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## The Role of Islamic Psychoeducation in Muslim Family Counseling in The Digital Era

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**Abstract:** The digital era brings both opportunities and risks for Muslim families. While technology facilitates access to Islamic knowledge, it also exposes families to harmful content, reduced emotional connection, and moral degradation. This conceptual study explores the role of *Islamic Psychoeducation*—a psychological educational approach integrated with Qur’anic and prophetic values—in strengthening Muslim family resilience amid digital challenges. Drawing upon the theoretical framework of *Family Psychoeducation (FPE)*, Cognitive Behavioral Therapy (CBT), and Islamic Psychology, the article proposes a six-pillar model encompassing: (1) tauhidi meaning-making, (2) value-based digital literacy, (3) emotion regulation through *tazkijyah al-nafs*, (4) Qur’anic communication and problem solving, (5) family–school–mosque collaboration, and (6) gradual evaluation. This model aims to integrate evidence-based psychological practice with spiritual principles, offering a culturally and religiously congruent counseling framework. Further empirical validation through controlled trials is recommended to strengthen its scientific reliability and contextual applicability.

**Keywords:** Islamic psychoeducation, family counseling, Muslim families, digital era, Islamic psychology, Family Psychoeducation (FPE), CBT, ACT.

### INTRODUCTION

The development of digital technology over the past two decades has fundamentally transformed the way humans interact, learn, and communicate. In the context of Muslim families, this transformation is ambivalent: on one hand, it opens broad opportunities for *da’wah* and Islamic education; on the other hand, it creates serious challenges for moral development, self-control, and family harmony.

Research by Douglass et al. (2022) shows that excessive use of digital media among Muslim adolescents correlates with increased psychological distress and intergenerational value conflicts (JMIR Pediatrics and Parenting, 5[2]). Meanwhile, Rahman (2025) emphasizes that Islamic education within families in the digital era requires new strategies that not only focus on supervision (control) but also emphasize value awareness and media literacy.

Today, Muslim families face four major dilemmas:

1. Gadget addiction and a decline in the quality of face-to-face interactions,
2. Exposure to content that conflicts with Islamic values,
3. The rise of cyberbullying and identity crises among adolescents, and
4. Low digital literacy among parents.

In this context, the role of family counseling grounded in Islamic values becomes increasingly vital to maintaining balance between spirituality and technological adaptation.

According to Motlová et al. (2017), psychoeducation is “*the structured provision of information about psychological conditions and coping skills for individuals and families to enhance their adaptive functioning.*” When applied in an Islamic framework, psychoeducation serves not only an informative purpose but also a transformative one—cultivating spiritual and moral awareness in family life.

Research by Sin et al. (2017) in *Clinical Psychology Review* affirms that Family Psychoeducation (FPE) significantly reduces the relapse rate of mental disorders and strengthens family cohesion. Within the Islamic paradigm, this practice can be enriched by the principles of *tazkiyah al-nafs* (purification of the soul), *syura* (consultation), and *akhlak karimah* (noble character), which together form the foundation of Muslim family counseling.

Based on the foregoing background, this article aims to:

1. Describe the integration of psychoeducation and family psychoeducation theories with the principles of Islamic psychology;
2. Develop an Islamic Psychoeducation intervention model for Muslim families in the digital era; and
3. Provide practical recommendations for counselors, parents, and educational institutions to implement this approach effectively and contextually.

## CONCEPTUAL FRAMEWORK

### Theological and Psychological Foundations

Islam views the family as the primary educational institution in shaping personality, morality, and psychological well-being. In the Qur’an, the purpose of family life is affirmed in Surah Ar-Rūm [30]:21, which emphasizes the creation of *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy). These values reflect the balance between spiritual and emotional dimensions in family interactions. Another verse, Surah Luqmān [31]:13–19, highlights the parents’ responsibility to instill *tawhīd* (monotheism), proper manners (*adab*), and self-control in their children. Similarly, Surah At-Tahrīm [66]:6 underscores the obligation to protect oneself and one’s family from influences that may corrupt moral integrity, including the effects of modern environments and technology.

