



INTEGRATION OF ISLAMIC PARENTING AND FAMILY COUNSELING: A STRATEGY TO CREATE A MODERN SAMARA FAMILY

Sika Raemif Akbar¹, Sri Hidayati²

¹ Program Studi Magister Studi Islam, Institut Agama Islam Negeri Pontianak, Indonesia

² Program Studi Magister Studi Islam, Institut Agama Islam Negeri Pontianak, Indonesia

Email : sikaraemif@gmail.com¹, shidayati.stainptk@gmail.com²

Received: Juli 2025

Accepted: Juli 2025

Published: Agustus 2025

Abstract :

This study aims to conceptually examine Islamic parenting from the perspective of family counseling as a strategy for establishing a harmonious, loving, and blessed household. The study employed a literature review method with a descriptive qualitative approach, drawing on various scientific sources related to Islamic parenting and family counseling grounded in Islamic values. The results of the study indicate that Islamic parenting is based on the principles of compassion (rahmah), exemplary behavior (uswah), justice ('adl), and spiritual responsibility. Meanwhile, family counseling in Islam serves as a preventive and therapeutic tool for addressing family issues, fostering emotional connections, and instilling spiritual values within the household. The integration of Islamic parenting and family counseling yields a holistic family development strategy, adaptable to the challenges of the times, yet rooted in Islamic teachings. This study provides theoretical contributions to the development of Islamic education and family counseling as well as practical recommendations for parents, educators, and religious institutions in building families that are sakinah, mawaddah, wa rahmah.

Keywords: Islamic Parenting, Family Counseling, Islamic Values, Children's Education, Harmonious Family

INTRODUCTION

The family is the smallest social unit that plays a crucial role in shaping an individual's character and personality. In Islam, the family is viewed not only as a physical bond but also as an institution that bears spiritual and moral responsibilities (Suyadi, 2014). One key aspect of family development is the parenting style applied by parents to their children. This parenting style serves as the foundation for the internalization of values, the formation of morals, and the individual's readiness to interact in society (Zakiyah, 2015).

Islamic parenting refers to a parenting approach that aligns with the teachings of the Qur'an, the Hadith, and the Prophet's parenting style, and places the values of compassion, justice, responsibility, and exemplary behavior as its core principles (Al-Attas, 1990). Unlike conventional parenting approaches, which are often authoritarian or permissive, Islamic parenting emphasizes a balance between control and freedom, while still paying attention to children's rights as a trust from Allah SWT (Supena, 2020).

However, in practice, not all Muslim families can optimally implement Islamic parenting. Modern challenges, such as economic pressures, technological developments, and shifting social values, often obscure the ideal direction of parenting (Nasution, 2000). This is where family counseling plays a crucial role, as a preventive and curative effort to help families return to Islamic principles in



carrying out their parenting role (Fauziah, 2019).

Family counseling from an Islamic perspective emphasizes not only conflict resolution but also strengthening spiritual values and relationships among family members based on the principles of brotherhood and mercy (Subandi, 2018). Therefore, the integration of Islamic parenting styles and family counseling approaches is seen as an effective strategy for creating a harmonious, loving, and blessed household (Nata, 2003).

Based on this background, this research will focus on answering 3 main questions, namely: (1) What are the basic principles of Islamic parenting taught in the Qur'an and Hadith? (2) What is the role of family counseling in Islam in strengthening the implementation of Islamic parenting amidst the challenges of modern life? (3) How can the integration of Islamic parenting and family counseling be a strategy in creating a loving household (*mawaddah wa rahmah*)? Through a literature review approach, this research aims to conceptually examine Islamic parenting through the lens of family counseling, as well as formulate strategies that can be applied by Muslim families in building a household life that is *sakinah, mawaddah, wa rahmah*.

This research is theoretically expected to enrich understanding in the field of family counseling and Islamic education, particularly regarding Islamic parenting patterns as the foundation for building harmonious and loving families. This study can also serve as a reference in developing an integrative approach between Islamic values and family counseling practices. Practically, the results of this study will benefit parents, educators, counselors, and religious institutions in designing parenting patterns and family development programs that are more relevant to the dynamics of modern life while remaining rooted in Islamic teachings.

