

Islamic parenting models from ‘Athiyyah Shaqr’s perspective in the contemporary family education

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Abstract

Parenting is a series of tasks and responsibilities assumed by parents in fulfilling their roles concerning the growth and development of their children. However, various contemporary parenting issues such as family crises, moral degradation, and digital media problems among children indicate a gap between the ideal concept and real-life practices. This study aims to analyze the parenting concept according to ‘Athiyyah Shaqr in the book Tarbiyah al-Aulād fī al-Islām and to reconstruct it into a conceptual model that engages in dialogue with contemporary parenting theories to address current parenting challenges. This research employs a library research method with the primary source being the book Tarbiyah al-Aulād fī al-Islām by ‘Athiyyah Shaqr. The collected data were analyzed through a process of content analysis. The results show that Shaqr’s parenting model is built on three main foundations: parenting commandment, parenting periods and integrated parenting, which together form a holistic and sustainable parenting model integrating material, physical, psychological, moral, and spiritual dimensions in responding to today’s parenting challenges. Theoretically, this study expands the field of parenting studies by reconstructing Shaqr’s thought into a conceptual model that bridges the ideas of Islamic scholars with contemporary parenting theories, while also providing a conceptual foundation for the development of more preventive, comprehensive, and character-building-oriented family parenting practices.

Keywords: ‘Athiyyah Shaqr; child-rearing; family education; Islamic education; Tarbiyah al-Aulād fī al-Islām.

Abstrak

Pengasuhan anak adalah serangkaian tugas dan tanggung jawab yang diemban orang tua dalam menjalankan perannya terkait pertumbuhan dan perkembangan anak-anak mereka. Namun, berbagai masalah pengasuhan anak di era kontemporer seperti krisis keluarga, degradasi moral dan permasalahan media digital pada anak menunjukkan adanya kesenjangan antara konsep ideal dan praktik di kehidupan nyata. Penelitian ini bertujuan menganalisis konsep pengasuhan anak menurut ‘Athiyyah Shaqr dalam kitab *Tarbiyah al-Aulād fī al-Islām* serta merekonstruksinya menjadi model konseptual yang didialogkan dengan teori parenting kontemporer. Penelitian ini menggunakan metode library research dengan sumber primer kitab *Tarbiyah al-Aulād fī al-Islām* karya ‘Athiyyah

Shaqr Data yang terkumpul dianalisis melalui proses *content analysis*. Hasil penelitian menunjukkan bahwa model pengasuhan Shaqr dibangun atas tiga landasan utama, yaitu perintah untuk mengasuh, masa pengasuhan dan pengasuhan terpadu yang membentuk kerangka pengasuhan Islam secara holistik, berkelanjutan, serta mengintegrasikan dimensi material, fisik, psikologis, moral, dan spiritual dalam merespons tantangan pengasuhan masa kini. Secara teoretis, penelitian ini memperluas kajian parenting melalui rekonstruksi pemikiran Shaqr ke dalam model konseptual yang menjembatani pemikiran tokoh Islam dengan teori parenting kontemporer, sekaligus menyediakan landasan konseptual bagi pengembangan praktik pengasuhan keluarga yang lebih preventif, komprehensif, dan berorientasi pada pembentukan karakter.

Kata kunci: 'Athiyyah Shaqr; pengasuhan anak; pendidikan keluarga; pendidikan Islam; *Tarbiyah al-Aulād fī al-Islām*.

Introduction

Parenting can be defined as a series of tasks and responsibilities of parents as caregivers in fulfilling their role related to their children's development and growth (Rosita et al., 2023, p. 11). The aim of parenting is to help children's development and abilities to improve, with selfless affection. Thus, parenting is strictly the duty of parents (Daulay, 2020, p. 1). Parents hold the highest role in child-rearing, as the interpretation of QS. At-Tahrim verse 6 states, "*Qū anfusakum wa ahlīkum nāran*," which means, "Protect yourselves and your families from the fire of Hell." Al-Maraghi emphasizes that educating the family, including children, is the primary and highest responsibility of parents (Mustafa Al-Maraghi, 1365, p. 162). This verse is often used as a theological basis to affirm that the role of parents is the highest in the parenting structure.

