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REVIEW ARTICLE

Section: *Philosophy & Religion***Mapping Islamic parenting research on children and families: A bibliometric review**Ahmad Yusuf Prasetiawan¹, Siti Kafidhoh¹, Kopri Nurzen¹, Muhammad Rizqi Romdhon¹, Muhammad Labib Syauqi¹, Dwi Sukmanila Sayska¹, Limmatus Sauda¹, Subaidah¹, Andi Nur Muwafiqah Takwa¹ & Masumi¹¹Universitas PTIQ Jakarta, Indonesia*Correspondence: ahmad.yusuf.prasetiawan@unsoed.ac.id**ABSTRACT**

Islamic parenting encompasses not only childrearing practices but also the transmission of moral, spiritual, and societal values grounded in faith. Although scholarly interest in this topic has grown, existing research remains fragmented across educational, sociological, and cultural domains, with limited consolidation of its conceptual development over time. This study maps the intellectual structure, thematic patterns, and global evolution of Islamic parenting research from 2015 to 2025. Using PRISMA 2020 guidelines, we combined bibliometric techniques with a Systematic Literature Review (SLR) and analysed 630 Scopus-indexed documents through Biblioshiny (R-package). The analysis examined publication trends, leading authors and institutions, national productivity, highly cited works, and keyword co-occurrence networks. Findings show a steady rise in publications, with Indonesia, Malaysia, and the United States emerging as major contributors. Co-occurrence mapping identified four dominant clusters: Islamic moral parenting, religion and integration, family and education, and Muslim youth identity. Thematic evolution indicates a shift from traditional moral-legal orientations toward more integrative perspectives that link Islamic values with psychology, education, and migration studies. This study synthesises insights from both Muslim-majority and Muslim-minority contexts, providing a cross-cultural understanding of how Islamic parenting is conceptualised and adapted. By offering a consolidated evidence-based framework, the study advances theoretical clarity and supports policymakers, educators, and family institutions in strengthening value-oriented parenting practices.

KEYWORDS: bibliometric analysis, family values, Islamic education, Islamic parenting

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Introduction

Adolescence is widely recognized as a critical developmental period during which individuals cultivate their moral framework, cognitive capacities, and self-regulatory abilities. Experiences during these formative years exert long-term influences on health outcomes, academic achievement, and social behaviour in later life (Shonkoff et al., 2012). Consequently, Parenting practices that include warmth, responsiveness, and consistent guidance, which are often noted in discussions of Islamic parenting, have been examined more frequently in recent studies (Syukrilla et al., 2024). In Indonesia, Malaysia, Thailand, and even within Muslim minority communities globally, discourse surrounding Islamic-oriented parenting has expanded in parallel with broader conversations on religious identity, family resilience, and the challenges posed by contemporary digital environments.

Several meta-analyses and systematic reviews indicate that early socio-emotional interventions can support children's adaptive behaviour (Muir et al., 2023). In Muslim families, comparable priorities appear in efforts to strengthen religiosity, moderation, social behaviour, and character development through parenting practices that incorporate moral and spiritual values (Syukrilla et al., 2024). Over the past decade, developments in digital technology, shifting social norms, and continuing discussions about gender and authority have influenced how parenting is understood in Muslim communities. Current discussions place greater attention on compassion, *wasatiyyah*, and equity within family life (Dwinandita, 2024). Bibliometric analyses also show growth in publication volume and increased thematic variety, indicating the need for a more integrated synthesis of the conceptual and empirical work in this field (Fatimah et al., 2024; Madyawati et al., 2023). However, despite this rapid expansion, scholarship on Islamic parenting remains theoretically heterogeneous and dispersed across multiple disciplines, illustrating the absence of a unified conceptual trajectory.

Although interest in Islamic parenting has increased, the existing body of research remains fragmented. Many studies focus on narrow aspects of the topic and do not connect these elements to a wider conceptual framework. Research on Muslim immigrant children has primarily addressed identity formation, acculturation processes, and experiences of prejudice (Phalet et al., 2018; Isik-Ercan, 2015; Giuliani et al., 2017; Drouhot et al., 2021). Other work has examined gender norms in minority contexts (Maliepaard & Alba, 2016), life-skills education in Muslim-majority settings (Svanemyr et al., 2015), academic achievement among British Muslims (Khattab & Modood, 2018), and the transmission of religious beliefs within families (Dollahite et al., 2019). Studies on socio-economic pressures and early marriage have been conducted in contexts such as Tanzania (Stark, 2018), while parental involvement in character education has been documented in Indonesia (Diana et al., 2021). These contributions provide valuable insights but do not collectively form a coherent or cross-contextual account of Islamic parenting. More importantly, the field lacks a consolidated picture of how Islamic parenting is conceptualised across regions, what intellectual strands dominate the discourse, and how research in majority- and minority-Muslim settings inform one another.

There is a lack of comprehensive work that examines how ideas about Islamic parenting have developed across Muslim-majority and Muslim-minority societies and how themes such as moral education, Sharia-based family norms, social integration, and youth identity intersect. No study has systematically reviewed a full decade of research using both bibliometric and systematic review methods. Such an approach is needed to identify the main intellectual patterns in this field and to understand how discussions have changed in response to social, educational, and legal developments. A combined bibliometric–systematic approach is therefore essential for mapping the field comprehensively, integrating dispersed lines of scholarship, and capturing shifts in thematic emphasis over time.

This study examines 630 Scopus-indexed publications from 2015 to 2025 using bibliometric mapping and systematic literature review methods to describe publication patterns, thematic areas, conceptual clusters, and shifts in research focus within Islamic parenting research. It also identifies Islamic values, including justice, accountability, patience, and compassion, that appear consistently across the literature and inform parenting practices. The study aims to outline key contributors in the field, characterise the thematic and intellectual structures of the research, trace the development of themes in relation to social, educational, and legal contexts, and describe the strategic mechanisms and value orientations presented in the existing studies. By integrating macro-level bibliometric patterns with micro-level qualitative synthesis, this study provides a comprehensive roadmap of the conceptual terrain of Islamic parenting and clarifies its evolving scholarly contours.

To address these objectives, the study is guided by the following research questions:

RQ1: What are the publication trends and major contributors in Islamic parenting research?

RQ2: What thematic structures and intellectual clusters characterise research on Islamic parenting strategies?

RQ3: How have these themes evolved over time in relation to social, educational, and legal contexts?

RQ4: What strategic mechanisms and Islamic values underpin parenting practices discussed in the literature?

Literature Review

Islamic Parenting

The inculcation of religious values is strategically important in fostering students' religious character development (Tohirin et al., 2025). Islamic values play a fundamental role in shaping a child's character from an early age, serving as the moral and spiritual foundation that helps children distinguish right from wrong. These teachings are viewed not merely as ritual practices but as comprehensive life principles that guide behavior, attitudes, and decision-making (Chofifah et al., 2025). The integration of religious values into primary education plays a crucial role in shaping children's character and morality from an early age (Maksum, et al., 2025). Thus, the early integration of Islamic values forms the basis for continuous and holistic religious character development. Aligned with the importance of value inculcation, Islamic parenting is rooted in a long-standing intellectual and religious tradition that understands child upbringing (*tarbiyah al-awlād*) as a moral, spiritual, and educational responsibility shaped by the Islamic worldview. Classical Muslim scholars regarded parenting not merely as a domestic task but as an essential component of a broader ethical and theological system in which parents are entrusted (*amānah*) with nurturing a child's *fitrah*, character, intellect, and faith. Although their contributions arise from diverse disciplines—including philosophy, psychology, theology, and ethics—they collectively promote a holistic view of human development that reinforces the contemporary emphasis on instilling Islamic values from an early age to shape a child's religious character.

Al-Ghazālī (2015) characterises the child as inherently inclined toward virtue but requiring deliberate moral cultivation. He stresses that *adab* should precede intellectual instruction and that parents must act as moral exemplars, whose conduct provides the basis for the child's spiritual and ethical growth. Ibn Sīnā (1952) introduces a psychological perspective by outlining three stages of the soul—vegetative, animal, and intellectual—through which children progress. He emphasises the importance of early guidance, habitual practice, balanced emotional support, and measured discipline as foundational to the development of moral and cognitive capacities.

Ibn al-Qayyim al-Jawziyyah (1997) situates child development within the concept of *fitrah*, arguing that the moral and spiritual condition of a child's heart is shaped by the environment provided by parents. His framework identifies seven developmental domains—spiritual, emotional, intellectual, moral, social, physical, and sexual—supported by four key mechanisms: *ta'wīd* (habit formation), *ta'lim* (instruction), *qudwah* (role modelling), and *ta'dīb* (disciplined guidance). Al-Fārābī (1985) maintains that child-rearing is foundational to the formation of a virtuous society, contending that the ethical structure of the household reflects the moral fabric of the wider community. Within this view, parents carry the responsibility of cultivating moderation, honesty, and civic conduct.

Ibn Taymiyyah (1980) underscores the primacy of faith development, asserting that sound *'aqidah* and ethical awareness should precede other forms of education. He regards parents as moral custodians tasked with guiding children toward truth and upright behaviour. Al-Rāzī (1999), interpreting Qur'ān 66:6, considers it an obligation for parents to protect their families through knowledge and ethical instruction, framing parenting as an act of worship that combines empathy, discipline, and intellectual guidance. Although their perspectives differ, these classical scholars share several core principles that continue to shape contemporary Islamic parenting: recognition of *fitrah*, parental ethical responsibility, the centrality of moral development, and the need for a balanced educational approach incorporating both compassion and discipline. Recent studies (Hamdun, 2022; Fitriyah & Maksum, 2024) indicate that these classical concepts remain influential, either explicitly or implicitly, within current discussions of Islamic parenting.

