

Integration between the Western and Islamic Parenting Models: Content Analysis in A Literature Review

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ABSTRACT

Article Info: *Parenting as a child care practice has become the main focus in both Western psychology and Islam psychology. Each perspective is founded on different values and contributes to the development of the parenting concept. Submitted: 1/09/2023*
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The concept of parenting from the Western psychology includes Montessori parenting, positive parenting, and religious parenting. Meanwhile, from the perspective of Islam psychology, the concept of parenting involves prophetic parenting, Islamic parenting, Qur'anic parenting, and fathanah parenting. The researcher conducted a literature review on these concepts by collecting papers using search engines, including Google, Publish or Perish, and Open Knowledge Map and collected scientific journal articles that are nationally and internationally accredited. A total of 58 journal articles published between 2013 and 2023 were found. Data sampling is adjusted to the research topic, namely the concept of parenting and early childhood parenting. Next, the researcher will interpret the meaning of each journal article using content analysis to identify the basic argument of the research. The findings show that the development of the parenting concept in the Western psychology perspective stems from phenomena in parenting, especially the religion phenomenon in parenting culture in the 21st century. On the other hand, the development of the parenting concept in the Islam psychology perspective is merely a conceptual reinterpretation that is centered in the values of al-Qur'an and hadith. Nevertheless, the researcher found two patterns in the development of the parenting concept in Islam: first, the development of the parenting conceptual framework that is integrated with interpretation method on al-Qur'an texts to explain the notion of parenting, and second, the theoretical integration between the parenting concept that is in accordance with al-Qur'an and hadith and the Western psychology's notion on parenting. Based on the literature review, the integration between the parenting concept in Western psychology perspective and that in Islam results in the SMART parenting model which prioritizes joy, education, moral and religion, and health for the children's growth.

Keywords: *Parenting; Psychology; Islam.*

ABSTRAK

Parenting sebagai praktik pengasuhan anak telah menjadi fokus utama dalam Psikologi Barat dan Psikologi Islam. Masing-masing perspektif berlandaskan

pada nilai-nilai yang berbeda dan memberikan kontribusi terhadap perkembangan konsep parenting. Konsep parenting dalam perspektif Psikologi Barat mencakup Montessori parenting, positive parenting, dan religious parenting. Sedangkan, konsep parenting dalam perspektif Psikologi Islam terdiri dari prophetic parenting, Islamic parenting, quranic parenting, dan fathanah parenting. Peneliti melakukan tinjauan literatur terhadap konsep-konsep tersebut melalui mesin pencarian google, Publish or Perish, dan Open Knowledge Map yang dikelompokkan ke dalam jurnal ilmiah terakreditasi secara nasional dan internasional. Pengumpulan data berjumlah 58 jurnal yang terbit dari 10 tahun dari tahun 2013 hingga 2023. Pemilihan sampel data akan disesuaikan dengan topik penelitian yaitu konsep parenting dan pengasuhan anak usia dini. Selanjutnya, peneliti melakukan interpretasi makna dari setiap jurnal menggunakan content analysis untuk menemukan dasar argumen penelitian. Hasil penelitian ini menunjukkan bahwa perkembangan konsep parenting dalam perspektif Psikologi Barat berangkat dari kemunculan fenomena pengasuhan, terutama fenomena agama dalam budaya pengasuhan di abad ke-21. Sedangkan, perkembangan konsep parenting dalam perspektif Psikologi Islam hanya sekadar reinterpretatif konseptual yang berpusatkan pada nilai-nilai al-Qur'an dan hadis. Walaupun demikian, peneliti menemukan dua pola pengembangan konsep parenting dalam Islam. Pertama, pengembangan kerangka konseptual parenting yang dipadukan dengan metode tafsir teks al-Qur'an untuk menguraikan tema-tema tentang pengasuhan. Kedua, perpaduan teoritik antara konsep parenting yang sesuai dengan al-Qur'an dan hadis dengan psikologi pengasuhan Barat. Berdasarkan tinjauan literatur, integrasi konsep parenting dalam perspektif Psikologi Barat dan Islam berupa model pengasuhan CERDAS yang mengutamakan keceriaan, pendidikan, moral dan agama, serta kesehatan bagi tumbuh kembang anak.

Kata-kata Kunci: Parenting; Psikologi; Islam.

1. INTRODUCTION

Research on parenting has become the main focus of many scholars in the critical discourse on child development. In the study of psychology, both the Western and Islam perspectives have offered unique and diverse theoretical contribution. This can be seen from the differences, similarities, and impacts of the two perspectives. In Western psychology, parenting is rooted in two theories, namely the attachment theory by John Bowlby and Mary Ainsworth, and Diana Baumrind's parenting style theory. Bowlby and Ainsworth's attachment theory puts the emphasis on the emotional relationship between parent and child in a healthy socio-emotional development, while Baumrind's parenting style theory is formed based on the parent's intervention in an effective parenting practice. The two theories only focus on the child's individual development and social interaction. In comparison, parenting in the perspective of Islam psychology puts the emphasis on a holistic approach involving the spiritual, moral, and social aspects. The development of parenting discourse in Islam psychology mainly discusses the concept of tarbiyah that is in line with Islamic perspective.