Although parents play a central role in children's education, various social phenomena show that improper parenting practices remain an issue in contemporary family life. One case highlighting this condition was reported by DSP3A Nunukan Regency, which stated that the surge in cases of sexual immorality in Nunukan is related to children being given excessive freedom by their parents, including in internet use, allowing children and students to access pornographic content easily through their phones (Anshori, 2023). These findings align with Hamdani Tasyah's research, which shows that a permissive parenting style (always serving the child, limiting responsibilities, and granting excessive freedom) tends to result in children having low discipline and difficulties in emotional regulation (Tasyah et al., 2026, p. 47). The impact of incorrect parenting is not only seen in social behavior; even children with low academic abilities often experience this because parenting styles are uncooperative or do not provide a comfortable space for learning (Ilham, 2022, p. 67). These findings indicate that the quality of parenting remains a critical issue

in family education, necessitating a more comprehensive understanding of parenting concepts capable of addressing the challenges of contemporary families.

Parenting studies have developed through various approaches, both those oriented towards the thoughts of leading figures and those based on developmental psychology. From the perspective of Islamic education, several studies have established Abdullah Nashih 'Ulwan as a primary reference in understanding the concept of Islamic parenting. These studies reveal that parenting concept in Islam is grounded in values of love, patience, parental responsibility, character formation, and internalization of religious values through habituation, role modeling, and advice (Andhira, 2024; Suheili, 2018). In addition, the parenting concept through character education offered by 'Ulwan also includes the dimensions of faith, morality, physical, intellectual, psychological, social, and sexual development, which are considered relevant to the implementation of the Merdeka Curriculum in modern education (Irham et al., 2025, p. 87).

On the other hand, parenting studies have also developed through developmental psychology approaches that focus on the impact of parenting styles on child development. Several studies indicate that parenting styles have a significant relationship with children's academic and psychological development. Authoritative parenting is seen as contributing to increased academic achievement through self-efficacy mediation, while democratic parenting also has a positive correlation with students' academic performance (Hayek et al., 2022; Tauva & Suriani, 2025). Thus, it can be concluded that studies on Islamic parenting have been conducted extensively, particularly from the perspective of Abdullah Nashih 'Ulwan in his book with the same title, *Tarbiyah al-Aulād fī al-Islām*, as well as through modern developmental psychology approaches.

Although research on parenting has developed through Islamic education and developmental psychology approaches, existing studies generally remain focused on the thoughts of Abdullah Nashih 'Ulwan or on testing the impact of parenting styles on child development. Meanwhile, studies that seek to explore the thoughts of other figures in the Islamic educational tradition while engaging them in dialogue with modern parenting theory and the challenges of contemporary families remain relatively limited. Shaqr's work titled *Tarbiyah al-Aulād fī al-Islām* offers a comprehensive parenting approach, but unfortunately, it has not become a popular subject of study among researchers today. This situation highlights a gap between the importance of Shaqr's contributions in the

field of parenting and the still limited academic studies addressing these ideas in the context of contemporary family education.

Based on the above exposition, this study aims to analyze the parenting concept according to 'Athiyyah Shaqr in the book *Tarbiyah al-Aulād fī al-Islām* as well as to engage this concept in dialogue with modern parenting theory and the challenges of contemporary family education. This study is expected to enrich the treasury of parenting studies by formulating a holistic conceptual framework of Islamic parenting that is relevant to the needs of family education in the modern era.

Research Method

This study employs a qualitative literature research approach with a focus on conceptual analysis of parenting in Islam as outlined in the book *Tarbiyah al-Aulād fī al-Islām* by 'Athiyyah Shaqr (Shaqr, 2006). Literature research is a method that utilizes written sources as primary data to gain a deep understanding of a concept or phenomenon (Zed, 2014, pp. 4–5). The qualitative approach is used because this study does not aim to test hypotheses, but rather to understand and develop concepts in depth based on various scientific perspectives (Sugiyono, 2013, pp. 9–10). The primary source in this research is the book *Tarbiyah al-Aulād fī al-Islām*, while the secondary sources consist of peer-reviewed scholarly articles, academic books, and research reports selected for their relevance to the concept of parenting, developmental psychology, contemporary parenting theory and family education, and for their contribution to building a conceptual dialogue with the thought of 'Athiyyah Shaqr.