LITERATURE REVIEW

The Concept of Islamic Parenting

Islamic parenting is an approach to child-rearing based on Islamic values, derived from the Quran, Hadith, and the life practices of the Prophet Muhammad (peace be upon him). Baumrind divides parenting styles into three categories: authoritarian, permissive, and authoritative (democratic). From an Islamic perspective, the authoritative approach is considered closest to Islamic parenting. Unlike Western parenting theories, such as those developed by Baumrind, Islamic parenting emphasizes spiritual, moral, emotional, and social responsibility in shaping a child's character.

Quoting from Izdihaari et al. (2023), "Islamic parenting is not just about educating, but forming a *rabbani* personality that will give birth to calm and affection in the family." In his study of the book *Tarbiyatul Aulad fi Al-Islam* by Abdullah Nashih 'Ulwan, Islamic parenting is divided into five aspects: faith, moral, intellectual, social, and physical education. Each of these aspects forms the main foundation in building a loving and harmonious family.

The main principles in this parenting pattern include compassion (*rahmah*), role model (*uswah*), justice (*'adl*), and the moral responsibility of

parents in shaping the character of children (Zakiyah, 2015). Parents are positioned not only as educators, but also as spiritual leaders in the family (Suyadi, 2014). Islamic parenting encourages the realization of a balance between worldly and hereafter aspects by emphasizing the importance of developing noble morals from an early age (Al-Attas, 1990). Tobing & Nurjannah (2024) in the journal *Al-Irsyad* stated, "Islam balances control and compassion in parenting, so that children grow with strong but gentle personalities." Muslim parents ideally balance control (qawwam) and compassion (rahmah), as taught by the Prophet Muhammad in educating Hasan and Hussein. This is in line with the authoritative approach in modern psychology.

The implementation of Islamic parenting is inseparable from positive interactions between parents and children, based on open and empathetic communication. The Prophet Muhammad (peace be upon him) is a prime example in this regard, as reflected in his gentleness towards children and appreciation for their potential (Supena, 2020). Therefore, Islamic parenting is not merely a method of parenting, but also a form of worship and a sense of responsibility.

Family Counseling from an Islamic Perspective

Family counseling in Islam is a coaching process aimed at improving and strengthening relationships between family members through an approach based on Islamic values. Family counseling from an Islamic perspective aims to improve relationships within the household, mediate conflicts, and enhance emotional communication based on Quranic values. Not only focused on conflict resolution, this counseling also serves as an educational and preventive tool so that families can function optimally (Fauziah, 2019). Spiritual values such as brotherhood, mercy, and shura are an important foundation for building healthy communication and fostering mutual understanding within the family (Subandi, 2018).

According to Muttaqin (2022), "Family counseling not only heals but also guides parents toward the Qur'anic vision of the family." Islamic family counseling involves an Islamic psychological approach, self-reflection, and spiritual guidance to help parents navigate family dynamics. He emphasizes the importance of harmonizing the roles of fathers and mothers in forming a *sakinah, mawaddah, and warahmah (SAMARA)* family.

In practice, Islamic family counseling combines psychological and religious approaches and emphasizes the role of parents as moral educators and spiritual guides for their children. This approach also rejects the separation between emotional and religious aspects of parenting (Nata, 2003). Counselors in the Islamic context serve as facilitators of values and moral guides, not merely problem solvers of family relationships.

The Role of Islamic Counseling in Improving Responsive Parenting and Family Harmony

Rapid social and technological developments are driving changes in family dynamics, including parenting styles. This situation demands an adaptive approach that remains rooted in Islamic values. In this context, Islamic family

counseling is a crucial strategy for addressing the challenges of the times while upholding Islamic principles. The integration of Islamic parenting and a religious-based family counseling approach offers a comprehensive model for family development. Islamic parenting emphasizes character development in children through the instilling of faith, morals, and compassion, while family counseling plays a role in strengthening relationships and communication among family members. This integrative approach provides solutions that are not only psychologically rational but also spiritual, thus addressing family problems holistically (Supena, 2020; Subandi, 2018).

