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# Typologies of Islamic Religious Parenting in Yogyakarta: Intensive, Supplemental, and Laissez-Faire Patterns Shaping Children's Spiritual Development

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## ABSTRACT

**Purpose** – This study aims to explore patterns of Islamic religious parenting within Muslim families in Yogyakarta, focusing on three typologies of parental involvement—intensive, supplemental, and laissez-faire—and their impact on children's spiritual development. The study seeks to contribute to understanding how different parenting styles influence children's religious formation and spiritual identity.

**Design/methods/approach** – A qualitative case study design was employed, using semi-structured interviews and non-participant observations as the primary data collection methods. Five purposively selected parents were involved in the study, providing insights into their approaches to religious education within the family context. The data were analyzed using thematic analysis to identify key patterns and themes.

**Findings** – The study found that intensive parenting promotes a deep internalization of religious values through consistent rituals, modeling, and emotional engagement. In contrast, supplemental parenting offers situational reinforcement but lacks routine and depth. The laissez-faire model, which emphasizes autonomy, often results in fragmented or superficial religious formation due to minimal parental involvement. These findings highlight the crucial role of home-based religious education in shaping a child's spiritual identity.

**Research implications/limitations –** The study's limitations include its small, localized sample, which may not be generalizable to broader contexts, and the absence of children's perspectives, which could provide a more comprehensive view of religious parenting dynamics. The findings suggest the need for community-driven programs to enhance parents' religious and pedagogical competencies**.**

**Originality/value** – This research provides valuable insights into the diverse ways in which Muslim parents in Yogyakarta engage with religious education, with implications for improving parental involvement in children's spiritual development. Future research should explore broader demographics and adopt longitudinal designs to better understand the evolving nature of religious parenting.

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## Introduction

In today's rapidly evolving world, family structures are undergoing significant transformations influenced by globalisation, digitisation, and shifting moral paradigms. These changes affect the way children experience religious upbringing, especially in Muslim-majority societies where religious education is central to identity formation. The erosion of traditional educational institutions and the pervasive influence of digital media require families to assume more direct responsibility for moral and spiritual instruction (Mahmud et al., 2024; Subekti et al., 2025). As external agents of socialisation weaken, the family remains the most consistent and proximate institution for instilling religious values. Consequently, understanding how families function as the primary locus of religious education is essential for developing sustainable moral systems in contemporary societies.

The existing literature recognises that parental involvement significantly shapes children's religiosity and ethical behaviour. In Islamic contexts, parenting is closely tied to theological obligations and moral responsibilities embedded in the Qur'anic worldview (Abubakar et al., 2023). Numerous studies show that the religious atmosphere at home contributes more substantially to children's faith development than formal religious schooling (Ali et al., 2021; Franceschelli & O'Brien, 2014). This dynamic is reinforced by Islamic teachings that position parents as primary moral guides, accountable for nurturing not only physical well-being but also spiritual growth. Such parental roles often operate within sociocultural frameworks that blend Islamic norms with local traditions.

Scholars have categorised parenting styles in religious families using diverse frameworks, with increasing attention paid to how these styles influence children's identity. Intensive parenting, characterised by high engagement and religious supervision, has been associated with greater spiritual resilience (Utari & Hamid, 2021). In contrast, laissez-faire approaches risk leaving children without adequate religious grounding, especially in morally plural environments (Hayee et al., 2021; Olalere & Olatokun, 2020). Supplemental parenting styles offer a middle ground, where religious instruction is episodic yet present, often supplemented by external influences such as community leaders or Islamic media (Mustakim et al., 2022). These distinctions offer a conceptual foundation for understanding the diverse ways in which Islamic parenting is practised.

