Islamic Child Parenting Practices and Muslim Family Resilience in Southeast Asia: A Systematic Literature Review

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Abstract

Purpose – This study explores the integration of Islamic values in child parenting practices and its impact on family resilience within Muslim families in Southeast Asia. The necessity of this research arises from the increasing interest in how religious teachings influence family dynamics and child development, providing a unique perspective on parenting in diverse cultural contexts.

Design/methods/approach – A systematic literature review methodology adhered to the PRISMA guidelines. Databases such as Scopus, Google Scholar, Emerald, PubMed, Taylor & Francis, Springer, and Semantic Scholar were searched using specific keywords related to Islamic parenting and family resilience in Southeast Asia. The study included peer-reviewed empirical research published between 2000 and 2024. From the results of the article selection, 39 articles were narrowed down and analysed to reveal various critical aspects of the research theme. Thematic analysis was conducted to identify, analyse, and report themes within the data.

Findings – The review identified that integrating Islamic values into parenting practices significantly enhances family resilience, promotes interfaith tolerance, and supports children's moral development. Key themes included the implementation of wasatiyyah (moderation), character education based on Islamic teachings, and the role of community and cultural integration in parenting. However, challenges such as balancing cultural influences and addressing special needs within the context of Islamic parenting were also highlighted.

Research implications/limitations – The study's limitations include the diverse cultural backgrounds of the families studied and the reliance on existing literature, which may affect the generalizability of the findings. Future research should consider longitudinal studies and examine the role of community support, religious institutions, and modern technology in parenting.

Practical implications – This study provides valuable insights into the role of Islamic values in enhancing family resilience among Muslim families in Southeast Asia. It highlights the importance of religious teachings in shaping parenting practices and offers recommendations for future research and practical applications.

Originality/value – This is your opportunity to provide readers with an analysis of the value of your results. It is a good idea to ask colleagues whether your analysis is balanced and fair, and again, it is essential not to exaggerate. You can also conjecture what future research steps could be.

Keywords Islamic parenting, Muslim family resilience, Southeast Asia, Child development, Interfaith tolerance, Systematic literature review

Paper type Literature review

1. Introduction

Child parenting practices are pivotal in nurturing resilient families, especially in the dynamic socio-economic landscape of Southeast Asia. Exploring these practices through the lens of Islamic values is particularly insightful, given the significant Muslim population in the region. The fusion of Islamic child-rearing shapes family dynamics and fortifies societal stability and cohesion (Abubakar et al., 2023; Musyafa Fathoni et al., 2024). With global challenges like economic uncertainty and social disruptions rising, fostering family resilience through culturally and religiously informed practices is becoming increasingly crucial (Kustati et al., 2024). This study systematically reviews the literature highlighting how Islamic child parenting practices enhance family resilience among Southeast Asian Muslims.

Previous research has extensively documented the critical role of religion in shaping family practices and resilience. Studies reveal that a deep understanding of religious teachings combined with adaptive family structures significantly boosts economic and social resilience within families (Gumiandari et al., 2024). Islamic boarding schools have also successfully integrated character-building programs to counter negative behaviours such as bullying (Arif et al., 2024). These findings underscore the importance of embedding religious and cultural values in parenting to promote positive outcomes in children and adolescents.

The impact of globalization on family values and parenting practices in the Arab world has significantly transformed traditional family systems. Studies highlight both positive and negative effects of globalization on values, beliefs, and gender roles within families, driving changes in education, economy, entertainment, marriage, and child-rearing. This shift has led to an increase in single-parent households, interracial and cross-national families, and more complex family structures. Moreover, social media has eroded moral and traditional values in Arab families, even as improved access to education, technology, and economic opportunities has bolstered family resilience (Gharaibeh & Islam, 2024). Additionally, the role of online community support in addressing family stressors, such as infertility, underscores the importance of community engagement and support networks (Pearce et al., 2024). These findings emphasize the dynamic nature of family resilience and the need for adaptive parenting practices to navigate contemporary challenges while preserving traditional values.

The unique context of Southeast Asia presents specific challenges and opportunities for Muslim families. Research in Malaysia and Indonesia indicates a shift from traditional authoritarian parenting styles to more democratic approaches, positively influencing children's social and emotional development (Musyafa Fathoni et al., 2024). Islamic teachings also promote gender equality in parenting responsibilities, fostering a balanced and equitable family environment (Pitrotussaadah et al., 2023). These regional studies provide a valuable understanding of how Islamic values are being integrated into modern parenting practices.

The unique context of Southeast Asia presents challenges and opportunities for Muslim families, with a shift from authoritarian to democratic parenting, especially in Malaysia and Indonesia. Rooted in Islamic teachings on gender equality, this transition enhances children's social and emotional development (Mu et al., 2024; Pitrotussaadah et al., 2023). Democratic parenting, characterized by emotional support and communication, improves children's well-being. In Vietnam, parental warmth boosts emotional intelligence and reduces mental health risks (La et al., 2020; Nguyen et al., 2020). In Thailand, democratic parenting supported by strong family ties benefits preschoolers (Thongphet et al., 2015). In the Philippines, authoritative mothers lower adolescent drug use, while permissive parenting is common in rural areas (Hock et al., 2016; Lanzarrote et al., 2013). These practices align with Sustainable Development Goals by promoting resilience and equitable education.

The resilience of Muslim families in Southeast Asia is also shaped by their ability to navigate and adapt to socio-economic pressures. Studies highlight the significant role of religious and cultural values in supporting family resilience during economic hardships and social disruptions, such as those experienced during the COVID-19 pandemic (Kustati et al., 2024; Syamsuddin et al., 2024). Furthermore, the importance of paternal involvement and the positive outcomes associated with fatherhood programs have been well-documented, showcasing the broader

implications of inclusive parenting practices (Hamjah et al., 2018). These findings offer a deeper insight into the resilience mechanisms within Muslim families.

However, despite the extensive research on Islamic child parenting practices and family resilience, there are still notable gaps and limitations. Many studies lack a comprehensive regional focus, limiting the applicability of findings across different Southeast Asian countries. There is also a scarcity of research addressing the intersection of religious teachings and modern socio-economic challenges in parenting practices. Additionally, controversies persist regarding the effectiveness of specific religiously informed parenting strategies in diverse contemporary settings. This study aims to fill these gaps by providing a systematic review synthesising findings from various Southeast Asian contexts. It offers a holistic understanding of Islamic child parenting practices and their role in fostering family resilience.

This systematic literature review aims to critically examine the integration of Islamic values in child parenting practices within Muslim families in Southeast Asia and their impact on family resilience. By synthesising findings from multiple studies, this research seeks to identify effective strategies and practices that can be adopted to enhance family resilience in the face of modern challenges. The study's potential contributions include providing a nuanced understanding of culturally and religiously informed parenting practices, informing policy and program development, and offering insights for practitioners working with Muslim families in diverse socio-economic contexts. Ultimately, this research contributes to the broader discourse on family resilience and the pivotal role of religion and culture in shaping resilient family units.

2. Methods

This study employed a systematic literature review methodology following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. The PRISMA framework includes a 27-item checklist and a four-phase flow diagram to ensure transparency and comprehensive reporting in literature reviews (Liberati et al., 2009). This methodical approach guarantees a thorough and systematic literature review, offering a comprehensive framework for analysing studies on Islamic parenting and Muslim family resilience in Southeast Asia.

2. 1. Eligibility Criteria
Studies needed to be peer-reviewed and published in a scholarly journal to be included in this review. Trade journals, magazines, and newspapers were excluded. Eligible studies must also be published in English and involve empirical research on Islamic parenting, Muslim family dynamics, or Islamic education in Southeast Asia.

2. 2. Data Sources
Databases searched included Scopus, Google Scholar, Emerald, PubMed, Taylor & Francis, Springer, and Semantic Scholar. The last search was run in 2024. The search terms used were "Islamic parenting", "Muslim family", "Southeast Asia", "Islamic education", "parenting", "family", "Muslim" combined with "Indonesia OR Malaysia OR Singapore OR Thailand OR Philippines OR Brunei Darussalam OR Vietnam OR Laos OR Myanmar (Burma) OR Cambodia OR Timor-Leste".