This approach is also believed to be the foundation for fostering a harmonious household oriented toward the values of *sakinah* (peace, love, and mercy). Families founded on Islamic values through counseling tend to have emotional and spiritual resilience in facing challenges and can build healthy and loving communication. Nata (2003) emphasized that efforts to build a blessed household require more than just a rational approach; they must also be strengthened by spiritual awareness that develops through structured religious guidance and education.

One response to the challenges of the times, particularly the digital era, was presented by Tamamiyah (2025), who revealed that family communication patterns have shifted due to the dominance of technology and social media. In this situation, more flexible and contextual family counseling methods are needed, such as micro-counseling, a brief, technology-based counseling session. Although concise, this approach maintains Islamic values, enabling parents to respond quickly to changes in their children's behavior without neglecting Islamic parenting principles.

Furthermore, Satriah et al. (2019) explained that group counseling strategies based on Islamic values have been proven to significantly improve parenting skills, especially among lower-middle-class families. This approach not only raises awareness of the important role of parents in building a harmonious family but also reduces the potential for verbal violence in the household and improves empathetic communication between family members. Group counseling encourages collective reflection and a deeper understanding of the value of compassion in domestic life.

In line with this, Marlina (2025) emphasized the importance of Islamic counseling in strengthening emotional relationships between husband and wife, as well as parents and children. Spiritual and emotional support during counseling sessions has been shown to create a more positive, communicative family atmosphere, filled with love and mercy. Family counseling, in this case, is not only curative for conflict but also serves a preventive and educational function.

Thus, Islamic counseling can be viewed as a relevant and strategic approach to improving responsive parenting and building family harmony amidst the challenges of the times. Integrating Islamic parenting principles with family counseling is a concrete step toward realizing the ideal Muslim family: full of love, compassion, and blessings.

RESEARCH METHOD

This study employed a literature study method (library research) with a descriptive qualitative approach. This literature study was chosen because it is suitable for exploring, reviewing, and analyzing various relevant literature sources related to Islamic parenting and family counseling in the context of building a harmonious family. Data sources in this study were obtained from accredited national and international scientific journals, proceedings, scientific books, and other relevant documents discussing the topics of parenting from an Islamic perspective, Islamic family counseling, and modern family dynamics. The literature selection criteria were based on the suitability of the topic, the level of relevance to the research focus, and the recency of the sources, with publications ranging from 2015 to 2025.

Data collection techniques were carried out through the identification, selection, and documentation of literature relevant to the research focus. Next, the data were analyzed thematically by grouping the literature findings into several main themes, such as the principles of Islamic parenting, the role of Islamic family counseling, and integrative strategies in fostering family harmony. The analysis was conducted critically to identify the relationships between concepts and their implications for the formation of an ideal family in Islam. With this approach, it is hoped that the research will provide conceptual and practical contributions to strengthening responsive Islamic parenting and developing applicable family counseling strategies amidst the challenges of the times.

FINDINGS AND DISCUSSION

A review of the literature shows that Islamic parenting styles strongly emphasize the values of compassion (*rahmah*), exemplary behavior (*uswah*), and parental responsibility in shaping children's spiritually and socially balanced personalities (Zakiyah, 2015; Suyadi, 2014). In practice, this parenting style positions children as a trust that must be raised patiently and lovingly, and guided to know and love God from an early age (Al-Attas, 1990).

On the other hand, literature on family counseling in Islam reveals that the counseling process is not limited to resolving domestic conflicts but also includes fostering healthy communication, strengthening the role of parents, and fostering spiritual values within the family (Fauziah, 2019; Subandi, 2018). The Islamic counseling approach is based on the principles of *ta'awun* (mutual assistance), *shura* (deliberation), and *ukhuwah* (brotherhood), which are relevant in strengthening emotional and spiritual bonds between family members.

A key finding of this study is the potential for strong integration between Islamic parenting and family counseling approaches. Both share the same goal of fostering a peaceful, loving, and compassionate family, with an approach that prioritizes values, communication, and role models. This integration also addresses the challenges faced by modern Muslim families, who are often caught up in global social and cultural pressures that are inconsistent with Islamic values.