The Indonesian context provides a pluralistic educational ecology in which family, school, and community jointly contribute to child development. Studies in Aceh and West Sumatra demonstrate how local wisdom intersects with Islamic values to shape parenting practices that emphasise both discipline and affection (Kosim et al., 2021). Community-based parenting programs and religious education modules have also been developed to integrate these values into daily parenting, often with active support from religious institutions (Zapata et al., 2020). Within this wider ecology, Yogyakarta represents a distinctive urban setting where Muslim households operate amid dense educational infrastructures and diverse religious learning opportunities. The city's status as an education hub intensifies exposure to institutional religious services and informal learning channels, including school-based instruction, mosque and neighborhood Qur'an learning circles, home tutoring, and short religious camps, while simultaneously amplifying

pressures related to work schedules, mobility, peer cultures, and digital media that can weaken routine home-based practices (Mahmud et al., 2024; Subekti et al., 2025).

In initial field encounters in Yogyakarta, recurring patterns emerged that indicated the need for a closer conceptual examination of Islamic religious parenting within the household. Some parents treated the home as the central site of faith formation, maintaining daily routines of prayer guidance, Qur'anic recitation, and ethical conversations, and consistently modelling religious conduct. Others expressed supportive intentions but practised religion at home in a situational manner, typically by relying on external supports such as schools, tutors, or seasonal programs to address perceived learning gaps, a pattern aligned with supplemental involvement (Mustakim et al., 2022). A further pattern reflected a hands-off stance in which parents deferred religious learning almost entirely to institutions and framed children's religiosity as an autonomous personal choice, a position that risks leaving children without sustained moral scaffolding in plural social environments (Hayee et al., 2021; Olalere & Olatokun, 2020). These observations indicate that even within a setting with abundant religious resources, household practices may diverge substantially in depth, continuity, and emotional engagement.

Globally, Muslim parents encounter diverse challenges in transmitting Islamic values, particularly in non-Muslim majority societies. Migration studies indicate that parents often experience tension between preserving religious identity and encouraging social integration (Miglietta et al., 2024). Many rely on Islam not only as a spiritual guide but as a cultural resource to navigate these pressures (Abdalla & Chen, 2022; Ryan & Vacchelli, 2013). Parents in diaspora communities frequently adjust their parenting to balance religious orthodoxy with local norms, resulting in hybrid practices. These contexts underscore the adaptability of Islamic parenting models across cultural and national boundaries.

Despite extensive research on Islamic parenting, few studies provide typological clarity regarding varying degrees of parental religious involvement. Much of the current literature tends to treat Muslim parenting as a monolithic construct, overlooking intra-community variations (Bisati, 2021). Additionally, little is known about how these parenting types operate within urban Indonesian Muslim families, particularly in regions like Yogyakarta. The effects of such parenting styles on children's internalisation of religious norms are also insufficiently explored (Sher-Censor et al., 2024; Sururie et al., 2024). Consequently, there is a need for more nuanced, context-sensitive models that reflect the diversity of real-world parenting.

This study investigates Islamic religious parenting within Muslim families in Yogyakarta by classifying parental involvement into three categories: intensive, supplemental, and laissez-faire. It seeks to understand how these models manifest in daily life and how they impact children's spiritual development. By offering a conceptual typology grounded in empirical realities, this research contributes to refining Islamic parenting theory in Southeast Asia. Furthermore, it provides practical insights for educators, policymakers, and religious institutions seeking to support families in

transmitting religious values. Ultimately, the study advances scholarly discourse on religious socialisation by situating it within culturally specific but globally relevant contexts.

## Methods

### Research Design

This study employed a qualitative case study design to explore the varying patterns of Islamic religious parenting within Muslim families in Yogyakarta. The case study approach was selected for its ability to capture detailed, contextually rich insights from real-life situations, enabling a nuanced understanding of how parents engage with religious education at home. The focus was placed on three categories of parental involvement: intensive, supplemental, and laissez-faire, as interpreted through the lived experiences of parents.

### Research Setting and Participants

The research was conducted in the city of Yogyakarta, Indonesia, known for its diverse urban Muslim population and strong educational engagement. A total of five participants were selected through purposive sampling. All participants were Muslim parents of children aged 5 to 18, representing diverse socioeconomic backgrounds. The selection criteria included parents who were actively involved in their children's religious upbringing to varying degrees, providing a range of cases across the three categories under study.