2. 3. Search
The following search terms were used in each database: "Islamic parenting", "Muslim family", "Southeast Asia", "Islamic education", "parenting", "family", and "Muslim", and the names of Southeast Asian countries. All searches were made against article abstracts, and search limiters were used to align with the screening criteria. Results of the initial search can be found in Table 1.

2. 4. Study Selection
A diagram of the screening process is shown in Figure 1. Studies were selected for inclusion based on the following sequential criteria applied to article abstracts: the study must be published between 2000-2024 in English, appear in a scholarly journal, focus on Islamic parenting or Muslim

family dynamics in Southeast Asia, and be empirical (qualitative, quantitative, mixed methods, or meta-analyses). Additionally, the extracted data had to align with the current study's focus and research questions. Following these criteria, a total of 39 articles were retained after screening.

2. 5. Evaluation

To evaluate the quality of each article, a rubric that examined seven criteria (Objectives and Purposes, Review of the Literature, Theoretical Frameworks, Participants, Methods, Results and Conclusions, and Significance) was used against the full-text contents. Each criterion was scored on a 4-point scale where 1 = Does Not Meet Standard, 2 = Nearly Meets Standard, 3 = Meets Standard, and 4 = Exceeds Standard. Articles scoring 14 or lower were excluded. Based on this evaluation, four articles were excluded, resulting in 31 articles being retained.

2. 6. Data Analysis

Thematic analysis (Braun & Clarke, 2006) was used to identify, analyse, and report themes within the data. The six phases of thematic analysis were followed: (1) Familiarization with the data. (2) Generation of initial codes, (3) Search for themes by collating codes, (4) Review of themes to ensure coherence, (5) Definition and naming of themes, (6) Producing the report, relating themes to research questions.

A rating protocol was established, and both authors read all 39 retained articles, agreeing on a preset coding protocol using four broad categories: (a) Islamic parenting, (b) Muslim family dynamics, (c) Islamic education, and (d) regional context. Both authors independently analysed the first three articles; text segments were extracted and categorised. Interrater reliability was calculated with a per cent agreement metric, resulting in an agreement rate of 0.93. Disagreement codes were analysed to refine the categories.
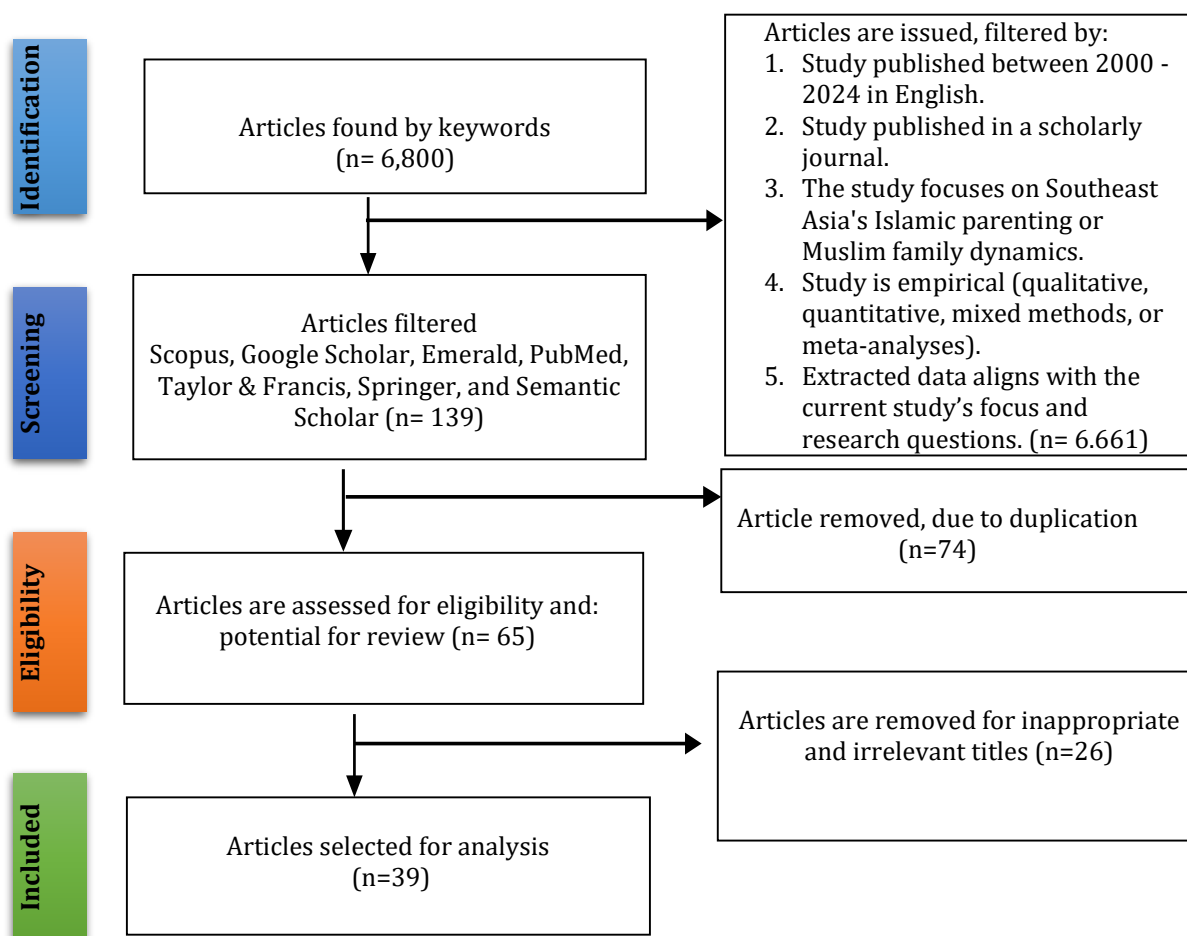

Figure 1. Screening Process Flow Diagram

This method ensures a thorough and systematic literature review, providing a robust framework for analysing the selected studies on Islamic parenting and Muslim family dynamics in Southeast Asia.

3. Result

The analysis of 39 articles reveals significant trends related to the research theme "Islamic Child Parenting Practices and Muslim Family Resilience in Southeast Asia." This research encompasses various aspects of Islamic parenting that contribute to the resilience of Muslim families in the region. The articles identify that Islamic values are crucial in shaping effective child-rearing practices within family, community, and educational contexts. Implementing Islamic values such as *wasatiyyah* (moderation), character education, and community support emerges as a dominant theme in these studies.
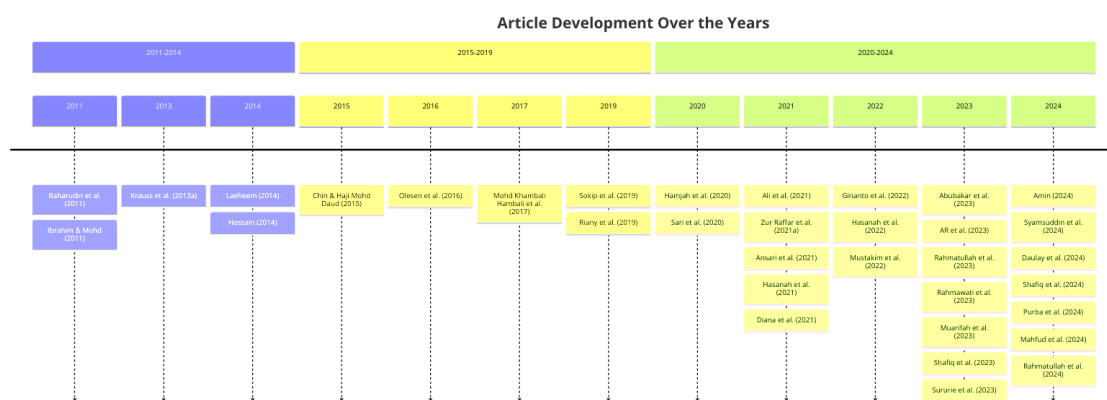