Discussion

The integration of Islamic parenting and family counseling can be positioned as a preventive and curative strategy in fostering harmonious Muslim households. Islamic parenting provides children with a foundation of morals and values, while family counseling strengthens relationships, communication, and roles among family members. When both are implemented simultaneously, families will have not only a solid spiritual foundation but also strong social and emotional skills. In the context of modern life, this integration is increasingly important. Fast-paced lifestyles, economic pressures, and the influence of social media can weaken the quality of family interactions. Therefore, a parenting approach based on religious values, supported by structured Islamic counseling, is a crucial solution in preventing family dysfunction.

The ideal model that can be developed from this integration includes effective communication based on deliberation, parental role modeling, the empowerment of Islamic values in family activities, and a willingness to be open to guidance from counselors or religious leaders. This will create a conducive environment for child development while strengthening the family bond. Therefore, both parenting and counseling must work synergistically to produce families that are not only harmonious but also resilient in the face of changing times without losing the Islamic values that define their identity.

The basic principles of Islamic parenting are taught in the Qur'an and Hadith.

Islamic parenting has core principles derived from the Qur'an and Hadith, such as compassion (rahmah), role model (uswah), justice ('adl), responsibility (mas'uliyah), and respect for children's natural disposition. Exemplary behavior is demonstrated through parental behavior, which serves as a prime example of morality and worship (Suyadi, 2014). The principle of justice requires parents to treat all children equally without discrimination (Al-Attas, 1990). Furthermore, Islam emphasizes the importance of instilling monotheism (tawhid) from an early age and guiding children to grow up with noble morals. This parenting style emphasizes not only discipline or rules but also encourages parents to understand their children's unique character and educate them according to their developmental stage, thus maintaining a balance between their psychological, spiritual, and social needs.

The most authoritative reference for Islamic parenting is the Prophet Muhammad (peace be upon him). The value of compassion is reflected in the way the Prophet Muhammad (peace be upon him) treated his children with tenderness, hugging them, and even kissing his grandchildren in front of his companions (Zakiyah, 2015). The Prophet Muhammad not only gave advice and commands to his followers but also directly exemplified parenting values based on monotheism, morals, and compassion in his household. He was an ideal figure in educating families, building communication, and addressing differences in character among family members with gentleness and wisdom (al-Shifa, 2021).

The Prophet Muhammad's parenting style emphasized the importance of getting to know each other, as stated in Surah Al-Hujurat verse 13, which states

that Allah created humans in diversity so that they could understand each other. In the family context, this serves as the foundation for building harmonious relationships between husband, wife, and children. In family interactions, the Prophet Muhammad used a gentle, gradual communication approach that adapted to the abilities of the interlocutor. He employed the methods of *bil hikmah* (wisdom), *mau'izah hasanah* (good advice), and *mujadalah* (discussion in a positive manner). This communication model aligns with Islamic counseling principles that prioritize empathy and psychological understanding of family members. Even when faced with differences of opinion or mistakes, the Prophet Muhammad responded with patience and constructive dialogue.

The Prophet Muhammad (peace be upon him) also taught the importance of providing educational, not degrading, punishment. The hadith about ordering prayer at age 7 and giving a light punishment at age 10 emphasizes that education has stages, and punishment is only given when the child is capable of logical thinking. This demonstrates that Islamic parenting encompasses aspects of discipline, yet remains within a framework of compassion and educational awareness.

The role of family counseling in Islam in strengthening the implementation of Islamic parenting patterns amidst the challenges of modern life

The digital era poses a significant challenge for Muslim families in managing technology use. Many parents are confused about how to manage children growing up in a digital environment. This determines whether technology is used as a means of worship and good deeds, or whether it distracts from the true purpose of life (Aslan, 2019). Therefore, a solid Islamic parenting style not only protects children from negative moral impacts but also equips them with the awareness to become God's vicegerents on earth—individuals capable of using technology wisely for the common good, for preaching, and for serving the community.

From an Islamic parenting perspective, parents' role extends beyond monitoring their children's behavior to serving as role models who embody Islamic values in their daily lives. This aligns with the Prophet Muhammad's (peace be upon him) saying that every individual is a leader and will be held accountable for their leadership (Narrated by Bukhari, as cited in Aslan, 2019). Therefore, parents are required to set a positive example, including in the use of technology. For example, reducing gadget use in front of children, utilizing the internet to access religious content such as Islamic studies or digitally reading the Quran, and establishing open communication with children regarding their digital activities.