Data were collected using documentation techniques by identifying, selecting, and classifying textual data relevant to the concept of parenting in the primary source and supporting literature. The analytical technique used in this research is content analysis. The stages of content analysis employed include six sequential steps: 1) data collection; 2) unit determination; 3) recording; 4) coding; 5) inference; and 6) data analysis (Krippendorff, 2016, p. 10). Texts relevant to the concept of parenting were coded and grouped into thematic categories to identify the fundamental dimensions of parenting in Islam as proposed by 'Athiyyah Shaqr. This study adopts a conceptual framework grounded in the thought of an Islamic scholar. The framework is examined through a qualitative content analysis approach. This framework positions the main text of *Tarbiyah al-Aulād fī al-Islām* by 'Athiyyah Shaqr as the central object of analysis, while secondary sources function as a theoretical dialogue horizon to interpret, compare, and contextualize the concept of parenting according to 'Athiyyah Shaqr with contemporary parenting studies.

Analytically, this framework operates through three consecutive stages: (1) textual immersion, in which the researcher studies the primary source to understand the arguments and conceptual structure presented by Shaqr; (2) systematic coding, in which text units that contain conceptual significance are identified, labeled, and grouped according to thematic proximity; and (3) interpretive synthesis, in which the categories resulting from the coding process are analyzed to examine their internal coherence and are discussed alongside contemporary parenting theories and relevant recent research findings. To enhance the credibility of interpretation, this study applies theoretical triangulation through comparison and conceptual dialogue between categories obtained from Shaqr's text and various contemporary scientific perspectives (Fusch et al., 2018, p. 22). This strategy is used to strengthen the consistency of interpretation as well as to evaluate the theoretical relevance and practical implications of Shaqr's concept of parenting in the context of contemporary family education.

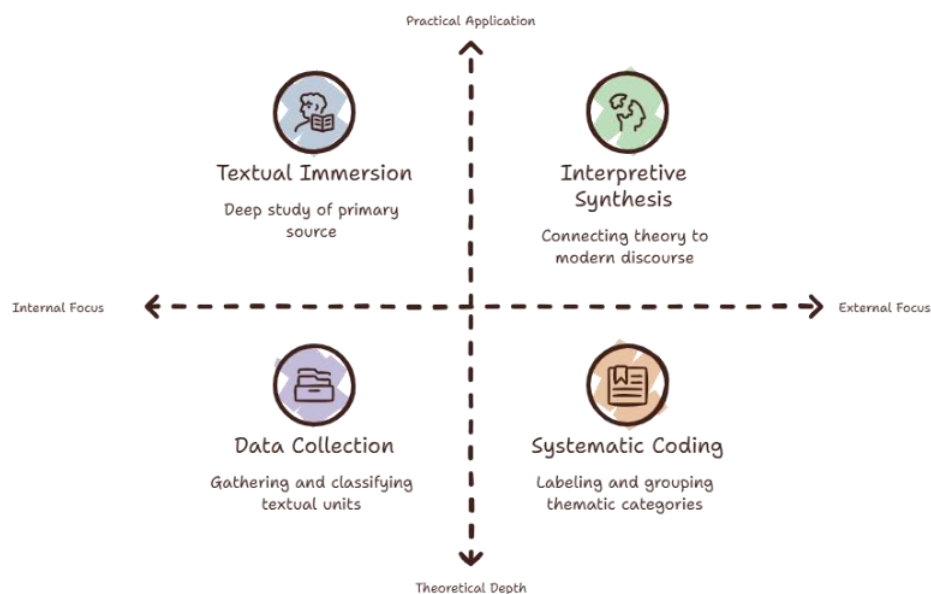


Figure 1. Conceptual framework of the study

Results and Discussion

Based on the qualitative content analysis performed on *Tarbiyah al-Aulād fī al-Islām* using data coding and categorization procedures, texts relevant to parenting were identified and grouped into specific units of meaning. This coding process generated several conceptual categories representing the parenting model from 'Athiyyah Shaqr's perspective. The analysis shows that the concept of parenting in the book can be classified into three main categories:

parenting commandment, parenting stages, and the integration of parenting. To ensure transparency and rigor in the analytical process, the thematic coding scheme applied during data analysis is presented in Table 1 below. Each code represents a specific unit of meaning extracted from the primary source, along with associated indicators, representative textual evidence, and the analytical category in which it belongs.