Figure 2. Trends in Article Development on Islamic Child Parenting Practices and Muslim Family Resilience in Southeast Asia (2011-2024)

The progression of articles from 2011 to 2024 reveals a significant rise in research on Islamic child-rearing practices and Muslim family resilience in Southeast Asia. This trend highlights a growing interest and focus on understanding the dynamics of Muslim families within evolving social and cultural contexts. Notably, the number of publications surged during 2015-2019 and 2020-2024, reflecting an accelerated pace of research in recent years. The diversity of authors and publication years indicates a wide range of approaches and perspectives, enriching the overall understanding of the topic. The regional significance is evident, particularly in countries like Indonesia and Malaysia, with large Muslim populations. The consistent research efforts over time underscore the ongoing relevance and importance of issues related to Islamic parenting and family resilience, providing a robust foundation for future studies in this area.
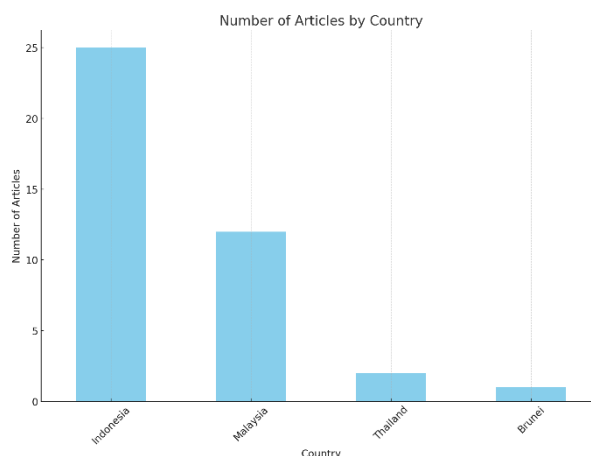

Figure 3. Number of Articles by Country

Based on the provided data, research articles predominantly come from Indonesia and Malaysia. Indonesia leads with 22 articles covering diverse topics such as parenting, education, mental health, and Islamic values in family life. Malaysia follows with 14 articles, also exploring themes like parental roles, religious education, and mental health. Thailand contributes 2 articles focusing on Muslim adolescent behaviour and sexual education, while Brunei offers 1 article examining parent-child relationships within creative writing classes. These studies provide valuable insights into how Islamic values are integrated into various aspects of family life across these countries.
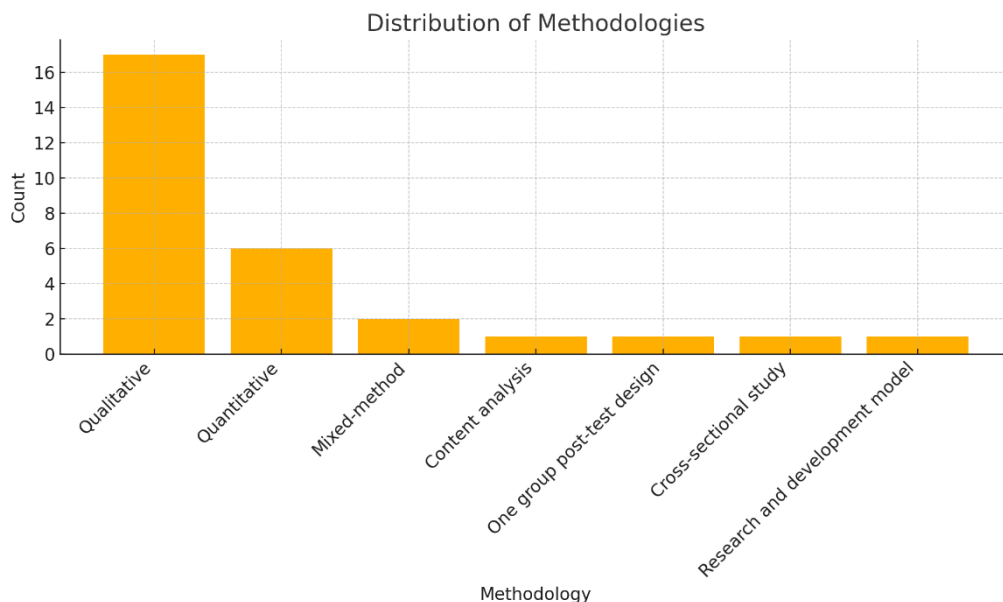

Figure 4. Distribution of research methodologies for Islamic child-rearing practices and family resilience in Southeast Asia

The chart showing the distribution of research methodologies from my systematic literature review (SLR) on Islamic child-rearing practices and family resilience in Southeast Asia reveals a clear preference for qualitative methods, used in 16 studies. This indicates that many researchers opt to delve deeply into the experiences and perceptions related to these topics. In contrast, only six studies used quantitative methods, suggesting challenges in statistically measuring these aspects but also highlighting an opportunity for developing robust quantitative instruments. Mixed-method approaches, used in four studies, reflect efforts to gain comprehensive insights by combining qualitative and quantitative data, offering a balanced perspective. The limited use of content analysis, cross-sectional studies, and research and development models points to potential areas for methodological innovation. This distribution highlights the rich qualitative focus in the field while suggesting that more diverse methodological approaches could further enrich our understanding of Islamic child-rearing practices and family resilience in Southeast Asia.

From various articles, researchers group and tabulate them into mindmaps and discussions, as shown in Figure 5. The thematic analysis of these articles can be summarised as figure 5.

3. 1. Islamic Values in Parenting

Integrating Islamic values into parenting practices is essential for enhancing family resilience among Muslim families in Southeast Asia. Key findings indicate that wasatiyyah, or moderation, is significant in fostering interfaith tolerance and harmony within multi-ethnic communities (Mohd Khambali Hambali et al., 2017). Additionally, implementing character education based on Islamic principles has positively impacted family dynamics and resilience, particularly in shaping children's moral development (Abubakar et al., 2023). These values influence various aspects of family life, including parenting styles in fishing communities and educational approaches in religious schools (Syamsuddin et al., 2024). Moreover, the socio-economic context significantly

shapes Islamic parenting practices, with middle-class families balancing religious and secular education, contributing to holistic child development (Mohd Khambali Hambali et al., 2017).

In Malaysia, the concept of *wasatiyyah* is crucial in promoting interfaith tolerance and social cohesion. Studies highlight the positive impact of *wasatiyyah* values among new Muslim converts, fostering better relationships with non-Muslim family members (Mohd Khambali Hambali et al., 2017). Similarly, in Indonesia, fishing families along the Sinjai coast integrate Islamic principles with cultural practices to promote quality child development (Syamsuddin et al., 2024).
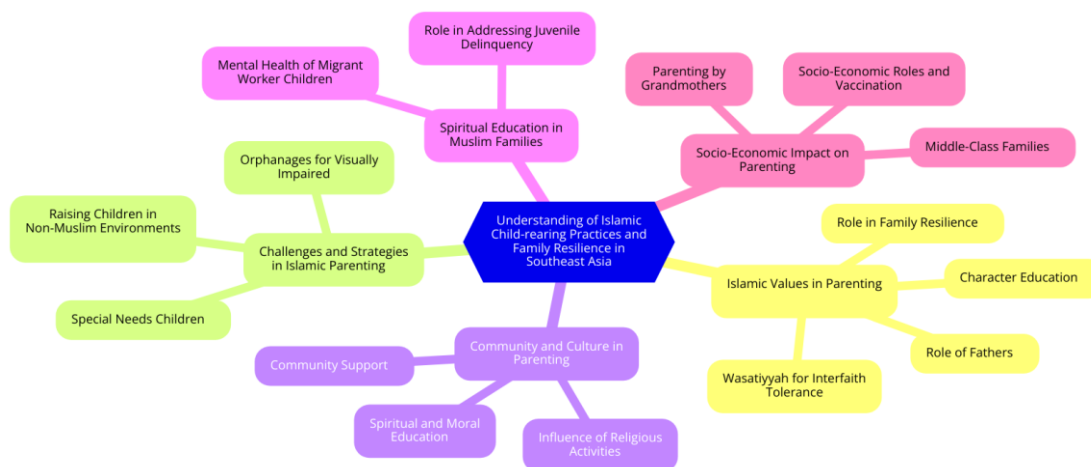