From an Islamic perspective, family counseling plays a crucial role as a spiritual and emotional facilitator in family life. Islamic counseling, beyond addressing conflict, also serves to strengthen parental awareness, improve family communication, and encourage the instilling of Islamic values in family interactions (Fauziah, 2019). Family counseling serves as a form of spiritual guidance that supports parents in navigating the pressures of the times, such as differences in intergenerational mindsets, the influence of social media, and a

consumerist lifestyle.

The Islamic approach to family counseling is highly relevant in addressing the complex issues of modern family life. Counseling is not only understood as a means of resolving conflict, but also as a space for spiritual reflection, where each family member is invited to reconsider their roles, responsibilities, and life goals from a faith perspective. This is where Islamic family counseling excels over secular approaches: it addresses not only psychological aspects but also anchors solutions in the divine values that underpin Muslim life.

According to Subandi (2018), the role of counselors in Islam is not only as communication facilitators, but also as guardians of values. Counselors encourage family deliberation (shura) as part of the problem-solving process, emphasizing the importance of justice, mutual listening, and equality between husband, wife, and children. Furthermore, the principles of ukhuwah (brotherhood) and ta'awun (mutual assistance) are also key values instilled, so that relationships between family members are not transactional, but are based on empathy, caring, and compassion.

Family counseling based on these values directly strengthens the implementation of Islamic parenting. Parents not only understand the obligation to educate their children according to Islamic principles as a normative ideal, but are also encouraged to implement it in concrete, daily actions. Through counseling, they learn to build gentle communication, establish fair rules, and set examples in digital, emotional, and spiritual behavior. Thus, Islamic values, previously merely slogans within the family, now have space to be put into practice with proper guidance.

Furthermore, this approach is crucial in the context of contemporary families facing rapid and complex dynamics, such as economic pressures, gender role conflicts, and the challenges of digital media. By incorporating Islamic counseling into their parenting and family development, Muslims not only survive the currents but are also able to actively embody Islamic values in family life, creating households that are not only emotionally harmonious but also spiritually and socially strong.

Integration between Islamic parenting and family counseling in creating a loving household

The integration of Islamic parenting and family counseling offers a comprehensive strategy for creating a harmonious, loving, and compassionate home life. Islamic parenting provides a foundation of values and direction for family education, while family counseling provides a communicative and supportive approach to addressing obstacles in its implementation (Supena, 2020). When the two are combined, a parenting model is created that not only focuses on the child's behavior but also addresses the emotional and spiritual well-being of all family members.

This integrative strategy includes several steps, such as: (1) building effective communication based on Islamic values, (2) strengthening parental role models, (3) encouraging spiritual reflection within the family, and (4) involving counseling when challenges arise that cannot be resolved alone. In this way,

Muslim families can build healthier, more open, and empathetic relationships. The value of compassion is not only taught but also exemplified and strengthened through daily interactions nuanced by faith.

In addition, there are several core values in the parenting style of the Prophet Muhammad SAW which can be integrated into family counseling, including:

1. Cultivating Tawhid from an Early Age

The Prophet Muhammad (peace be upon him) began family development with the aspect of faith. Instilling an understanding of the oneness of God and His attributes became the spiritual foundation for children to grow into strong individuals with character. This teaching of monotheism was carried out through gentle dialogue, exemplary stories, and a harmonious relationship between parents' words and actions.

2. Worship Habits and Spiritual Exemplars

The Prophet Muhammad (peace be upon him) demonstrated the importance of educating children by encouraging them to worship from an early age. He not only commanded them but also set an example, encouraging his children to pray, fast, and participate in religious activities. This exemplary behavior is a concrete manifestation of the internalization of spiritual values within the family.

3. Cultivating Good Manners and Social Ethics

The Prophet Muhammad (peace be upon him) taught the importance of morals and etiquette in social interactions, such as respecting others, asking permission, and dressing modestly. Surah An-Nur: 59 serves as the foundation for shaping children's behavior by Islamic law. Parents should not only instruct, but also practice and model these behaviors.