Modern Islamic parenting theorists have developed practical frameworks for contemporary family life that draw on classical foundations. Ulwan's child education model places *tawhīd* at the centre of development,

presenting faith, ethical behaviour, cognitive growth, physical health, and emotional well-being as interconnected domains (Ulwan, 2020). Al-thalib (2019) use an agricultural analogy to describe parenting as a gradual cultivation of the child's intrinsic potential (*fitrah*), in which care, guidance, and spiritual support function as the essential conditions for growth. Suwaid's *Prophetic Parenting* outlines an approach derived from the educational practices of the Prophet Muhammad, structured around developmental stages and emphasising spiritual formation, emotional maturity, physical preparedness, and character development (Suwaid, 2009).

Recent approaches, including Adhim's (2009) focus on parental presence and Dahlan's (2022) neuro-spiritual parenting model, integrate Islamic principles with contemporary research on emotional regulation and developmental psychology. These perspectives highlight parenting as a process that involves behavioural guidance alongside emotional awareness, spiritual connection, and intentional communication. In this way, Islamic parenting—rooted in classical thought and expanded through modern interpretation—presents a comprehensive framework that encompasses spiritual, moral, emotional, and intellectual development. This conceptual foundation informs empirical studies published between 2015 and 2025 and provides the background necessary for understanding the thematic patterns and intellectual clusters identified in the bibliometric analysis of the present study.

Building on these contributions, Wahiduddin (2024) proposes an approach in which early education within the family is based on balanced care that combines affection with opportunities for children to develop independence. He argues that, because children will eventually assume responsibility for their own decisions, parents should encourage accountability, self-reflection, and the cultivation of spiritual foundations such as *tawhīd*, Islamic creed, and regular acts of worship. Wahiduddin emphasises that parenting should not rely solely on verbal instruction; rather, children should learn through direct experience and everyday practice within the family environment. His perspective aligns with broader Eastern parenting traditions that stress strong emotional bonds and relational closeness between parents and children (Abduloh & Tamam, 2025).

Complementing these perspectives, Zakiah Daradjat, as discussed in Hakim and Fitriana (2018), conceptualises Islamic parenting as an educational process situated within two primary environments: the family and the school. Within the family setting, parents are expected to act as models of faith, piety, and ethical conduct, transmitting these qualities through regular interactions and daily practices. However, the demands of contemporary life require children to acquire a range of competencies that extend beyond what can be provided within the home or the school alone. As a result, schools serve as strategic partners to the family by reinforcing children's moral, emotional, and religious development while also fostering their intellectual and personal growth (Hakim & Fitriana, 2018). Collectively, these viewpoints contribute to contemporary discussions on Islamic parenting by emphasising the importance of integrating spiritual values, moral formation, and adaptive skills in preparing children to engage with the complexities of modern society.

2.1 Spiritual Mindfulness in Islamic Parenting

In contemporary Islamic psychology, *spiritual mindfulness* has emerged as a complementary framework that enriches traditional Islamic parenting models. Building on classical Sufi practices, Isgandarova (2019) conceptualises *muraqaba* as an Islamic form of mindfulness that integrates cognitive, emotional, and spiritual awareness through intentional reflection on one's relationship with Allah. Unlike secular mindfulness approaches that emphasise non-judgmental attention to the present moment, spiritual mindfulness reframes stress, anxiety, and emotional dysregulation through the lens of *tawakkul*, gratitude, and *sabr*.

The model proposed by Isgandarova (2019) emphasises that therapeutic engagement with *muraqaba* should be grounded in proper training in classical Sufi traditions, as its clinical application requires alignment with Qur'anic and Prophetic ethics. Empirical evidence demonstrates its relevance for parenting: Hertinjung et al. (2023) found that spiritual mindfulness training significantly reduced parenting stress among Muslim mothers during the Covid-19 pandemic by anchoring breathing practices, self-reflection, and emotional grounding in Qur'anic verses, hadith, and the values of patience, trust, and gratitude. These findings align with core Islamic parenting principles such as *rahmah*, *amanah*, and *sabr*, suggesting that spiritual mindfulness may serve as a contemporary mechanism to strengthen emotional regulation and spiritual resilience within Muslim families.

2.2 Qur'anic Positive Parenting: The Example of Luqman

The Qur'anic portrayal of Luqman in Surah Luqman (Q.S. 31:13–19) provides a foundational model for Qur'anic-based positive parenting, characterised by a balanced integration of cognitive instruction, emotional attunement, and spiritual formation. Luqman's counsel to his son emphasises unwavering commitment to monotheism (Q.S. 31:13, 17), gentle and compassionate communication (Q.S. 31:13, 16–17), emotional closeness, and ongoing moral reminders that guide the child toward ethical awareness and responsible conduct (Q.S. 31:13, 16–19). Hasanah (2021) argues that the narrative positions Luqman as an ideal parental figure whose approach demonstrates the centrality of spiritual wisdom (*hikmah*), moral exemplarity, and relational warmth in Islamic childrearing. Rahmatullah (2022) further explains that Luqman's parenting integrates cognitive components—such as theological understanding and awareness of divine accountability—with affective components, including humility, reverence, and hope. This synthesis aligns strongly with contemporary educational and developmental psychology, which highlights the co-development of cognition, emotion, and behaviour in children's moral growth. Consequently, the Luqman model constitutes a Qur'an-based positive parenting framework that resonates with modern scientific insights while maintaining a robust spiritual and ethical foundation.

2.3 The Role of Parents in Educating Children: Contemporary Educational and Psychological Perspectives

Parents hold a central role in the intellectual, emotional, and moral development of children. When children learn at home, the parents do not have to ask the questions formally, but they can do it casually while having a conversation (Junaidi et al., 2022). Adults, especially parents, need to tell the touching story of *Sang Piatu* to strengthen children's faith (Nafisendy et al., 2025). Families play a crucial role in shaping children's character and religious understanding. Through Islamic Parenting, parents are responsible for teaching the fundamentals of Islamic teachings, morals, and setting a good example. While this method is effective, further efforts are needed to improve its understanding and implementation in society (Masrufa et al., 2023). Furthermore, Luqman's parenting story is presented as an ideal figure in the model of 'positive caregiving.' This parenting pattern serves as a role model grounded in the Qur'an, thereby producing a form of guidance that is divinely righteous within societal life (Hasanah, 2021).

Research in education, developmental psychology, and sociology consistently identifies the family as the child's first learning environment and the primary context for the formation of values, behavioural patterns, and worldviews. While Islamic parenting frameworks emphasise *fitrah*, *adab*, and spiritual accountability, contemporary educational theories describe parental influence through social, cognitive, emotional, and ecological mechanisms. Integrating these perspectives provides a clearer understanding of parenting dynamics within Muslim families across diverse settings.

2.4 Ecological Perspectives: Parents as the Core of the Child's Developmental Environment

Bronfenbrenner's Ecological Systems Theory (1979; 2006) remains a key framework for analysing how families shape children's development. The theory conceptualises human development as shaped by interactions within nested systems, with the family constituting the primary and most influential microsystem. Daily parent-child interactions—including conversational patterns, emotional climate, expectations, and behavioural modelling—form what Bronfenbrenner and Morris (2006) describe as “proximal processes,” which are central to developmental outcomes. Tudge et al. (2009) further demonstrate that these processes are shaped by broader socioeconomic and cultural conditions. This framework is particularly relevant for understanding the experiences of Muslim families who may be situated in minority contexts or in societies undergoing rapid social change.

2.4. Family–School Partnerships and Parental Engagement

Parental involvement in children's education has been widely examined through the lens of family–school partnership theories. Epstein (1995; 2011) identifies six interconnected domains of engagement: parenting, communication, volunteering, learning at home, decision-making, and community collaboration. These forms of involvement contribute to improvements in student motivation, behaviour, and academic performance. Hoover-Dempsey and Sandler (1997) extend this framework by examining the factors that prompt parents to participate in their children's education, including parents' beliefs about their role, their confidence in influencing learning, and invitations to engage from schools or from the children themselves. Their model highlights that parental

engagement involves both structural and psychological components shaped by motivation and self-efficacy. This perspective is relevant to Islamic parenting scholarship, where religious beliefs commonly inform parents' perceptions of their educational responsibilities.

2.5. Social Learning, Attachment, and the Emotional Foundations of Parenting

Several psychological theories explain the processes through which parents shape children's behaviour and learning. Bandura's Social Cognitive Theory (1986) emphasises modelling as a central mechanism, proposing that children learn by observing parental behaviour, emotional responses, and methods of coping with challenges. Such modelling supports the development of children's self-efficacy (Schunk, 2012). Attachment Theory, developed by Bowlby (1969) and Ainsworth et al. (1978), underscores the significance of the emotional bond between parents and children as foundational for confidence, exploration, and resilience. Longitudinal research by Sroufe (2005) shows that secure attachment is associated with stronger emotional regulation, persistence, and academic achievement.