Figure 5. Understanding of Islamic Child-rearing Practices and Family Resilience in Southeast Asia

3. 1.1. Implementation of Wasatiyyah Values in Interfaith Tolerance

The concept of *wasatiyyah*, or moderation, is pivotal in promoting interfaith tolerance and harmonious living among Muslim and non-Muslim communities in Southeast Asia. Hambali et al. (2017) emphasize that the practice of *wasatiyyah* among new Muslim converts in Malaysia has significantly improved relationships with non-Muslim family members, fostering mutual respect and understanding. Moderation in religious practices can bridge gaps between ethnic and religious groups, promoting social cohesion and reducing religious tension (Krauss et al., 2013; Syamsuddin et al., 2024). In Indonesia, the value of *wasatiyyah* helps fishing communities maintain social harmony (Syamsuddin et al., 2024). These findings underscore the necessity of incorporating *wasatiyyah* values into parenting practices to nurture tolerance and peaceful coexistence within diverse communities. Additionally, in Malaysia, the high acceptance of vaccinations among Muslim parents, despite socio-economic challenges, demonstrates the integration of Islamic values with health practices (Ansari et al., 2021).

3. 1.2. Character Education Based on Islamic Values

Character education rooted in Islamic values is crucial for shaping children's moral and ethical framework in Muslim families. Abubakar et al. (2023) highlight that parenting education programs in Aceh, Indonesia, which integrate Islamic teachings, have effectively enhanced family resilience and child development. Applying prophetic parenting principles, as outlined by Fathoni et al. (2024), reinforces the importance of embodying qualities such as honesty, trustworthiness, and compassion in child-rearing practices. This approach strengthens family bonds and prepares children to be responsible and morally upright members of society (Krauss et al., 2013). In Thailand, character education that integrates local cultural values with Islamic teachings is pivotal in maintaining moral discipline among youths (Laeheem, 2014). In urban areas like Bekasi, Indonesia, psychoeducation programs for managing children's internet use reflect a balance between modern challenges and Islamic teachings.

3. 1.3. Role of Islamic Values in Family Resilience

Islamic values are crucial in bolstering family resilience, particularly in communities facing socio-economic challenges. Syamsuddin et al. (2024) show that fishing families along the coast of Sinjai,

Indonesia, rely heavily on Islamic principles to guide their parenting practices and ensure their children's well-being. This resilience is evident in how families navigate economic hardships and maintain strong familial ties through religious observances and community support (Mustakim et al., 2022). The consistent application of Islamic teachings in daily life fosters a supportive and resilient family environment capable of withstanding external pressures and adversities. Similarly, in Malaysia, community-based programs incorporating Islamic values help families cope with socio-economic challenges (Mohd Khambali Hambali et al., 2017). The integration of Islamic mental health programs with modern psychological practices further supports families with children facing mental health issues, enhancing overall family resilience.

3. 1.4. The Role of Fathers in Islamic Parenting
Fathers play a pivotal role in Islamic parenting, significantly influencing family resilience and child development. Their involvement in parenting contributes to positive outcomes in children's emotional and social growth, as well as the family's overall well-being. However, challenges persist in ensuring active participation from fathers, often due to work commitments and cultural norms that traditionally assign primary caregiving roles to mothers (Hamjah et al., 2018).

Addressing the factors contributing to their lack of participation in parenting programs is crucial to enhancing fatherly involvement. Strengthening a good fatherly personality is vital for family well-being. Organising parenting and family programs that apply Islamic approaches can foster fatherly involvement, encouraging fathers to take a more active role in their children's upbringing. These initiatives can help fathers balance their professional responsibilities with their parenting duties, promoting a more resilient and cohesive family unit (Hamjah et al., 2018).

3. 2. Challenges and Strategies in Islamic Parenting
Islamic parenting in Southeast Asia faces several hurdles, especially in non-Muslim environments. Parents often struggle to maintain their children's Islamic upbringing amid cultural influences that may conflict with Islamic values (Ali et al., 2021). This challenge is even more pronounced for families with special needs children, where conventional methods might not be effective. Research shows that tailored Islamic parenting strategies for special needs children, such as integrating patience (*sabr*) and trust in God (*tawakkal*), significantly aid the child's development and enhance family resilience (Daulay et al., 2024). Additionally, community support, as demonstrated in Islamic orphanages, is crucial in fostering resilience among visually impaired children (Mahfud et al., 2023).

3. 2.1. Challenges of Raising Muslim Children in Non-Muslim Environments
Raising Muslim children in non-Muslim environments brings unique difficulties, such as maintaining religious practices and identity amidst differing cultural norms. Studies indicate that Muslim parents often rely on strategies like establishing intense religious routines at home and seeking community support to reinforce their children's Islamic identity (Krauss et al., 2013). The psychological and social pressures these families face can lead to acculturation stress, which can be alleviated through robust family and community support systems (Ali et al., 2021). The role of mosques and Islamic centres in providing a sense of community and belonging is essential in helping children navigate their dual identities (Laeheem, 2014).

3. 2.2. Islamic Parenting Strategies for Children with Special Needs
Islamic parenting strategies for children with special needs focus on spiritual and emotional resilience. Religious coping mechanisms, such as prayer and reliance on God, help parents manage the stress of raising special needs children (Daulay et al., 2024). These strategies often include community-based support systems, where families receive practical and emotional assistance from their religious community (Musyafa Fathoni et al., 2024). This approach not only aids in the child's development but also strengthens the family's overall resilience by fostering a supportive and understanding community environment (Abubakar et al., 2023).

3. 2.3. Islamic Parenting in Orphanages for the Visually Impaired

Islamic parenting in orphanages for visually impaired children combines religious teachings with tailored care strategies. Research indicates that integrating Islamic values with modern caregiving practices creates a nurturing environment that supports children's emotional and psychological needs (Mahfud et al., 2023). This approach ensures holistic care, addressing physical, spiritual, and emotional well-being. The success of such orphanages in Southeast Asia serves as a model for integrating Islamic principles with specialised caregiving practices, promoting resilience and a sense of belonging among the children (Ginanto et al., 2024).

Integrating Islamic values in child-rearing practices significantly enhances family resilience in Southeast Asia. The challenges faced in non-Muslim environments highlight the importance of community support and religious solid practices at home. Special needs children benefit significantly from Islamic coping strategies and community support, which strengthen the family's resilience. Islamic orphanages for the visually impaired also demonstrate the effectiveness of combining religious values with modern caregiving practices. These findings underscore the importance of integrating Islamic principles into parenting practices to foster resilient and well-rounded Muslim families. Further research should explore the long-term impacts of these strategies and their potential applications in other cultural contexts.

3.3. Role of Community and Culture in Parenting

Community and cultural contexts significantly influence Islamic parenting practices in Southeast Asia. Key factors include community support, religious activities, and local culture, all collectively shaping parenting approaches. Studies indicate that strong community involvement and cultural traditions help reinforce Islamic values in parenting, fostering resilience in Muslim families (Ali et al., 2021). This communal and cultural reinforcement plays a significant role in the holistic development and resilience of children within Muslim families (Stivens, 2013). These influences create a nurturing environment that supports effective parenting (Musyafa Fathoni et al., 2024).