4. The Habit of Wearing Clothing that Covers the Awrah

Rasulullah SAW also emphasized the importance of educating children to take care of their private parts from an early age. This is done by getting used to dressing by the Shari'a, so that in the future, a sense of shame and strong religious awareness will be formed in the child.

5. Practicing Fasting as a Character-Strengthening Method

The Prophet Muhammad (peace be upon him) did not require children to fast before puberty, but rather encouraged early practice to foster self-control and spiritual discipline. This is not merely a religious routine, but a form of character education based on Islamic values.

This integration also addresses the challenges faced by modern families, who are often trapped in reactive or permissive parenting styles. With a comprehensive approach, families can remain adaptive to changing times without losing their identity as Muslim families.

CONCLUSION

Islamic parenting and family counseling, from an Islamic perspective, are two complementary approaches to fostering a harmonious, loving family based on faith-based values. Islamic parenting is not only oriented toward developing

a child's character but also aims to shape individuals who believe in God, possess noble morals, and can balance worldly and spiritual life. Principles such as compassion (rahmah), role models (uswah), justice ('adl), and responsibility (mas'uliyah) are the main foundations of Islamic parenting, inspired directly by the teachings of the Quran and the exemplary behavior of the Prophet Muhammad (peace be upon him).

On the other hand, Islamic family counseling serves as an educational, preventive, and curative tool that helps families overcome modern challenges, such as communication dysfunction, role crises, and the negative influence of digital media. This counseling addresses not only psychological aspects but also spiritual ones, emphasizing the values of brotherhood, shura (community), and ta'awun (community to one another) in building relationships among family members.

The integration of Islamic parenting and Islamic family counseling has proven to be an effective strategy for creating a harmonious, loving, and compassionate (SAMARA) household. This integrative approach encourages families that are responsive to social dynamics while remaining steadfast in Islamic values. This strategy includes fostering early worship habits, providing spiritual role models, strengthening Islamic communication, and being prepared to accept guidance from Islamic value-based counselors.

Thus, by strengthening the role of parents as educators and spiritual leaders within the family, along with support from values-based Islamic counseling, Muslim families can become a primary bulwark in producing a pious, resilient generation that contributes positively to society. The results of this study are expected to provide conceptual and practical contributions to the development of Islamic education and family counseling based on religious values.

REFERENCES

- Adif Jawadi Saputra, R. S., Pangat, A. M., & Chalidaziah, W. (2023). *Konseling keluarga untuk mewujudkan keharmonisan rumah tangga*. Syifaul Qulub: Jurnal Bimbingan dan Konseling Islam, 4(1), 54–63. <https://doi.org/10.32505/syifaulqulub.v4i1.6489>
- Al-Attas, S. M. N. (1990). *The Concept of Education in Islam*. Kuala Lumpur: ISTAC.
- Aslan, M. (2019). *Islamic Parenting in the Digital Age*. New York, NY: Global Islamic Publishing.
- Dede Hafirman Said & Azizatur Rahmah. (2024). *Fiqh keluarga: Perspektif hukum Islam terhadap pola asuh anak dalam masyarakat modern*. El-Ahli: Jurnal Hukum Keluarga Islam, 5(2), 150–162. <https://doi.org/10.56874/el-ahli.v5i2.2087>
- Fauziah, L. (2019). *Konseling keluarga dalam Islam sebagai solusi permasalahan rumah tangga*. *Jurnal Bimbingan dan Konseling Islam*, 5(1), 33–42.
- Izdihaari, H., et al. (2023). *Pengasuhan Islami dalam Tarbiyatul Aulad fi Al-Islam*. *Jurnal Parenting Islami*, 10(2), 87–102.
- Nasution, H. (2000). *Akhlaq dalam Islam*. Jakarta: Bulan Bintang.
- Kamila, S. N., Febrianti, N., Razzaq, A., & Nugraha, M. Y. (2025). *Komunikasi*

