

Islamic Family Counseling in Guiding Child-Rearing in the Era of Globalization

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Article History: Recived: 2025, 09, 01; Revised: 2025, 09, 22; Accepted: 2025, 10, 25.

Abstract: This study aims to analyze the role of Islamic family counseling in fostering child-rearing patterns in an era of globalization that is full of challenges. Globalization has a positive impact in the form of information openness, but it also poses risks such as gadget addiction, the penetration of popular culture, individualism, and low digital literacy, which affect Muslim family child-rearing patterns. Using a descriptive qualitative approach based on literature studies, this research examines Islamic family theory, which emphasizes the principles of sakinah, mawaddah, wa rahmah, as well as Baumrind's parenting theory, which is aligned with Islamic values: rahmah (compassion), uswah hasanah (role modeling), and amanah (responsibility). The results show that Islamic parenting differs at each stage of child development: kindergarten age emphasizes affective stimulation and worship habits, elementary school age emphasizes responsibility and discipline, junior high school age focuses on dialogue and identity strengthening, while high school age is directed towards independence and moral resilience. The significant impact of Islamic parenting is reflected in the formation of spirituality, emotional regulation, social skills, and academic motivation in children. Islamic family counseling, through prophetic parenting and Islamic digital parenting strategies, has proven to be a preventive and curative solution for Muslim families in facing the tide of globalization.

Keywords: Konseling keluarga Islami, pola asuh, globalisasi, ketahanan keluarga

INTRODUCTION

The family is the most basic social unit for children. Parents have the primary responsibility of setting an example, instilling moral values, and guiding children towards maturity. In Islam, the family is regarded as madrasah ula or the first school (Koestanti, Kurahman, & Rusmana, 2024) where moral education, faith, and worship form the foundation for a child's development, as written in Surah At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شَدِيدٌ

Meaning: O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is men and stones; its guards are fierce, harsh angels who do not disobey Allah in what He commands them, and always do what they are commanded.

This verse emphasizes the importance of parents' responsibility in protecting and guiding their families. Therefore, parenting styles in families determine the quality of future generations.

Islamic family theory emphasizes the principles of *sakinah*, *mawaddah*, *wa rahmah* as the foundation of harmony (Alatas, 2023). In parenting, Baumrind's theory, which divides parenting styles into authoritarian, permissive, and authoritative, is an important reference, where recent studies show that authoritative parenting, which balances discipline and affection, is most relevant to Islamic principles (Fitriyah, S. B., & Maksum, 2024). In line with this, Islamic parenting is built on the principles of compassion (*rahmah*), exemplary behavior (*uswah hasanah*), and responsibility (*amanah*), as exemplified by the Prophet Muhammad SAW in educating children with wisdom, gentleness, and patience. Thus, Islamic parenting not only serves to fulfill the biological and psychological needs of children, but also shapes their spirituality and noble character as preparation for facing a modern life full of challenges.

However, in the context of globalization, the challenges of parenting have become increasingly complex. The unlimited flow of information through digital technology, social media, and global popular culture has serious impacts such as gadget addiction, individualism, identity crisis, and moral degradation. According to research by Bukhari, Bastiar, & Anwar, globalization often triggers a clash of values between Islamic teachings and digital culture (Bukhari, Bastiar, & Anwar, 2024), requiring parents to develop new strategies to protect their children from these negative influences.

In facing these dynamics, Islamic family counseling is presented as a solution-oriented approach that integrates modern counseling principles with Islamic values. This counseling does not only focus on resolving communication conflicts, but also emphasizes spirituality in parenting. As explained by Muttaqin, Islamic family counseling guides family members to realize their role as servants of Allah (Muttaqin, 2022), so that every decision and behavior is based on divine values.