Table 1. Thematic coding of Islamic parenting concepts in *Tarbiyah al-Aulād fi al-Islām*

Code	Indicator / Theme	Text Evidence (Shaqr, 2006)	Category
C-01	Natural parental instinct	<i>"Child-rearing is a natural directive within the human soul, except for those whose nature is corrupted" (p. 105)</i>	Parenting Commandment
C-02	Parental self-care analogy	<i>"Raising or caring for a child is the same as caring for one's own body, even more so" (p. 105)</i>	Parenting Commandment
P-01	Spouse selection as pre-conception stage	<i>"Choose (well) your sperm, for blood is the foundation" (p. 111)</i>	Parenting Periods
P-02	Prenatal education and maternal care	<i>"Raising a child includes the time the fetus is in the mother's womb; the pregnant mother must receive psychological and medical care" (p. 111)</i>	Parenting Periods
P-03	Postnatal formation through adulthood	<i>"Mold the clay while it is still wet ... from the upbringing of little children great secrets will emerge" (p. 111)</i>	Parenting Periods
I-01	Material dimension	<i>"Material aspects shape the child's personality, each leaving its own mark" (p. 114)</i>	Integrated Parenting
I-02	Moral dimension	<i>"Moral and spiritual education is a fundamental requirement for psychological adjustment" (p. 114)</i>	Integrated Parenting
I-03	Physical dimension	<i>"Physical and mental development ... scholars emphasized the importance of beginning education from an early age" (p. 114)</i>	Integrated Parenting
I-04	Mental/Psychological dimension	<i>"Moral education prevents individuals from making mistakes and greatly reduces tension caused by inner conflicts" (p. 114)</i>	Integrated Parenting
I-05	Spiritual dimension	<i>"When behavior is based on moral law founded on religion, the soul feels very comfortable and at peace" (p. 114)</i>	Integrated Parenting

The eleven thematic codes above were then consolidated into three main analytical categories through repeated review of their conceptual proximity and

theoretical coherence. Table 2 presents these categories, their constituent subcategories, and the specific analytical focus examined within each category.

Table 2. Categories of analysis

No.	Category	Sub-Category	Analytical Focus
1	Parenting Commandment (Codes C-01–C-02)	a. Natural instinct to nurture b. Parental responsibility (self-care analogy)	Examines the ontological and theological basis of child-rearing in Shaqr's thought, establishing that parenting is simultaneously an innate human disposition, a familial duty, and a divine religious mandate
2	Parenting Periods (Codes P-01–P-03)	a. pre-conception stage (spouse selection) b. Prenatal stage (in-womb education and maternal care) c. Postnatal stage (early childhood through adulthood)	Analyzes the temporal scope and developmental continuum of Islamic parenting, demonstrating that child-rearing in Islam commences before conception and extends as a continuous educational process through adulthood
3	Integrated Parenting (Codes I-01–I-05)	a. Material b. Moral c. Physical d. Mental / Psychological e. Spiritual	Identifies the holistic and integrative dimensions of Islamic parenting, demonstrating that Shaqr's model prioritizes spiritual and moral formation while recognizing all five dimensions as interdependent constituents of balanced child development

This thematic analysis resulted in three main analytical categories: Parenting Principles, Parenting Stages, and Childcare Integration. These categories constitute the core findings of this study and are discussed in the following sections. The study then examines the relevance of these findings in the present context to address current challenges related to family crises and digital parenting.

A. Parenting commandment

The command to care for children in *Tarbiyah al-Aulād fī al-Islām* is described as a natural directive within the human soul, except for those whose nature is corrupted. A child is a part of the parent, such that caring for a child equates to caring for their own body, even more so. This is because caring for children pertains to the survival of humankind, as humans are born unable to care for themselves; if left alone, they would die, and humanity would become extinct. This is different from other animals, where the young are, in many cases, able to live independently from birth (Shaqr, 2006, p. 105). Thus, from Shaqr's

perspective, the commandment of parenting cannot be regarded merely as a religious rule, but it touches the deepest layers of one's humanity.