In Brunei, Islamic values are deeply integrated into the educational system and parenting practices. Creative writing classes at Universiti Brunei Darussalam often explore parent-child relationships, reflecting local cultural values and the desire to maintain identity amidst global influences. Over 60% of creative writings address parent-child relationships, specifically the trope of *anak derhaka* (unfilial child), often showcasing formulaic trajectories that punish the unfilial child and restore family order. This recurring trope underscores the desire to maintain local identity and cultural values amid global pressures. Integrating cultural and religious values in education helps reinforce family bonds and moral development among children.

In the Pujakesuma community of Binjai City, traditional Javanese children's games, known as *dolanan*, play an essential role in character formation amidst modern cultural influences (Purba et al., 2024). These games, supported by community facilities, cooperation, socialisation, and communication, help maintain children's character in the family environment. Revitalising this tradition through community support is crucial for maintaining children's character in the family environment.

3.3.1. Community Support in Islamic Parenting

Community support significantly contributes to family resilience and children's development (Ansari et al., 2021). In Malaysia, community-based programs incorporating Islamic values help families cope with socio-economic challenges (Mohd Khambali Hambali et al., 2017). Additionally, mosques and Islamic centres provide a sense of community and belonging, which is crucial in helping children and parents navigate their dual identities and cultural differences (Laeheem, 2014).

Community engagement in schools enhances parental participation, promoting a collaborative approach to child education (Amin, 2024). This involvement is essential for reinforcing the values taught at home, ensuring consistency in children's upbringing and educational experiences (Rahmawati, 2021). By fostering a supportive community around schools, parents and teachers can work together to provide a holistic educational environment

(Mustakim et al., 2022). Consequently, community involvement in schools is indispensable for holistic child development.

The study by Riany et al. (2019) compares perceptions about parenting between former extremist parents and parents from typical Islamic communities. It investigates parenting values, perceptions of radicalisation, and the role of parenting in preventing radicalisation, highlighting critical implications for preventing radicalism.

3.3.2. Influence of Religious Activities and Local Culture on Islamic Ethics

Religious activities and local culture profoundly influence Islamic ethics in parenting. Participation in religious events and adherence to cultural norms embed Islamic teachings into daily life, shaping children's moral and ethical frameworks (Mahfud et al., 2023). These practices strengthen family bonds and ensure children internalise Islamic values (Saimun et al., 2023). Integrating cultural traditions and religious practices contributes to children's well-being and ethical development (Shafiq et al., 2024). In Indonesia, parenting education programs based on Islamic values and local culture effectively promote family resilience (Abubakar et al., 2023).

3.3.3. Spiritual and Moral Education of Children

In Southeast Asia, spiritual and moral education within Muslim families is deeply intertwined with Islamic child-rearing practices. Central elements include instilling Islamic values, ensuring regular participation in religious activities, and maintaining a religiously conducive environment at home. Research indicates that integrating Islamic principles into daily life enhances children's moral development and resilience (Daulay et al., 2024). These practices foster a strong sense of identity and belonging in children, preparing them to face life's challenges with a solid moral foundation (Mahfud et al., 2023). Moreover, spiritual education promotes family resilience (Laeheem, 2014).

3.4. Spiritual Education in Muslim Families

Spiritual education in Muslim families plays a vital role in children's upbringing. It encompasses regular prayer, Quranic studies, and participation in religious gatherings. These practices are fundamental in developing a child's spiritual and ethical compass (Rahmawati, 2021). They help instil values such as honesty, compassion, and respect for others, essential for personal development and social harmony (Stivens, 2013). This holistic approach ensures that children grow up with a balanced perspective, integrating religious teachings into everyday life (Mustakim et al., 2022).

Religion also profoundly influences the mental health of children, especially those of migrant workers. The spiritual practices and religious teachings provide emotional support and stability (Rahmatullah et al., 2023). For children separated from their parents, religious activities can mitigate feelings of loneliness and anxiety (Ali et al., 2021). Engaging in community prayers and religious events helps these children build a support network, fostering a sense of belonging and security (Shafiq et al., 2024). The role of religion in maintaining mental health is thus critical in ensuring these children grow up resilient and well-adjusted (Saimun et al., 2023).

3.4.1. Role of Religious Education in Addressing Juvenile Delinquency

Religious education has been identified as an effective tool in addressing juvenile delinquency among Muslim youths. Studies highlight that adherence to Islamic teachings can significantly reduce tendencies toward delinquent behaviour (Musyafa Fathoni et al., 2024). By emphasising moral values and ethical conduct, religious education provides a framework for youths to distinguish right from wrong (Mohd Khambali Hambali et al., 2017). Furthermore, community-based religious programs offer support and guidance, helping at-risk youths navigate their challenges (Amin, 2024). Such initiatives have fostered better adolescent behaviour and attitudes.

3.4.2. Influence of Religion on the Mental Health of Migrant Worker Children

Religion profoundly influences the mental health of children, especially those of migrant workers. The spiritual practices and religious teachings provide emotional support and stability

(Rahmatullah et al., 2023). For children separated from their parents, religious activities can mitigate feelings of loneliness and anxiety (Ali et al., 2021). Engaging in community prayers and religious events helps these children build a support network, fostering a sense of belonging and security (Shafiq et al., 2024). The role of religion in maintaining mental health is thus critical in ensuring these children grow up resilient and well-adjusted (Saimun et al., 2023).

3.5. Islamic Child Parenting Practices and Muslim Family Resilience

Integrating Islamic values in child-rearing practices is essential for fostering resilience within Muslim families in Southeast Asia. Factors such as religious education, cultural values, and community support play significant roles in shaping these practices and enhancing family resilience . These elements contribute to a comprehensive approach to parenting that nurtures children's development while strengthening family bonds and community ties (Musyafa Fathoni et al., 2024). Emphasising religious and cultural values ensures that parenting practices are deeply rooted in Islamic principles, providing a robust foundation for family resilience (Mohd Khambali Hambali et al., 2017).

In Indonesia, diverse applications of Islamic parenting practices are evident across various socio-economic contexts. For example, in Aceh, parenting education programs based on Islamic values and local culture effectively promote family resilience (Abubakar et al., 2023). Similarly, fishing families along the Sinjai coast integrate Islamic principles with cultural practices to support quality child development (Syamsuddin et al., 2024).

3.5.1. Islamic Mental Health Programs for Children

Islamic mental health programs have shown promise in supporting children with mental disorders, thereby contributing to family resilience. Programs that blend Islamic teachings with modern psychological practices help parents manage their children's mental health issues more effectively (Amin, 2024). These initiatives often stress the importance of spiritual practices, such as prayer and Qur'anic recitation, alongside traditional therapeutic techniques (Rahmatullah et al., 2023). By addressing children's spiritual and psychological needs, these programs create a supportive environment that enhances family resilience (Fitriyana & Merida, 2023).

3.5.2. Islamic-Based Parenting Education Modules in Schools

Developing Islamic-based parenting education modules in schools is crucial for promoting effective parenting practices. Research highlights the success of these modules in educating parents about Islamic parenting principles and practices, thereby improving their ability to raise well-rounded children (Mustakim et al., 2022). These modules cover various aspects of parenting, including ethical behaviour, religious obligations, and the importance of community involvement (Sokip et al., 2019). By equipping parents with the necessary knowledge and skills, these education programs strengthen the resilience and stability of Muslim families (Amin, 2024).

3.5.3. Psychoeducation Programs for Parents in the Digital Era

Psychoeducation programs are vital in helping parents navigate the challenges of raising children in the digital age. These programs provide parents with the tools and strategies needed to manage their children's use of technology and mitigate its potential negative impacts (Fitriyana & Merida, 2023). By promoting a balanced approach to technology use, parents can ensure that their children benefit from digital resources while maintaining healthy social and emotional development (Ginanto et al., 2024). These programs also emphasize setting boundaries and encouraging the productive and educational use of digital devices (Krauss et al., 2013).