To contextualise the parenting typologies, participants' religious learning backgrounds and levels of religious understanding were documented as part of the sample description. Across the five cases, parents reported varied trajectories of religious learning, ranging from mainly informal family-based learning and neighbourhood Qur'an classes to more sustained participation in structured religious learning settings. The level of religious understanding was treated as religious literacy relevant to parenting practice, including parents' self-reported familiarity with basic Islamic beliefs and rituals, confidence in explaining religious meanings to children, and the extent to which they regularly engaged with religious materials and community learning activities. This contextual information was used to interpret differences in parental involvement without reducing the typologies to knowledge levels alone.

### Data Collection

Data for this study were collected through two main techniques: semi-structured interviews and non-participant observations. The semi-structured interviews were conducted individually with each of the five parent participants. These interviews aimed to explore their everyday religious routines, perceptions of responsibility in nurturing faith, and the specific practices they used to support their children's spiritual development. Interviews also included prompts about parents' religious learning background and their perceived confidence in guiding children's religious understanding. Interviews were audio-

recorded with informed consent and lasted between 30 to 60 minutes each, allowing flexibility to probe deeper into relevant topics raised by participants.

In addition to interviews, non-participant observations were conducted during brief visits to the participants' homes. These observations focused on identifying physical indicators of religious life, such as the presence of Qur'anic texts, designated prayer spaces, Islamic wall hangings, or signs of religious rituals taking place in the home environment. Field notes were taken to capture details about the spatial, visual, and behavioural aspects of home-based religious engagement. The observational data enriched the interview findings, providing contextual depth and aiding triangulation during the thematic analysis.

### Data Analysis

The data were analysed using a thematic approach to identify and interpret key patterns across the dataset (Braun & Clarke, 2006). The steps included: (1) familiarisation with data through transcription and re-reading, (2) initial coding to identify meaningful units, (3) searching for themes aligned with the three parenting categories, (4) reviewing and refining themes, (5) defining and naming each theme, and (6) producing a narrative report integrating theoretical insights. The analysis was guided by the Religious Parenting Model, which highlights the roles of content transmission, affective connection, and modelling in religious socialisation.

### Trustworthiness and Ethical Considerations

To ensure credibility, the study employed data triangulation by comparing interview data with observational insights. Member checking was conducted by returning preliminary summaries to participants for validation. Anonymity was maintained through the use of pseudonyms, and informed consent was obtained prior to data collection. Participants were assured of their right to withdraw at any stage without penalty.

## Result and Discussion

### 1. Faith Begins at Home: Intensive Parental Engagement in Islamic Religious Education

This section is interpreted through the Religious Parenting Model used in this study, focusing on three analytical dimensions: content transmission (what is taught), affective connection (how faith is emotionally anchored), and modelling (how values are embodied in everyday conduct). Within the intensive category, implementation is typically recognisable through a coherent sequence of practices: establishing routine (daily religious rhythms), co-practice and supervision (parents practice with children and monitor continuity), meaning-making (explaining the purpose and values behind rituals), reinforcement (affirmation and correction), and developmental adaptation (adjusting methods across childhood and adolescence). These steps provide a theoretical lens for reading how intensive involvement becomes a sustained home-based system of religious education rather than an episodic set of activities.

In the participating households that demonstrated intensive involvement, faith formation was organised as a structured home ecology, with religious practices integrated into daily schedules and reinforced through emotional bonding and parental example. In terms of content transmission, parents consistently introduced core concepts through routine recitation, prayer guidance, and age-appropriate explanations. In terms of affective connection, religious learning was positioned as family togetherness, with warmth, attention, and shared reflection. In terms of modelling, parents demonstrated visible commitment through their own practices, making religious conduct observable and repeatable for children.

This pattern resonates with An-Nahlawi's view that Islamic parenting aims to establish a shariah-based home, foster emotional tranquillity, and uphold prophetic traditions. In the observed intensive cases, these goals appeared as practical steps rather than abstract ideals: a shariah-based home was operationalised through consistent ritual routines and clear household expectations; emotional tranquillity was expressed through calm guidance and bonding moments around religious learning; and prophetic emulation was enacted through parental modelling and story-based moral instruction. During home visits, religious cues were not only symbolic but functional, including Qur'an verses on walls, Islamic books accessible to children, and prayer mats placed in readily used spaces, indicating that ritual practice and learning were expected parts of everyday life.