This spiritual concept forms the foundation of Islamic psychoeducation—a psychological-educational approach that integrates divine values into the process of developing family awareness and life skills. As emphasized by Al-Ghazali in *Ihya’ ‘Ulum al-Din*, *tazkiyah al-nafs* (purification of the soul) is the essence of human development, enabling individuals to manage emotions and desires with wisdom. In the context of modern psychology, *tazkiyah* can be understood as a process of emotion regulation directed toward achieving *ibsan* (excellence in faith and conduct) and spiritual balance (Badri, 2018).

Abdel-Khalek (2016) identifies spiritual well-being as one of the key dimensions of Muslims’ psychological well-being. He asserts that individuals with strong religious consciousness are better able to control impulses, manage stress, and maintain emotional stability in facing life’s challenges. Thus, Islamic psychoeducation places divine values (*tawhīd*) at the center of psychological functioning and family development.

## Evidence of Psychoeducation and Family Psychoeducation (FPE)

The concept of psychoeducation was originally developed in the Western clinical context to enhance the adaptation of patients and families to psychological disorders. Motlová et al. (2017) emphasize that psychoeducation plays a significant role in improving individuals' understanding of psychological problems and reducing relapse rates through adaptive coping learning.

Furthermore, Sin et al. (2017), through a systematic review, demonstrated that Family Psychoeducation (FPE) consistently increases family cohesion, improves interpersonal communication, and reduces the psychological burden experienced by family members of individuals with mental disorders.

The FPE concept can be adapted within Muslim families by incorporating spirituality as a cognitive and affective component of intervention. Katsuki et al. (2022) explain that psychoeducation combined with a spiritual approach can accelerate patients' insight and enhance motivation for behavioral change.

In the Islamic context, these spiritual values manifest through the concepts of amanah (responsibility), syura (consultation), and ukhuwah (brotherhood), which guide family members to advise one another in righteousness (*ta'āmanu 'ala al-birr wa al-taqwā*).

## Cultural Adaptation and Spirituality in Muslim Family

The application of psychoeducation within Muslim families cannot be separated from cultural and religious contexts. Daneshpour (1998) emphasizes that family therapy among Muslim communities must consider spiritual values and role hierarchies within the family, since harmony and obedience represent expressions of love and responsibility. Therefore, Islamic psychoeducation stresses alignment between cultural sensitivity and spiritual congruence, as asserted by Weatherhead & Daiches (2015), who note that therapy is most effective for Muslim families when both aspects are integrated.

Moreover, this approach is particularly relevant for addressing modern phenomena such as cyber-parenting, in which Islamic values function as a moral filter for families facing the overwhelming flow of digital information. Families with a high level of religious coping have been shown to adapt more effectively to technological stress. This is supported by Rahman (2025), who found that Islamic digital literacy positively correlates with children's psychological resilience and self-control.

Thus, Islamic psychoeducation is not merely an adaptation of Western concepts but rather a contextualization of modern psychological science blended with the principles of maqāṣid al-sharī'ah (the higher objectives of Islamic law): preserving the intellect (*hifẓ al-'aql*), preserving the soul (*hifẓ al-nafs*), and preserving progeny (*hifẓ al-nasl*).

## Integration of Islamic Psychoeducation with CBT and ACT

The integration between Islamic psychology and Cognitive Behavioral Therapy (CBT) serves as the foundation for developing Islamic psychoeducation. While CBT emphasizes the restructuring of negative thoughts into rational ones, Islam focuses on purifying intentions and behaviors through *tazkiyah al-nafs* (self-purification). Khan et al. (2024) note that Acceptance and Commitment Therapy (ACT) can be Islamized by linking the concept of *acceptance* with *tawakkul* (trustful surrender to Allah) and *commitment* with *'amal shalih* (faith-based righteous action).

This integrative model allows Islamic psychoeducation to instill mindful awareness skills within the context of worship—such as *dzikir breathing*, *muraqabah mindfulness*, and *Qur'anic reflection*—

which align with the values-guided action principle in ACT. This approach transforms counseling activities from being merely therapeutic into educational acts of worship.