Not only that, Islamic family counseling teaches parents to apply the values of *tawakkal*, patience, and gratitude in educating their children. This is in line with Nurlaili's research, which reveals that Islamic spirituality can strengthen emotional bonds and improve the quality of communication between parents and children, thereby minimizing conflict through a loving approach (Nurlaili, 2025). Thus, Islamic counseling is an effective means of building family harmony.

In addition, the generation of children known as *digital natives* presents new challenges for parents. They are more easily influenced by digital media than direct parental advice. In Lutfiyatut Tamamiyah's research, methods such as Qur'anic time management and prophetic storytelling have proven effective in Islamic family counseling to help parents deal with their children's digital addiction (Tamamiyah, 2025). These findings show that Islamic parenting remains relevant and adaptive to the technological era.

Strong family cohesion is also an important factor in successful parenting. Marlina found that Islamic family counseling plays a role in improving communication, reinforcing parental roles, and strengthening the emotional and spiritual cohesion of urban Muslim families (Marlina, 2025). This means that Islamic counseling not only solves existing problems but also builds sustainable family resilience.

Furthermore, ideal Islamic parenting is neither rigidly authoritarian nor permissively lax, but rather authoritative, balancing discipline and affection. Lubna Lutfia proved that authoritative Islamic parenting is positively related to children's emotional regulation, religiosity, and healthy communication between parents and children. (Lutfia, Islam, & Bangsa, 2025). This reinforces the argument that Islamic parenting can be a solution to the rapid flow of globalization.

In addition to shaping emotional regulation, Islamic family counseling also contributes to character education. Globalization, which often encourages instant culture and materialism, has the potential to erode noble values in children. Islamic counseling helps parents instill character education based on faith, morals, and responsibility, in line with the national education goal of shaping people who are faithful, have noble character, and are globally competitive.

However, it should be noted that research on parenting has so far focused more on psychological aspects without comprehensively linking them to Islamic values. In fact, the integration of Islamic counseling in child-rearing in the era of globalization has rarely been explored in depth. This indicates an important gap in research that needs to be filled.

Therefore, this study attempts to fill this gap by combining modern counseling literature and Islamic perspectives. A literature review approach was chosen because it allows researchers to collect and analyze previous research results, classical literature, and religious sources such as the Qur'an and hadith, thereby obtaining a comprehensive picture of the concept of Islamic family counseling in child rearing.

Through this approach, the study is expected to reveal patterns, concepts, and strategies of Islamic family counseling that are relevant to the challenges of globalization. In addition, the results of the study are expected to enrich the development of Islamic guidance and counseling, provide practical recommendations for parents and family counselors, and strengthen the resilience of Muslim families in shaping a generation that is resilient, virtuous, and adaptive to the changing times.

METHOD

This study uses a descriptive qualitative approach with a library research type of study. In Milya Sari's research, according to Sugiono (2012), library research is a theoretical study sourced from references and scientific literature related to the culture, values, and norms that develop in the social context that is the object of study (Sari & Asmendri, 2020).

Research Design

A library research design was chosen because the focus of the research was not on collecting field data, but rather on analyzing relevant literature to understand the role of Islamic family counseling in fostering child-rearing patterns in the era of globalization. With this design, researchers can examine, critique, and integrate various concepts, theories, and empirical findings from previous studies.

Research Stages

This research involved several systematic steps.

1. Identification of issues related to the challenges of parenting in the era of globalization and their relevance to Islamic family counseling.
2. Collection of literature through searching for journal articles, academic books, proceedings, and official documents published in the last five years (2020–2025) to ensure that the findings are up to date.
3. Selection of literature based on inclusion criteria, namely the suitability of the topic with Islamic parenting, family counseling, and the challenges of globalization.
4. Literature review by reading, classifying, and marking important points from each source.
5. Synthesis of literature to find the main themes and interrelationships between studies.
6. Preparation of reports in the form of systematic scientific articles in accordance with journal formats.