The development of parenting studies cannot be separated from the challenges of globalization and multiculturalism which demand a holistic understanding of parenting. So far, parenting from a Western psychology perspective focuses on the development of Baumrind's parenting style theory which tends to pay less attention to cultural context and its influence on parental behavior in controlling children. Similarly, [Ellen Galinsky \(1989\)](#) proposes 6 stages necessary for parents, including image making, nurturing, authority, interpretative, interdependent, and departure. The findings by [Galinsky \(1989\)](#) are also supported by [Keys \(2015\)](#) using a contextual approach with variables of ethnicity, socio-historical background, gender, family structure, and child developmental stage. However, such parenting model tends to place parents as power of control in child development. In contrast, Montessori parenting, according to [Abdullah et al. \(2018\)](#), tends to center parenting more on the children's needs for growing up. The parenting concept that emphasizes the formation of positive relationships between parents and children refers to positive parenting. According to [Dearly et al. \(2019\)](#), the positive parenting practices are founded on the boundaries of parenting rules for child development, which involve aspects of positive feelings of love, genuine acceptance of children, positive environment and living habits, formal and informal support from parents and the environment, guiding children in decision making, interdependence between parental duties and child development, and avoiding all forms of violence.

Since the 21st century, the development of parenting studies has increasingly highlighted the complexity of parenting in the social, cultural, and religious contexts. [Perry \(2021\)](#) in a review of the book entitled "Religious Parenting: Transmitting Faith and Values in Contemporary America" underlines the question of "why and how do religious people transmit beliefs to their offspring?". This depicts the social and cultural reality of a society which places religion as an important matter to be transmitted and serve as a norm of life. Therefore, it is hoped that religious parenting can create a comprehensive and broader parenting model by involving the social and cultural contexts.

Parenting in the Islam perspective places children as fitrah or original disposition that is pure in nature. [Murad et al. \(2021\)](#) and [Shehu \(2015\)](#), as well as [Hasanah \(2019\)](#) explain that children as fitrah refers to the the conception of spiritual values that cannot be separated from religious teachings as the guidance in parenting practices. Further, parenting in Islam emphasizes that the parents' main duties in nurturing the children's Islamic fitrah includes the development of physical, psychological, social, character, religious, and personality aspects. According to [Manap & Baba \(2016\)](#), there are four instrumental elements in parenting, namely knowledge and education, relationship with Allah, relationship with children, and relationship between each other. The four elements show that Islam has a strong foundation and practical principles according to the guidance of Allah. Islam also explains the hierarchy

of needs of child care based on the parents' responsibilities, including religious education, character education, physical education, intellectual education, spiritual education, social education, and sexual education (Parina et al., 2021).

Essentially, parenting studies in the Islam perspective refer to the concept of tarbiyah from the thoughts of Islamic scholars, such as Imam Ghazali, Ibnu Miskawaih, etc. Nevertheless, the researcher found several references that attempted to develop the concept of parenting in the perspective of Islam using various terms, including Parenting Nabawiyah (Nurlia & Jumiatin, 2021) or Prophetic Parenting (Suwaid, 2010), Islamic Parenting (Abdurrahman, 2010), Qur'anic Parenting (Mustaqim, 2015), and Fathanah Parenting (Nurjannah, 2020).

According to the brief review above, the researcher aims to examine the concepts of parenting from the perspectives of Western and Islam psychology in an academic literature review. The investigation on the development of parenting studies focuses on several topics related to religion, children, parents, and family. Next, the researcher classifies the parenting concepts based on the predetermined topics. This aims to follow up on the analysis stage to understand the development of parenting concepts critically by examining the similarities and differences, as well as building a holistic conceptual framework.

2. METHOD

This study employs the content analysis method by depicting each research content objectively, systematically, and quantitatively." (Berelson, 1952). Content analysis is a method in social science studies that can be applied both quantitatively and qualitatively. Generally, content analysis also serves as any measuring method applied to texts for social science purposes" (Stepchenkova, 2012). Mayring (2008) separates content analysis from any quantitative trope by considering it as a systematic, rule-governed, and theory-based fixed communication analysis. The scope of content analysis can be translated into two levels of analysis: first, analyzing the manifestation of texts and documents, and second, studying the content of a text to interpret the meaning underlying each argument.

According to Mayring (2008), there are four main steps which form the qualitative content analysis process model. First, the process of collecting the analyzed literatures is limited according to the research topic. The literatures are collected through search engines, including Google, Publish or Perish, and Open Knowledge Map using the predetermined keywords on parenting concepts. A total of 58 articles from nationally and internationally indexed journals between 2013-2023 are collected. Second, the researcher conducts a descriptive analysis and a formal characteristic assessment of the material of each paper. A table for mapping the research topics is

used in assessing each article. The third step is selecting the analytical categories related to the research topic, and lastly, analyzing and evaluating analytical categories.