3.6. Socio-Economic Impact on Parenting

Middle-class Muslim families often find themselves balancing economic responsibilities while integrating Islamic values into their parenting approaches. Economic stability allows for better access to education and health services, contributing to a more holistic child development (Mohd Khambali Hambali et al., 2017). However, families with lower socio-economic status, such as those

involving migrant workers, often rely on grandmothers for child-rearing. These grandmothers face challenges due to their limited knowledge and resources, which can affect the child's psychological and social development (Rahmatullah et al., 2023). Additionally, socio-economic roles, such as providing vaccinations, are critical, as they ensure children's health and align with religious duties, promoting overall family resilience (Ansari et al., 2021).

3.6.1. Influence of Economic Status on Parenting in Middle-Class Muslim Families

Middle-class Muslim families in urban areas have shown a strong tendency to merge Islamic values with their socio-economic status to form a distinct subgroup. These families prioritize religious and secular education for their children, aiming to provide a balanced upbringing aligned with Islamic principles (Hasanah et al., 2022). The choice of schools is often influenced by the desire to integrate Islamic education with modern academic curricula, fostering moral and intellectual growth in children (Stivens, 2013). This integration reflects the broader goal of middle-class families to maintain their socio-economic status while ensuring their children adhere to Islamic values, thus promoting family resilience and societal stability (Mohd Khambali Hambali et al., 2017).

3.6.2. Socio-Economic Roles and Vaccination in Muslim Children

Both economic factors and religious beliefs influence vaccination practices among Muslim families. In Malaysia, despite socio-economic challenges, there is a high acceptance of vaccinations among Muslim parents due to the perception that vaccines are not prohibited by Islam (Ansari et al., 2021). Education levels and occupations of parents significantly affect their knowledge and attitudes towards vaccination, ensuring better health outcomes for their children. This proactive approach in healthcare underscores the importance of socio-economic roles in maintaining the well-being of children. It aligns with Islamic teachings emphasizing preserving life (Rahmatullah et al., 2023). Furthermore, community support and religious endorsements have proven essential in overcoming misconceptions and enhancing vaccination rates (Mohd Khambali Hambali et al., 2017).

3.6.3. Economic Challenges and Parenting by Grandmothers in Migrant Worker Families

In families where parents are migrant workers, grandmothers often take on the primary role of caregivers. This arrangement brings unique challenges as grandmothers may lack modern parenting knowledge and resources, impacting the children's development (Rahmatullah et al., 2023). These grandmothers focus on instilling religious values and maintaining a positive mental health environment, which helps shape the children's character and behavior (Rahmatullah et al., 2023). Despite these efforts, the economic challenges faced by these families often limit the grandmothers' ability to provide comprehensive care, highlighting the need for better support systems and community interventions to assist these caregivers (Hasanah et al., 2022).

The socio-economic context plays a crucial role in shaping Islamic parenting practices in Southeast Asia. Middle-class families can balance religious and secular education, contributing to holistic child development. Conversely, families facing economic hardships, such as those with migrant workers, rely heavily on grandmothers for child-rearing, who may require additional support. The acceptance and practice of vaccination among Muslim families illustrate the intersection of economic roles and religious beliefs, showcasing the importance of community support and education in promoting health and well-being.

Integrating Islamic values into child parenting practices significantly enhances family resilience in Southeast Asia. The development of mental health programs, parenting education modules, and psychoeducation initiatives are pivotal in supporting Muslim families. These programs and practices, rooted in Islamic principles, offer comprehensive support that addresses parents' and children's spiritual, psychological, and practical needs. The extended family's role, particularly in socio-economic contexts, further underscores the importance of communal support in Islamic parenting.

Future research should continue to explore and refine these approaches, ensuring they remain relevant and effective in the ever-evolving social and technological landscape. Practical applications of these findings can help policymakers and educators design and implement

targeted interventions to support the well-being and resilience of Muslim families. The continued study and application of Islamic values in parenting practices are essential for nurturing resilient and well-rounded Muslim families in Southeast Asia.

4. Discussion

This systematic literature review delves into how Islamic values are woven into parenting practices and their impact on family resilience in Muslim communities across Southeast Asia. Previous research underscores the profound influence of religious teachings on family dynamics and child development. Core Islamic principles such as *wasatiyyah* (moderation), *sabr* (patience), and *tawakkal* (trust in God) play crucial roles in fostering interfaith tolerance and harmony within multi-ethnic societies. By exploring the specific strategies Muslim families use to navigate cultural and religious parenting challenges, this study fills a gap in existing literature. The findings offer profound insights into how Islamic values bolster family resilience and aid child development.

The results show that embedding Islamic values in parenting significantly boosts family resilience, primarily through character education rooted in Islamic principles. Employing prophetic parenting tenets like honesty, trustworthiness, and compassion nurtures strong family bonds and fosters positive child development (Pitrotussaadah et al., 2023; Soliman et al., 2018). The study also highlights the application of these values in diverse settings, such as fishing communities and religious schools, demonstrating their adaptability (Hamjah et al., 2018). A notable finding is the practice of *wasatiyyah* in promoting interfaith tolerance, an essential strategy for harmonious living in multicultural communities (McLaren & Qonita, 2020; Nirwana et al., 2024). These findings underscore Islamic values' multifaceted role in parenting and enhancing family resilience.

Comparing these results with earlier studies, it is clear that integrating Islamic values in parenting aligns well with the broader research on religious influences on family dynamics. For example, studies by Elsayed (2024) and Soliman et al., (2018) affirm that religious teachings promote interfaith tolerance and moral development. However, this study details specific strategies like *wasatiyyah* and prophetic qualities in parenting, offering a more nuanced understanding of how these values are applied within various family settings. Additionally, focusing on diverse contexts such as fishing communities and religious schools provides a comprehensive view of the adaptability and effectiveness of Islamic parenting practices.

The findings also resonate with research on the challenges Muslim parents face in non-Muslim environments. Studies by Gharaibeh & Islam (2024) and Zur Raffar et al. (2021) emphasise the struggle to balance Islamic upbringing with surrounding cultural influences. This study supports these insights by highlighting the importance of intense religious routines and community support in maintaining religious identity. The role of mosques and Islamic centres in providing a sense of community and belonging is underscored as essential in navigating dual identities (Arif et al., 2024). These observations contribute to the broader discourse on maintaining religious identity and Muslim families' strategies to foster resilience.

Explaining these findings through the lens of religious coping mechanisms and community support, Islamic parenting strategies like patience and reliance on God significantly support the development and resilience of children with special needs (Sukirman & E. S., 2020). This aligns with the literature on the positive impact of religious coping on managing stress and promoting family resilience. Furthermore, the involvement of religious communities in providing practical and emotional support is highlighted as crucial for child development (Essig et al., 2018). These insights emphasise integrating religious teachings with community support systems to enhance family resilience.

These findings significantly affect policy and practice in family support and child development. The study suggests that incorporating Islamic principles into parenting education programs can enhance the well-being and development of Muslim families. For instance, character education programs based on Islamic teachings in Aceh, Indonesia, have been shown to boost family resilience (Gumiandari et al., 2024). However, caution is needed in interpreting these results, as the effectiveness of such programs may vary with socio-cultural contexts. Further

research is necessary to explore the adaptability of these strategies in different settings and their long-term impact on family resilience.

4. 1. Research Contribution

This systematic literature review underscores the significant role of integrating Islamic values into parenting practices to bolster family resilience among Muslim families in Southeast Asia. Principles such as *wasatiyyah* (moderation), *sabr* (patience), and *tawakkal* (trust in God) are shown to promote interfaith tolerance and harmonious coexistence, which are vital in multicultural societies. The study highlights character education rooted in Islamic teachings as a transformative tool for fostering moral development and strengthening familial bonds. Furthermore, it demonstrates the adaptability of these practices across socio-economic contexts, emphasizing their relevance in addressing modern parenting challenges. These findings provide a strong foundation for policymakers and practitioners to design targeted interventions and comprehensive support systems leveraging Islamic teachings to enhance family resilience and moral development while preserving cultural and religious identities.

