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Lived Islamic Parenting and Child Resilience in Muslim Families with High Maternal Work Mobility: A Qualitative Study in Islamic Education

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ABSTRACT

Purpose – This study analyzes how lived Islamic parenting is practiced by Muslim mothers with high work mobility and how these practices contribute to early childhood resilience in urban Muslim families. Transnational family literature is used as a conceptual lens to understand constraints on physical presence and the maintenance of communication, not to equate the migration context.

Design/methods/approach – This interpretive qualitative study used a multiple case study design involving Muslim families in an urban area of West Java (pseudonymized). Participants consisted of 10 mothers with children aged 3 to 6 years, selected through criterion-based purposive sampling; sample adequacy was justified using the principle of information power. Data were collected through semi-structured in-depth interviews (45 to 60 minutes) and observations focused on moments of mother-child interaction (for example, after returning from work and before bedtime), as well as non-sensitive supporting materials if agreed upon. Analysis was conducted using reflexive thematic analysis and cross-case synthesis.

Findings – The analysis produced four themes. First, Islamic parenting practices are sustained through micro routines at transition moments, primarily role modeling and the habituation of worship practices that are concise and flexible. Second, religious socialization occurs through the maintenance of emotional presence, including consistent long-distance communication and the use of value language (sabar, adab, doa) when responding to children's emotions. Third, resilience appears as recovery after pressure or failure when affective support is prioritized, after which simple religious routines are used to soothe and encourage children to try again and to express feelings. Fourth, fatigue, time constraints, and digital exposure drive the negotiation of practices through minimum routines and value-based device accompaniment.

Research implications – The findings support the design of value-based micro routines at transition moments, the use of Islamic moral vocabulary for emotion coaching preceded by affective support, consistent long-distance communication to maintain continuity of value socialization, and digital parenting through accompaniment, restriction, brief explanations, and content redirection in early childhood education

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1. Introduction

Family is the primary arena for value socialization and the formation of children's character, including in the context of Muslim families. In Religious Studies (RS), the family is understood as a space in which religion is lived in practice through routines, interactions, and affective relations as lived religion or lived Islam. Through these everyday practices, religious values are transmitted and negotiated, thereby shaping moral orientations, emotions, and how children understand the world.

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Empirical evidence shows that religious transmission in Muslim families does not occur as a passive inheritance, but involves cultural negotiation and adjustments in parenting strategies, especially in the domain of behavioral morals and a sense of belonging to community identity (Miglietta et al., 2024). Research on identity transmission also reinforces that the intergenerational linkage between parental and child religious identification is meaningful, but the strength of that influence can change following children's developmental stages, thus requiring readings that are sensitive to context and age (Verkuyten et al., 2012). In vulnerable and high-pressure situations, religion and spirituality appear not merely as a cultural background, but as a primary frame of reference that provides meaning, shapes caregivers' sense of responsibility, and directs children's future aspirations (Magan & Elkhaoudi, 2024).

Within the body of Indonesian-language literature, the concept of Islamic parenting is often formulated as a parenting pattern derived from the Quran and Sunnah, encompassing age-based parenting stages, role modeling, regulation of how to advise, fulfillment of children's rights, as well as the inculcation of faith, morals, and social aspects (Anggraini et al., 2022). This normative formulation is important because it provides a framework of values and practices that serves as a reference for many families and early childhood education institutions. At the same time, the emphasis by Anggraini et al. (2022) on children's position and children's rights in an Islamic perspective and legal references shows that parenting is not only related to educational techniques, but also to relations of responsibility, protection, and the fulfillment of children's basic needs that can affect the quality of the developmental environment.