Data Analysis

Data analysis was performed using thematic analysis. This method was used to identify, organize, and interpret patterns or themes that emerged from the reviewed literature. The analysis process began with data coding, which involved labeling important information from the literature sources. Next, the main concepts are grouped into thematic categories, such as Islamic parenting principles, the challenges of globalization, Islamic counseling strategies, and family resilience. After that, these themes are linked to find logical connections between concepts. The final stage is drawing conclusions based on the synthesis of themes, thereby obtaining a comprehensive picture of the contribution of Islamic family counseling in fostering child parenting in the era of globalization.

RESULTS AND DISCUSSION

Based on a literature review, this study found that Islamic family counseling plays a significant role in fostering child parenting in the era of globalization. The basic principles of Islamic parenting, such as *rahmah* (compassion), *uswah hasanah* (good example), *amanah*, and *adab*, are important foundations not only for meeting children's physical and psychological needs but also for shaping their spirituality and Islamic character.

In modern psychology, Baumrind's parenting theory is still relevant, and research shows that authoritative parenting, which balances discipline and affection, is most in line with Islamic values. Islamic parenting emphasizes *rahmah*, *uswah hasanah*, and *amanah*, with different applications according to age: affection and worship in kindergarten, discipline in elementary school, dialogue in junior high school, and independence and spiritual resilience in high school.

Globalization presents serious challenges in the form of gadget addiction, the penetration of popular culture, identity crises, and low digital literacy among parents, which has an impact on weak family cohesion. To address these challenges, Islamic counseling offers strengthening strategies through the internalization of Islamic values in family activities, the application of prophetic parenting based on exemplary stories, and Islamic digital parenting with Qur'anic time management.

The literature also confirms that Islamic counseling strengthens communication, clarifies parental roles, increases emotional attachment, and encourages an authoritative Islamic parenting style that balances discipline and affection, thus proving capable of shaping children who are characterful, religious, and resilient in the face of globalization.

Based on the results of the research presented, these findings need to be further analyzed in the discussion section to see their relevance to previous research and their strategy for Islamic family counseling in the era of globalization.

Basic Principles of Islamic Family Counseling

The basic principles of Islamic family counseling include the values of compassion (*rahmah*), exemplary behavior (*uswah hasanah*), trustworthiness, and manners. These values are not merely normative guidelines, but also practical foundations that determine the quality of parent-child interactions. Compassion becomes an emotional bond, exemplary behavior provides a real model for children, trust confirms moral responsibility, and manners shape behavior within the framework of Sharia law. Thus, Islamic parenting does not stop at fulfilling biological and psychological needs, but emphasizes the formation of spirituality, character, and a strong Islamic identity amid the tide of globalization.

The study “*Integrating Islamic Parenting Practices into Urban Contexts: A Tafsir Tarbawi Approach*” confirms that the tarbiyah approach, enriched with attachment parenting theory, can be adapted to urban contexts without losing the substance of Islamic teachings. This demonstrates the flexibility of Islamic parenting principles in responding to modern socio-economic dynamics, such as high mobility, cultural plurality, and digital technology penetration. By combining tarbawi interpretation and modern psychological approaches, Islamic family counseling can bridge the gap between Islamic transcendental values and the practical needs of contemporary families.

In addition, the study also confirms that Islamic parenting practices have the advantage of creating a balance between worldly and spiritual needs. For example, attachment parenting based on affection can be combined with the Islamic value of rahmah, so that the relationship between parents and children is not only emotional but also spiritual (Ariyadi, 2025). In this case, Islamic family counseling acts as a facilitator that helps parents understand that every parenting style is a form of worship and a trust from Allah. By consistently instilling these values, Muslim families are expected to be able to produce a generation with noble character, resilient in facing global challenges, and remaining rooted in Islamic values.

Differences in Parenting Styles Based on Age

1. Preschool Children (3–6 years old)

This is the period of emotional foundation and attachment formation. Parents instill simple prayers, greetings, and affection through educational games. An Islamic parenting style full of rahmah (mercy) increases children's sense of security (Susanti, Nurdin, & Wirman, 2023).

