

Islamic Psychospiritual Counseling for Parenting and Child Guidance: A Literature Review

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Abstract: Muslim parenting in the digital era faces a gap between predominantly clinical counseling services and the religious needs of families. This article presents a systematic literature review with thematic analysis to formulate an applicable Islamic psychospiritual counseling model for parenting and child guidance. The literature synthesis emphasizes five core values of Islamic parenting: *rahmah*, *hikmah*, *uswah*, *ta'dib*, and *tawazun*, along with the integration of attachment theory, exemplary modeling (social learning), and *tazkiyatun-nafs* as a framework for holistic transformation. The proposed solution is formulated in the RAHMAH model: Regular Assessment, Agreement & Contract, Heartwork Practices, Mentoring by Uswah, Active Communication, and Habit Loop. The derived intervention techniques include religious assessment, guided *muhasabah*, cognitive restructuring based on verses or hadiths, gratitude exercises, mindful *dhikr*, journaling, and daily devotional contracts. Key findings indicate that micro-worship practices (prayer and *dhikr*) are effective as co-regulation between parents and children for emotional regulation and strengthening religious identity. Complementary roles of fathers and mothers, along with extended family and community support, can strengthen the parenting ecosystem. This model offers an operational framework that can be adopted across contexts, with the need for further empirical testing to confirm effectiveness across various age ranges and cultures.

Keywords: Psychospiritual Counseling; Islamic Parenting; Islamic Counseling; RAHMAH Model

INTRODUCTION

Parenting in the 21st century has undergone significant developments (Kurt, 2023). Technology exposure has become one of the challenges, where technology can increase screen time in children, presenting a heavy challenge for parents to prevent it. Technology can now also change children's communication patterns and ways of socializing, thus impacting parenting and children's psychology (Nichols & Selim, 2022).

Religion and spirituality are integral aspects of human life that can significantly influence mental health and well-being (Zahir & Qoronfleh, 2025). In the counseling context, Islamic psychotherapy is now widely used, namely an approach in aspects of *aqidah* (creed), worship, and morality (*akhlak*), which can then have a significant impact on individual spiritual well-being (Akib et al., 2025). In the family context, Islamic psychotherapy counseling emphasizes the importance of balanced parenting patterns based on Islamic values. Family guidance and counseling focused

on parental parenting patterns have significant implications for instilling character values in children (Utomo et al., 2022).

However, currently available support still emphasizes clinical-psychological aspects and often ignores the religious dimension that is actually important for many Muslim families (Elzamzamy, Naveed, & Dell, 2024), making it difficult for families to find guidance models that unite parenting, attachment, and worship practices. At the same time, recent empirical findings indicate that parental spiritual well-being is associated with *mindful parenting* patterns that align with Islamic psychospiritual counseling approaches potentially bridging the gap between mental, spiritual needs and effective child guidance practices (Elzamzamy et al, 2024).

Contemporary parenting challenges show a significant gap between the needs of Muslim parents to provide guidance according to Islamic values and the limitations of available counseling models. Many parents face dilemmas in integrating modern psychological principles with Islamic teachings in educating children. This research attempts to answer: how to develop an effective Islamic psychospiritual counseling model to support parenting practices by harmoniously and applicatively integrating scientific approaches with Islamic spiritual values.

This research aims to develop a comprehensive and applicable Islamic psychospiritual counseling model in the context of parenting and child guidance, namely by integrating modern psychological principles with Islamic spiritual values to create a holistic theoretical counseling framework. It also designs counseling instruments and intervention techniques that can be practically implemented by Muslim parents in facing contemporary parenting challenges, so this research is expected to provide practical solutions for Muslim parents in carrying out effective parenting functions in accordance with religious teachings.

The methodological innovation of this research also lies in developing assessment instruments that measure not only aspects of children's *psychological well-being*, but also spiritual quotient dimensions and *moral development* based on Islamic values framework. Additionally, this research presents an intervention model that can be practically applied by Muslim parents in the digital era, considering contemporary parenting challenges such as social media influence, globalization of values, and changes in modern family dynamics, thus providing significant contributions to the development of culturally responsive and spiritually grounded family counseling.

METHODOLOGY

This research uses a systematic literature review approach to analyze the concept of Islamic psychospiritual counseling in the context of child counseling and guidance. Literature search was conducted on international academic databases including Scopus, Web of Science, Google Scholar, and others.