Thus, the conceptual framework of Islamic psychoeducation can be depicted as a psychological intervention system rooted in *tawhīd* (oneness of God) and *taẓkiyah al-nafs*, grounded in the scientific methods of psychoeducation and CBT/ACT, and directed toward achieving spiritual, emotional, and social balance for Muslim families in the digital era.

## CHALLENGES OF MUSLIM FAMILIES IN THE DIGITAL ERA

The rapid development of digital technology has far-reaching implications for the structure, values, and dynamics of Muslim families. On one hand, this progress offers opportunities for Muslims to expand access to knowledge, *da'wah*, and religious literacy through online media. On the other hand, digitalization also generates serious challenges that may threaten the psychological, moral, and spiritual stability of families (Rahman, 2025).

### Crisis of Values and Spiritual Disorientation

Exposure to global content devoid of Islamic value filters has caused value confusion among young Muslims. The unrestricted flow of information, the culture of hedonism, and the dominance of individualistic narratives on social media often conflict with the Islamic principles of *ukhuwah* (brotherhood) and *haya'* (modesty). Abdel-Khalek (2016) notes that a spiritual crisis constitutes a risk factor for the decline of psychological well-being among Muslims, as it leads to the loss of faith-based meaning and purpose in life. This phenomenon aligns with the Qur'anic warning in Surah Al-Jāthiyah [45]:23, which states that humans may take their own desires as “gods” when divine values cease to guide their behavior.

### Digital Addiction and Emotional Disconnection

Douglass et al. (2022) found that Muslim adolescents who spend more than five hours daily on social media exhibit higher levels of anxiety and depression, as well as weaker emotional bonds with their parents. This parental disconnection results in what can be described as *spiritual emptiness*—a loss of meaning arising from the absence of warm and meaningful communication within the family.

In the Islamic perspective, the loss of *ta'lim wa tarbiyah* (education and moral cultivation) at home disrupts the transmission of faith and ethics across generations. Daneshpour (1998) asserts that dysfunctional communication between Muslim generations weakens the spiritual bonds that sustain family integrity.

### Normalization of Digital Sin and Identity Crisis

The digital era normalizes previously taboo behaviors through repeated exposure—such as pornography, hate speech, and violent content. This aligns with the Qur'anic concept of *taẓyīn asy-syaiṭhān*—the beautification of evil to appear as good. Marbun & Nasution (2024), in the *Journal of Public Opinion*, argue that social media use without moral literacy worsens impulsive and aggressive tendencies among adolescents. For Muslim families, this creates a dilemma between enforcing strict control and granting freedom that may pose even greater risks.

Rahman (2025) also observes that low levels of Islamic digital literacy among parents weaken supervisory functions and increase the potential for children's moral disengagement. When morality is detached from spirituality, individuals tend to justify any means to gain social recognition in online spaces.

### Social Pressure and Online Perfectionism Anxiety

The culture of comparison and self-presentation on social media creates distinct forms of social pressure for Muslim youth. They are often driven to project a flawless image, which undermines authenticity and weakens spirituality.

According to Farrand et al. (2023), online social pressure correlates with increased body dissatisfaction and performance anxiety among Muslim adolescent girls. In this context, Islamic psychoeducation plays a vital role in instilling the values of *ridā* (contentment) and *tawakkul* (trust in Allah), helping individuals accept themselves as divine trusts (*amānah*) rather than products of social judgment.

### Digital Literacy Gap Between Parents and Children

The generational gap in digital competence results in imbalanced supervision and communication. Children are typically more technologically literate, while parents often struggle to grasp the complexities of the online world.

Adeni (2025) emphasizes the importance of Islamic value-based digital mediation, in which parental control (*control*) must be complemented by dialogue and moral exemplarity. Such parenting aligns with the Qur'anic principles of *syura* (consultation) and *uswah ḥasanah* (exemplary conduct).