Vygotsky (1978) Sociocultural Theory posits that learning occurs through interaction, language, and culturally mediated tools. Parents act as the child's initial "more knowledgeable others," supporting learning within the Zone of Proximal Development (ZPD). Through dialogue, modelling, and shared activities, parents transmit cognitive strategies as well as cultural and religious values. This perspective provides a theoretical basis for understanding how children internalise faith-based practices and moral principles through structured engagement within the home.

2.6 Social Capital and Community-Based Parental Influence

From a sociological perspective, Social Capital Theory (Bourdieu, 1986; Coleman, 1988) explains how parental networks, community participation, and shared norms influence children's educational outcomes. For many Muslim families, religious communities extend parental roles by providing cultural continuity and shared moral frameworks. Coleman (1988) argues that trust, norms, and information channels within families and community institutions support children's learning. This is particularly relevant in Muslim minority contexts, where mosques, community schools, and Islamic organisations function as important sources of social capital that assist parents in educational and developmental processes.

2.7 Integrative Discussion: Connecting Universal Theories with Islamic Parenting

A range of theoretical perspectives demonstrates the multifaceted ways in which parents influence children's learning and development. Bronfenbrenner's ecological framework outlines the environmental systems that shape daily parent-child interactions. Hoover-Dempsey and Epstein examine the motivational and participatory mechanisms that guide parental involvement in education. Bandura and Vygotsky describe the cognitive and behavioural processes through which children acquire knowledge and skills, while Bowlby and Ainsworth emphasise the emotional foundations that support healthy developmental trajectories. Social Capital Theory extends this analysis by situating parental influence within broader networks of community relationships and shared norms.

Although these theories originate within secular academic traditions, several of their core assumptions—modelling, sustained interaction, emotional security, guided learning, and community participation—converge with established concepts in Islamic parenting, including *qudwah*, *rahmah*, *ta'dib*, and communal approaches to moral formation. Much of the existing literature on Islamic parenting, however, integrates these theoretical models in a partial manner, and there is limited work that systematically maps the relationship between universal theories of development and Islamic educational principles across different cultural settings.

The absence of such mapping highlights the need for a systematic bibliometric analysis capable of clarifying how Islamic parenting research engages with, integrates, or overlooks these theoretical traditions. The present study addresses this gap by analysing thematic patterns and intellectual clusters in publications from 2015 to 2025. This approach positions Islamic parenting scholarship within a broader theoretical landscape and clarifies the points of intersection between classical Islamic concepts and contemporary psychological and educational theories.

Methods

3.1 Research Design

This study adopts a hybrid research design that integrates a systematic literature review (SLR) with bibliometric analysis. The combined approach enables a comprehensive examination of publication trends, thematic structures, and the development of knowledge on Islamic parenting between 2015 and 2025. All stages of article identification, screening, and selection were conducted in accordance with the PRISMA 2020 guidelines (Page et al., 2021). Within bibliometric research, PRISMA functions not only as an SLR protocol but also as a framework that ensures transparency, systematic documentation, and replicability in constructing the bibliometric dataset. The bibliometric procedures were carried out using the Bibliometrix package in R and its Biblioshiny interface, which facilitate publication performance analysis and the mapping of intellectual structures through keyword co-occurrence networks, co-authorship patterns, and thematic clustering.

3.2 Data Source and Search Strategy

The dataset was compiled exclusively from Scopus, selected for its broad coverage in the social sciences, education, and religious studies, as well as the consistency and reliability of its metadata. Scopus has been shown to be more representative than other databases such as Web of Science for research relating to Muslim family studies and Islamic education (Pranckutė, 2021). Prior studies also demonstrate that using Scopus can substantially reduce the time required for literature searches (Chapman et al., 2010), while its rigorous curation enhances data quality and stability (Baas et al., 2020). Moreover, its use aligns with recent bibliometric studies in Islamic education (Rahmah et al., 2023).

The search strategy employed Boolean operators AND and OR, integrating three conceptual blocks related to parenting, Islam, and children or adolescents. Searches were applied to titles, abstracts, and keywords using the following syntax: TITLE-ABS-KEY (“parent” OR “child rearing” OR “child-raising” OR “child upbringing” OR “family education”) AND TITLE-ABS-KEY (“islam” OR “muslim” OR “Islamic values” OR “Islamic parenting” OR “Qur’anic parenting” OR “tarbiyah” OR “Islamic education” OR akhlaq OR “moral education”) AND TITLE-ABS-KEY (“child” OR “adolescent” OR “youth” OR “young people” OR “school-age”). The publication period was restricted to 2015–2025. All retrieved records were exported in standard Scopus CSV format and subsequently analysed using Bibliometrix.

3.3 Exclusion and Inclusion Criteria

The article selection process followed the four principal stages of the PRISMA framework (identification, screening, eligibility, and inclusion) which are presented in Figure 1. Each record was evaluated based on topical relevance and metadata quality. To be eligible for inclusion, studies were required to (a) be published between 2015 and 2025, (b) be indexed in Scopus, and (c) address themes related to parenting, family education, or Islamic values associated with child or adolescent development. Studies were excluded if they were duplicates, not aligned with the Islamic parenting research domain, categorized as editorials or non-scholarly documents, or focused on unrelated topics. After completing all stages of the selection process, a total of 630 articles met the predefined criteria and were retained as the final dataset for the bibliometric analysis. The complete selection flow is depicted in Figure 1.

3.4 Data Analysis

The bibliometric analysis was carried out using the Bibliometrix package and its Biblioshiny interface (Aria & Cuccurullo, 2017; Dervis, 2019). Two complementary analytical components were applied. The first component, performance analysis, examined annual publication trends, author productivity, institutional affiliations, country-level contributions, and the most frequently cited articles. This analysis offers a descriptive overview of the scholarly output that has shaped Islamic parenting research over the past decade. The second component, science mapping, focused on identifying the intellectual structure and thematic relationships within the dataset. This analysis incorporated keyword co-occurrence networks, thematic cluster identification, co-authorship networks, annual thematic evolution, and conceptual structure mapping. These procedures allow for the detection of knowledge patterns, conceptual linkages, and developmental trajectories that address Research Questions 2 through 4. All analytical steps are fully replicable, as the dataset was sourced from a publicly

accessible repository (Scopus), and the entire selection process adhered to the PRISMA 2020 guidelines.

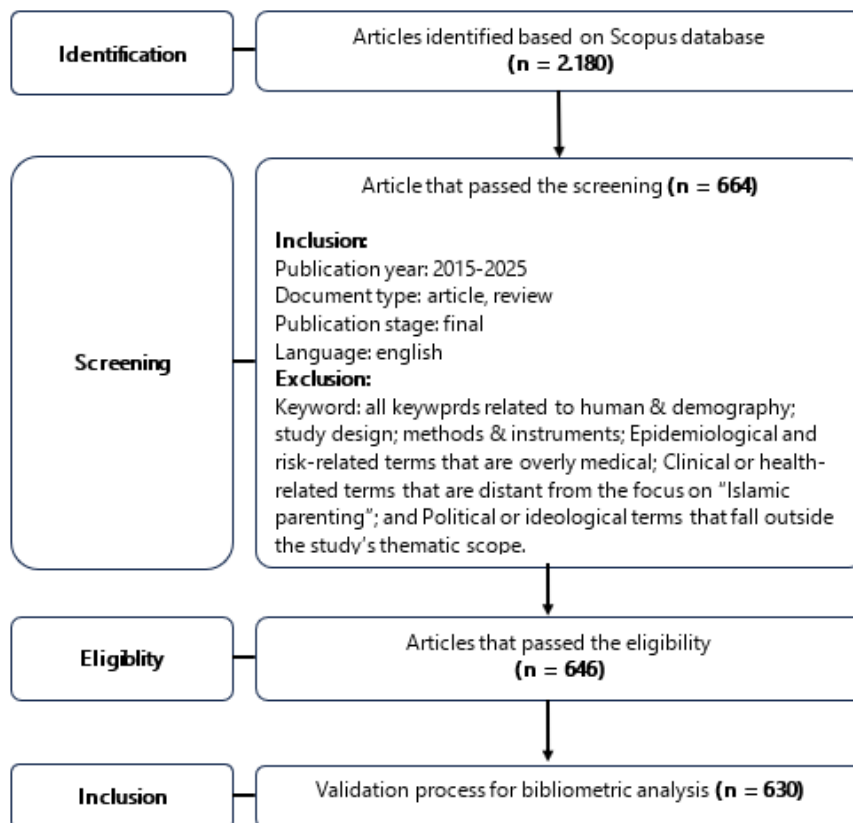


Figure 1. PRISMA Procedure

4. Results and Discussion

4.1 Publication trends and major contributors

A descriptive summary of the bibliometric dataset on Islamic parenting research is presented in Table 1. The results indicate steady and substantive growth in this area between 2015 and 2025. During this period, 630 documents were published across 395 sources, reflecting an annual growth rate of 9.68 percent. The relatively young average age of the documents (3.93 years) and an average citation rate of 5.24 citations per article suggest that Islamic parenting remains an emerging field, yet one that is gaining increasing visibility and relevance within academic and social discourse.