Analysis Techniques

Data analysis was conducted qualitatively using thematic analysis techniques to identify patterns, themes, and key concepts related to Islamic psychospiritual counseling for children. The analysis process includes stages of data familiarization, initial coding, theme searching, theme review, theme definition and naming, and final report compilation.

Research Design

This research uses a systematic literature review design with a qualitative-descriptive approach. This design was chosen to provide a comprehensive picture of concepts, theories, and

practices of Islamic psychospiritual counseling in the context of child guidance based on synthesis of available literature.

Research Stages

The research was conducted in five main stages: research question formulation, systematic literature search, screening and selection of articles based on criteria, data extraction and analysis, and synthesis and interpretation namely compilation of findings in systematic narrative form and drawing conclusions based on literature analysis.

RESULTS

Definition of Islamic Parenting

Linguistically, parenting comes from English, from the word "parent" which means parent (Echols & Shadily, 2005). The term parenting is interpreted as "*the process of caring for your child or children (the process of guiding immature children)*" (Hornby, 2010). According to terminology, parenting can be interpreted as a process of utilizing child-rearing skills based on noble and great rules. Child-rearing must be based on love and sincere deep love from parents (Ilahi, 2013).

Islamic *parenting* can be understood as an integrated process of nurturing, education (*tarbiyah*), moral habituation (*ta'dib*), and soul purification (*taẓkiyatun-nafs*) carried out by parents from early age with direct reference to the Qur'an and Sunnah (An-Nabawi, 2024). Theologically, the mandate of parenting is emphasized in QS At-Tahrim (66:6) which contains the command to protect oneself and family and is supported by hadiths about *fitrah* that every child is born with basic readiness for goodness so that the role of parents determines the direction of subsequent development.

Islamic parenting is a method of parental nurturing of children as a solution to educational methods with character and religious approaches of Islam (Lisa Pingky, 2022). This concept is a parenting pattern that integrates Islamic values in daily parenting practices, where parents act as spiritual and moral guides for children's development. Islamic parenting does not only focus on fulfilling children's physical needs, but also on character formation with noble character (*akhlakul karimah*) according to the guidance of the Qur'an and hadiths of Prophet Muhammad SAW. The goal of Islamic parenting is to form individuals who are faithful and have good character while being socially and morally mature, not only touching physical and emotional aspects, but also spiritual and social aspects (Husna, 2024).

Recent research shows that integration of Islamic values in child-rearing practices has a significant impact on Muslim family resilience, particularly in the context of Southeast Asian families. Islamic parenting emphasizes the principle of parental self-exemplification, where fathers and mothers become primary role models in implementing Islamic values in daily life. This approach also considers children's developmental stages from various aspects, from spiritual, emotional, to social based on Islamic religious teachings (Dwinandita, 2024).

Islamic parenting challenges in the digital era are increasingly complex, where Muslim parents must be able to adapt Islamic family law principles with compatible digital realities (Bukhari, Bastiar, & Anwar, 2024). This demands parents to be more creative and innovative in applying parenting methods based on Islamic values but still relevant to the times, including in facing the alpha generation born in the digital technology era.

Core Values of Islamic Parenting: *Rahmah, Hikmah, Uswah, Ta'dib, Tawazun*

Islamic parenting has five core values that become the foundation in raising children with Islamic character. First, *rahmah* (compassion) which is the essence of parent-child relationships,

where Allah's compassion becomes the main example in providing unconditional love to children. Second, *hikmah* (wisdom) which demands parents to use appropriate approaches according to each child's condition, age, and character, and consider situations and contexts in every parenting decision.

Uswah (exemplary modeling) becomes the third value that emphasizes the importance of parents as role models for their children, just as Prophet Muhammad SAW became *uswah hasanah* for all humanity. This concept is reflected in the story of Luqman who provided education to his child through three main aspects: *aqidah* education, worship, and morality (*akhlak*) (Saidek et al, 2022), where exemplary modeling becomes the main method in transferring Islamic values.

Ta'dib (character education) is the fourth value that focuses on forming children's noble manners and character through a holistic approach, not only knowledge transfer but also personality formation with integrity. The fifth value is *tawazun* (balance) between compassion and firmness, which teaches parents not to fall into extreme parenting patterns. In this era, parents especially fathers have a very important role (Bunyanul Arifin, 2018) through this *tawazun* value, where parents are required to balance gentleness in providing love with firmness in upholding rules and moral values. This approach aligns with Ibn Khaldun's thinking which emphasizes the importance of education that not only develops intellectual aspects, but also faith, spirituality, morals, and life skills in a balanced manner (Bukhari et al, 2024).