Social and economic changes in urban society introduce new dynamics in parenting practices, especially for Muslim families facing high work mobility. This mobility, particularly among mothers working in formal and informal sectors, implies reduced intensity of physical presence in parenting. The transnational family literature shows that parent–child separation does not automatically produce uniform impacts, but is mediated by caregiving configurations and the quality of long-distance communication within a caregiver network or care triangle (Graham et al., 2012). Risk and resilience frameworks also emphasize that risks and protective factors for children cannot be understood only from parental migration status, but need to be seen at the individual, family, and broader social contextual levels (Graham & Yeoh, 2013). Further, children's perspectives indicate that children are not always passive in situations of separation, but can display agency, negotiate relationships with absent or returning parents, and manage family rhythms through everyday communication strategies and relational work (Lam & Yeoh, 2019). These findings are relevant for reading urban Muslim families with high mobility because they similarly position constraints on physical presence and relational connectedness as key mechanisms influencing children's well-being.

These conditions raise important questions about how religious values can still be transmitted effectively, and how children build self-endurance in situations of limited direct interaction with parents. In the psychological literature, resilience is understood as an individual's ability to adapt positively when facing pressure, change, or challenges. However, findings from transnational family studies show that children's resilience is linked to concrete relational infrastructure, for example who the primary caregiver is, how communication circuits are maintained, and how social support is available when children experience loneliness or pressure (Graham et al., 2012; Graham & Yeoh, 2013). In the lived Islam perspective, resilience also needs to be understood beyond purely psychological aspects because religious and spiritual practices can function as sources of meaning, moral orientation, and elasticity for caregivers and children in facing constraints (Magan & Elkhaoudi, 2024). In line with this, value negotiation in Muslim families often centers on dimensions of moral practice and social identity, so more dialogical and reasoned transmission strategies become important to minimize value conflict while maintaining the continuity of internalization (Miglietta et al., 2024). At the level of practice, normative Islamic parenting literature also places role modeling, parental emotion regulation, and the selection of

moments for advising as important strategies for maintaining relationship quality and children's moral formation (Anggraini et al., 2022).

A number of previous studies show that Islamic parenting practices play a role in shaping children's moral and emotional endurance, whether through habituation of worship, affective communication, or the inculcation of moral values. However, some studies still place Islamic parenting within a normative or prescriptive framework, so they insufficiently depict how these practices are actually lived in contemporary Muslim family life constrained by time, space, and work demands. On the other hand, there is empirical evidence in the context of early childhood education institutions that describes how Islamic value-based religious habituation is integrated into children's daily routines and connected to socio-emotional outcomes such as politeness, courage, self-discipline, and relational skills (Auliani et al., 2023). Although this evidence is descriptive and based on observation and interviews in school settings, the findings of Auliani et al. (2023) still indicate that everyday religious practices can be a medium for forming adaptive socio-emotional behavior. This evidence aligns with the lived religion argument that value internalization often occurs through repeated micro routines, not only through formal teaching or normative narratives, while also emphasizing the importance of assessing interaction mechanisms and quality, not merely the presence of rules.

The research gap indicates the need for studies that position Islamic parenting as a lived Islam practice that takes place under specific social conditions, including limited time, work pressure, and changes in family structure. Thus, this study does not only view Islamic values as ideal norms, but as practices that are carried out, negotiated, and given meaning by mothers in their everyday lives. This approach enables a deeper understanding of how children's resilience is formed through religious interactions that are situational and contextual. This study aims to analyze how lived Islamic parenting practices are carried out by mothers with high mobility, and how these practices contribute to the formation of early childhood resilience. Specifically, this study examines: (1) forms of Islamic parenting practices that emerge in a high-mobility context, (2) religious socialization mechanisms that play a role in shaping children's resilience, and (3) mothers' strategies in maintaining the quality of religious interactions despite facing time and space constraints. With this focus, this study contributes to the development of RS-based Islamic education studies and enriches understanding of the dynamics of urban Muslim families in an era of increasing work mobility.

2. Methods

2.1. *Research design and conceptual framework*

This study used an interpretive qualitative approach with a multiple case study design to explore lived Islamic parenting practices among mothers with high work mobility and their links to the formation of early childhood resilience. Case studies were selected because they allow an understanding of phenomena in the real-life context of families, while a multiple design enables cross-case comparisons to identify variations in practices and mechanisms (Stake, 1995; Yin, 2018). A lived religion/lived Islam perspective was used to position religion as an everyday practice lived through routines, affective relations, and micro actions (Ammerman, 2016; McGuire, 2008).