In contemporary parenting studies, John Bowlby explains that the relationship between parent and child is based on a biological tendency to form strong emotional bonds from the earliest stages of life. Through Attachment Theory, Bowlby argues that these bonds develop into an adaptive mechanism that ensures the child's protection, safety, and survival. The attachment system can be activated when a child faces threatening or stressful situations, in which the child instinctively seeks proximity to a stronger and more responsive caregiver to gain a sense of security (Lai & Carr, 2018, p. 2). The presence of a responsive caregiver is therefore seen as crucial, providing a sense of security that forms the foundation for the child's social, emotional, and psychological development. This perspective demonstrates that the drive to nurture and protect children has deep roots in human biological characteristics.

Shaqr's concept of Parenting Commandment fundamentally aligns with Bowlby's ideas regarding the natural basis of parent-child relationships. Shaqr explains that the tendency to care for children is an instinct implanted in humans to preserve life and lineage (Shaqr, 2006, p. 105). This view resonates with Bowlby's theory, which holds that the bond between parent and child is a biological need that naturally develops to ensure the child's protection and development. Although originating from different scholarly traditions, one from an Islamic thinker and the other from evolutionary psychology and empirical research, both view parenting as inherent to human nature. Thus, the concept of Parenting Commandment highlights a meaningful convergence between Islamic educational perspectives and developmental psychology in explaining the foundations of parenting.

In addition to aligning with Bowlby's attachment theory, the concept of the Parenting Commandment is also closely related to anthropological and cross-cultural research on the functions of parenting in human life. Lansford's research, as cited by Cabrera, concludes that the similarities in parenting norms and behaviors found across cultures reflect practices that are universally beneficial and adaptive for children's development (Cabrera, 2022, p. 480). The transmission of cultural values is also an important component of family life, with parents playing a key role in passing down cultural norms and values to their children, thus ensuring that the family's cultural identity is preserved from one generation to the next (Namjoo et al., 2023, p. 39). From Shaqr's perspective, parenting is considered a fundamental human need to ensure the survival of humanity from one generation to the next. By examining the function of parenting from Shaqr's perspective and several contemporary sources, it

becomes clear that parenting is not only about the individual relationship between parent and child but also serves a broader social function for human survival and the transmission of cultural values and knowledge across generations.

Findings from the dialogue between Shaqr, Bowlby, and contemporary cross-cultural studies reinforce the foundational understanding of parenting by positioning the parental instinct to care for children as part of human fitrah and biological fact, serving to safeguard continuity of life and generations. This emphasis is important and significant given that the parenting process requires a fundamental question about why humans are commanded to care for children at the most basic level of their human existence. Through this examination, the paradigm of childrearing can be deepened through the most basic knowledge, viewing parental responsibility not merely as a cultural burden, but as the clearest expression of the most fundamental aspect of human identity. Therefore, the study of the Parenting Commandment becomes important to deepen or develop an integrative theory of parenting through a framework that simultaneously connects biological, sociocultural, and innate dimensions in one coherent whole.

B. Parenting periods

The parenting period in *Tarbiyah al-Aulād fī al-Islām* affirms that childrearing is not only limited to the child's independent life after leaving the mother's womb but also includes the periods before and after. Parenting is required during the fetus's time in the mother's womb, even before conception, when the child is still an idea in the parents' minds as they decide to marry. Islam instructs people to carefully choose a partner and to value both the religion and moral character of husband and wife. A famous saying quoted in *Tarbiyah al-Aulād fī al-Islām* is: "Choose your sperm as lineage is the foundation. That is, parents' traits are inherited and instilled in their children." And if marriage has occurred and conception takes place, then a pregnant mother must receive psychological and medical care, as her condition affects the fetus. Islam forbids the imposition of punishment on the mother while the fetus is still in the womb. Scholars have also remembered that education must begin early, especially mentally and physically, as children's souls are then most receptive to education and character formation. The scholars liken this to: "Mold clay while it is still wet, and soak wood while it is still soft, and from children's education will emerge great secrets." Ibn Abbas also said: "Whoever does not sit in his childhood in a place he dislikes, will not sit in his old age in a place he likes" (Shaqr, 2006, p. 111).