> "We always make time every day, even if it is just before bedtime, to recite short surahs and discuss their meanings. It's our family routine," explained a mother of two children aged 6 and 9 (M1, mother, children aged 6 and 9, interview at home).
>
> "I read stories of the prophets after Maghrib while my husband listens with the kids. It has become our bonding moment and helps us teach values naturally," added another respondent (M2, mother, interview at home).

A distinctive feature of intensive involvement in these cases was that spiritual socialisation was described as beginning before birth. Several Mothers reported intentionally listening to Qur'anic recitations during pregnancy, maintaining emotional calmness, and speaking to the unborn child about Allah, reflecting an assumption that moral formation starts early and is strengthened by continuous exposure. Observational notes from one household also recorded Qur'anic audio playing softly during routine domestic activities, suggesting that an auditory environment of faith was intentionally sustained (INT-Obs1, home observation note).

After birth, intensive practice expanded along developmental stages. For children under five, parents emphasised sensory and imitation-based techniques, such as repeating phrases like bismillah, engaging in dhikr while carrying the child, and gently guiding the child through prayer movements. During one visit, toddlers were observed mimicking short Islamic phrases and demonstrating familiarity with prayer postures, indicating that modelling and repetition were used as early learning mechanisms (INT-Obs2, home observation note). As children reached school age, instruction became more structured, focusing on rukun iman, basic fiqh, and prophetic narratives. In adolescence, parents described shifting from direct instruction to guided autonomy, including reflective

discussions on ethics and current issues, and encouraging personal tracking of religious routines.

> "When my daughter turned 13, we bought her a set of Islamic books and a prayer journal. I told her, 'This is your journey now, but we're always here for you,'" said a father who led family halaqah sessions every weekend (F1, father, child aged 13, interview at home).
>
> "My son wakes me up sometimes for Fajr. I used to wake him up, but now it's the other way around," shared a mother (M3, mother, interview at home).

Analytically, intensive parenting in these cases showed alignment across the three theoretical dimensions. Content transmission was continuous and scaffolded, an affective connection strengthened children's willingness to participate, and modelling made religious practices credible and learnable. This coherence helps explain why children in these households were described as developing early religious habits, internalising moral reasoning, and voluntarily engaging in religious duties. The key mechanism was not merely the presence of rituals, but the integration of routine, meaning, and example within the home environment.

### 2. Religious Learning as Enrichment: The Flexible and Supplemental Parenting Model

The supplemental model is characterised by the presence of religious education at home, though not central or continuous. Theoretical implementation steps typically include: recognising perceived learning gaps, mobilising external supports (schools, Qur'an tutors, mosque programs, short camps), providing episodic reinforcement at home, and maintaining flexibility, which often limits consistent modelling. In this model, content transmission frequently occurs through external agents, while affective connection and modelling at home depend on time, confidence, and competing household demands.

In the participating households categorised as supplemental, field narratives indicated practical reliance on external religious learning opportunities, combined with intermittent home reinforcement. Parents described inviting a *guru ngaji* once or twice a week, enrolling children in a *pesantren kilat* during school holidays, and occasionally guiding them through basic rituals such as prayer, wudhu, short surahs, and du'a. However, these practices were not anchored in daily routines and tended to intensify at specific moments, such as during Ramadan or when concerns about children's behaviour arose.

> "I don't really have the time to teach my children every day. During Ramadan, I usually send them to pesantren kilat for a few weeks so they can learn more about religion," said a working mother of three (M4, mother, working, three children, interview at home). "My son has a Qur'an tutor who comes every Sunday. I don't push too hard, I want him to understand the basics," another parent shared (P5, parent, interview at home).