Collaboration patterns further illustrate the field's development. A total of 1,632 authors contributed to the dataset, with an average of 2.79 co-authors per publication and an international co-authorship rate of 23.02 percent. These indicators point to a research domain that attracts multidisciplinary engagement and cross-national collaboration. The predominance of empirical articles (608), accompanied by 22 review papers, demonstrates that empirical inquiry currently forms the core of scholarly activity, with fewer studies dedicated to conceptual or theoretical development. The identification of more than 2,000 author keywords highlights substantial thematic diversity, encompassing areas such as family religiosity, character education, gender dynamics, and Muslim identity in contemporary global contexts. Taken together, these findings portray Islamic parenting research as a dynamic and expanding field that is gradually advancing toward greater theoretical consolidation and wider practical relevance within Muslim educational and social settings.

Table 1. Descriptive Summary of the Bibliometric Data on Islamic Parenting Research.

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	2015:2025
Sources (Journals, Books, etc)	395
Documents	630
Annual Growth Rate %	9,68
Document Average Age	3,93

Average citations per doc	5,243
References	5626
DOCUMENT CONTENTS	
Keywords Plus (ID)	151
Author's Keywords (DE)	2128
AUTHORS	
Authors	1632
Authors of single-authored docs	168
AUTHORS COLLABORATION	
Single-authored docs	182
Co-Authors per Doc	2,79
International co-authorships %	23,02
DOCUMENT TYPES	
article	608
review	22

4.1.1 Annual Scientific Production

The annual scientific production on Islamic parenting strategies demonstrates a marked upward trajectory between 2015 and 2025. As shown in Figure 2, publication output between 2015 and 2018 reflects a period of moderate growth, suggesting that the topic was still in an early stage of development within the scholarly landscape. Beginning in 2019, the number of publications increased steadily, indicating both an acceleration of research activity and growing academic interest in Islamic family practices and education at the global level and within Indonesia (Arifurrohman et al., 2025; Asiah et al., 2025). The most substantial rise occurred between 2022 and 2024, with the highest number of publications recorded in 2024 (97 articles). This increase appears to be associated with emerging discussions on digital parenting, character education, and religious identity formation in Muslim families. During the same period, the Covid-19 pandemic generated considerable research on parental involvement in online Islamic education at home (Nurdin et al., 2022) and contributed to the development of themes such as digital Islamic parenting, digital media ethics, and parenting in technology-rich environments (Adeni & Harahap, 2025; Arifurrohman et al., 2025; Alvanda et al., 2024; Rahman, 2025). The decline in publication output observed in 2025 (68 articles) is likely attributable to incomplete data for that year. Overall, the trend indicates continued and substantial scholarly engagement with Islamic parenting, supporting its position as a multidimensional and interdisciplinary area of research.

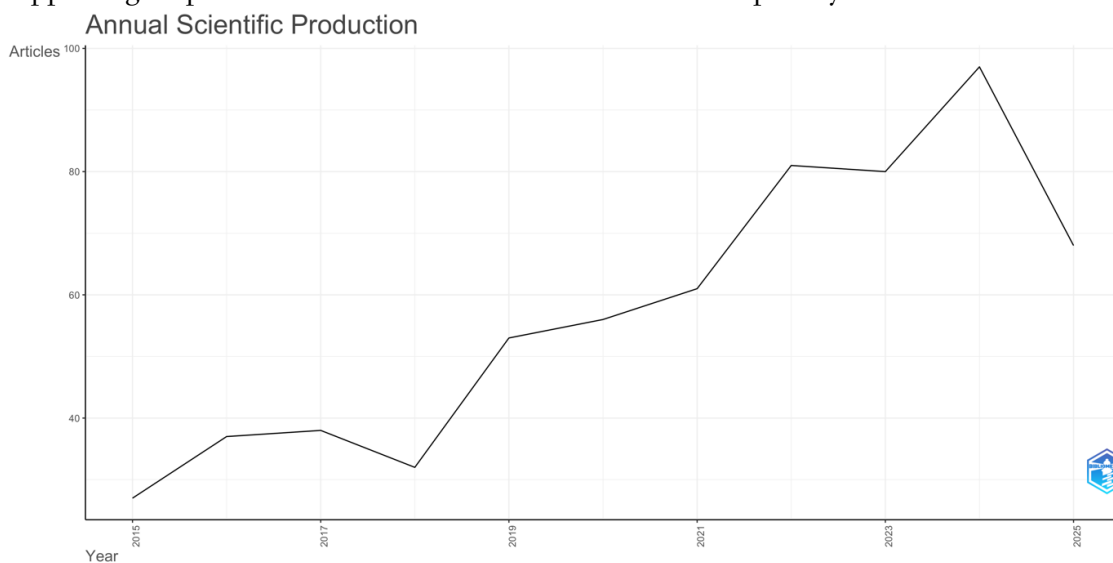


Figure 2. Annual Scientific Production.

4.1.2 Most Relevant Sources (Journals)

Figure 4 illustrates the journals that most actively contribute to the scholarly discourse on Islamic parenting. *Religion* emerges as the most prolific source, publishing the highest number of relevant articles (14), followed by *Samarah* with 11 publications. Several Elsevier journals, including *Advanced Science Letters* and *Ethnic and Racial Studies*, also appear as consistent, albeit smaller, contributors. The prominence of these journals indicates that research on Islamic parenting occupies an interdisciplinary space that intersects religious studies, the social sciences, and cross-cultural education. The inclusion of regional journals such as the *Southeast Asian Journal of Social Science*, *Pertanika Journal of Social Sciences and Humanities*, and the *International Islamic Journal Malaysia* reflects substantial scholarly engagement from Muslim-majority countries, particularly within Southeast Asia. Additionally, journals such as the *Journal of Muslim Minority Affairs* and the *Global Journal of Human-Social Science* underscore the growing interest in Islamic parenting within minority Muslim contexts. Collectively, this distribution demonstrates that Islamic parenting research spans both global and local academic conversations. International journals predominantly contribute to the development of broader theoretical and conceptual frameworks, whereas regional journals provide contextualised analyses grounded in the lived experiences and sociocultural dynamics of diverse Muslim family settings.

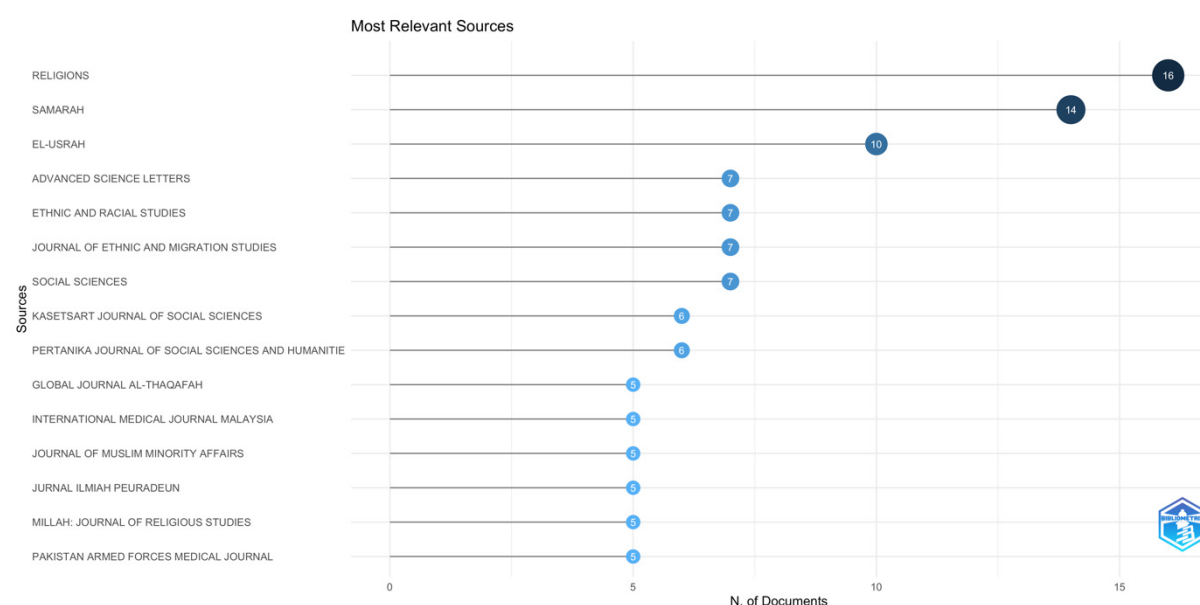


Figure 3. Top Contributing Journals

4.1.3 Most Relevant Authors

Table 2 summarises the most productive authors contributing to the field of Islamic parenting research. Laeheem, K. emerges as the most prolific scholar, with seven publications and 30 citations, reflecting sustained scholarly engagement with issues related to moral development and adolescent behaviour within Islamic contexts. In contrast, Dollahite, D.C. and Marks, L.D. record the highest citation counts (80 each) alongside comparable h- and g-index values (4), indicating substantial academic influence and continuity in their work on interfaith parenting and religiously grounded family practices. Other contributors, including Hanin Hamjah, S.H. and Zur Raffar, I.N.A., demonstrate consistent research activity in Malaysia, underscoring Southeast Asia's prominent role in shaping contemporary Islamic parenting scholarship. Overall, the distribution of authorship suggests the emergence of two principal contributor groups: scholars based in Muslim-majority regions, particularly in Southeast Asia, who concentrate on the integration of Islamic values in family education; and scholars from non-Muslim-majority regions, including the United States and Europe, who explore cross-cultural and interfaith dimensions of parenting.

Table 2. Most Productive Authors in Islamic Parenting Research.