2.2. *Research context and case units*

The study was conducted with Muslim families in an urban area of West Java (area name pseudonymized). The urban context was selected because it is relevant to the dynamics of work mobility, fast family rhythms, and limited time for mother–child interaction. The case unit was the family centered on the mother as the primary caregiver and a child aged 3–6 years; the roles of

other caregiving actors were mapped insofar as they were relevant to religious socialization practices and resilience support (Stake, 2006; Yin, 2018).

2.3. *Participants and sampling strategy*

Participants were selected using criterion-based purposive sampling (Creswell & Poth, 2018; Patton, 2015). Inclusion criteria were: (1) Muslim mothers with high work mobility, operationally defined as the duration of work plus commuting and/or the intensity of work travel that tangibly limited daily time together with the child; (2) having a child aged 3–6 years; (3) implementing parenting practices based on Islamic values (e.g., habituation of doa/ibadah/adab, religious moral communication, or value-based discipline); and (4) willingness to be interviewed and observed during moments of mother–child interaction. A total of 10 mothers participated; sample adequacy was justified using the principle of information power (Malterud et al., 2016).

2.4. *Data collection techniques*

Data were collected through:

a. Semi-structured in-depth interviews to elicit forms of Islamic parenting practices, religious socialization mechanisms related to resilience, and strategies to maintain the quality of religious interactions under time/space constraints (Brinkmann & Kvale, 2015). Interviews lasted approximately 45–60 minutes, were audio-recorded with participant consent, and were transcribed verbatim.
b. Focused observations of interaction moments likely to elicit lived Islamic parenting practices (e.g., after-work routines, before bedtime, mealtimes, soothing the child, or family worship practices). Observations were directed to capture practical dimensions such as expressions of affection, language choices when advising, and forms of discipline; field notes were compiled immediately after observation (Emerson et al., 2011).
c. Supporting materials (optional) that were non-sensitive and agreed upon (e.g., the child's/family activity schedules or long-distance communication artifacts) to enrich the context.

2.5. *Working definitions of key constructs*

Lived Islamic parenting was understood as Islamic value-based parenting practices manifested in routines, affective relations, discipline, and everyday moral communication (Ammerman, 2016; McGuire, 2008). Child resilience was understood as a process of positive adaptation when facing pressure/challenges, with attention to emotion regulation, relational support, and meaning-making that helps children function adaptively (Luthar et al., 2000; Masten, 2001). These working definitions were used to guide interview probing and thematic coding, not as quantitative measurement.

2.6. *Data analysis*

Analysis used reflexive thematic analysis to develop themes explaining practices and mechanisms contextually (Braun & Clarke, 2006). The analytic steps included: data familiarization, initial coding, development of themes and subthemes, review and refinement of themes, definition of final themes, and cross-case synthesis to identify patterns and variations in mechanisms across families (Stake, 2006; Yin, 2018). Code–theme matrices and case summaries were compiled to maintain analytic traceability (Miles et al., 2014).

2.7. *Ethical considerations*

The study applied informed consent, participants' right to withdraw at any time, anonymization of identities and locations, and secure data storage. If institutionally required, the study obtained formal ethical approval from the ethics committee of Universitas Pendidikan Indonesia (Clearance No. 96/UN41.K/PT.02.02/2025). Method reporting was aligned with SRQR/COREQ guidelines for transparency (O'Brien et al., 2014; Tong et al., 2007).

3. Results

Thematic analysis of interview transcripts and observation notes produced four main themes that map lived Islamic parenting practices among mothers with high work mobility and their links to early childhood resilience. The presentation of results follows the research focus as follows: Theme 1 addresses RQ1, Themes 2 and Theme 3 address RQ2, and Themes 2 and Theme 4 address RQ3. The findings show that Islamic parenting practices are carried out through micro routines maintained in available moments of togetherness, as well as through communication strategies that connect religious values with the management of children's emotions and behavior.