From an analytical perspective, supplemental parenting displayed a clear division between enrichment (pengayaan) and practice (pengamalan). The enrichment function addressed cognitive needs, helping children acquire knowledge that parents felt unable to provide consistently. This often produced content exposure without strong emotional

anchoring in daily family life. The practice function, which requires modelling and routine, tended to be weaker because reinforcement occurred sporadically and was sometimes deferred to schools or ustadz. Parents explicitly recognised this limitation.

> "I try to teach my kids how to pray when I have time, especially on weekends. However, I admit I often leave it to their school or the ustadz at the mosque," one father commented (F2, father, interview at home).
>
> "Sometimes, when I hear my son mispronounce a du'a, I correct him. However, I'm not consistent, I hope he picks it up eventually," said a mother (M5, mother, interview at home).

These narratives indicate that supplemental households were not disengaged, but the theoretical dimensions were unevenly distributed. Content transmission was maintained through external support; affective connection was present but inconsistently structured through shared routines; and modelling was intermittent. Consequently, religious knowledge risked remaining procedural or situational rather than deeply internalised, especially when home routines did not continuously connect learning to daily behaviour.

### 3. Leaving It to Others: The Laissez-Faire Approach to Home-Based Religious Education

The laissez-faire model is defined by minimal parental involvement in teaching, monitoring, or enforcing religious practices at home, with extensive delegation to external institutions and a strong emphasis on autonomy. Theoretical implementation steps typically involve: delegating religious education to schools or religious instructors, minimising home-based supervision, framing faith as a personal choice, and offering only occasional support when prompted. For this approach to support meaningful development, children would need sufficient maturity, and the household would still need to provide a stable moral framework through presence and example. The field narratives suggest that these conditions were not consistently met in the participating cases.

Parents representing this stance described religion as something children would acquire from school and decide to practice independently.

> "Honestly, I don't teach my kids about religion at home. That's what school is for. They have a religion class and ustadz there. I make sure they attend," said a father of two teenagers (F3, father, two teenagers, interview at home).
>
> "I don't interfere much. I let my daughter decide if she wants to wear hijab or pray. It's her right," shared a mother who described herself as 'spiritual but not strict' (M6, mother, interview at home).

Across these cases, the lack of home-based reinforcement was associated with fragmented religious development. Parents noted that children may know how to recite prayers but rarely practice them without prompting. Observational notes also indicated fewer routine cues of shared religious practice, and religious activities were more likely to appear as individual acts rather than family rhythms (LF-Obs1, home observation note). Analytically, content transmission occurred mainly through institutions, affective

connection to religious practice was not actively cultivated through daily family interaction, and modelling was limited, reducing opportunities for children to see how religious values translate into everyday behaviour.

Importantly, the laissez-faire category was not uniform. Some parents still enacted a passive-supportive role by providing access to religious materials, responding when asked, and giving occasional reminders, while remaining reluctant to guide routines or monitor practice. This distinction clarifies how the category was analysed: laissez-faire was identified primarily by the low level of routine involvement and supervision, even when occasional support was present.

> "I told my son he doesn't have to memorise anything unless he wants to. I just want him to be kind and honest, that's enough for me," said a mother who works full-time and rarely attends religious events (M7, mother, full-time worker, interview at home).
>
> "I don't really check on their prayers anymore. If they feel it's important, they'll do it. They're old enough to decide," said another father of a 14-year-old (F4, father, child aged 14, interview at home).

Analytically, these narratives show that autonomy framing can coexist with minimal scaffolding, leaving children's religious engagement contingent on external enforcement or personal inclination. Without routine modelling and emotionally grounded guidance, the home functions less as a moral and spiritual reference point. The data also suggest that passive support could become a transitional stance toward more active involvement if parents intentionally reintroduce routine, co-practice, and meaning-making.

### 4. Cross-Case Pattern of Parenting in Yogyakarta

Taken together, the cases illustrate that Islamic religious parenting in this urban setting forms a spectrum shaped by both parental intentions and the practical ecology of religious learning opportunities. Yogyakarta provides abundant institutional and community channels for religious education, including school-based instruction, Qur'an tutoring, mosque programs, and short religious camps. Within this ecology, supplemental and laissez-faire patterns can become socially viable because parents may perceive that institutions can carry the primary responsibility for content transmission. However, the cases also show that institutional availability does not automatically replace the roles of affective connection and modelling, which are most consistently produced through daily family interaction.