4. 2. Limitations

Despite its valuable insights, this study is constrained by several limitations. The reliance on secondary sources limits the granularity of analysis, particularly in capturing the nuanced real-world applications of Islamic parenting practices. The diversity of socio-cultural contexts within Southeast Asia poses challenges for generalizing the findings, as interpretations and implementations of Islamic values can vary widely. Additionally, the absence of longitudinal data restricts understanding of the long-term impacts of these parenting strategies. The study also does not extensively explore how modern factors such as technological advancements and shifting societal norms influence Islamic parenting. Future research should address these gaps through empirical studies, focusing on the roles of community support and religious institutions, and examining the unique needs of special populations to offer a more holistic understanding of family resilience in diverse contexts.

4. 3. Suggestion

To build on the findings of this study, future research should consider conducting longitudinal studies to explore the long-term impacts of integrating Islamic values into parenting practices. Such studies could provide deeper insights into how these practices influence family resilience over time and across generations. Additionally, investigating the interplay between Islamic parenting principles and modern societal challenges, such as technological advancements and globalization, would enrich the understanding of their adaptability. Collaborative research involving diverse socio-cultural settings within and beyond Southeast Asia could also enhance the generalizability of the findings. Policymakers and practitioners are encouraged to develop culturally sensitive parenting programs and interventions that integrate Islamic values while addressing the evolving needs of modern families. Lastly, exploring the roles of community support systems and religious institutions in strengthening family resilience could offer practical strategies for supporting Muslim families in various contexts.

5. Conclusion

This systematic literature review explored how integrating Islamic values into child parenting practices can bolster family resilience among Muslim families in Southeast Asia. The findings are both enlightening and encouraging. Integrating Islamic principles, such as *wasatiyyah* (moderation), promotes interfaith tolerance and enhances harmonious living among diverse communities. This approach to moderation is particularly impactful, as it helps build bridges between different faiths and cultures, fostering mutual respect and understanding. Character education rooted in Islamic teachings emerges as a powerful tool, positively influencing family interactions and the moral development of children. Moreover, these values guide parenting practices across various contexts, including socio-economically challenged communities, and

contribute significantly to maintaining solid familial ties and resilience against external pressures. These insights underscore the need for policymakers and practitioners to develop comprehensive support systems and targeted interventions that leverage Islamic teachings, ultimately strengthening family bonds and promoting moral development. Despite the study's limitations, including the diverse cultural backgrounds of the families studied and reliance on existing literature, the implications are clear: integrating Islamic values is crucial for fostering resilience in Muslim families. Future research should consider longitudinal studies and explore the role of community support and religious institutions, the impact of modern technology on parenting, and the specific needs of special populations. In conclusion, this study illuminates the vital role of Islamic values in enhancing family resilience. It provides a foundation for further research and practical applications to support Muslim families in navigating the challenges of modern life while preserving their cultural and religious identities.

Declarations

Author contribution statement

Audrey Dwinandita conceptualized the study, developed the methodology, performed the systematic literature review, contributed to the data analysis, and interpretation of the findings. Both authors participated in drafting and revising the manuscript and approved the final version for submission.

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Data availability statement

The dataset generated and analyzed during the research is available from the corresponding author upon reasonable request.

Declaration of interests statement

All authors declare that they have no financial or personal interests that could influence the work presented in this manuscript.

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Attachment

The analysis of 39 articles "Islamic Child Parenting Practices and Muslim Family Resilience in Southeast Asia."

Author(s) (Year)	Source	Participants/ Research Object	Methodology	Findings (Long Result)	Document Type	Country
(Mohd Khambali Hambali et al., 2017)	Emerald	New Muslim converts in Kota Kinabalu (East Malaysia) and Kuala Terengganu (West Malaysia)	Qualitative, purposive sampling, in-depth interviews	The concept of wasatiyyah nurtures tolerance among Muslims, new Muslims, and non-Muslims, fostering harmony among diverse ethnic groups. The value of moderation helps change non-Muslims' attitudes towards Islam. Wasatiyyah's values in religious tolerance need to be nourished in multiethnic societies for better social development and well-being.	Article	Malaysia
(Amin, 2024)	Emerald	Parents with mental disorder children in Malaysia	Quantitative, innovation diffusion theory (IDT), empirical data from 323 respondents	The compatibility, relative advantage, and simplicity factors were instrumental in determining the receptiveness of Islamic mental health financing schemes. This study provides a valuable reference for Islamic banks in offering these schemes.	Article	Malaysia
(Abubakar et al., 2023)	Scopus	Families in Aceh	Qualitative, semi-structured interviews, literature studies	Islamic values in parenting, supported by culture and community, create family resilience. Parenting education programs based on Islamic values and culture effectively promote well-being and family resilience in Aceh.	Article	Indonesia
(Syamsuddin et al., 2024)	Scopus	Fishing families on the Sinjai coast	Qualitative-empirical, structural functionalism theory	Islamic parenting in fishing families includes prenatal care, birth rituals, and school-age preparation. This nurturing, combined with cultural values, fosters quality children.	Article	Indonesia
(Ali et al., 2021)	Scopus	Indonesian Muslim mothers in non-Muslim communities	Qualitative, focused ethnography, thematic analysis	Muslim mothers face challenges in educating their children about Islam in non-Muslim communities. This study provides insights into social distance and cultural solidarity among Muslims in these contexts.	Book Chapter	Indonesia
(AB. Musyafa Fathoni et al., 2024)	Scopus	Indonesian adolescents	Qualitative literature review	The prophetic Parenting approach, emphasising prophetic character traits, effectively minimises bullying, moral decadence, and juvenile delinquency in Indonesian adolescents.	Article	Indonesia
(AR et al., 2023)	Scopus	Officers at P2TP2A and UPTD-PPA in Aceh province	Qualitative interviews, observation, documentation	Implementation of Sharia and Aceh Qanun supports the role of P2TP2A and UPTD-PPA in protecting and preventing child abuse. Community collaboration and parenting training are essential for adequate child protection.	Article	Indonesia

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	Scopus	Parents in Bekasi	One group post-test design, descriptive analysis	Psychoeducation programs help parents manage their children's internet use, preventing adverse impacts and promoting positive guidance. After the program, participants showed better understanding and guidance.	Article	Indonesia
(Ginanto et al., 2022)	Scopus	Teachers, principals, and parents in Indonesian boarding schools	Qualitative, interviews	Epstein's PI models can guide parental involvement in boarding school settings, promoting academic and non-academic activities.	Book Chapter	Indonesia
(Daulay et al., 2024)	Scopus	Mothers of children with Autism Spectrum Disorder in Medan	Qualitative, interpretative phenomenological analysis	Religious coping positively impacts mothers of children with ASD, providing strength, support, and positive outlooks. Key insights include the enhancement of appreciation for life and positive coping strategies.	Article	Indonesia
(Shafiq et al., 2024)	Scopus	Muslim communities	Discussion paper	Corporal punishment is not part of Islamic doctrine; scholars endorse peaceful parenting strategies. Educational opportunities are recommended to promote effective parenting strategies within Muslim communities.	Article	Malaysia
(Laeheem, 2014)	Scopus	Muslim youths in southern border provinces of Thailand	Cross-sectional study, surveys	There are significant correlations between Islamic ethical behaviour and Islamic upbringing, religious knowledge, participation in Islamic activities, and practice of Islamic principles.	Article	Thailand
(Krauss et al., 2013a)	Taylor & Francis	Malaysian Muslim secondary school students	Quantitative, surveys	Parental monitoring, mosque involvement, and school engagement significantly predict religiosity among adolescents. Community engagement and parenting factors contribute to religious development.	Article	Malaysia
(Zur Raffar et al., 2021a)	Scopus	Muslim parents	Content analysis	Effective parenting in Islam involves nurturing spiritual, mental, emotional, physical, and social aspects. Parenting skills are crucial for building a prosperous family.	Article	Indonesia
(Sokip et al., 2019)	Pubmed	Parents in Tulungagung, East Java	Descriptive-qualitative data triangulation	Parents play a crucial role in building Islamic character in children, integrating Islamic and global values for well-rounded personality development.	Article	Indonesia
(Rahmatullah et al., 2023)	Scopus	Grandmothers caring for migrant workers' children in PuringKebumen District, Central Java	Field research, phenomenological approach	Positive mental health in grandchildren is strengthened through trust, religious-spiritual guidance, honesty, and unconditional love.	Article	Indonesia
(Mustakim et al., 2022)	Scopus	Animated film "Nussa"	A qualitative, phenomenological approach	The animation promotes Salafism values in early childhood care, developing a popular Islamist authoritative parenting model. This model contests other parenting models, striving for religious authority.	Article	Indonesia
(Saimun et al., 2023)	Google Scholar	Children at the Indonesian Children's Foundation NTB	Quantitative, correlational research design	Islamic Family Parenting positively affects children's social development, enhancing cooperation, reducing physical violence, and improving behaviour.	Article	Indonesia
(Rahmawati, 2021)	Semantic Scholar	Parents and teenagers in Indonesia	Internal consistency test, construct validity test	The holistic parenting scale measures parents' capability, focusing on five dimensions: integrated role model, habituation, practical advice, fairness in care, and proportional consequences.	Article	Indonesia
(Stivens, 2013)	Scopus	Malaysian families	Qualitative	This paper examines the cultural politics of family values in Malaysia, focusing on intersections between local and global discourses and their implications for family, gender relations, and women's rights.	Book Chapter	Malaysia