Psychospiritual in Islamic Tradition

Psychospiritual is a combination of two words: psycho and spiritual, which is a discipline that studies and discusses mental activities, human behavioral relationships with spirituality or matters related to human deep nature (Jodi, 2024). In the context of Islamic tradition, psychospiritual is the combination of modern psychological understanding with Islamic spiritual values to create a holistic approach to mental health and soul development. Islamic psychospiritual is a discipline that combines psychological and spiritual elements based on Islamic principles (Razak & Zainal, 2020).

Islamic education will be meaningful for human life if its spiritual aspects related to meaning, values, transcendent matters, and connections are involved in the transformation and internalization process. The higher the quantity and quality of involvement in spiritual aspects, the higher the indication to become a true human being according to the main needs of human life to obtain happiness and psychological well-being. Psychotherapy in Islam is mental healing that helps individuals overcome emotional disorders by modifying behavior based on comprehensive Islamic principles (Dwinandita, 2024).

Psychospiritual Counseling Techniques

Psychospiritual counseling techniques in Islamic tradition are therapeutic approaches that combine modern counseling methods with Islamic spiritual values and practices. Journaling (diary) is one technique that allows clients to express and externalize thoughts, feelings, and expressions they usually keep for personal internal realm, but what makes journaling a therapeutic technique is that this written expression is brought into counseling sessions and shared with counselors openly, becoming the driving force of counseling (Zakiyah, 2023).

One main concept in Islamic psychospiritual is *tazkiyatun nafs* (soul purification), which becomes a fundamental method in Islamic tradition to achieve mental and spiritual health. The psychospiritual therapy model through implementation of *tazkiyatun nafs* concept according to

Hamka has proven effective in overcoming mental illness, where this approach combines psychological principles with Islamic teachings to achieve optimal life balance. This concept not only focuses on healing mental disorders, but also on developing spiritual potential that exists in every Muslim individual to achieve moral perfection and closeness to Allah SWT (Yani, 2017).

Islamic psychospiritual counseling also adopts various techniques such as *religious assessment*, which is an important stage to comprehensively understand clients' spiritual conditions. This technique involves evaluation of clients' religious understanding and practices as a basis for designing appropriate interventions according to individual spiritual backgrounds. Next is *guided muhasabah* (guided introspection), which is simply understood as a Muslim's ability for self-awareness and evaluation of all words, attitudes, and behaviors in worship to Allah and social relations with fellow creatures (Ardimen et al, 2019).

Next is the technique of *cognitive restructuring based on verses or hadiths* that combines cognitive behavioral therapy techniques with Islamic values. Research shows that implementation of Islamic cognitive restructuring techniques is effective in improving marriage readiness among final semester female students, where this technique is used to help individuals change negative or irrational thought patterns to more positive and rational ones, according to Islamic values (Sa'diyah, 2024).

Then *gratitude exercise techniques* as therapeutic interventions that utilize the concept of gratitude in Islam to improve clients' psychological well-being. Research shows the importance of gratitude in guidance counseling processes, where when clients are grateful for every problem they face, this can increase motivation and resilience in facing life challenges (Sartika, 2019). The next technique can use *mindful dhikr* integrating mindfulness practices with Islamic *dhikr* as relaxation and attention concentration techniques that have spiritual dimensions. Finally, *daily devotional contract techniques* are behavioral techniques that adapt the concept of righteous deeds (*amal saleh*) in Islam into structured programs to help clients build positive habits and gradually improve their spiritual quality.

The Role of Spirituality in Children's Emotional Regulation: Micro-Worship Practices (Prayer and Dhikr) as Parent-Child Co-Regulation

Spirituality plays an important role in helping children develop healthy emotional regulation abilities. Research results show that spirituality and self-regulation simultaneously have a significant positive influence on subjective well-being by 28%, likewise partially, spirituality and self-regulation significantly influence subjective well-being (Ikasari et al, 2023). In the Islamic context, spiritual practices such as prayer and *dhikr* become effective means to help children manage their emotions, especially when done together with parents as a form of co-regulation (Ubaidillah, 2019).