2. Elementary School Children (7–12 years old)

Tamyiz phase, children begin to be taught responsibilities such as praying five times a day, honesty, and discipline. Consistent role models and rules shape emotional regulation and learning motivation (Lutfia et al., 2025).

3. Junior High School Children (13–15 years old)

Puberty and identity search. Parents need to provide space for dialogue, guide morality, and accompany digital activities. Islamic counseling is effective in preventing identity crises in urban Muslim children (Aulia Herawati, Putri Dewi Sinta, Siti Nurhidayatul Marati, & Herlini Puspika Sari, 2025).

4. High School Children (16–18 years old)

A period of preparation for independence. Parents should respect their children's opinions, equip them with Islamic digital literacy, and strengthen their character so that teenagers are ready to face global culture. Marlina's research confirms that Islamic parenting increases the spiritual resilience of teenagers (Marlina, 2025).

Significant Impact of Islamic Parenting

1. Spiritual

Islamic parenting has been proven effective in increasing children's religiosity by instilling deep values of faith. In addition, this parenting style also fosters discipline in performing daily worship and strengthens moral commitment, which is the foundation for positive character building (Nurlaili, 2025).

2. Psychological

The Islamic parenting approach helps children develop healthy emotional regulation, enabling them to manage their feelings well in various situations. This also plays a role in

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The Islamic parenting approach helps children develop healthy emotional regulation, enabling them to manage their feelings well in various situations. This also plays a role in increasing children's self-confidence and building strong resilience in facing social pressures and daily life challenges (Lutfia et al., 2025).

Parenting Challenges in the Era of Globalization

The era of globalization has brought major changes to the way Muslim families raise their children. The rapid flow of information, developments in digital technology, and the penetration of global culture present new challenges for parents. Children grow up in an environment that is no longer limited by space and time, so external influences are often more dominant than guidance from the family. In this situation, traditional parenting styles that rely solely on advice or direct examples are often no longer sufficient to protect children from the negative impacts of globalization.

One of the biggest challenges is the influence of digital media. Children today are digital natives who are accustomed to using gadgets from an early age. According to Bukhari, Bastiar, & Anwar, dependence on digital technology can trigger addiction, a decline in social interaction skills, and a deviation from values due to exposure to content that is not in accordance with Islamic teachings. Social media, online games, and global popular culture can shape children's mindsets and behaviors that are far from religious values. If not guided wisely, children are more likely to imitate digital idols than to emulate their parents (Bukhari et al., 2024).

In addition, globalization has also given rise to a shift in values and an identity crisis among children. The values of individualism, materialism, and hedonism often conflict with the principles of collectivity, simplicity, and spirituality in Islam. Research by Aulia Herawati found that Muslim children in big cities are prone to identity conflicts when they try to balance local culture, religious values, and global lifestyles (Aulia Herawati et al., 2025). This not only affects their daily behavior but also their long-term character development.

On the other hand, low digital literacy among parents is a serious problem. Many parents do not yet have the adequate skills and knowledge to supervise their children's online activities. Parents' lack of ability to manage their children's digital access increases the likelihood of deviant behavior, such as cyberbullying, pornography addiction, or involvement in unhealthy online communities (Santoso, Muna, Azizah, Fauziah, & Indrawan, 2025).

This low level of digital literacy makes it difficult to optimally implement Islamic parenting because parents lag far behind their children in terms of technological understanding. Globalization also affects family structure and cohesion. Parents' busy work schedules, high social mobility, and individualistic lifestyles often reduce the quality of communication within the family.

According to Marlina, weak family cohesion increases the potential for conflict between household members, reduces emotional attachment, and causes children to seek escape in the digital world (Marlina, 2025). This condition indicates that Islamic parenting requires family counseling support to balance the demands of the modern world with the spiritual needs of the family.