In the intensive cases, the three theoretical dimensions converged through routine, emotional anchoring, and visible parental example, making religious practice continuous and personally meaningful for children. In supplemental cases, content transmission was supported, but uneven home routines weakened the transformation of knowledge into a durable habit. In laissez-faire cases, delegation and autonomy framing reduced routine scaffolding, leading to more fragmented engagement. These cross-case patterns clarify the current state of parenting in the participating Yogyakarta households: differences across the three categories were not merely about whether religion was valued, but about

how consistently faith was enacted, emotionally anchored, and modelled within everyday family life.

The role of the family as the nucleus of early religious education has been consistently emphasised in both classical Islamic teachings and contemporary educational research. This study aimed to conceptually examine the typologies of Islamic religious parenting, intensive, supplemental, and laissez-faire, among Muslim families in Yogyakarta, focusing on how these models shape children's spiritual development at home. Previous scholarship has established that religious parenting frameworks must balance emotional presence, knowledge transmission, and behavioural modelling to be effective (Alimohammadi et al., 2017; Fadhilah & Zulfikar, 2023; Utari & Hamid, 2021). Particularly within the Islamic tradition, early interventions beginning in infancy are seen as critical for instilling foundational values and building a resilient moral identity (Bensaid, 2021; Syamsuddin et al., 2024). However, the growing complexity of modern parenting, affected by urbanisation, technological disruption, and shifting gender roles, necessitates a closer empirical and conceptual examination of how religious parenting strategies are variably applied in contemporary Muslim households (Mahmud et al., 2024; Nudin, 2020; Pratiwi et al., 2024).

The study's findings revealed a marked differentiation in the depth and continuity of religious engagement across the three parenting categories. Families categorised under the intensive model demonstrated a comprehensive and deliberate approach to religious nurturing, embedding faith into daily routines and beginning the process from the prenatal stage. This aligns with the ideal Islamic parenting vision where the home is a sanctuary of shariah-based values and prophetic emulation (Abubakar et al., 2023; Syamsuddin et al., 2024). In contrast, the supplemental model reflected a pragmatic, time-limited involvement in which parents supported but did not centralise religious education, often relying on schools or religious tutors to fill perceived educational gaps (Ryan & Vacchelli, 2013; Yazdi-Feyzabadi et al., 2019). The laissez-faire model, however, illuminated a concerning abdication of responsibility, with parents deferring entirely to external institutions while assuming that children could autonomously navigate faith development, an assumption that contradicts developmental psychology and Islamic pedagogy (Franceschelli & O'Brien, 2014; Omata & Habash, 2025).

These findings support earlier research emphasising the efficacy of intensive parental involvement in fostering spiritually resilient children (Bensaid, 2021; Mahfud et al., 2023; Scourfield & Nasiruddin, 2015). Children raised in intensively involved families showed early acquisition of religious habits and the internalisation of moral reasoning, a trend that mirrors previous observations of effective Islamic parenting, in which the family serves as the primary site of moral transmission (Alimohammadi et al., 2017; Syamsuddin et al., 2024). Prenatal religious exposure and consistent early childhood faith routines were also found to significantly influence long-term spiritual outcomes (Alimohammadi et al., 2017; Syamsuddin et al., 2024). Moreover, the affective component, love, attention, and emotional reinforcement, highlighted in the intensive model, corresponds with the view

that emotional presence is as critical as doctrinal content in faith formation (Franceschelli & O'Brien, 2014; Nogueira & Schmidt, 2022).