Micro-worship practices such as prayer and *dhikr* performed routinely between parents and children create beneficial co-regulation patterns for children's emotional development. The effectiveness of daily prayer habituation in fostering religious values and discipline in early childhood has been proven through research, where this method can improve discipline such as punctual attendance and neatness in completing tasks (Anggraini, 2024). Research shows that *dhikr* therapy is effective in controlling emotions, where *dhikr*-based methods prove to be a good modality for improving mental health (Sulastri, 2024).

Research on emotional regulation in children from an Islamic perspective shows that emotional regulation learning is very important for children so they can be responsible, where people who can control angry emotions are recognized as great humans and will receive rewards

from Allah (Dewi et al, 2024). Co-regulation practices through micro-worship enable parents to become models and companions for children in the process of learning healthy emotional regulation, where through prayer and *dhikr* activities together, children not only learn spiritual self-calming techniques, but also develop strong emotional bonds with parents while strengthening their religious identity.

Roles of Fathers & Mothers, Communication Patterns, and Extended Family/Community Involvement

In the context of Islamic parenting, the roles of fathers and mothers have complementary functions. Research shows paradigm changes in fathers' roles in parenting, where before educational programs, fathers' roles tended to be authoritarian and limited to financial providers with minimal emotional involvement. However, after receiving parenting education, fathers began adopting more responsive approaches, recognizing the importance of communication, and contributing to children's psychological and emotional development (Karmila et al, 2025). Research results show that mothers play a very important role in forming family emotional balance through nurturing, attention, conflict mediation, emotional support, and open communication (Kusaini et al, 2024). This shows that both parents have unique contributions that are equally important in creating healthy and Islamic parenting environments.

Effective communication patterns become the main foundation in building Muslim family harmony. Loving fathers' full involvement helps children understand emotions, build self-confidence, and develop social skills. The presence of loving fathers creates strong emotional bonds, so children feel more secure and loved. Fathers also serve as role models for their children. Communication in Islamic families is not only limited to information exchange, but also a means to build *sakinah, mawaddah wa rahmah* families based on Qur'anic values and hadiths (Esterilita et al, 2024).

Extended family and community involvement becomes an important aspect in Islamic parenting support systems. Research shows that improving family education through Islamic-based parenting development can build good communication between institutions and parents. Parenting patterns implemented in institutions and applied by parents at home need to be harmonious to create consistency in child-rearing (Triana et al, 2020). Family is the main educational institution given by God to everyone in the world. Family plays a very important role for growth and behavioral changes in human life from childhood to adulthood. In the Islamic context, support from extended family such as grandparents, uncles-aunts, as well as religious communities such as mosques and religious gatherings, provides reinforcement for Islamic values taught by parents, creating environments that support children's spiritual and moral development holistically.

Integration of Attachment Theory, Exemplary Modeling (Uswah), and Tazkiyah in Islamic Parenting and Psychotherapy Counseling

Attachment Theory in Islamic Parenting Context

Studies show a positive relationship between higher parental attachment and adolescent emotional independence, although the correlation is weak. In Islamic parenting, the attachment concept is not only understood as ordinary emotional bonds, but as bonds based on Islamic spiritual values. Secure attachment between mothers and children is closely related to children's social-emotional development, where in the Islamic context, this attachment is strengthened through joint worship practices such as prayer and *dhikr* that create co-regulation between parents

and children. This secure attachment becomes the foundation for implementing Islamic values such as *rahmah* (compassion) and *tawazun* (balance) in parenting (Arianda et al, 2022).

The concept of *uswah* (exemplary modeling) in Islamic parenting aligns with Bandura's modeling theory, where parents become primary models for children in imitating desired behaviors. Social Learning Theory has relevance to children's aggressive behavior in families (Irama, 2024), which shows the importance of positive exemplary modeling from parents. In Islamic psychotherapy counseling, counselors also serve as models who implement Islamic values in the therapy process, creating environments that support clients' behavioral changes.

Tazkiyah as Holistic Transformation Process

Tazkiyatun nafs is a central concept in Islam that refers to the process of purifying the soul and heart from all moral impurities, such as despicable traits and sins, with the goal of achieving moral and spiritual perfection and drawing closer to Allah SWT. The concept of *tazkiyatun nafs* according to Hamka has proven effective in implementing psychospiritual therapy to overcome mental illness (Istiqomah et al, 2024). In the context of Islamic parenting, *Tazkiyah* not only becomes the final goal of parenting, but also the method used by parents to develop children's character holistically.

