behavioral framework—highlighting goal-setting, strategic monitoring, and adaptive self-reflection—this conceptualization is significantly enriched when viewed through the lens of Islamic parenting (Zimmerman, 1990), as depicted in Figure 3. In this perspective, parents are facilitators of skill development and moral anchors who instill discipline, intentionality, and intrinsic motivation grounded in spiritual awareness.
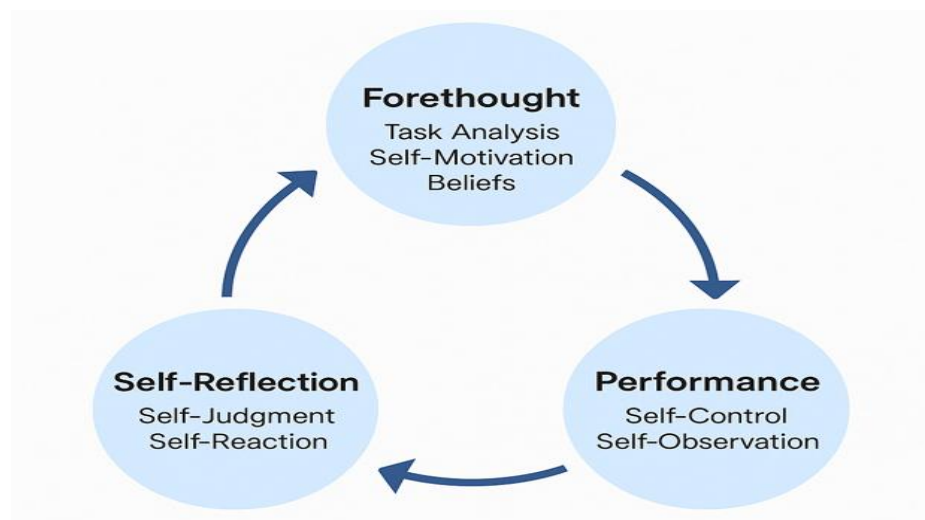

Figure 3. The self-regulated learning cycle (Zimmerman, 2002)

The self-regulated learning (SRL) cycle encapsulates a dynamic, learner-driven process whereby individuals consciously orchestrate their learning through purposeful goal-setting, strategic implementation, continuous monitoring, and evaluative reflection. This process transcends passive knowledge acquisition, positioning learners as active agents in their cognitive, emotional, and behavioral development. Grounded in social-cognitive theory, particularly in the foundational contributions of Zimmerman (2002), the SRL framework highlights

the essential roles of metacognition, intrinsic motivation, and strategic thinking in academic success. Within the paradigm of Islamic educational psychology, SRL is further enriched by incorporating spiritually anchored intentions (*niyyah*), ethical clarity in goal formulation, and perseverance rooted in Qur'anic values, thereby harmonizing intellectual self-regulation with moral and spiritual growth.

Islamic educational psychology places parents as the earliest guides in a child's journey toward autonomy. The Prophet Muhammad (peace be upon him) articulated that each person bears the duty of stewardship over those under their care, highlighting an ethical imperative to foster spiritually conscious and morally upright individuals. This duty necessitates the deliberate development of self-regulated learning (SRL) by establishing consistent routines, imparting moral guidance, and promoting reflective practices deeply anchored in Islamic teachings (Nufus et al., 2023). For example, teaching children to begin tasks with *Bismillah* (in the name of Allah) or to evaluate their actions in light of *maqasid al-shariah* (higher objectives of Islamic law) embeds metacognitive awareness into everyday life.

Parental involvement, especially through consistent modeling and dialogic engagement, is pivotal in developing SRL dispositions such as self-discipline, time management, and goal orientation. Studies have shown that authoritative parenting—which balances warmth and control—fosters stronger SRL than authoritarian or permissive approaches. In an Islamic context, this balance is further refined by integrating *ta'dib* (ethical instruction) and tarbiyah (holistic development), ensuring the child's cognitive growth is aligned with spiritual and emotional maturity.

Moreover, secure attachment—rooted in compassion (*rahmah*) and mutual respect—has been shown to predict greater resilience and self-regulation. When children experience their caregivers as responsive, trustworthy, and emotionally attuned, they internalize self-regulatory mechanisms that are not dependent on external control but arise from internalized values. The Quran's guidance in Surah Luqman, which narrates the counsel of a wise father to his son, offers a profound illustration of how dialogical, value-based parenting can cultivate independent moral reasoning—a cornerstone of SRL.

Thus, from this perspective, self-regulated learning is not an isolated academic skill but a spiritually enriched, parent-facilitated developmental capacity. Through conscious, integrative parenting, children are empowered to become lifelong learners who regulate their behavior for academic success and ethical and spiritual fulfillment (Sholehuddin et al., 2023).