Without active parental involvement, children risk developing a digital identity detached from the values of faith—resulting in a fragmented self: pious in the physical world but permissive in the digital one.

## FAMILY-BASED ISLAMIC PSYCHOEDUCATION INTERVENTION MODEL (FPE-ISLAMI)

The Family-Based Islamic Psychoeducation Model (FPE-Islami) is developed to bridge evidence-based family psychoeducation approaches with the spiritual and moral values of Islam. This model functions as a psychological learning system designed to enhance awareness, skills, and spiritual resilience among family members in facing the challenges of the digital era.

In general, Family Psychoeducation (FPE), according to Dixon et al. (2003), is an intervention strategy that combines psychological education, coping skills training, and social support for families to improve adaptive functioning and prevent relapse. When adapted within the Islamic context, FPE gains a transcendental dimension, where the entire learning process is oriented toward achieving *sakinah* (spiritual tranquility) through the values of *tawḥīd* (oneness of God), *taḥkiyah al-nafs* (purification of the soul), and *syura* (consultation).

### Structure and Core Principles of the Model

The FPE-Islami model operates based on four fundamental principles:

1. Integration of spiritual and psychological dimensions – each training session is accompanied by Qur'anic reflection and *dhikr*-based mindfulness.
2. Participation of all family members – the focus is not solely on individuals but on the family system as a therapeutic unit.
3. Contextualization within Indonesian Muslim culture – interventions are designed in accordance with local customs, language, and religious practices.
4. Orientation toward worldly and spiritual balance (*dunya-ākhirah*) – success is measured by improvements in both psychological functioning and spiritual growth (*ibsan*).

The model is implemented through eight main sessions (with adjustable duration), encompassing educational, applicative, and reflective stages.

## Six Core Pillars of FPE-Islami

### *Pillar 1 – Meaning Alignment*

This pillar affirms that all human activities—including technology use and digital interactions—are situated within the framework of worship. Qur'an, Surah Adz-Dzāriyāt [51]:56 serves as the primary foundation. According to Daneshpour (1998), Muslim families with a strong sense of spiritual meaning are better able to adapt to social and technological pressures. In practice, counselors assist families in drafting a family value contract that outlines goals, boundaries, and prayers for digital media use.

### *Pillar 2 – Value-Based Digital Literacy*

From an Islamic perspective, digital literacy is oriented not only toward technical competence but also toward ethical and moral values. Adeni (2025) explains that effective digital mediation combines control and dialogue, accompanied by *uswah ḥasanah* (moral exemplarity). Activities in this pillar include critical viewing, discussions of Islamic values, analysis of social-media algorithms, and a mindful entry ritual (supplication before device use).

### *Pillar 3 – Tazkiyah-Based Emotion Regulation*

This pillar focuses on regulating emotions and impulses through spiritual exercises. Al-Ghazali notes that an unsanctified soul will dominate the intellect. Methods include *dhikr* breathing, *sunnah*-aligned time-outs, and *ḥusnuzan* reframing. Weatherhead & Daiches (2015) emphasize that emotion regulation in Islamic therapy is a process of purification and spiritual transformation toward *iṭmi'nān* (serenity of the heart).

### *Pillar 4 – Qur'anic Communication & Problem Solving*

Qur'an, Surah Al-Ḥujurāt [49]:10–13 underscores proper speech and mutual respect. Qur'anic communication is trained through Qur'anic verse role-plays, I-message techniques, reflective listening, and family *shūrā* sessions. Sin et al. (2017) state that the success of FPE is determined by improved family communication and empathy.

### *Pillar 5 – Ecosystem Collaboration (Home–School–Mosque)*

Islamic psychoeducation emphasizes that family development cannot be carried out in isolation. Adeni (2025) shows that the involvement of three key institutions—family, school, and mosque—plays a crucial role in shaping adolescents' digital ethics. Implementation includes Islamic parenting classes, Qur'anic digital-literacy programs, and collaboration between guidance counselors and *ustadhs*.