In developmental psychology studies, Erik Erikson explains that human life passes through a number of consistent psychosocial development stages,

beginning with trust vs mistrust in infancy, autonomy vs shame and doubt in childhood, and initiative vs guilt in adolescence (Rorije et al., 2023, p. 2). Each stage has different developmental needs and challenges, requiring parenting suited to each phase's conditions. Success in navigating each stage influences personality development and adaptability in the next stage. Therefore, caregivers play a crucial role in providing appropriate support for children's developmental needs at each life phase, for example through consistent response to children's basic needs (Rorije et al., 2023, p. 15). This perspective shows that parenting is a gradual and ongoing process throughout human development.

Shaqr's concept of the Parenting Period aligns with Erikson's theory of psychosocial development by viewing parenting as a continuous process that cannot be limited to only a specific moment in a child's life. Shaqr asserts that parenting begins at the preconception stage, continues through the prenatal period, and extends into childhood, with each period demanding different attentions and responsibilities. This view is consistent with Erikson, who explained that each developmental stage presents different psychosocial tasks that must be resolved before advancing to the next. Thus, both Shaqr and Erikson see parenting not as a single event, but as a long, continuous process beginning long before and continuing long after a child's birth. The difference lies in their starting points: Erikson begins his framework at birth, while Shaqr starts from an earlier stage, with the selection of a partner before marriage takes place.

Shaqr's view that the condition of a pregnant mother affects the fetus and that parenting begins in the prenatal period is also relevant to the Developmental Origins of Health and Disease (DOHaD) theory in modern medicine. The DOHaD theory explains that conditions experienced by the fetus during pregnancy including nutrition, stress and maternal health can have a significant impact on the structure and function of the child's organs, even affecting the child into adulthood (Nobile et al., 2022, p. 1). This phenomenon is called fetal programming, which is the process by which the intrauterine environment "programs" a child's future health and development (Kwon & Kim, 2017, p. 506). These findings directly confirm Shaqr's claim that psychological and medical care for pregnant mothers is not merely an additional recommendation, but rather an integral part of the parenting process itself. In other words, modern medicine provides empirical proof for what Shaqr puts forth normatively—that parenting begins long before the child is born.

Although sharing several similarities with psychosocial development theory, the Parenting Period concept offered by Shaqr demonstrates a much broader scope. Erikson explains that the first stage of human development, trust vs mistrust, only begins at birth when caregivers start building trust through

consistently responding to infants' needs. Meanwhile, Shaqr considers parenting to have started from the preconception stage through the selection of a good life partner and continuing into the prenatal period, a view aligned with empirical confirmation from the DOHaD/fetal programming theory, which proves that the condition of the pregnant mother during pregnancy can influence the child's health and development. This perspective shows that parenting is not only related to education after a child is born but also encompasses various scientifically grounded preparatory efforts before birth. Thus, the concept of the Parenting Period Shaqr offers a more longitudinal parenting framework compared to Erikson's psychosocial theory, which begins its discussion from the postnatal period, and presents conceptual depth empirically confirmed through DOHaD findings that demonstrate the significance of the prenatal period in determining long-term developmental quality.

C. Integrated parenting

In discussions on Islamic philosophy in education, it is stated that child rearing must be comprehensive, addressing material, moral, physical, mental, and spiritual aspects. This is because all these aspects shape the child's personality, and each of them leaves its mark, whether strong or weak. The most important aspects to be considered are spiritual and moral, as these are the results of physical and mental education. Human beings are judged by their psychological and moral perfection, rather than their physical and material perfection, which is shared by many animals and by people who are rejected by society and not valued by religion. In the moral notes quoted in the book *Tarbiyah al-Aulād fī al-Islām*, it is stated that moral and spiritual education is a fundamental requirement for several conditions of psychological adaptation, as it prevents individuals from making mistakes and greatly reduces tensions caused by conflicts between drives and tendencies. When a person behaves in a certain way, that behavior is closely related to the origins of moral law based on a norm, particularly a religious norm. Because behavior on this basis has a reason to which it can be referred when beginning to act and when evaluating behavior, and because these values are fixed and original, the soul experiences deep comfort and tranquility (Shaqr, 2006, p. 114).