3. RESULTS AND DISCUSSION

a. Critical Analysis on the Parenting Concepts in the Perspectives of Western and Islam Psychology

Parenting studies has experienced a development since the 20th century. The development refers to the shift of childcare in the family as affected by social and historical changes. Elder's research suggests that economic and social changes, as well as the Great Depression caused by World War II changed the family structure and childcare. The changes result in the shift of parenting from strict and authoritarian to authoritative or democratic. However, at the end of the 20th century, the parenting practices become more permissive due to four social transformations, including the provision of non-manual labor, the shift of parenting from obedience to autonomy, and gender roles in parenting.

Current social transformations lead to a shift in parenting practices which also influences the development of parenting studies. Moreover, the development has allowed the researcher to conceptually formulate the parenting phenomenon from the perspectives of both Western and Islam psychology. The following section presents some of the studies [table 1](#).

Table 1. Data Extraction Results

| No | Research Topic | Number of Articles | Application of Parenting Concept |
|----|----------------------|--------------------|--|
| 1 | Montessori Parenting | 19 | <ol style="list-style-type: none"> 1. Montessori parenting is applied to form children's independence, which includes responsible attitudes, social skills, concentration resilience, and intellectual abilities (Loka & Listiana, 2023). Moreover, the role of parents and teachers in forming early childhood independence are essential as guides and evaluators in each children's activity. (Kamil & Asriyani, 2023; Ningsih et al., 2021; Noormala, Y., Masnipal, Hakim, 2021). 2. Islamic Montessori parenting serves as an integrated method that aims to teach Islamic education based on multiple intelligence to children. This is applied in the development of Islam Education learning that is oriented in the children's cognitive, affective and psychomotor development (Adisti, 2016; Darda et al., 2021) 3. . 4. Application of Montessori parenting in English language learning at playgroup and kindergarten level (Kusrini et al., 2023). 5. Montessori as a reading learning technique for young children through the introduction of letters with the assistance of a learning module (Hartono et al., 2023; Janah & Aprilia, 2023). 6. Philosophical discussion of Montessori parenting which reveals the essence of the Montessori method – early childhood absorption abilities, active awareness in |

| No | Research Topic | Number of Articles | Application of Parenting Concept |
|----|--------------------|--------------------|--|
| | | | exploring the surrounding environment, and sensitivity in the child development period (Elytasari, 2017). |
| | | | 7. Montessori parenting serves as a theoretical basis for analyzing the parenting pattern in Islamic studies (Busyra & Azizah, 2022; Puniman & Sari, 2021). |
| | | | 8. Montessori as a method applied by parents in learning mathematics for elementary school children (Aziza et al., 2020; Sintawati & Mardati, 2021; Sulha, 2020). |
| | | | 9. Montessori serves as a method for early childhood development through student-centered learning (SCL). The application of SCL affects child development, including the aspects of religious and moral, physical and motor, cognitive, social-emotional, and artistic values (Febrianti et al., 2022; Qadafi, 2023). |
| | | | 10. The differences between Montessori curriculum at public and private elementary schools as a result of supporting facilities and infrastructure (Millah et al., 2022). |
| | | | 11. Examination of the principles of the Montessori method in the children's learning process, namely experiential, teachers helping to provide the learning tools, special design of the learning environment, children obtaining direct guidance, and enjoyable learning (Melinda Puspita Sari Jaya et al., 2022). |
| 2 | Positive Parenting | 6 | <ol style="list-style-type: none"> 1. The design of positive parenting aimed at creating a child-friendly behaviors include: (1) Ensuring a safe and interesting environment; (2) Creating a positive learning environment with the parents' role as the first teacher of the children by giving a positive response when interacting with them (asking for help, giving information); (3) Applying assertive discipline instead of forceful discipline; (4) Applying a realistic expectation as parents explore the expectations, assumptions, and causes of children's behaviors, followed by finding the solution according to the children's development; (5) Taking care of themselves as parents who apply parenting skills in managing the emotional state and using coping strategies related to parenting (Affrida, 2018). 2. Positive parenting aims to create a nurturing environment which supports child development, especially during the Covid-19 pandemic. The applied strategy focuses on active listening, positive reinforcement by giving motivation and advice, practicing discipline by setting clear boundaries, as well as building an effective communication with children (S. Rahayu & Nurhayati, 2023). 3. Positive Parenting serves as an evaluation tool in the childcare program. This leads to the change in the child's perception on social behaviors and family, as well as the parents' perception on the role in parenting (Mateos et al., 2021). 4. Positive parenting is described based on the development of positive psychology which is oriented towards character formation. Thus, the positive parenting model has an emphasis in increasing children's positive emotions, along with increasing exploration, creativity, and resourcefulness (Kyriazos & Stalikas, 2018). 5. Application of positive parenting has a significant influence |