### *Pillar 6 – Progressive Evaluation & Relapse Prevention*

Evaluation is conducted periodically to assess psychological and spiritual progress in the family. Indicators include reduced screen time, enhanced communication, changes in worship attitudes, and emotional stability. APA (2020) stresses the importance of data-based monitoring. In the Islamic context, evaluation is accompanied by *muhāsabah*—spiritual reflection on intentions and behavior.

## SESSION IMPLEMENTATION

1. Session 1 (Assessment & Islamic Formulation): Assess family needs, map core values, and identify family goals; brief psychoeducation on the psychological and spiritual impact of digital media.

2. Session 2 (Values & Device Rules): Establish a family contract covering device time, location, and content; apply parental mediation guided by Qur'anic references to *amānah* (trust) and *'iffah* (modesty).
3. Session 3 (Emotion & Anger Regulation): Apply the stop–think–act technique, sunnah-based time-outs, and breathing with dhikr exercises for emotional control.
4. Session 4 (Communication & Syura): Conduct role-plays for active listening, family consultation (*shūrā*), and collaborative problem-solving.
5. Session 5 (Value-Based CBT/ACT): Practice cognitive defusion, values-guided action, and behavioral activation focused on social and spiritual engagement.
6. Session 6 (Digital Literacy & Safety): Train on privacy protection, account security, critical viewing, and use of curated Islamic applications.
7. Session 7 (Ecosystem Collaboration): Develop communication plans linking families, schools, and mosque communities; activate collaborative support systems.
8. Session 8 (Evaluation & Relapse Prevention): Review family progress indicators, design booster plans, and schedule periodic follow-ups for sustainability.

## ETHICS AND COUNSELOR COMPETENCE

In the practice of Islamic psychoeducation, counselors are accountable not only to the professional code of ethics in psychology but also to the moral and legal values of *sharī'ah*. The ethics of Islamic counseling rest on the balance between scientific responsibility (*amānah 'ilmiyyah*) and spiritual accountability. As the Prophet ﷺ said:

*“Indeed, Allah loves that when one of you performs a task, he does it with excellence (itqān) and perfection.”*  
(Narrated by *al-Bayhaqi*)

According to Farid & Badri (2017), Islamic counseling ethics demand personal integrity, spiritual awareness, and professional morality (*akhlāq mihanīyah*). The counselor must view the client not merely as a subject of intervention, but as a creation of Allah endowed with innate potential (*fīṭrah*) and human dignity (*karāmah insāniyyah*).

Core Ethical Values to Uphold:

1. Tawhīd and Trust (Amānah) – Every counseling session must be conducted with the awareness that knowledge and its outcomes are a trust from Allah (*QS. Al-Mulk [67]:15*).
2. Justice (*al-'adl*) – Provide services without discrimination based on gender, social status, or religious background (Badri, 2018).
3. Confidentiality (*sirrīyah*) – Protect clients' privacy, as Allah commands in *QS. An-Nūr [24]:27*, not to enter private domains without permission.
4. Empathy and Excellence (*Ihsān*) – Treat clients with compassion, patience, and understanding, following the Prophet's example in interacting with others.
5. Professional Accountability – Counselors must master relevant theories and intervention skills consistent with both scientific and Islamic principles.

## DISCUSSION

The integration of Family Psychoeducation (FPE) and Islamic psychology demonstrates that scientific and spiritual approaches can mutually reinforce one another. FPE, as developed by Dixon et al. (2003), focuses on family education, communication improvement, and social support as key factors in psychological recovery. When these values are contextualized within Islam, the principles

of *tazkiyah al-nafs* (purification of the soul), *syuru* (consultation), and *ukhuwah Islamiyah* (Islamic brotherhood) become foundational in strengthening relationships among family members. This aligns with the findings of Katsuki et al. (2022), who concluded that psychoeducation accompanied by spiritual support can significantly reduce family stress. Hence, Islamic psychoeducation is not merely an adaptation of Western concepts but a form of *indigenization of knowledge*—the development of psychological science rooted in divine revelation.