Authors	Articles	h_index	g_index	m_index	TC
Laeheem, K.	7	4	5	0,364	30
Hanin Hamjah, S. H.	5	2	4	0,25	17

Rasit, R. M.	5	2	2	0,25	9
Dollahite, D. C.	4	4	4	0,5	80
Marks, L. D.	4	4	4	0,5	80
Zur Raffar, I. N. A.	4	2	4	0,25	17
Bin Mohamad, A. B.	3	3	3	0,273	11
Hidayat, T.	3	1	1	0,1	1
Khareng, M.	3	3	3	0,273	11
Machae, R.	3	3	3	0,273	11
Ng, K. U.	3	1	3	0,25	20
Richert, R. A.	3	2	3	0,333	29
Samuri, M. A. A.	3	2	2	0,222	5
Abd Majid, M. A.	2	1	1	0,5	3

4.1.4 Country Scientific Production

Table 3 presents the geographical distribution of research on Islamic parenting strategies based on publication frequency and total citations. Indonesia is the most productive contributor, with 660 publications and 419 citations, reinforcing its position as a central locus for scholarship on Islamic values in family education and social morality. Malaysia follows as the second most productive country (401 publications), reflecting its strong intellectual tradition in Islamic studies and syariah-based character education.

Western countries such as the United States (148 publications, 440 citations) and the United Kingdom (55 publications, 187 citations) exhibit comparatively high citation counts despite a lower number of publications. This pattern suggests substantial conceptual and methodological influence, particularly in cross-cultural research and in examining the integration of Islamic values within Muslim minority contexts. Countries including Pakistan, Iran, and Saudi Arabia tend to focus on Islamic legal frameworks and traditional family norms. In contrast, the Netherlands, Germany, and Canada are prominent in research addressing acculturation processes and the identity formation of Muslim children living in minority settings. Taken together, these patterns indicate that Islamic parenting research is both global and multidimensional: Muslim-majority countries dominate in publication volume, whereas countries with Muslim-minority populations contribute deeper theoretical and sociocultural analyses.

Table 3. Countries with the Highest Contributions to Islamic Parenting Research

Country	Freq	TC	Country	Freq	TC
Indonesia	660	419	Nigeria	38	4
Malaysia	401	135	India	32	19
USA	148	440	Thailand	32	23
Pakistan	108	35	Jordan	29	13
UK	55	187	Saudi Arabia	23	12
Iran	50	30	Germany	20	36
Netherlands	50	92	Canada	19	62
Australia	42	65	France	19	37

4.1.5 Corresponding Author's Country

Figure 4 illustrates the distribution of corresponding authors' countries in Islamic parenting publications, distinguishing between Single Country Publications (SCP) and Multiple Country Publications (MCP). The findings indicate that Indonesia records the highest number of publications, with the majority falling under SCP. This pattern reflects the strength of domestic scholarship in a Muslim-majority setting and the prominence of locally driven research agendas in the field. Malaysia ranks second and exhibits a comparatively higher proportion of MCP, suggesting more extensive participation in international research collaborations. This trend points to Malaysia's active engagement in global academic networks, particularly with counterparts in Southeast Asia and the Middle East.

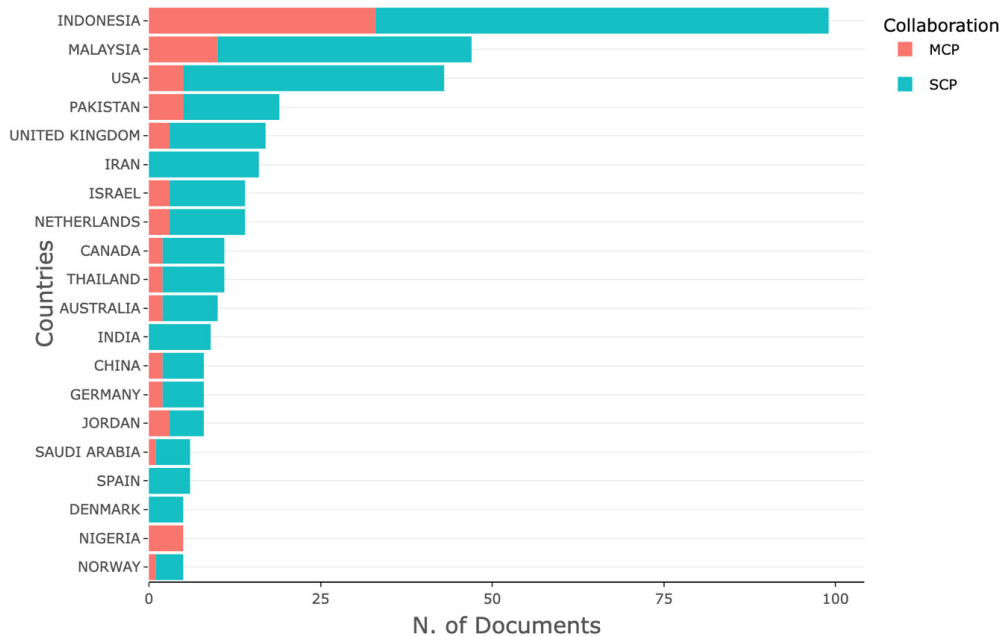


Figure 4. Country of Origin of Corresponding Authors

The United States, Pakistan, and the United Kingdom appear as prominent contributors, each demonstrating a substantial volume of publications accompanied by notable patterns of cross-national collaboration. These trends underscore their influence in shaping cross-cultural theoretical frameworks and advancing scholarship on Muslim minority communities. Additionally, countries such as Iran, the Netherlands, and Canada provide significant contributions, particularly through studies that examine social integration and religious education within multicultural settings.

4.2 Thematic Structures and Intellectual Clusters

4.2.1 Co-occurrence Network (Author Keywords)

Figure 5 and Table 4 present four major clusters identified through the co-occurrence network analysis, outlining the intellectual structure of scholarship on Islamic parenting strategies. Cluster 1 (red) is anchored in normative and *sharia*-based frameworks of moral parenting. Cluster 2 (blue) captures the socio-religious dynamics associated with the integration of Muslim communities in Western contexts. Cluster 3 (green) emphasizes the centrality of family roles and Islamic educational practices as foundational mechanisms in the development of children's values. In contrast, Cluster 4 (purple) focuses on the construction of Muslim adolescent identity within multicultural environments. These thematic patterns indicate that research on Islamic parenting extends beyond discussions of moral and religious values, encompassing broader issues related to education, social integration, and intergenerational identity formation.

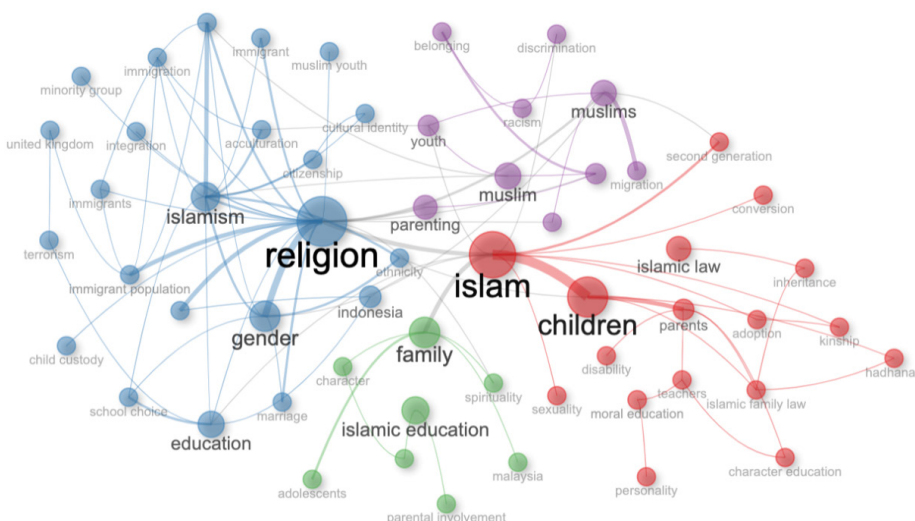


Figure 5. Co-occurrence Network (Author Keywords)

Table 4. Thematic Structures Based on Co-occurrence Network Analysis

Node	Cluster	Betweenness	Closeness	PageRank
<i>Cluster 1: Islamic moral parenting</i>				
Islam	1	900,341	0,008	0,069
Children	1	489,780	0,006	0,034
Islamic Law	1	0,000	0,003	0,009
Moral Education	1	56,000	0,003	0,016
Parents	1	264,000	0,005	0,031
Inheritance	1	56,000	0,004	0,015
Islamic Family Law	1	112,000	0,005	0,021
Second Generation	1	12,820	0,006	0,011
Character Education	1	0,000	0,004	0,012
Conversion	1	0,000	0,006	0,006
Adoption	1	0,000	0,006	0,011
Disability	1	0,000	0,004	0,007
Hadhanah	1	0,000	0,005	0,011
Kinship	1	0,000	0,006	0,011
Personality	1	0,000	0,003	0,009
Sexuality	1	0,000	0,006	0,006
Teachers	1	110,000	0,004	0,019
<i>Cluster 2: Religion and Integration</i>				
Religion	2	771,768	0,008	0,101
Education	2	104,688	0,007	0,025
Gender	2	35,424	0,006	0,032
Indonesia	2	5,746	0,006	0,013
Islamism	2	179,354	0,007	0,053
Muslim Youth	2	0,000	0,005	0,006
School Choice	2	0,642	0,005	0,013
Marriage	2	0,000	0,006	0,01
Culture	2	6,963	0,005	0,013
Immigrant Population	2	48,476	0,006	0,023
Child Custody	2	0,000	0,005	0,006
Ethnicity	2	67,624	0,006	0,015
Acculturation	2	3,777	0,005	0,014
Cultural Identity	2	0,000	0,005	0,009
Cultural Influence	2	13,207	0,006	0,026
Immigrants	2	0,000	0,006	0,012
Immigration	2	6,898	0,006	0,015
Integration	2	0,000	0,005	0,006
Citizenship	2	0,000	0,005	0,011
Immigrant	2	0,000	0,006	0,010
Minority Group	2	00,000	0,005	0,006
Terrorism	2	8,440	0,005	0,010
United Kingdom	2	2,056	0,004	0,010
<i>Cluster 3: Family and Education</i>				
Family	3	324,913	0,006	0,034
Islamic Education	3	56,000	0,003	0,018