| No | Research Topic | Number of Articles | Application of Parenting Concept |
|----|---------------------|--------------------|--|
| | | | <p>on the children's early cognitive condition to be prepared for entering school. However, a more specific identification found that a more relaxed parents' intervention in positive parenting is highly effective in improving the children's mental and linguistic abilities (Prime et al., 2023).</p> <p>6. Positive parenting applied to early-aged children (4-6 years) involves character education and providing support for cognitive and social-emotional development. Moreover, there are differences in perceptions between fathers and mothers that are influenced by factors such as age and level of education. However, there is no difference between working and non-working mothers (Dearly et al., 2019).</p> |
| 3 | Religious Parenting | 7 | <ol style="list-style-type: none"> 1. Studies on religious parenting become a research trend in the United States at the end of the 20th century. Religion becomes a deep structural resource that influences relationships between family members. This is illustrated in the parents' commitment to faith which influences the behaviors, emotion, and cognitive aspect in parenting. Religion ultimately becomes capital for parents that presents standards for parenting values (Bartkowski et al., 2008). In addition, father's religiosity was evidently able to moderate the influence of family characteristics on parenting (Petts, 2009). 2. Parents' religiosity can influence the children's behaviors and beliefs. Religious parents form their children's values and behaviors by putting the emphasis on the importance of family relationship as they are actively involved in the life of their children. Religious community and tradition in turn affects the formation of family, relationship, and parenting practices (Petro et al., 2018). 3. Religious beliefs and parenting style play an important role in dealing with children's behavioral problems. The parents' religious beliefs may influence the adoption of an authoritarian parenting style which has a negative impact on children's growth and development. This shows that the parents' religious beliefs are not able to deal with children's behavioral problems (Purnama et al., 2022). 4. Parents play an important role in the development of the children's religious and moral values from an early age. The role of parents is shown through the introduction of religion, teaching how to pray, and instilling manners (Education et al., 2023). The introduction of religion can also be done through the habituation process in a continuous manner in order to form the children's character and train them in controlling their emotions, being fair and honest, helping each other, and respecting others (Perbowosari, 2018; Rosi et al., 2022). |
| 4 | Islamic Parenting | 12 | <ol style="list-style-type: none"> 1. Islamic parenting is parenting that is in accordance with the Islamic paradigm or worldview. From the Islam perspective, parenting is discussed in al-Qur'an and sunnah which serve as the guidance for Moslem families starting from choosing a life partner, the pregnancy period, giving a good name to the child, fulfilling the biological rights of the child after birth, developing a good relationship between parents and children, providing good and comprehensive education for the physical, emotional, |

| No | Research Topic | Number of Articles | Application of Parenting Concept |
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| | | | spiritual, and intellectual development, teaching about rights and duties, developing the independence of children with noble characters, and developing a sense of kinship and pride in becoming a Moslem (Erhamwilda et al., 2022). |
| 2. | | | Islamic parenting emphasizes emotional nurturing of children from an early age. Emotional nurturing can be grouped into three periods: the <i>thifl</i> phase (age 2-7 years) with the children's tendency to play, the <i>tamyiz</i> phase (age 7-10 years) with the formation of interpersonal and intrapersonal intelligence, and the <i>amrad</i> phase (age 10-14 years) as the beginning of the children's maturity with the tendency to be responsible for their rights and duties (Sokip & Ma'ruf, 2019). |
| 3. | | | The relationship between parents and children is highly emphasized in Islamic parenting. There are six main values of Islamic teachings in family communication: <i>Qaulan Sadida</i> , <i>Qaulan Ma'rufa</i> , <i>Qaulan Baligha</i> , <i>Qaulan Maysura</i> , <i>Qaulan Layyina</i> , and <i>Qaulan Karima</i> . These values represent the skills that each parent must have to build good communication and a healthy family (Aziz, 2023). |
| 4. | | | Early childhood education aims to form characters and morals according to Islamic teachings. Generally, early childhood education requires religious, moral, intellectual, physical, and psychological education. Such education can be delivered through various methods, including showing examples, stories, games, rewards and punishment, and instilling good habits (Ramli, 2022). |
| 5. | | | Islamic parenting is related to a parenting style that affects the children's growth. For example, parents' involvement in teaching children how to read al-Qur'an has an effect in the children's ability in reading al-Qur'an (Elvina et al., 2021). However, in several cases, the parenting style in instilling religious education tends to be authoritarian (Hastuti et al., 2022). |
| 6. | | | Applying Islamic parenting with the habituation method can build self regulated learning. Habituation is based on Islamic values in parenting which recommends parents to be actively involved with no strict control in the children's learning process (Hijriyani & Andriani, 2023). |
| 7. | | | In Islamic parenting, internalizing Islamic moderation values is carried out by forming a tolerant children's behavior. Such parenting is affected by factors such as the parents' deep understanding on Islamic moderation values and quality parenting method (Hamdun, 2022). Moreover, parents need to introduce and teach children about the diversity of religions, ethnicity, races, and local culture from an early age (Utami et al., 2020). |
| 8. | | | Islamic parenting practices are influenced by various factors based on the context. In the case of families living in the urban area, the Islamic parenting practices tend to be stricter. This is due to the working parents' limitation in being involved in parenting (Syafrianty et al., 2021). In contrast, Islamic parenting practices in the rural area tend to be more democratic and gives more freedom to children with certain limitations. In the rural context, the parenting |