In contrast, the supplemental and laissez-faire models revealed dissonance between parental intentions and outcomes, paralleling studies that warn against the overreliance on institutionalised religious instruction (Eseed et al., 2024; Yazdi-Feyzabadi et al., 2019). Weak parental modelling often leads to fragmented religiosity and moral ambiguity, especially among adolescents (Eseed et al., 2024; Yazdi-Feyzabadi et al., 2019). While some supplemental families attempted to bridge educational gaps, the absence of consistent behavioural reinforcement mirrored findings that underscore the limitations of detached religious instruction (Fadhilah & Zulfikar, 2023; Mahmud et al., 2024). The laissez-faire approach, despite being positioned as a strategy to respect children's autonomy, lacks grounding in Islamic educational philosophy, which emphasises guided learning through example and direct transmission (Bisati, 2021; Sururie et al., 2024). This model closely resembles Western notions of permissive parenting but fails to meet the Islamic requirement for structured moral upbringing (Gilliam, 2024; Uhlman & Kisselburg, 2013).

The differentiation observed across the three models likely reflects broader sociocultural and economic pressures faced by families in urban Indonesia, including time constraints, parental work demands, and shifting norms regarding religious authority. Intensive parenting requires not only religious literacy but also sustained emotional energy and presence, resources that are often strained in modern family settings (Muhammad & Tabrani, 2023; Sholeh et al., 2021). Conversely, parents in supplemental and laissez-faire categories may be well-intentioned but lack either the capacity or conviction to embed religious education consistently. These findings caution against idealising parental autonomy or institutional outsourcing without recognising the child's developmental need for religious modelling and guidance (Erdal et al., 2016; Sher-Censor et al., 2024). The study's conceptual typology thus provides a valuable diagnostic framework, yet future empirical validation with broader demographic sampling is needed for generalisation.

Furthermore, the intensive model's success appears to hinge on intentionality, intergenerational transmission, and affective reinforcement, components often missing in the other two models. This finding is echoed by studies emphasising the role of familial rituals, storytelling, and daily religious engagement in strengthening faith identity (Hoffman, 2021; Lindquist et al., 2018). However, the study also recognises that such models require sustained motivation and religious literacy among parents, which may be unevenly distributed across socioeconomic contexts. The laissez-faire approach, while appearing progressive, could unintentionally foster disconnection and moral relativism if not anchored by emotional support and parental presence (McLennan et al., 2023; Scharf & Ziv, 2024). Hence, while all three models lie on a spectrum of engagement, the study reinforces the Islamic pedagogical principle that faith must be taught, modelled, and emotionally grounded to be meaningfully internalised.

The implications of this research are multifaceted. For educators and policymakers, recognising the varied parental approaches underscores the importance of family-oriented religious education programs that are flexible yet structured to accommodate diverse

parental capacities (Kosim et al., 2021; Osei-Tutu et al., 2023). Community institutions and mosques can design interventions that empower parents with both religious literacy and pedagogical tools to strengthen home-based spiritual education (Zapata et al., 2020). Additionally, incorporating Islamic parenting modules into community workshops may help bridge the knowledge-behaviour gap observed in supplemental and laissez-faire families (Mohr & Afi, 2023; Pottinger et al., 2021). This research also calls for renewed emphasis on the prophetic model of parenting, in which instruction, modelling, and emotional nurturing coalesce into a holistic framework of tarbiyyah. Ultimately, re-centring the family as a conscious site of spiritual formation offers a resilient strategy to safeguard Islamic identity amidst rapidly shifting societal values.

## Conclusion

This study explored Islamic religious parenting among Muslim families in Yogyakarta through three typologies, intensive, supplemental, and laissez-faire, to understand their impact on children's spiritual development. Findings show that intensive parenting fosters strong internalisation of faith through consistent routines, emotional bonding, and early exposure, while supplemental parenting offers situational support but risks superficial understanding due to inconsistency. The laissez-faire model emphasises autonomy but often leads to weak religious engagement in the absence of parental modelling and reinforcement. These distinctions highlight the need for community-based programs that empower parents with both religious and pedagogical competence, reinforcing the family as a central site of spiritual formation amid shifting societal values. However, limitations include the study's limited scope and reliance on self-reported data, which may not capture subtler behavioural nuances. Future research should broaden its demographic reach, incorporate children's perspectives, and develop tools to assess the long-term effects of religious parenting, ideally through interdisciplinary, longitudinal approaches.

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