3.1. *Forms of lived Islamic parenting practices in the daily life of urban Muslim families*

This theme describes the forms of Islamic parenting practices carried out by mothers in domestic routines when time together with children is limited. In a high mobility context, mothers tend to choose practices that can be performed concisely, repeatedly, and easily linked to daily activities, especially at transition moments such as after returning from work and before bedtime.

Role modeling emerged as a form of practice considered the easiest for children to grasp when the duration of togetherness is limited. One mother emphasized efforts to create shared religious experiences when she is at home, "I make sure to still perform congregational prayer with my child when I am already at home, so that they see it directly." (P01, interview).

In addition to role modeling, habituation of worship was reported as being carried out flexibly following the family rhythm. One participant stated, "If I am already tired, at least I still recite a short prayer, the important thing is that they get used to it before sleeping." (P02, interview). Another participant added that the duration of reciting the Qur'an can be shortened without losing the core of the habit, "I cannot recite the Qur'an for long every day, but I make time for one or two verses, then I explain briefly." (P03, interview).

At around 20.30, the mother and child are in the family room. The mother invites the child to prepare for prayer, and the child imitates the movements while glancing several times. After finishing, the mother tidies the child's mukena and reminds them of a short prayer before sleeping; the child repeats part of the sentence and hugs the mother briefly before entering the bedroom. (01-observation)

3.2. *Mechanisms of religious socialization under conditions of high work mobility*

This theme presents mechanisms of religious socialization when time and space constraints reduce mothers' physical presence. The data show that religious value socialization is shifted through the arrangement of communication channels, the selection of interaction moments, and the use of value language integrated into responses to children's emotions.

Long-distance emotional presence was used when mothers could not be present in night routines. One participant said, "If I come home late, I still video call my child before sleeping so that they feel I am still there." (P04, interview).

Value-based communication emerged when mothers used Islamic moral references to respond to children's behavior and emotions. One mother described how she responded to a child's anger through a reference to the value of sabar, "If they are angry, I remind them gently, sabar is part of faith, then we take a breath first." (P05, interview). In another situation, a mother connected the child's requests with adab, "If they want something, I talk with them about adab in asking for help, so that they understand how." (P07, interview).

Emotion regulation through religious practices appeared when mothers directed children to religious actions to respond to sadness or fear. "If they are sad, I invite them to pray first, then I say Allah loves people who are sabar." (P09, interview). "If they are afraid, I ask them to read what they have memorized, then I accompany them until they are calm." (P10, interview).

The child cries after their toy falls and breaks. The mother approaches, crouches to the child's level, then invites the child to take a breath and say a short prayer together. After that, the mother asks the child to say one memorized sentence; the child follows slowly, slowly. The crying decreases, and the child begins to speak briefly about the toy. (02-observation)

3.3. *The formation of children's resilience through affective interaction and religious routines*

This theme describes how mothers reported children's responses to pressure or failure in the context of affective support and maintained religious routines. Resilience in mothers' reports appeared in the form of children becoming calm again, being willing to try again, or being able to express feelings after receiving emotional support and value references.

In failure situations, the data show a pattern of maternal responses that begins with affective support, then is followed by messages that encourage recovery. One mother said, "If they fail, I hug them first, then I say that everyone can try again." (P06, interview).

Religious routines were also reported to be present when children experienced emotional discomfort. "After the prayer, they are usually calmer, then they want to tell why they are upset." (P03, interview). "If after worshiping together, they are easier to guide, not erupting." (P02, interview).

The child tries to stack blocks, then the blocks collapse and the child hits the floor. The mother hugs the child for a few seconds and speaks softly for the child to try again. The mother then invites the child to say a short phrase that is usually said before starting an activity. The child nods and tries to stack again, this time more slowly. (03-observation)

3.4. *Challenges and negotiation of parenting practices under high work mobility*

This theme describes constraints that limit the consistency of practices and forms of negotiation undertaken by mothers to maintain minimum practices, including the management of children's digital exposure.