In contemporary studies of human health and development, Daniel Sulmasy developed the biopsychosocial-spiritual (BPSS) model, which expands the classic biopsychosocial model by adding a spiritual dimension as an inseparable part of human wholeness. This model places biological, psychological, social, and spiritual dimensions as a unity that mutually influences each other in shaping a person's overall condition and development. The need for the spiritual dimension to be added to the previously incomplete biopsychosocial model

arises because the spiritual dimension represents a transcendent relationship an individual has with a religion, belief, or tradition that can give meaning, hope, and inner peace to a person facing adversity or situations beyond human control (Saad et al., 2017, pp. 1–2). Therefore, a complete understanding of humanity must pay balanced attention to these four dimensions, rather than focusing solely on the physical or material aspects. This conceptual framework is used in this study as a map of human dimensions to understand why childrearing needs to be holistic and cannot be reduced to just a single dimension.

In the direct context of childrearing and development, Richard Lerner developed the Positive Youth Development (PYD) framework with the Five Cs model: competence; confidence; connection, character; and caring, emphasizing that positive child development results from the integration of psychological, social, and moral dimensions simultaneously. Each dimension in this model supports and influences the others, so neglect of one dimension will impact the others (Conway et al., 2015, p. 2). The PYD framework also directly rejects a partial approach to parenting and asserts that optimal personality development in children can only occur through comprehensive attention to multiple aspects of a child's life at the same time. This perspective directly confirms in the context of parenting what is explained in Sulmasy's BPSS model, that at the human dimension level generally, humans are multidimensional beings who cannot be understood partially. Thus, these two together form a solid theoretical foundation in human development through holistic dimensions.

The concept of integrated parenting according to Shaqr, Sulmasy's BPSS model, and Lerner's PYD framework all reject caregiving approaches that separate one domain from another and assert that human wholeness can only be understood through an integrative and comprehensive perspective. Nevertheless, Shaqr's concept displays a characteristic not found in the other two frameworks: the presence of the spiritual dimension as an explicit component as well as a dimension that must be prioritized in child-rearing. Shaqr explicitly positions the moral and spiritual dimensions as the foundation that acts as the reference and controller for all other dimensions, because values stemming from a norm or religion are constant and serve as the benchmark for action and in evaluating behavior (Shaqr, 2006, p. 114). When a child's spirituality is nurtured, the child has the potential to develop resilience, understand their own needs, and learn how to engage in moments of reflection or contemplation, as well as respect their surroundings or where they live (Robinson et al., 2025, p. 3). Thus, the integration of caregiving in Shaqr's thought is not only characterized by a holistic approach, as emphasized by Sulmasy and Lerner, but also has a deeper

orientation by placing spirituality at the center, which gives meaning to and directs all dimensions of the child's development.

D. The contemporary relevance of shaqr's parenting concept in addressing family crisis and digital parenting

One of the main challenges facing contemporary families is the weakening of parental involvement in the caregiving process due to economic pressures and high job demands that distract parents from their caregiving responsibilities (Sobri et al., 2022, p. 14). Poor parental supervision and declining quality of parent-child communication often open opportunities for the emergence of deviant behaviors in children and adolescents (Kapetanovic et al., 2019, pp. 1715–1716). In this context, the Parenting Commandment concept put forward by Shaqr offers a relevant perspective by positioning caregiving as an innate human need as well as a responsibility inherent in the continuity of generations. This view asserts that parenting is not merely a duty that can be fully delegated to schools or the social environment but is a fundamental responsibility that must be carried out by parents. Thus, this concept can be seen as a normative foundation that strengthens family resilience in facing various forms of caregiving crises in the modern era, as contemporary research affirms that family resilience can support children's long-term development and well-being (Thompson et al., 2024, p. 1).

Another challenge arises from current digital technology developments. While offering benefits, digital technology has also created serious challenges for children, such as exposure to age-inappropriate content, screen addiction that negatively impacts physical and mental health (Panjeti-Madan & Ranganathan, 2023, p. 1). These conditions have led to the emergence of the digital parenting approach, which is defined as parents' efforts to provide protection for children in the digital environment and to guide them in making positive and responsible use of technology (Üstündağ, 2024, p. 50). While the digital parenting approach is relevant for directly addressing technological challenges, it also needs to be connected to more preventative and broader approaches. Various digital problems children face cannot be solved solely through technological supervision, given that the root of the problem is closely related to the quality of caregiving the child receives long before they become acquainted with the digital world. Therefore, a more comprehensive, preventive, and character-building oriented caregiving approach is needed.