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|----|---------------------|--------------------|--|
| | | | <p>pattern is repeating the parenting style inherited from their own parents (Triputra, 2020).</p> <p>9. Islamic parenting serves as a model for a training program for improving the literacy of Moslem families. In the program, the facilitator assists parents to reflect on their parenting practice. Moreover, the training also emphasizes on improving relationship with God. This results in the change of perception among participants about parenting (Purwandari et al., 2022).</p> |
| 5 | Prophetic Parenting | 8 | <p>1. Prophetic parenting is a parenting idea based on the prophetic spirit in the hadith which is full of educational values. For instance, the implementation of education needs to ensure a mental state that is conducive, calm, and happy; affection becomes the main resource in children's education, in addition to a fair attitude; understanding the children's needs, and giving sanctions by considering the limits in educating children (Yulianingsih & Nursihah, 2017).</p> <p>2. Prophetic parenting develops through Imam al-Ghazali's model of parenting skills attributes, which consist of four elements, namely knowledge and education, relationship with God, relationship with children, and relationship with people. Appreciation for knowledge and education is manifested in the form of a strong sense of faith, consistency in worship, and having good ethical behaviors. This has an impact on the resilience of the relationship between parents and children. In addition, the parent-child relationship can be supported by legitimate income, parenting with affection, disciplining children to teach responsibilities, being fair according to the children's needs, and developing the children's potential. A conducive and good environment is necessary to help children's development. This can be seen in the parents' efforts in maintaining a positive relationship with others (Manap & Baba, 2016).</p> <p>3. Prophetic parenting emphasizes parenting which aims to form an Islamic character. As a parenting model for character formation, prophetic parenting offers several methods, including showing examples, habituation, advice, attention, rewards and punishment, and good stories. In practice, parents mostly use two ways, namely by showing examples and finding the right time to give advice to children (Hairina, 2016; Musafiri & Miftahurrohmah, 2022; Taufiqurrahman, 2018).</p> <p>4. Prophetic parenting serves an approach to stimulate language development in children. Parents may follow the steps of the Prophet in parenting, such as breastfeeding babies until the age of two years and weaning them afterwards, asking the children to have a discussion, telling stories about the Prophet and his friends, communicating effectively with them, playing with them, showing them affection, and teaching them that Rasulullah is the main role model in life (Hapsari, 2022).</p> <p>5. Prophetic parenting also serves as a method for building noble characters. The implementation of prophetic parenting can be combined with various programs in</p> |

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| | | | education institutions. For instance, it can be implemented in an education institution through the parenting class and home visit programs (Karimah & Ummah, 2020; Raihanah, 2022). |
| 6 | Quranic Parenting | 5 | <ol style="list-style-type: none"> 1. Quranic parenting is conceptually based on the views of al-Qur'an. First, parenting needs to consider that children are a trust for parents. Second, children are the next generation of civilization who need to receive comprehensive education. Third, parenting represents collecting for <i>amal</i> (enduring good deeds) for the afterlife. Finally, children are the parents' jewels. The Quranic parenting method involves example, habituation, rewards and punishment (Azzahra, 2023; Rubini & Setyawan, 2021). 2. Quranic parenting is developed with the method of interpreting al-Qur'an verses on children, including children as <i>fitmah</i>, and children as enemy (Solichah et al., 2021). 3. Parenting based on al-Qur'an values serves as a guidance for childcare materially and spiritually. Materially, al-Qur'an orders to give children an understanding of Quranic values from an early age. This ranges from choosing a life partner according to Islamic teachings, whispering prayers to children since they are in the womb, and guiding children into adulthood with awareness and care to shape their personality (Oktarina & Putro, 2021). 4. The Quranic parenting practices can be used to minimize poor behaviors among children, such as addiction to technological devices. This can be done by paying attention and being involved in children's playing and learning activities, caring for the children's heart by recognizing their feelings, educating them communicatively, giving good nutrition, and treating them fairly and wisely (Meiriza & Hidayat, 2021). |
| 7 | Fathanah Parenting | 1 | Fathanah parenting stems from academic anxiety that questions what is wrong with the early childhood development model which has not been able to produce humans that grow as God's creation to uphold the truth. This concept was formed from an in-depth study of various references and findings in the field of psychology and Islam. Therefore, there needs to be a pattern of early childhood development that prioritizes the development of spiritual potential to represent God's voice of truth and prophetic nature as the basis for developing the human's psychological and physical aspects so that all scanning potential constantly reflects truth. The basic concept of fathanah parenting include choosing a prospective partner according to the Prophet's hadith, which prioritizes religious factors, understanding marriage as a union of the spirits' recognition of God and God's prophets, having intercourse according to the rules of Islamic law, reciting dhikr and fasting during pregnancy, carrying out birth rituals according to the Prophet's hadith, providing good nutrition for the children's physical growth, weaning the baby and separating the children's bed at the age of 2 years as a signal to enter the period of educating the children's independence, and circumcision as a reminder of the maturity of children's reproductive function (Nurjannah, 2020). |

There are several findings based on the conceptual analysis on parenting in from the Western and Islam perspectives. First, the principle of the Montessori parenting concept is that all children are God's entrusted gifts with universal characteristics, including the mind's ability to absorb all forms of knowledge according to the sensitivity period and the desire to learn while playing, and independence. Based on the identified references, the Montessori parenting concept emphasizes that teachers and parents are evaluators in forming the children's independence. In the education and parenting practices, Montessori principles serve as a method and technique for child learning. Among 19 journal articles on the Montessori parenting concept, only one paper attempts to integrate the Montessori method with Islamic parenting. The integration model of Islamic Montessori parenting aims to develop children's cognitive, affective, and psychomotor aspects in the Islamic teachings.