Fatigue and time constraints were stated as factors that disrupt the consistency of certain practices. "Sometimes I am very tired, so I do not have time to recite the Qur'an together," (P08, interview). In the context of negotiation, minimum practices are maintained so that values remain present in everyday life, "If I do not have time for something long, I choose a minimum routine, a short prayer and asking how today went." (P07, interview).

The challenge of digital exposure encourages mothers to manage children's environments through restriction and accompaniment. "I limit videos, I accompany them, if there is something that is not appropriate, I redirect it and explain gently." (P05, interview).

The mother has just arrived home and immediately asks about the child's activities today for about two minutes. Before bedtime, the mother leads a short prayer and closes the conversation with a brief reminder about tomorrow's behavior. On another occasion, the child watches a video

on a device; the mother sits beside the child, asks the child to stop when unwanted content appears, then redirects to other content and explains the reason in a short sentence. (04-observation)

To facilitate traceability of the findings to the research questions as well as data sources, Table 1 summarizes the linkages between each theme and the RQ, empirical indicators, and interview and observation evidence. Next, Figure 1 presents a conceptual synthesis that maps the relationships among themes in the context of maternal work mobility."

Table 1. Summary of findings, RQ linkages, and data support

RQ	Theme	Focus of findings (concise and specific)	Main empirical indicators	Interview evidence	Observation evidence	Representative quote (example)
RQ1	Theme 1	Islamic parenting practices are maintained at transition moments through role modeling and flexible habituation of worship	Congregational prayer, bedtime prayer, brief Qur'an recitation	P01, P02, P03	O01	"I make sure to still perform congregational prayer…" (P01)
RQ2	Theme 2	Religious socialization occurs through long-distance presence, value language, and prayer as an emotional response	Video call before bedtime, sabar as a reference, prayer when sad/afraid	P04, P05, P07, P09, P10	O02	"I still video call my child before sleeping…" (P04)
RQ2	Theme 3	Child resilience appears in recovery after failure through affective support and religious routines	Hugging and encouragement to try again, calming prayer, worshiping together	P06, P02, P03	O03	"I hug them first… everyone can try again." (P06)
RQ3	Theme 4	Practice negotiation is carried out through minimum routines and the management of digital exposure	Short prayer and check-in, device accompaniment, content redirection	P08, P07, P05	O04	"I choose a minimum routine, a short prayer…" (P07)

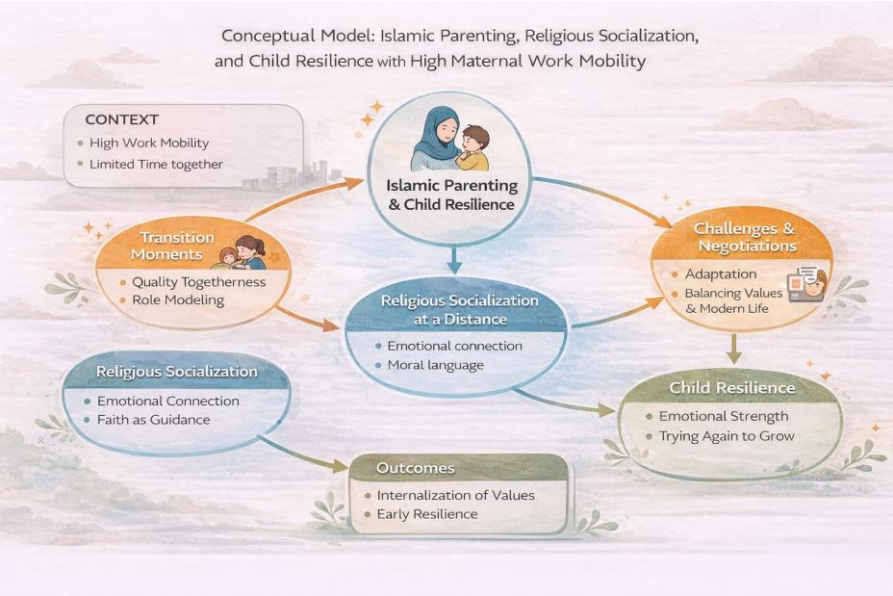

Figure 1. Conceptual Model of Findings on Lived Islamic Parenting and Child Resilience among Mothers with High Work Mobility