Furthermore, this approach addresses the contemporary needs of Indonesian Muslim society, which is currently facing crises of communication, digital addiction, and shifting social values. Daneshpour (1998) emphasizes that in therapy with Muslim families, the spiritual dimension must be the core of intervention, as religious-emotional balance is key to family resilience. Rahman (2025) also found that Islamic digital literacy contributes to reducing children's addictive behaviors and enhancing self-control. Through the six pillars of the FPE-Islami model—*tauhidi meaning-making*, value-based digital literacy, emotion regulation through *tazkiyah*, Qur'anic communication, ecosystem collaboration, and *mubasabah* evaluation—counselors can help families achieve balance between spirituality and technological adaptation, as recommended in Qur'an Surah Al-Furqan [25]:63, describing the servants of Allah as humble and wise in facing the challenges of their time.

However, the implementation of this model encounters several conceptual and methodological challenges. First, there are no standardized instruments yet to quantitatively measure the effectiveness of Islamic psychoeducation; thus, further research such as Randomized Controlled Trials (RCTs) is essential (Sin et al., 2017). Second, there remains a need for counselor training to develop competence in integrating Islamic CBT/ACT with local sociocultural contexts. Third, stronger synergy is required among educational institutions, mosques, and digital communities to ensure the sustainability of family interventions. As Badri (2018) concludes, the success of Islamic psychology depends on collaboration between modern science and divine values that guide human behavior toward holistic psychospiritual well-being.

## PRACTICAL IMPLICATIONS

1. For Counselors: Use the six-pillar module as a session framework; document outcome metrics such as screen time, conflict frequency, and well-being indicators. Apply FPE guidelines and checklists to maintain structured implementation.
2. For Parents: Develop a value-based family media plan, practice family consultation (*shūrā*), schedule daily device-free time, and model Islamic digital literacy for children.
3. For Schools and Mosques: Organize family psychoeducation classes, establish Islamic-themed digital parenting clinics, and create referral systems to culturally sensitive mental health services.

## LIMITATIONS

This article is conceptual in nature and integrates evidence from multiple domains—general psychoeducation, Family Psychoeducation (FPE), Islamic psychology, and studies on Muslim families in digital contexts. Several recent references on Islamic digital parenting are still based on small-scale qualitative studies or preprints/working papers; therefore, generalizations should be made cautiously. Experimental testing is required to verify the effectiveness of the six-pillar framework across diverse settings.

## CONCLUSION

Islamic psychoeducation represents an integrative paradigm that unites scientific and spiritual dimensions in strengthening the resilience of Muslim families in the digital era. Through the integration of Family Psychoeducation (FPE) and Islamic principles such as *tawhīd* (monotheism), *tazkiyah al-nafs* (self-purification), and *syura* (consultation), this approach not only teaches psychological skills but also instills religious consciousness and moral responsibility in every family member. This aligns with the perspectives of Daneshpour (1998) and Badri (2018), who emphasize that the success of psychological interventions in Muslim societies depends on maintaining a balance between scientific rationality and divine spirituality.

Furthermore, the six-pillar model developed—comprising *tauhidi meaning-making*, value-based digital literacy, *tazkiyah*-based emotion regulation, Qur’anic communication, ecosystem collaboration, and progressive evaluation—offers an operational and adaptive framework suited to Indonesia’s sociocultural dynamics. Empirical evidence from Sin et al. (2017) and Katsuki et al. (2022) reinforces that psychoeducation and family-based interventions effectively enhance family cohesion and psychological well-being, providing a solid foundation for the scientific and contextual validation of this model.

Looking ahead, the key challenge lies in ensuring the sustainability and generalizability of the FPE-Islami model through field testing, training of Islamic counselor competencies, and integration into family education curricula. Further mixed-method research can deepen understanding of how Qur’anic values may be operationalized within modern therapeutic contexts. Thus, Islamic psychoeducation serves not only as an intervention method but also as an intellectual and moral movement, affirming Islam as *rahmatan lil-‘alamin*—a mercy for all creation—in the practice of contemporary family counseling.

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