Adolescents	3	0,000	0,005	0,009
Spirituality	3	29,434	0,006	0,010
Malaysia	3	0,000	0,005	0,007
Early Childhood	3	110,000	0,004	0,016
Character	3	162,000	0,005	0,014
Parental Involvement	3	0,000	0,003	0,010
<i>Cluster 4: Muslim Youth Identity</i>				
Muslim	4	10,884	0,006	0,015
Muslims	4	74,845	0,006	0,029
Parenting	4	0,000	0,006	0,011
Identity	4	62,267	0,006	0,019
Youth	4	57,249	0,006	0,016
Adolescence	4	0,000	0,006	0,009
Migration	4	0,000	0,004	0,009
Racism	4	7,202	0,004	0,012
Belonging	4	12,182	0,004	0,013
Discrimination	4	49,02	0,006	0,011

In Cluster 1, the thematic focus centers on Islamic parenting practices grounded in moral values and Islamic legal principles. This cluster encompasses themes such as the inculcation of *akhlaq*, character education, and parent–child relationships framed within *sharia* norms. Such themes commonly appear in research conducted in Muslim-majority countries, particularly Indonesia and Malaysia, where scholars emphasize the integration of religious teachings with family-based education. The principal keywords associated with this cluster include *Islam*, *children*, *parents*, *moral education*, *Islamic law*, *Islamic family law*, *character education*, and *teachers*.

Cluster 2 captures the interrelationship between religion, social integration, and cross-cultural identity, especially within Muslim minority contexts in Western societies. Studies within this cluster address the role of religion in shaping social identity, children’s educational experiences, and the challenges faced by Muslim families navigating multicultural environments such as the United Kingdom, the Netherlands, and the United States. The dominant keywords in this cluster are *religion*, *Islamism*, *education*, *gender*, *immigrant population*, *ethnicity*, *culture*, *integration*, and *citizenship*.

Cluster 3 highlights the pivotal role of family and Islamic education in fostering children’s spirituality and character formation from early childhood. This cluster underscores the significance of parental engagement and school-based Islamic instruction in internalizing moral values and nurturing spiritual development, particularly within Southeast Asian contexts. The primary keywords identified in this cluster include *family*, *Islamic education*, *spirituality*, *early childhood*, *adolescents*, *character*, and *parental involvement*.

Cluster 4 focuses on the identity formation of Muslim adolescents who experience migration, discrimination, and other sociocultural challenges in Muslim-minority settings. Research in this cluster examines how family upbringing and Islamic values contribute to sustaining religious identity and cultivating a sense of belonging in multicultural societies. The central keywords for this cluster include *Muslim*, *Muslims*, *parenting*, *identity*, *youth*, *migration*, *discrimination*, and *belonging*.

4.2.2. Thematic Map

The thematic map in bibliometric analysis serves to identify, classify, and visualize major themes as well as the developmental dynamics of a research domain such as Islamic parenting, based on patterns of keyword co-occurrence. The objective of presenting a thematic map is to provide a clearer understanding of the intellectual structure and conceptual evolution within the field. Figure 6 illustrates a thematic map that delineates the research landscape on Islamic parenting along two principal dimensions: development degree (density), which reflects the extent of thematic maturity and internal cohesion, and relevance degree (centrality), which indicates the level of connectedness of each theme to the broader research area. The upper-right quadrant depicts motor

themes, including *Islamism*, *immigrant population*, *academic performance*, *ethnic identity*, and *Muslim children*. These themes operate as central driving forces in Islamic parenting research, particularly within Muslim-minority contexts in Western societies. Their emphasis on religious identity, social integration, and academic outcomes suggests a research trajectory that explores the adaptation of Islamic values to multicultural environments.

The lower-right quadrant presents basic themes, such as *children*, *family*, *Islamic education*, and *religion*, which constitute the foundational conceptual pillars of Islamic parenting studies. These themes are anchored in family values, moral education, and the development of children's character within a *sharia*-based framework, and they commonly emerge in empirical studies conducted in Muslim-majority contexts such as Indonesia and Malaysia. The upper-left quadrant contains niche themes, including *child protection* and *social work*, which demonstrate a high degree of development yet relatively low relevance to the broader field. These specialized themes typically emerge within more limited research contexts, often intersecting with social policy and child protection issues. The lower-left quadrant identifies emerging or declining themes, such as *child-parent justice*, *inheritance*, *human rights*, and *customary law*. These themes represent research areas that remain peripheral but possess potential for future growth, particularly in relation to studies examining children's rights within Islamic legal frameworks.

Collectively, the thematic map suggests that research on Islamic parenting is progressively evolving toward a more interdisciplinary and global orientation. There is a growing scholarly focus on the integration of Islamic values into educational practices, youth identity formation, and the social adaptation of Muslim families across diverse cultural settings.

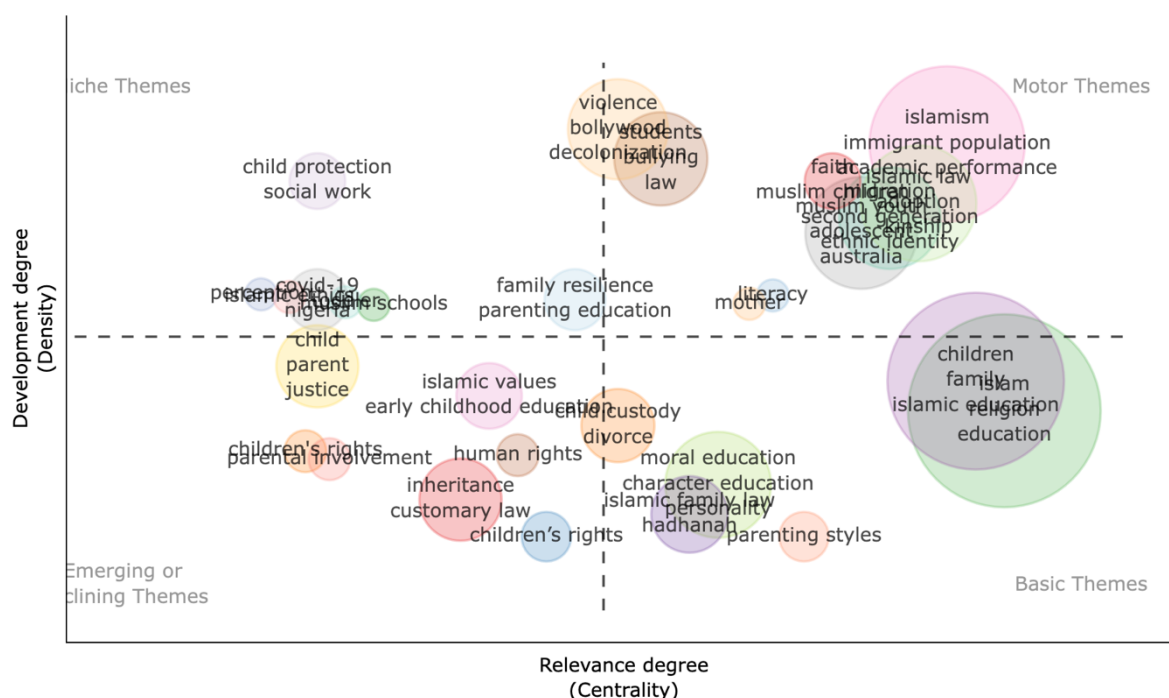


Figure 6. Thematic Map

4.3 Islamic Parenting Research

4.3.1 Analysis of the 15 Most Influential Articles and Identification of Reflected Islamic Values

This study incorporates an interpretive qualitative synthesis of the 15 most highly cited articles to identify the Islamic values that inform and structure scholarship on Islamic parenting. In the earlier phases of the bibliometric analysis such as the co-occurrence mapping, thematic mapping, and citation analysis (terms explicitly representing Islamic values) were not directly included within the bibliometric keyword datasets. Therefore, the synthesis process required the inductive identification of moral and spiritual concepts that surfaced through the thematic interpretation of Islamic parenting practices. These concepts include *‘adl* (justice), *amanah* (responsibility), *ta‘lim* (education), *ṣabr* (patience), *raḥmah* (compassion), among others. The conceptual labels employed in this analysis were derived through contextual readings of the most frequently cited studies. This approach enables a more comprehensive understanding of how core religious beliefs shape Islamic parenting practices in both Muslim-majority and Muslim-minority contexts.