- Keluarga Dalam Islam: Studi Peran Parenting Islami Orang Tua Dan Anak Dalam Era Digital. *NAAFI: JURNAL ILMIAH MAHASISWA*, 1(4), 434-441. <https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i3.176>
- Marlina, S. (2025). Penguatan relasi emosional keluarga melalui konseling Islami. *Jurnal Konseling Remaja & Keluarga*, 11(1), 50-66.
- Monika S. Julita, Utari, N., Handayani, R., Yanti, V. D. P., & Putri, Y. F. (2022). *Prophetic Parenting: Konsep ideal pola asuh Islami*. *Jurnal Multidisipliner Bharasumba*, 1(2). <https://doi.org/10.62668/bharasumba.v1i02.195>
- Muttaqin, A. (2022). Konseling keluarga menuju visi Qur'ani. *International Journal of Islamic Counseling*, 3(1), 12-25.
- Nashih 'Ulwan, A. (2005). *Tarbiyatul Aulad fi Al-Islam*. Beirut: Dar al-Fikr.
- Nasution, H. (2000). *Akhlak dalam Islam*. Jakarta: Bulan Bintang.
- Nata, A. (2003). *Pendidikan Islam di Era Globalisasi*. Jakarta: Grasindo.
- Nopiana Sari Z, D., Al Faqh, M. A., Septi Harianti, D., Prasetyo, S., & Sibawaihi, S. (2025). Konsep dasar model pembelajaran Islamic parenting. *Jurnal Pendidikan Indonesia*, 6(1), 501-508. <https://doi.org/10.59141/japendi.v6i1.7153>
- Nur'aeni, E. (2022). Bimbingan Keluarga Untuk Menciptakan Rumah Tangga Yang Harmonis Dengan Cara Parenting Rosulullah. *Jurnal al-Shifa Bimbingan Konseling Islam*, 3(1), 28-39.
- Rachmawaty, F. J., & Jeem, Y. A. (2025). SCHOOL OF PARENTING KELUARGA SAMARA (MEWUJUDKAN KELUARGA SAKINAH MAWADDAH WAROHMAH): Indonesia. *Jurnal Abdimas Madani dan Lestari (JAMALI)*, 143-149. <https://doi.org/10.20885/jamali.vol7.iss1.art18>
- Riska N., F., Fauzi, & Nur Hafidz. (2023). *Pola asuh Islami pada anak usia dini dalam buku Cara Rasulullah Saw Mendidik*. *Generasi Emas: Jurnal Pendidikan Islam Anak Usia Dini*, 6(2). [https://doi.org/10.25299/ge.2023.vol6\(2\).13330](https://doi.org/10.25299/ge.2023.vol6(2).13330)
- Saputra, A. J., Sinthia, R., Pangat, A. M., & Chalidaziah, W. (2023). *Konseling keluarga untuk mewujudkan keharmonisan rumah tangga*. *Syifaul Qulub: Jurnal Bimbingan dan Konseling Islam*, 4(1), 54-63. <https://doi.org/10.32505/syifaulqulub.v4i1.6489>
- Satriah, R., et al. (2019). Efektivitas konseling kelompok berbasis nilai Islam terhadap keterampilan parenting. *Jurnal Pendidikan dan Konseling Islam*, 7(1), 23-38.
- Sayidah Kholifatatus & Sunarto. (2021). *Urgensi konseling keluarga dalam mewujudkan rumah tangga yang harmonis*. *Jurnal Komunikasi dan Konseling Islam*, 5(1). <https://doi.org/10.30739/jkaka.v5i1.3634>
- Subandi, M. A. (2018). Pendekatan konseling keluarga berbasis nilai-nilai Islam. *Jurnal Konseling Religi*, 9(1), 45-60.
- Suyadi. (2014). *Psikologi Pendidikan Islam: Pendekatan Integratif*. Jakarta: Kencana.
- Supena, A. (2020). Model pola asuh Islami dalam keluarga modern. *Jurnal Parenting Islami*, 8(2), 115-128.
- Tamamiyah, R. (2025). Micro-counseling keluarga di era digital. *Jurnal Konseling Teknologi & Islam*, 2(1), 14-29.
- Tobing, E. & Nurjannah, S. (2024). Keseimbangan kontrol dan kasih sayang

dalam pengasuhan Islami. *Al-Irsyad Journal of Islamic Parenting*, 6(1), 77-92.
Zakiyah, Q. (2015). *Pendidikan Keluarga dalam Islam*. Jakarta: Kencana.