Thus, it can be understood that the challenges of parenting in the era of globalization do not only come from external factors such as digital media and global culture, but also from internal family factors, such as weak digital literacy among parents and reduced emotional cohesion. Therefore, a holistic approach is needed, in which Islamic family counseling is not only a solution to problems but also serves as a preventive strategy in shaping a strong, characterful Muslim generation that remains steadfast in Islamic values.

Islamic Counseling Strategies in Facing Globalization

Globalization, characterized by the rapid flow of information, the penetration of digital technology, and the influence of global culture, demands adaptive parenting strategies without losing Islamic values. In this context, Islamic family counseling serves as a preventive and curative approach that helps Muslim families maintain a balance between the needs of the modern world and religious teachings. The strategies offered are not only psychological but also spiritual, thereby providing families with resilience in this challenging era.

First, the internalization of Islamic values through family activities is a key strategy. Education in faith, morals, and worship must be instilled from an early age through daily practices such as congregational prayers, *tadarus*, and discussions of moral values based on the Qur'an and hadith. Susanti's research shows that family interactions based on Islamic values strengthen emotional bonds and shape positive behavior patterns in children (Susanti et al., 2023). Thus, Islamic family counseling can encourage parents to make the home the first place for spiritual and moral learning.

Second, Islamic counseling encourages the application of prophetic parenting through storytelling. According to Fitriyah & Maksum, prophetic stories are effective as a counseling medium because children find it easier to understand moral values through concrete examples (Fitriyah & Maksum, 2024). This approach not only shapes character but also provides positive alternatives for children in dealing with the influence of digital media, which often features non-Islamic idols.

Third, an equally important strategy is Islamic digital parenting. Parents need to regulate the use of gadgets with Qur'anic principles such as time discipline (Islamic time management) and content control. Aprido emphasizes that Islamic *tarbiyah* education can help parents guide their children to use technology wisely, so that gadgets are not only a source of entertainment but also a medium for Islamic learning (Aprido, Muzaki, Utomo, & Abidin, 2025). In counseling, counselors can facilitate families in developing mutual agreements regarding the use of technology in accordance with Islamic values.

Fourth, strengthening family cohesion through Islamic communication is also an important strategy. Marlina explains that Islamic family counseling can improve the quality of parent-child communication, reinforce the roles of each family member, and strengthen emotional and spiritual bonds (Marlina 2025). This is relevant because globalization tends to weaken family cohesion due to parents' busy schedules and children's individualism.

Fifth, Islamic counseling emphasizes an authoritative approach to parenting, which is a balance between discipline and affection. According to Sukisno, authoritative Islamic parenting has been proven to foster emotional regulation in children, increase religiosity, and strengthen moral resilience amid the rapid influence of materialistic and hedonistic cultures (Sukisno et al. 2024). This approach is in line with the principles of rahmah and uswah hasanah taught by the Prophet Muhammad SAW.

By implementing these strategies, Islamic family counseling not only solves problems arising from globalization but also equips Muslim families with spiritual, moral, and practical tools to build family resilience. Ultimately, families are expected to be able to produce a generation with noble character, spiritual intelligence, and the ability to adapt to changing times without losing their Islamic identity.

CONCLUSION

Based on the discussion, it can be concluded that Islamic family counseling plays an important role in shaping spiritual resilience and resolving family issues based on the values of the Qur'an and Sunnah. Islamic parenting patterns that are in line with the principles of rahmah, uswah hasanah, and amanah have proven to be most relevant in facing the challenges of globalization. Their application needs to be adjusted to the developmental stages of children from kindergarten to high school, with a focus on habitual worship, discipline, dialogue, and strengthening independence. Islamic parenting has a significant impact on children's spirituality, psychology, social life, and academics, while also serving as a preventive and curative strategy through a prophetic parenting approach, Islamic digital parenting, and an authoritative parenting style that balances discipline and affection.

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