Table 5. Synthesis of Findings from the 15 Most Cited Articles on Islamic Parenting.

Code	Context	Ref	Key Findings	Rationalization within the Scope of Islamic Parenting	Reflected Islamic Values
A1	Minority (Europe)	(Phalet et al., 2018)	Religious identity remains stable and adaptive, shaped by discrimination and intercultural relations	Parenting functions as a key mechanism for transmitting Islamic identity amid acculturative pressures	Faith continuity, bicultural adaptation
A2	Minority (Netherlands)	(Maliepaard & Alba, 2016)	Muslim children exhibit more egalitarian gender ideologies, though some retain traditional orientations	Parenting involves negotiating Islamic values with Western gender norms	Justice (<i>‘adl</i>), family harmony
A3	Majority (Pakistan)	(Svanemyr et al., 2015)	SRH programs gain acceptance when religious leaders and parents are involved	Islamic parenting supports sexuality education when framed within Islamic moral principles	<i>Hayā’</i> , modesty, moral education
A4	Minority (France)	(Drouhot et al., 2021)	Muslim youth maintain high levels of religiosity due to social closure and parental transmission	Muslim parents uphold religious values as a moral safeguard	<i>Tarbiyah</i> , faith, perseverance
A5	Minority (U.S.)	(Isik-Ercan, 2015)	Muslim children negotiate identity through adaptive strategies supported by parental guidance	Parenting provides children with religious grounding while navigating sociocultural integration	<i>Tawāzun</i> (balance), <i>ta’līm</i> (education)
A6	Minority (Europe)	(Giuliani et al., 2017)	Muslim children internalize the concept of being a “good son/daughter” shaped by heritage culture and new societal contexts	Parenting constructs gendered moral expectations informed by Islamic and cultural norms	<i>Birr al-wālidayn</i> , <i>amanah</i>
A7	Minority (UK)	(Khattab & Modood, 2018)	Muslim parents hold high expectations for children’s academic achievement	Islamic parenting emphasizes <i>‘ilm</i> and hard work as expressions of worship	<i>‘Ilm</i> , discipline, <i>ikhtiar</i>
A8	Mixed (U.S.)	(Dollahite et al., 2019)	Effective faith transmission requires a balance between firmness and flexibility	Islamic parenting stresses equilibrium between religious discipline and compassion	<i>Rahmah</i> , <i>hikmah</i>
A9	Minority (Israel)	(Seginer & Mahajna, 2018)	Positive parenting enhances self-empowerment and academic performance, with gender-specific patterns	Islamic parenting promotes the empowerment of girls through education	<i>Taqwa</i> , <i>‘ilm</i> , self-efficacy
A10	Minority (UK)	(Awan, 2017)	Muslim parents resist acting as “agents of the state” and seek space for expressive autonomy	Islamic parenting is grounded in trust and moral dialogue rather than state-imposed control	<i>Amanah</i> , <i>ukhuwwah</i> , <i>‘adl</i>
A11	Majority (Tanzania)	(Stark, 2018)	Parents marry off children due to economic hardship and perceived moral duties	Islamic parenting is interpreted as a moral survival strategy	<i>Maslahah</i> , <i>amanah</i> , <i>ḥifẓ al-nasl</i>
A12	Minority (U.S.) Refugee	(Cureton, 2020)	Muslim refugee parents face challenges engaging with schools despite discrimination	Islamic parenting is expressed through <i>sabr</i> and community support as resilience strategies	<i>Sabr</i> , <i>ta’āwun</i> (cooperation)

A13	Majority (Turkey)	(Acevedo et al., 2015)	Religiosity strengthens obedience and manners while limiting autonomy	Islamic parenting prioritizes moral conduct and spiritual discipline	<i>Ta'ah, adab, akhlaq</i>
A14	Minority (Netherlands)	(van Bergen et al., 2016)	Ethno-religious parenting shapes attitudes toward out-groups and in-groups	Islamic parenting should cultivate tolerance and social justice	<i>'Adl, ukhuwwah, tawas-sut</i>
A15	Majority (Indonesia)	(Diana et al., 2021)	Religiosity mediates the relationship between personality and involvement in character education	Islamic parenting represents positive, faith-based nurturing	Faith (<i>iman</i>), <i>ihsan, akhlaq karimah</i>

4.3.2 Overview of Islamic Parenting Strategies in Minority and Majority Contexts

Islamic childrearing practices in Muslim-minority countries primarily function as mechanisms for social adaptation and the transmission of religious identity. A body of research (Drouhot et al., 2021; Isik-Ercan, 2015; Phalet et al., 2018; van Bergen et al., 2016) consistently demonstrates that Muslim parents assume a central role in teaching religious principles and Islamic moral values while simultaneously navigating experiences of discrimination and culturally challenging environments (Guzelbaeva, 2021; Iner, 2021; Torres-Zaragoza & Llorent-Bedmar, 2024). This dual process not only secures the continuity of Islamic belief but also equips children with the capacity to negotiate their identities as Muslims and as members of a minority population. Gender norms and family conceptions of honor also emerge as salient issues within minority contexts (Giuliani et al., 2017; Maliepaard & Alba, 2016). These findings illustrate how Islamic moral frameworks prescribe expectations for sons and daughters, harmonizing religious principles with cultural traditions (Jones, 2014). In the educational domain, Islamic values and elevated parental expectations have been shown to positively contribute to academic achievement (Khattab & Modood, 2018; Seginer & Mahajna, 2018), reinforcing the Islamic understanding that the pursuit of knowledge constitutes an act of worship. Nevertheless, minority-context parenting is also characterized by challenges related to institutional mistrust and social control (Awan, 2017), as well as the psychological and structural obstacles faced by refugee families attempting to rebuild their children's educational trajectories in new settings (Cureton, 2020). Taken together, these studies indicate that Muslim families in minority environments maintain strong religious identity, negotiate contextualized gender roles, and rely on community trust to manage external sociocultural pressures.

In contrast, within Muslim-majority societies, Islamic parenting tends to emphasize moral formation, social ethics, and the integration of religious teachings into character education. Under conditions of economic hardship, parenting frequently operates as both a moral and adaptive strategy, as demonstrated in research from Tanzania (Stark, 2018), where early marriage practices are shaped by families' efforts to improve living conditions and ensure group survival. Research in Turkey (Acevedo et al., 2015) highlights the significant role of religiosity in shaping children's moral orientation, particularly through fostering obedience (*ta'ah*), manners (*adab*), and respect for authority. Complementary findings from Indonesia (Diana et al., 2021) emphasize that positive parenting practices, mediated through religiosity, serve as an important foundation for character development in Islamic educational settings. Overall, in Muslim-majority contexts, faith (*iman*) and moral conduct (*akhlaq*) constitute the core foundation for nurturing children's character. Islamic parenting strategies are thus conceptualized not merely as systems of moral regulation but as comprehensive value frameworks that cultivate spirituality, emotional well-being, and social sensitivity within the educational experiences of Muslim children.

4.4 Evolution of Themes Over Time

4.4.1 Trend Topics

The results of the trend topic analysis in bibliometric studies are used to identify the dynamic evolution of research themes over time. In the context of Islamic parenting research, this analysis illustrates how scholarly attention toward Islamic parenting has developed, shifted, or emerged into new topical directions. Figure 6 presents the evolution of research topics (trend topics) in Islamic parenting studies during the period 2015–2025. The pattern reveals a progression in research focus, moving from normative and religious issues toward

broader social, educational, and global themes.

In the early period (2015–2018), dominant topics included *parents*, *conversion*, and *education*, reflecting the foundational orientation of research toward basic parenting practices, moral education, and the parental role in transmitting Islamic values. During 2019–2021, themes such as *moral education*, *Islamic education*, *family*, and *religion* gained prominence, indicating a broadening perspective toward pedagogical dimensions and children’s character formation within Islamic value-based educational systems. Since 2022 through 2025, a significant shift has occurred toward contemporary issues such as *adolescents*, *immigrant population*, *belonging*, and *Islamic law*. These themes highlight growing academic interest in challenges surrounding Muslim adolescent identity, social integration in Muslim-minority contexts, and the adaptation of parenting practices within modern legal and cultural environments. Furthermore, the emergence of topics such as *inheritance* and *Islamic family law* reflects new attention to legal and social dimensions within Muslim family structures. These trends indicate that Islamic parenting research has progressively shifted from a conventional theological orientation toward a more interdisciplinary and contextual direction. This development increasingly incorporates perspectives from education, psychology, Islamic law, and family sociology to address the complexities of parenting in a global and multicultural era.