The second finding is about positive parenting as a parenting process with the parents' role as facilitators that provide a positive response to help children's development. The positive response nurtured during parenting becomes the model for early childhood character development that is oriented to the enhancement of positive emotion. Third, religious parenting stems from the phenomenon of diversity among parents which affects parenting practices. The Western psychology perspective on the phenomenon not only views religion as a form of belief. Diversity in parenting practices also show that religion serves as a structural resource in the relationship between family members. Religion serves as a resource which determines the standards of parenting values transmitted through the kinship system. Similarly, the religiousness of parents may influence the parenting style.

From the Western psychology perspective, parenting concepts experience a development along with the responses of researchers to the challenges of childcare. The focus of development is oriented to early childhood care, the role of parents and families in childcare, and the community environment that may indirectly influence the development of children. The latest development on parenting in the scientific trend of Western psychology tends to highlight the influence of the religiousness of the parents or family in childcare. However, this is framed as a parenting phenomenon. In contrast, parenting concept in the Islam perspective offers a point of view to understand parenting in a comprehensive manner.

In the development, parenting concept from the Islam perspective has many names, including *Prophetic Parenting* (Suwaid, 2010), *Islamic Parenting* (Abdurrahman, 2010), *Quranic Parenting* (Mustaqim, 2015), and *Fathanah Parenting* (Nurjannah, 2020). First, the concept of *Prophetic Parenting* is the idea of Muhammad Nur Abdul Hafidz Suwaid in "*Manhaj at Tarbiyah an nabawiyah lith Thifl*". Suwaid describes parenting concept in the ways of the prophet based on the children's nature as the entrusted gift from God who deserves the rights to be nurtured (Suwaid, 2010). This

concept is aimed at prospective parents in choosing a partner according to religion, piety, and intelligence. In addition, each parent must possess a calm, gentle, loving and tolerant character and avoid violence. Parenting method according to the prophets include stories, communicating various knowledge that is easy to understand, respecting the children's wishes, calling them by good names, and teaching them Qur'anic values (Suwaid, 2010).

Second, the concept of *Islamic Parenting* is the idea of Syaikh Jamal Abdurrahman that is based on the importance of children's education since existing in the father's *sulbi* (male loins) by instilling the principles of Islamic teachings. According to Abdurrahman, children's education is divided into two stages, namely children's education aged 0-3 years and children's education aged 4-10 years. Children's education aged 0-3 years includes praying when they are still in his father's *sulbi*, whispering the call to prayer in their right ear and *iqamat* in their left ear after birth, feeding a few dates while praying for them, celebrating *aqiqah*, giving them a good name, instilling honesty, and teaching the concept of *amar ma'ruf nahi munkar*. Meanwhile, children's education aged 4-10 years involves teaching about noble characters, the manners of eating, *adzan* and *shalat*, as well as manners and courage. This is in line with the teaching of Islam as a pioneer in sharia and parenting ethics that pay more attention to children's rights from an early age, including the rights to health, family, education, talent development, and security (Ali et al., 2005).

Third, the *Qur'anic Parenting* concept was proposed by Abdul Mustaqim's work in "Qur'anic Parenting: Successful Strategies Educating Children in the Ways of Al-Qur'an". Mustaqim uses a thematic-contextual interpretation approach with an integration-interconnection paradigm to find an ontological view of al-Qur'an on children. From the perspective of al-Qur'an, there are at least five views on the children's position, namely *wahbah* (gift), *amanah* (trust), *zinah* (decoration), *fitnah* (test or awareness), *'aduww* (adversary), and *qurrata a'yun* (spiritual heart warmer). Further, Mustaqim (2019) mentions several children's rights in al-Qur'an, including the right to live, maintained innate instincts, receive decent education, the right to have an opinion, and sufficient economic security.

Childcare from the perspective of the Qur'an is a concept of parenting and education for children as a manifestation of the teachings contained in the Qur'an which needs to be put into practice. Therefore, the model for parenting in the parenting process is based on Quranic values including sincerity, love and affection, trust and responsibility, patience and honesty, and justice (Mustaqim, 2019). In the parenting process, parents have roles and responsibilities since the parental period, namely making a commitment to good parenting, creating a peaceful atmosphere in the womb, welcoming the presence of the baby with mature mental preparation, breastfeeding the child with breast milk, weaning the child at the age of two years, and maintaining the

baby's sleep pattern. When children are 3-6 years old, parents need to be wise in educating children, building effective communication with children, maintaining the development of children's physical and spiritual health, and building the children's self-confidence (Mustaqim, 2019).