In this context, the caregiving concept advanced by Shaqr can expand this typically reactive approach through more preventive and holistic alternatives. The concept of Parenting Period emphasizes that optimal parenting does not begin when the child starts using digital devices, but rather from the earliest

stages of child development. This approach is confirmed by a study indicating that responsive parenting in the first three years of life significantly determines children's cognitive, language, and socio-emotional development (Jeong et al., 2021, pp. 1–2). Meanwhile, the concept of integrated parenting offers a holistic approach that emphasizes balance among the physical, mental, social, moral, and spiritual domains in caregiving, positioning the moral-spiritual dimension as the aspect that should receive priority. This view aligns with a study asserting that in order to foster digital ethics in children, there must be moral and spiritual guidance as well as ongoing collaboration between schools, families, and communities (Alburhani et al., 2025, p. 1356). Thus, both of Shaqr's concepts offer a caregiving framework that broadens the scope of digital parenting from mere technological monitoring toward building children's character from an early age.

Overall, the parenting concept proposed by Shaqr demonstrates strong relevance in responding to various contemporary family challenges, particularly the family crisis and the development of the digital environment. Parenting Commandment emphasizes the importance of parental responsibility as the foundation of family resilience, Parenting Period positions parenting as a long-term process that begins even before the child's birth, while Integration of Child-Rearing offers a holistic approach that integrates moral, spiritual, psychological, and social aspects in child development. These three concepts indicate that effective parenting cannot be accomplished solely through supervision of children's behavior but also requires ongoing character formation. These findings show that Shaqr's thought not only has normative value within the tradition of Islamic education but also provides a conceptual framework relevant to addressing contemporary parenting challenges. Thus, this research broadens the paradigm of child-rearing studies through the formulation of an Islamic parenting model that is preventive, sustainable, and holistic.

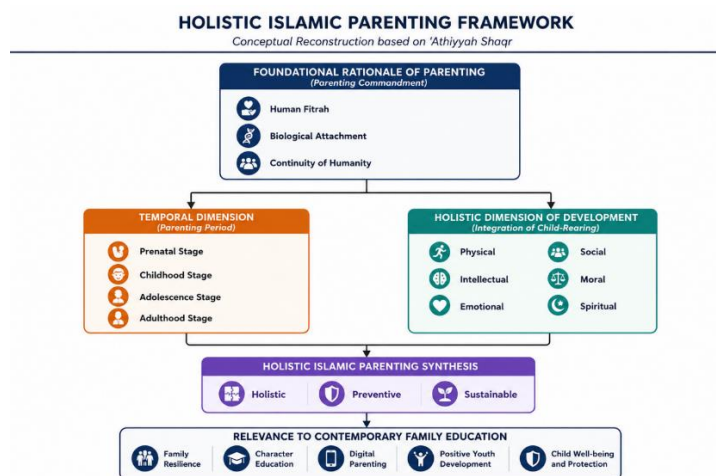


Figure 2. Holistic Islamic Parenting Framework

Conclusion

This study demonstrates that the conceptual models of Islamic parenting in *Tarbiyah al-Aulād fī al-Islām* can be systematically reconstructed into a Holistic Islamic Parenting Framework consisting of three interrelated dimensions: parenting commandments, parenting periods, and integration of child-rearing. The findings indicate that parenting, from 'Athiyyah Shaqr's perspective, is not merely a religious obligation but is grounded in human fitrah, biological attachment, and the continuity of humanity. Parenting is further understood as a lifelong educational process that begins before conception and continues throughout successive stages of child development, integrating physical, intellectual, emotional, social, moral, and spiritual dimensions into a unified educational framework. Through dialogue with contemporary parenting theories, this study demonstrates that Shaqr's ideas remain conceptually relevant for addressing current challenges in Muslim family education. Theoretically, the proposed framework enriches Islamic parenting scholarship by providing a coherent conceptual reconstruction that bridges classical Islamic educational thought with contemporary family studies. Practically, it offers a conceptual reference for parents, educators, and educational institutions to develop holistic parenting practices. As this study is limited to conceptual analysis, future research should empirically examine the implementation and effectiveness of this framework across diverse family and educational contexts.

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