4. Discussion

This study aimed to explain how lived Islamic parenting is carried out by mothers with high work mobility and how these practices contribute to early childhood resilience. Drawing on the lived religion or lived Islam perspective, religion is understood as something lived through everyday routines, affective relations, and repeated micro actions (McGuire, 2008; Ammerman, 2016). Within this framework, the findings show that time and space constraints do not automatically sever value transmission, but instead encourage a repositioning of parenting strategies toward forms that are more concise, stable, and oriented toward the quality of connectedness, thus remaining relevant for addressing the research focus on forms of practices, mechanisms of religious socialization, and strategies to maintain interaction quality under high mobility conditions.

First, lived Islamic parenting practices in urban Muslim families with fast work rhythms tend to be maintained through micro routines at daily transition moments, such as after returning from work and before bedtime. This pattern aligns with the lived Islam argument that value internalization often occurs through consistent repetition of simple practices, not only through normative narratives or formal teaching (McGuire, 2008; Ammerman, 2016). At the same time, these findings show strong negotiation: mothers adjust the duration and form of practices to keep them realistic amid fatigue and time constraints. Here, an important difference appears compared with Islamic parenting frameworks that are often positioned as prescriptive, because what stands out is not the completeness of parenting stages, but strategies to maintain the “core of practice” as a daily anchor through role modeling and flexible habituation (Anggraini et al., 2022). Such negotiation is also in agreement with the understanding that value transmission in Muslim families is not a passive inheritance, but a process continuously aligned with life context and relational needs (Miglietta et al., 2024).

Second, when mothers’ physical presence decreases, mechanisms of religious socialization shift from the intensity of togetherness toward the maintenance of emotional presence, including through long-distance communication and value language integrated into responses to children’s emotions. These findings are consistent with transnational family literature emphasizing that the impacts of parental separation are not singular, but are mediated by caregiving configurations and the quality of

communication within family networks (Graham et al., 2012; Graham & Yeoh, 2013). However, this study extends that discussion by showing that in the context of high work mobility, "long-distance emotional presence" is not merely a substitute for connectedness, but becomes a relational ritual that maintains family rhythms while also opening space for value socialization. In addition, the use of references to sabar, adab, and doa as moral vocabulary in situations of anger, sadness, or fear shows that Islamic values function as an operational emotion regulation tool and are developmentally appropriate for early childhood. This aligns with findings that religion and spirituality can serve as meaning frameworks that guide caregiver responsibility and how families navigate pressure (Magan & Elkhaoudi, 2024), but this study emphasizes its micro-interactional aspect, namely that values are conveyed through gentle, brief communication styles that are attached to everyday emotional events.

Third, children's resilience in this study is best read as a process of positive adaptation grounded in relational support, co-regulation, and meaning-making, rather than as an individual attribute that stands alone. The findings are robust with the conception of resilience as a developmental process that is "ordinary yet powerful" because it is formed from stable support at the family level, especially when children face pressure or failure (Luthar et al., 2000; Masten, 2001). Nevertheless, the specific contribution of this study is to show how religious routines maintained minimally yet consistently can function as anchors that help children calm themselves and return to adaptive functioning. Thus, lived Islamic parenting practices do not only produce ritual compliance, but also provide relational and symbolic tools for emotional recovery, for example when affection is prioritized, and then religious values are used to reorganize children's actions. This finding is also relevant to religious transmission literature emphasizing intergenerational dynamics and shifts in influence strength across children's developmental stages (Verkuyten et al., 2012), because at ages 3 to 6 years effective strategies appear centered on role modeling, practice repetition, and concrete value language, rather than abstract argumentation.