(Hasanah et al., 2022)	Google Scholar	Middle-class Muslim families in Yogyakarta	Qualitative	Factors driving school choice include aligning school and family education goals, focusing on good morals, and balancing religious and non-religious knowledge.	Article	Indonesia
(Hossain, 2014)	Springer	Malaysian families	Qualitative	Parenting roles in Malaysian families vary by ethnic group but generally follow traditional gender norms. Egalitarian parenting is noted among the Bateks.	Book Chapter	Malaysia
(Ansari et al., 2021)	Pubmed	Muslim parents in Malaysia	Survey	Positive attitude and perception towards vaccination among Muslim parents, influenced by marital status, education level, and occupation. The majority believe vaccines are not prohibited in Islam.	Article	Malaysia
(Kosim et al., 2022)	Scopus	Parents and educators in West Sumatra	Research and development model	She developed Islamic-based parenting education modules for junior high schools, enhancing parental involvement in educating teenagers according to Islamic teachings.	Article	Indonesia
(Mahfud et al., 2023)	Google Scholar	Integrated blind orphanages of Aisyiyah Ponorogo	Qualitative, in-depth interviews, participant observation	The Islamic parenting model at Aisyiyah Ponorogo is authoritative, promoting positive aspects, independence, religiosity, and responsibility in children.	Article	Indonesia
(Hamjah et al., 2020)	Scopus	Parents with teenage children in Putrajaya	Survey, questionnaire	Parents apply spiritual parenting skills to adolescents, emphasising aqidah education. This strengthens Islamic parenting skills and contributes to adolescent education.	Article	Malaysia
(Sari et al., 2020)	Emerald	Muslim millennial parents	Mixed-method, structural equation modeling (SEM)	Informativeness, entertainment, and social media credibility significantly influence Muslim millennial parents' perceived value of social media advertising, brand awareness, and purchase intention. Entertainment is the most appreciated, followed by informativeness and credibility. The study provides new insights for marketers targeting this segment.	Article	Indonesia
(Baharudin et al., 2011)	JSTOR	Single mothers and adolescents in Malaysia	Quantitative, survey	The study highlights the importance of developing family and parenting competencies through policies supporting single mothers. It emphasises that parents' quality parenting and psychological well-being are more effective than income transfer policies alone in improving children's and adolescents' well-being.	Article	Malaysia
(Ibrahim & Mohd, 2011)	JSTOR	Parents and children in Malaysia and several Muslim countries	Qualitative	The study examines children's rights to maintenance in Malaysia and several Muslim countries, identifying family relationships responsible for maintenance and the extent of the obligation. It also investigates the role of family law institutions in safeguarding these rights and suggests improvements for Islamic statutory provisions in Malaysia.	Article	Malaysia
(Krauss et al., 2012)	JSTOR	Malaysian Muslim high school students	Quantitative, survey	Religiosity was higher among students from two-parent families compared to single-/non-parent homes. Parental attachment, religious socialisation, supervision, involvement in youth organisations, school attachment, and mosque involvement significantly predicted religiosity. Direct parental socialisation effects were more robust in two-parent families.	Article	Malaysia

(Purba et al., 2024)	Scopus	Pujakesuma community of Binjai City	Mixed descriptive qualitative and quantitative	The research explores the Javanese dolanan oral tradition's role in character formation amidst modern cultural influences. Revitalising this tradition through the support of facilities, cooperation, socialisation, and communication is essential for maintaining children's character in the family environment.	Article	Indonesia
(Olesen et al., 2016)	Scopus	Religious scholars from Christian, Islamic, and Buddhist organisations in Malaysia	Qualitative, in-depth interviews	Christian scholars are sceptical about the long-term use of PGD due to its potential impact on human values and parent-child relationships. Islamic scholars view PGD as God-given knowledge in medical science, while Buddhist scholars see it as a technology to save lives and bring happiness. The study suggests including religious scholars' opinions on new medical technologies.	Article	Malaysia
(Chin & Haji Mohd Daud, 2015)	Scopus	Creative writing classes at Universiti Brunei Darussalam	Quantitative analysis	Over 60% of creative writings dealt with parent-child relationships, specifically the trope of anak derhaka (unfilial child), often showcasing formulaic trajectories that punish the unfilial child and restore family order. The recurring trope underscores the desire to maintain local identity and cultural values amid global pressures.	Article	Brunei
(Muarifah et al., 2023)	Scopus	High school students in Sleman City	Quantitative, Partial Least Square-Structural Equation Modeling (PLS-SEM)	Islamic maternal parenting style influences adolescent aggression, with social interactions with peers as a mediator. Each Islamic maternal parenting style negatively affects aggression, suggesting that aggression can be controlled through parenting style and peer social interaction.	Article	Indonesia
(Hayee et al., 2021)	Scopus	Thai Muslim adolescents	Quantitative, survey	The study reveals low rates of sexual activity but high rates of sexual risk behaviours among sexually active adolescents. Individual, interpersonal, and environmental factors influence these behaviours. Comprehensive sexuality education, including the Islamic context, is recommended for adolescents and their parents.	Article	Thailand
(Diana et al., 2021)	Scopus	Parents of students at Muhammadiyah elementary schools in Yogyakarta	Quantitative, Structural Equation Modeling (SEM)	Positive parenting and agreeableness significantly affect parental engagement in character education, with religiosity as a mediator. The correlation between agreeableness and parental engagement is more robust.	Article	Indonesia
(Riany et al., 2019)	Scopus	Parents in Indonesia	Qualitative, focus group	The study compares perceptions about parenting between former extremist parents and parents from typical Islamic communities. It investigates parenting values, perceptions of radicalisation, and the role of parenting in preventing radicalisation, highlighting critical implications for preventing radicalism.	Article	Indonesia
(Hamjah et al., 2018)	Scopus	Fathers in Malaysia	Quantitative, survey	The study identifies factors contributing to fathers' lack of involvement in parenting programs and emphasizes the importance of reinforcing a good fatherly personality for family well-being. It suggests organising parenting and family programs that apply Islamic approaches to strengthen fatherly personality.	Article	Malaysia
(Sururie et al., 2023)	Scopus	Muslim families in Indonesia	Qualitative, descriptive analysis	The study formulates strategies to prevent an increase in divorces in Muslim families by institutionalising fundamental values of marriage education, providing pre-marital education, and revitalising the process of examining divorce cases. It emphasises preventing divorces through comprehensive and integrated efforts.	Article	Indonesia