In the next development stage, parenting process is carried out by educating children to have good characters, be smart, and creative. Mustaqim (2019) offers several strategies to educate children, namely creating warmth and love, showing examples, teaching empathy with discipline, and understanding the children's talent and creativity development. The development of the Qur'anic Parenting concept is only thematic and interpretative in formulating a meeting point between Islam and Western parenting perspectives, such as the right to receive nurture with love and compassion that is related to attachment theory in explaining the relationship between parents and children.

Fourth, *Fathanah Parenting* refers to the conceptual proposal of Nurjannah (2020) based on various psychology and Islamic studies in dealing with parenting issues. The objective of *Fathanah Parenting* is to address the spiritual development pattern of early-aged children by prioritizing God's words of truth and prophetic characters as the basis for the human's psychological and physical development aspects. The pattern of *Fathanah Parenting* is also assumed as an effort for developing early childhood intrinsic intelligence. Nurjannah conducts a reflective exploration of the early childhood concept from the perspectives of psychology and Islam by integrating Freud's psychodynamics theory and the concept of children according to al-Qur'an. There are three elements in the meeting point between general psychology and Islam, i.e. "id" and "nafs" as the point of instinct, the "ego" element and "sense" as a tool to consider the desires outside the human's self, and the elements of "super ego" and "spirit" in Islam. The application of *Fathanah Parenting* can be illustrated in the breastfeeding period, in which the mother teaches spiritual morality by whispering prayers to make the child feel peaceful and calm. Generally, the conceptual proposal is still new and requires academic development in the form of studies on the effectiveness and influence of the application of *Fathanah Parenting* on the children's spiritual development.

The diverse parenting concepts in Islam ultimately gives the impression that they merely tend to be reinterpretedative and have not had formal or standardized indicators for Islamic parenting. This is evident from the application of parenting concepts in Islam across the collected literatures. Nevertheless, the researcher found two patterns in the development of the parenting concept in Islam: first, the development of the parenting conceptual framework that is integrated with interpretation method on al-Qur'an texts to explain the notion of parenting, and second, the theoretical integration between the parenting concept that is in accordance with al-Qur'an and hadith and the Western psychology's notion on parenting.

b. The SMART Parenting: Integration of Parenting Models from the Western and Islam Perspectives

Following the critical analysis on parenting from the Western and Islam perspectives, the researcher formulates an integrated parenting model focusing on holistic child development. The following describes the meeting point between parenting from the Western and Islam perspectives.

Table 2. Meeting Point between Parenting from the Western and Islam Perspectives

| Parenting from the Western Psychology Perspective | Parenting from the Islam Psychology Perspective |
|---|---|
| 1. Children as active contributors and creative partners of parents in the parenting process | 1. Children as entrusted gifts from God and their nature which requires fulfillment of their rights to receive care (Q.S. Az-Zariyat:56) |
| 2. Parenting practices involving: <ol style="list-style-type: none"> Providing sufficient nutrition Creating comfort and security in children's growth Authoritative parenting with no strict control Building a positive relationship between parents and children | 2. Parenting practices involving: <ol style="list-style-type: none"> Providing sufficient nutrition from the prenatal to postnatal period (Q.S. Al-Baqarah: 172) Showing examples and being gentle (Q.S. Al- Ahzab: 21) Educating children into having noble characters, intelligence, and creativity (H.R At-Tirmidzi) Creating warmth and compassion (Q.S. Asy Shyuura: 23) Teaching empathy with discipline (Q.S. Thaha: 29-32 and hadith on shalat (daily prayer) in the book of Sunan Abu Daud) (Abu Dawud, 2013) Understanding children's talent to build their creativity (Q.S Al-Hasyr: 18) |
| 3. Emphasized aspects: <ol style="list-style-type: none"> Parental support Childcare and emotional support Teaching of moral values Physical-motor development | 3. Emphasized aspects: <ol style="list-style-type: none"> Commitment to parenting from an early age regarding children's physical-motor, social-emotional and moral-spiritual development (Q.S Luqman: 14) Creating a peaceful atmosphere in the womb (Q.S. Ali-Imran ayat 35 dan 38) Being wise in educating children (Q.S Ibrahim: 14) Building effective communication and children's self-confidence (Q.S Taubah: 71) Maintaining the development of children's physical and spiritual health (Q.S Al-Maidah: 88) |

Based on [table 2](#), it can be concluded that parenting based on the Western and Islam psychology can be integrated to help children grow and develop into good individuals ([Daradjat, 2006](#)). Parenting is not only centered on the child, but also on how parenting efforts can be realized in a positive relationship. Parenting practices, which are an accumulation of attitudes and knowledge, need to be directly proportional to the goals and needs of children's growth and development in a contextual manner. Therefore, the concept of parenting requires a holistic approach that pays attention to the psychology of child development in implementing Islamic parenting.