Self-Resilience

Self-resilience, or the capacity to adapt and recover in the face of adversity, is not an innate trait but a cultivated disposition shaped through relational and environmental influences, chief among them parental guidance. Within the

framework of Islamic educational psychology, the development of resilience is deeply embedded in familial structures that emphasize *sabr* (patience), *tawakkul* (trust in Allah), and *shukr* (gratitude), all of which are nurtured through deliberate parenting practices (Salsabila & Rohmah, 2023).

Figure 4. Mason's Resilience Model (Mason, 2024)

Mason's Resilience Model focuses on understanding the development of resilience through the interplay of various factors that influence an individual's ability to adapt and thrive despite adversity. This model, originally designed in psychology, integrates a broad range of personal, social, and environmental aspects. It emphasizes that resilience is not simply an individual's trait but a dynamic process influenced by various factors. These factors include individual attributes like self-regulation, social support systems, cultural and environmental contexts, adaptive coping strategies, and the role of spirituality and meaning-making. The model suggests that through a combination of internal strengths and external resources, individuals can cope with adversity and grow stronger (Mason, 2024). This dynamic interaction is visually represented in Figure 4. In this context, Islamic parenting emphasizes the integration of emotional regulation and spiritual awareness, positioning them as key pillars in fostering resilience and personal growth. Islamic parenting integrates emotional regulation and spiritual awareness as dual pillars of resilience. The Qur'an repeatedly affirms that no soul is burdened beyond its capacity (QS. Al-Baqarah: 286), reinforcing the belief that trials are part of divine wisdom. Parents who model calmness under pressure, provide secure attachment, and encourage reflective coping mechanisms equip their children with the psychological flexibility and theological perspective necessary for resilience (Dwinandita, 2024). Such a foundation enables children to recover from setbacks and find meaning in hardship, a concept known in psychology as post-traumatic growth and in Islam as *hikmah* (divine wisdom behind events).

Moreover, the nurturing presence of caregivers serves as a protective buffer against psychological vulnerability. Contemporary theories, such as Bronfenbrenner's Ecological Systems Theory, highlight proximal processes—

consistent interactions within the home—that influence adaptive development (Soyer, 2019). Islamic educational psychology complements this with a scriptural emphasis on relational warmth and consistency, evident in the parenting models of prophets such as Ya'qub and Luqman. These figures exemplify a balance of emotional presence and moral instruction, guiding children through adversity while reinforcing divine trust. Effective parenting in this context involves more than emotional support; it demands intentionality in cultivating inner strength (*quwwah nafsiyyah*) through spiritual dialogue, modeling reflective behavior, and affirming the child's worth as a servant of Allah. Such parenting fosters cognitive restructuring—encouraging children to reinterpret challenges as opportunities for growth, supported by faith and guided by divine wisdom. In doing so, resilience becomes not merely a psychological response but a spiritually informed life orientation.

Self-resilience is fostered when parenting practices intertwine emotional nurturing with spiritual grounding. By integrating Islamic values with developmentally appropriate support, parents serve as catalysts in shaping children who are capable of withstanding life's trials. They can navigate these challenges with composure, reflection, and a deeper connection to the Divine.

Perspective Islamic Educational Psychology

Islam has long regulated the upbringing of children, or in other words, parenting, which is enshrined in the Qur'an, as regulated in Surah Yusuf: 68 and 83 and Luqman: 16-17. Asbabun Nuzul reveals that Surah Yusuf: 68 and 83 discusses Prophet Ya'kub, who strongly believed that Prophet Yusuf was alive and asked his other sons to look for him. Believers need not give up because Allah will surely help them, just as Prophet Ya'kub did. He experienced disasters regularly but never harbored animosity towards Allah SWT. Therefore, Muslims should be positive people. For believers, they will only encounter difficulties as a result of a pessimistic attitude. This verse was revealed in connection with the story of Prophet Yusuf (peace be upon him), which illustrates his moral qualities, generosity, and willingness to forgive and help his brothers who had betrayed him (Kaṡīr (2013).

Asbabun Nuzul, or the background of Surah Luqman verses 16-17, describes the intelligent son of Luqman. Luqman teaches that Allah can see and know everything regardless of size, and nothing is too small or hidden for Him. Surah Luqman: 16-17 emphasizes the value of worship, helping others, avoiding evil, and showing patience in the face of difficulties. The verse also provides a direct lesson on the value of faith, justice, and patience in daily life. Performing such actions is an obligation of every Muslim as part of their religious duties, and they can benefit from the universal lessons in this verse (Hamka, 1988). Part of Luqman's wise counsel to his son is contained in this line. Although it is not known exactly when this verse was revealed, the overall purpose of this Surah is to advise and guide humanity based on the insight and wisdom of Luqman. This verse contains important teachings in Islam, namely: to perform prayers, to invite

goodness (*amar ma'ruf*), to prevent evil (*nahi munkar*), to show patience (*wasa bil 'uruf*), and to teach the importance of being patient (resilient) in facing all trials and tests in life (Al-Maraghi, 1993).