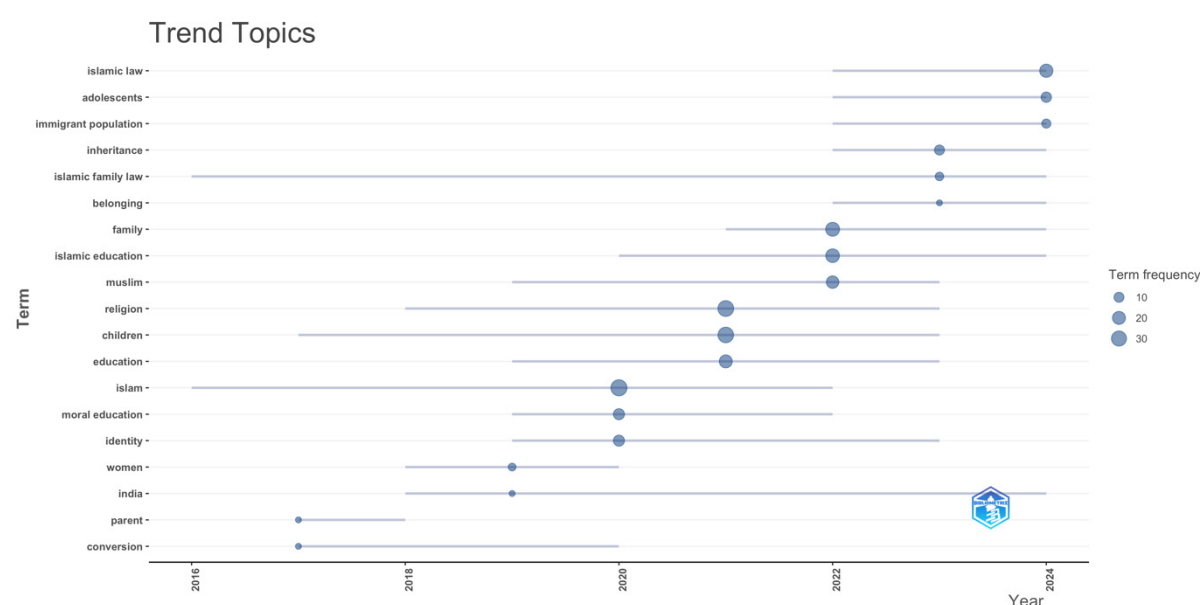


Figure 7. Trend Topics

4.4.2 Thematic Evolution and Future Directions in *Islamic Parenting* Research

Figure 7 presents the thematic evolution of scholarly work on Islamic parenting over the past decade (2015–2025). Overall, the findings indicate a clear progression from normative, value-based themes toward more complex, interdisciplinary, and context-sensitive issues. During the initial period (2015–2019), the research landscape was dominated by foundational themes such as *Islam*, *Islamic education*, *family*, and *moral education*. These topics reaffirm the centrality of religious doctrine and parental responsibility in shaping children’s moral and behavioral development within Islamic frameworks.

Between 2020 and 2022, the thematic structure expanded, with emerging attention to *human rights*, *culture*, *inheritance*, and *Islamic law*. This diversification suggests an increasing scholarly concern with reconciling Islamic normative principles and contemporary socio-legal realities. In the subsequent period (2023–2024), the research emphasis shifted notably toward identity-oriented themes—including *adolescents*, *child custody*, *Islamic values*, and *religion*. This shift reflects a growing interest in understanding the identity formation of Muslim youth, particularly in Muslim-minority contexts where questions of belonging, integration, and religious continuity become central. By 2025, the thematic landscape converges around key topics such as *character education*, *Islamic education*, *Islamic law*, and *children*. These themes highlight a strengthened focus on Islamic-based moral and character formation, especially as Muslim families navigate globalized, digital, and culturally diverse environments. The thematic evolution demonstrates a steady transition from a predominantly theological focus toward a more interdisciplinary paradigm. Contemporary Islamic parenting

research increasingly integrates perspectives from religious studies, education, psychology, law, and family sociology, thereby offering a more comprehensive framework for understanding parenting practices in both Muslim-majority and Muslim-minority settings.

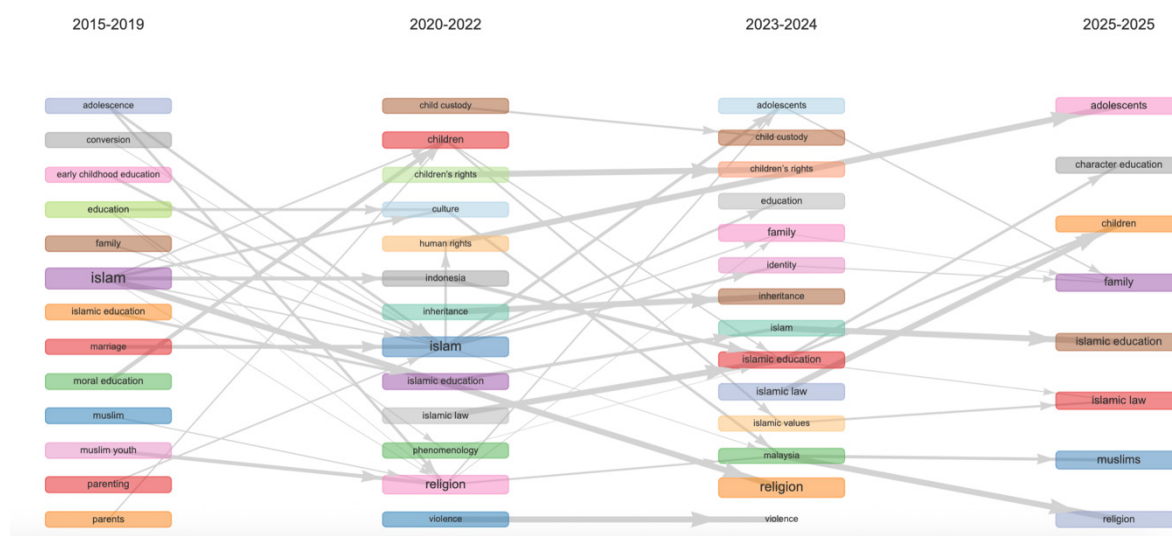


Figure 8. Thematic Evolution

4.5 Research Gaps and Future Directions

A synthesis of the fifteen core articles (A1–A15) demonstrates that research on Islamic parenting remains disproportionately concentrated on specific ethnic communities (most notably South Asian Muslims in the United Kingdom and Turkish Muslims in continental Europe). Other groups, such as African Muslims, indigenous European Muslim populations, and diverse Muslim communities in Majority-Muslim countries, remain comparatively underrepresented. This imbalance underscores the need for more inclusive and comparative research frameworks that incorporate cross-national and cross-ethnic variables, including migration pathways, school composition, socioeconomic conditions, and family law structures. The thematic evolution identified in the bibliometric analysis—highlighting issues related to youth identity, child rights, migration, and Islamic values—further reinforces the importance of expanding the sociocultural contexts within which Islamic parenting practices are enacted and negotiated.

Methodologically, the majority of studies rely on cross-sectional designs, thereby overlooking the micro-level processes occurring within Muslim families. As a result, current scholarship offers limited insight into how children negotiate social and religious norms, how divergences in perspectives arise between parents and children, and how the experiences of older Muslim immigrants or multicultural family structures shape parenting behaviors. Several methodological shortcomings—such as small sample sizes (Awan, 2017; Giuliani et al., 2017), reliance on single-item measures (Acevedo et al., 2015), social desirability bias (Giuliani et al., 2017; Svanemyr et al., 2015), and the sensitivity of topics such as violence or sexual behavior (Stark, 2018; van Bergen et al., 2016)—underscore the need for longitudinal research, multi-informant approaches, and the integration of qualitative or mixed-method designs to capture parenting dynamics more holistically. Future studies should also prioritize the development of more reliable and culturally grounded instruments for measuring constructs such as group affiliation, perceptions of religious superiority, and ethno-religious socialization.

Additionally, an emerging strand of literature examines the intersections among Islamic parenting, family law, and child wellbeing—including issues such as early marriage, the moral economy of the family, child health, and attitudes toward violence. These developments create opportunities for establishing research frameworks that integrate Islamic family jurisprudence and *maqāṣid al-sharīʿah* with contemporary discourses on child rights and gender equity. Such frameworks could explore how Muslim families balance child protection and autonomy across domains such as education, marriage, and social participation. Experimental and quasi-experimental designs may be particularly valuable for assessing the effectiveness of parenting education programs, character education initiatives, or mosque-based interventions (Diana et al., 2021; Svanemyr et al., 2015). Integrating advanced bibliometric techniques with field-based empirical research will help ensure that

future research agendas not only align with practical needs but also respond to the evolving global landscape of knowledge surrounding Islamic parenting.

5. Conclusion

The present study aimed to map the development of Islamic parenting research over the period 2015–2025 by analyzing 630 publications and synthesizing the most influential scholarly contributions in the field. The findings indicate a consistent growth in the volume of publications, with Indonesia, Malaysia, and the United States serving as key contributors and exhibiting increasingly diversified international collaboration networks. Keyword mapping revealed four major thematic clusters (Islamic moral parenting, religion and integration, family and education, and Muslim youth identity) demonstrating a conceptual shift from normative–theological approaches toward more interdisciplinary engagements involving identity construction, migration, and educational contexts. Qualitative synthesis of the fifteen most impactful studies further showed that core Islamic values such as *‘adl*, *rahmah*, *ṣabr*, *amānah*, and *akhlāq karīmah* remain central in shaping parenting practices across both Muslim-majority and Muslim-minority settings. The implications of these findings underscore the need to understand Islamic parenting not merely as a religiously grounded practice but as a dynamic construct shaped by sociocultural, educational, and migratory contexts. Nevertheless, the study is limited by its exclusive use of Scopus as a data source and its focus on English-language publications, which may exclude a substantial body of regional or non-English scholarship. To address these gaps, future research should expand database coverage, incorporate literature in diverse languages, adopt longitudinal and mixed-method research designs, and conduct empirical evaluations to more comprehensively capture how Islamic values are operationalized within contemporary parenting practices across different global contexts.

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