Fourth, the theme on challenges and negotiation confirms that high work mobility requires "minimum routine" strategies so that values remain present even when energy and time are limited, and it positions digital exposure as a contemporary parenting arena that needs to be managed. This finding is consistent with the idea of value negotiation in Muslim families (Miglietta et al., 2024), but it shows new boundaries and contexts: negotiation is not only related to cultural or generational differences, but also to the rapidly changing digital ecology of households. The theoretical implication is that lived Islam in urban families can be understood as a system of practices adaptive to time fragmentation, with a boundary condition that practice continuity is more likely when families have micro routine anchors and mechanisms of emotional presence, whether face-to-face or long-distance. In resilience theory, these findings reinforce that protective factors in work mobility contexts are not solely physical presence, but also affective quality, the stability of relational rhythms, and the availability of meaning tools that children can access in emotional situations (Graham & Yeoh, 2013; Masten, 2001).

Practically, the results suggest several actionable steps: families can design stable micro routines at transition moments (after work and before bedtime) with practices that are concise yet repeated; parents can use value language such as sabar, adab, and doa as part of emotion coaching, with the note that it should be preceded by affective support so children are ready to receive guidance; long-distance communication can be positioned as a consistent relational ritual to maintain connection and continuity of value socialization; and value-based digital parenting needs to prioritize accompaniment, restriction accompanied by brief explanations, and directed content redirection. Nevertheless, this study has limitations: the multiple case study design and the urban West Java context limit the transferability of the findings to other contexts; the focus on mothers means that the roles of fathers and other caregivers have not been explored in depth even though caregiver network configurations influence risk and resilience dynamics (Graham et al., 2012); resilience was primarily captured through mothers'

narratives and observations at selected moments, so it may contain perceptual bias, social desirability bias, and limited situational coverage, including possible reactivity during observation. Future research needs to include children's perspectives and other caregiving actors to capture agency and relationship negotiation more fully, conduct cross-context comparisons and variations in mobility patterns, use longitudinal approaches to assess changes in value socialization mechanisms and resilience as children age, and deepen studies on literacy and value-based digital parenting strategies specific to urban Muslim families. With this arrangement, the discussion remains concise, consistent with the results, does not introduce new data, and maintains the key terminology used in other sections.

5. Conclusion

This study concludes that lived Islamic parenting in urban Muslim families with high maternal work mobility can still be maintained through adaptive everyday practices that focus on the quality of connectedness. The three research questions are addressed through the following mapping: (1) the main prominent practices are role modeling and the habituation of worship that is concise and flexible at transition moments, especially after returning from work and before bedtime; (2) religious socialization mechanisms operate through the maintenance of emotional presence, including consistent long-distance communication and the use of value language such as sabar, adab, and doa in responding to children's emotions; and (3) strategies to maintain interaction quality are carried out through realistic minimum routines and value-based digital parenting through restriction and accompaniment.

The main contribution of this study is to clarify how Islamic values are transmitted as micro practices and relational rituals, and how these practices play a role in supporting children's emotion regulation and recovery when facing pressure or failure. Practically, these findings suggest the design of stable micro routines, value-based emotion regulation accompaniment preceded by affective support, consistency of long-distance communication as the rhythm of family relationships, and the management of digital exposure accompanied by brief explanations and content redirection.

Study limitations include the urban West Java case context, a dominant focus on mothers, and the capture of resilience primarily based on mothers' narratives and observations at particular moments. Future research needs to involve the perspectives of children, fathers, and other caregivers, expand contextual variation and mobility patterns, use longitudinal approaches, and deepen value-based digital parenting strategies in urban Muslim families.

Declarations

Author contribution statement

Cisca Corona initiated and conceptualized the study, defined the research focus, conducted data collection, performed the initial analysis, and drafted the first version of the manuscript. Asep Kurnia Jayadinata provided supervision, validated the methodological design and procedures, developed the theoretical framework, and carried out further analyses to strengthen the interpretation of the findings. Dhea Ardiyanti edited the manuscript, integrated relevant literature, compiled the reference list, and finalized the article for publication. All authors contributed to refining the discussion, strengthening conceptual coherence, and reviewing and approving the final version of the manuscript.

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Data availability statement

The datasets generated during and analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of Interest's statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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