The admirable attitude shown in Surah Yusuf and Luqman is a reflection of a parent's approach to raising and educating children; in this situation, the parent is one who consistently supports and forgives their children regardless of the child's behavior. A patient and caring approach can produce better children than violence as a form of discipline. Given the importance of the father's (and mother's) family and kinship relationships and their relative influence on children's development, it is crucial to consider the role fathers play in children's growth and development and in the transmission of family values that influence individual behavior. Since parents establish positive relationships with children, it is unsurprising that they set a good example by behaving appropriately, saying kind things, being warm and caring, being patient, and supporting children's freedom within reasonable limits. Parents provide good guidance by involving children in conversations about current issues, incorporating prohibitions against actions prohibited by religion, and consistently building positive habits by implementing worship routines and actions that uphold Islamic values (Rouzi et al., 2023).

Discussion

The development of self-resilience and self-regulated learning is not merely the result of individual effort but is deeply influenced by the social and spiritual ecology of the home. In Islamic educational psychology, parenting is the primary framework through which children internalize values, adapt to challenges, and develop autonomy in their learning processes. This study affirms that parents' emotional and moral scaffolding shapes children's cognitive flexibility, goal-setting behavior, and ability to recover from setbacks—all critical aspects of SRL and resilience (Finch et al., 2024).

Rather than positioning parenting as a passive background variable, Islamic teachings elevate it as a central spiritual and psychological formation mechanism. The Qur'anic model of Luqman's dialogical counsel and Ya'qub's steadfast patience illustrates a parenting style grounded in moral guidance, emotional availability, and faith-based reasoning. These prophetic examples reflect what contemporary educational psychology terms "authoritative parenting"—a style marked by warmth, high expectations, and autonomy support (Baumrind, 1971). In Islamic pedagogy, it is further infused with tarbiyah (holistic development) and ta'dīb (moral discipline), emphasizing that the goal of parenting extends beyond behavioral compliance to the formation of *Insān kāmil*—the complete, spiritually anchored human being (Dwinandita, 2024).

Through structured guidance, parents enable their children to develop self-awareness, emotional regulation, and reflective decision-making—core elements

of Zimmerman's SRL framework. More importantly, when these skills are framed within Islamic virtues such as *amanah* (responsibility), *niyyah* (intentionality), and *tawakkul* (trust in Allah), learners are encouraged not only to manage tasks but also to do so with spiritual consciousness. Thus, SRL is not perceived as a neutral or mechanistic process but as one oriented toward ethical and purposeful living (Anggraeni et al., 2023).

Likewise, resilience is cultivated when children are encouraged to face challenges through trust, gratitude, and perseverance. Islamic parenting provides the child with both theological and psychological tools to confront adversity with dignity. By embedding spiritual meaning into hardship, parents foster in their children a form of resilience that is neither escapist nor stoic but grounded in divine reliance and hope. It aligns with the construct of taqwā-oriented coping, where hardship becomes an opportunity to reaffirm one's submission to divine wisdom (Çınaroğlu, 2024).

Moreover, the findings of this study support previous literature suggesting that overly directive or emotionally detached parenting can undermine both resilience and SRL. In contrast, parenting that balances guidance with autonomy—offering firm structure and emotional responsiveness—creates the optimal developmental context for fostering self-directed, spiritually grounded learners. When practiced in this integrative way, Islamic parenting is uniquely positioned to offer a dual curriculum: one of cognitive development and another of spiritual refinement.

CONCLUSION

Within the framework of Islamic educational psychology, parenting plays a pivotal role in fostering self-regulated learning (SRL) and self-resilience, shaping individuals who are not only academically capable but also ethically and spiritually grounded. This holistic view responds to modern educational demands by emphasizing emotional and spiritual development alongside cognitive skills. In Islamic thought, nurturing resilience and SRL is a moral and developmental responsibility achieved through relational, faith-based parenting practices that balance discipline, autonomy, and emotional support.

Islamic parenting principles—rooted in patience (*sabr*), trust in Allah (*tawakkul*), intentionality, and moral responsibility—equip children to approach challenges with purpose and resilience. Parents strengthen core SRL competencies by modeling reflective behavior, fostering value-driven dialogue, creating ethically aware environments, and embedding them within a Qur'anic framework of spiritual mindfulness. In this context, resilience encompasses perseverance and spiritual growth through adversity, transforming hardships into personal and religious development opportunities.

This integrated perspective offers important insights for educators and counselors working in Islamic contexts, highlighting that academic success and emotional well-being are best cultivated through spiritually conscious parenting.

Future research should explore how these processes unfold across varied cultural and educational settings within the Muslim ummah.

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