Parenting in Islam needs to consider the aspects of joy, education, moral, religion, and health. First, parenting with a positive response to children becomes the basic principle in providing play-based parenting service that can incite joy in children ([Bento & Dias, 2017](#)). Play-based parenting becomes important because children have excess energy ([Hansen Sandseter, 2011](#)). Such energy is what drives children to engage

in their day-to-day activities. In line with Lazarus's statement, children need time to play to refresh their energy (Houl et al., 2020). This reflects a point in Islamic parenting concept explained by Imam Ghozali: *'In fact, forbidding a child to play and forcing him to always study means killing his heart, destroying his intelligence and making his life difficult.* (Nasution, 2012). Play-based parenting can also develop sense of pride among children (Sukatin et al., 2019). When children play, they are in control of their body, understand objects, and learn social skills.

Second, parenting must consider the aspects of moral-religion, motor, cognitive, language, and other social developments, as well as providing opportunities for children to express themselves (Nunes et al., 2014). Such parenting must be based on play-based educational values, as early-aged children tend to get easily disinterested with less variations of child care (Maharani et al., 2019). This aims to help the children's responsiveness and creativity during their development process (Procentese et al., 2019; Mwangi et al., 2019).

Third, parenting can be done by giving advice and telling stories about religious teachings in the parenting process. Further, parenting must also be applied based on the values of al-Qur'an and hadith to care for the children and family in the world and in the afterlife (Nufus & Adu, 2020). Religiousness-based parenting gives children the rights according to Islam involving various aspects of the children's life. These aspects include the rights to live (Q.S Al-Isra'ayat 31), the rights to clarity of Nasab (Q.S al-Ahzab ayat 5), the rights to receive a good name (HR.Abu Dawud), the rights to receive breast milk (Q.S Al-Baqarah ayat 233), the rights to receive education (H.R Ibnu Hibban), and the rights to receive care (Q.S at-Tahrim ayat 6) (Sipahutar, 2019). In Islam, the spirit can be understood as the perfection of the soul and the freedom from bad deeds (Q.S Ghafir ayat 15). Lastly, the parenting principles include children born in a state of purity, parents as the guidance and role models for children, educating with love and kindness, applying boundaries to children, and giving small responsibilities to children.

The fourth aspect is healthy parenting. Children needs to obtain childcare that refers to the concept of health. As stated in the Law of Health Number 36 of 2009, a healthy provision of nurturing includes the physical, psychological, spiritual, and social aspects. Children may have a sanitary, healthy and safe lifestyle by showing examples, playing, habituation, and conditioning. Maulidia & Hanifah (2020) found that children who have not been used to a clean and healthy lifestyle tend to come from parents with low education. Khaeriyah & Kurniawaty (2021) show that the school manages to improve the habit of healthy and sanitary lifestyle through habituation, building the students' awareness to maintain the sanitation quality at school.

Practically, the SMART parenting model aims to shape the children's personality. A healthy children's personality certainly leads to an individual that has

good morals, good characters, and remains free from bad deeds. Moreover, SMART can be applied in several fields, such as education, psychology, and health in an interdisciplinary or multidisciplinary manner. This can be seen at holistic integrated early childhood education institutions that focus on nutrition and child protection. There are also daycare education institutions and “nature schools” with curriculum that contains Qur’anic materials or *ChildFun* with integrated parenting (P. D. Rahayu & Rahmawati, 2020). Moreover, SMART parenting in the health aspect can be done by providing an enjoyable upbringing, making children grow and develop appropriately. Rosenberg & Wilcox (2006) found that the father’s role and figure contributes to the children’s nutritional needs and growth. Papaleontiou-Louca (2016) adds that children’s health is part of childcare that must be taken into account. In addition to be physically healthy, children must also be healthy spiritually to ensure an optimal development. In the Islam perspective, a healthy child can be seen based on their good heart, soul, faith, morals, and thoughts (Fuadi Husin, 2014). Septiana (2020) in her study also proves that in parenting, spiritual guidance must be provided to children in the form of guidance on worship and morals with a democratic upbringing.

4. CONCLUSION

Based on the focus and results of various studies, this paper presents the SMART parenting model which integrates psychology and Islam. The result of integration between the Western and Islam psychology has managed to attempt to overcome the common parenting model’s downside that is conventional, monotone, and partial. In this parenting model, parents fully pay attention to and use the children’s potential according to the will of God and God’s prophets. It represents a parenting service which attempts to integrate the physical dimension and provide spiritual needs. The SMART parenting model has a positive contribution with high novelty at the scientific level. This finding has positive implications on childcare by paying close attention to the nature of religion. However, the results of this study are still conceptual and need to be developed and operationalized in the form of spiritual psychology theory for childcare services. Therefore, the follow-up of this study is to find the suitable model through scientific testing to ensure the validity and reliability. It is imperative that the study be followed up with a theory construction that is ready to be used. Further, the researcher recommends that the application of SMART parenting model be carried out intensively with other fundamental matters. Finally, it is suggested that future researchers consider psychological theories with Islamic content to prevent inequality in parenting practices.

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