The values of *tazkiyatun nafs*, such as honesty, integrity, compassion, and care for others, can become a solid foundation in forming student character with noble character, integrity, and mental resilience in facing rapid changes of the times (Agustono et al, 2024). *Tazkiyatun nafs* emerges as a significant answer to mental health problems, which mainly relates to soul purification, cleansing the heart from desires and greed, and bringing someone closer to Allah (Wahid et al, 2025). The integration of these three theories in psychotherapy counseling practice creates a comprehensive approach, where attachment provides emotional security foundation, *Uswah* provides effective learning methods, and *Tazkiyah* becomes the goal of holistic spiritual transformation.

Implementation of Psychospiritual in Parenting and Child Guidance: RAHMAH Model

Regular Assessment (R): Assessment is conducted through comprehensive evaluation of spiritual values, worship habits, and children's emotional or behavioral conditions. Assessment of religious and moral value development aspects can use assignment assessment techniques (performance) as effective evaluation methods (Wahyuni, 2019). Concrete examples include: observation of five daily prayer performance, evaluation of daily prayer memorization, assessment of Qur'an reading ability, and assessment of children's emotional conditions through Islamic emotional scales that measure patience, gratitude, and anger control ability. In this case, Daily Assessment Books can be used to monitor measurement results more regularly.

Agreement & Contract (A): This method applies targets set weekly through family contracts, for example in the form of etiquette and worship targets. Or another example is the Movement of 7 Habits of Great Indonesian Children including waking up early, worshipping, exercising, eating healthy and nutritious food, loving to learn, socializing, and sleeping early (Anwar, 2025). Concrete examples include: First week focuses on obligatory prayer discipline, second week adds morning and evening *dhiker*, third week adds 15 minutes daily Qur'an recitation.

Heartwork Practices (H): The following methods include structured *dhiker* and prayer and Islamic gratitude journaling. Gratitude journal or gratitude journal in the context of Islamic homeschooling has proven effective as spiritual reflection media. Qur'an journaling is an effort to contemplate the Qur'an through daily notes. Implementation examples: 10-minute guided *dhiker*

sessions every morning with parental guidance, daily gratitude journal recording 3 of Allah's blessings, and reflection on selected Qur'an verses every night.

Mentoring by Uswah (M): This method emphasizes parental exemplary modeling. It can start with daily micro-coaching. Examples: Father becomes imam for congregational prayer, mother demonstrates how to pray with focus, micro-coaching in the form of gentle reminders when children forget to pray before eating, or giving appreciation when children show commendable character.

Active Communication (A): This method can be implemented through Emotion-coaching with Qur'anic stories, especially Luqman's story. Islamic religious education through Luqman's exemplary story material has proven effective for increasing students' gratitude (Nawawi, 2019). Implementation examples: when children are angry, parents teach emotion control techniques while telling Luqman's advice to his child about patience.

Habit Loop (H): Positive reinforcement system and relapse plan. Daily good habit journals help children grow into healthy, intelligent, and characterful individuals. Implementation examples: Islamic reward charts with star stickers for every worship performed, specific praise, for example "Alhamdulillah, Dad is happy to see you being patient earlier," and relapse plans in the form of strategies to get back on track when children skip worship or show negative behavior.

CONCLUSION

This study confirms the need for an Islamic psychospiritual counseling model that combines modern psychological principles with Qur'anic and Sunnah values to strengthen parenting practices in Muslim families. The core of the model stems from five Islamic parenting values: *rahmah*, *hikmah*, *uswah*, *ta'dib*, and *tawazun* that position parents as spiritual and moral exemplars, not merely behavioral supervisors. The integration of attachment theory (secure attachment), exemplary modeling (social learning), and *tazkiyatun-nafs* forms a holistic transformation framework that fosters emotional security, character habituation, and children's soul purification. Micro-worship practices (prayer and *dhiker*) function as parent-child co-regulation, effectively helping emotional regulation while strengthening religious identity. At the technical level, religious assessment, guided *mubasabah*, cognitive restructuring based on verses or hadiths, gratitude exercises, mindful *dhiker*, journaling, and daily devotional contracts complement each other as intervention tools applicable in the digital era. Complementary father-mother roles along with extended family and community support become strengthening elements of the parenting ecosystem. All findings are summarized in the RAHMAH model (Regular Assessment, Agreement & Contract, Heartwork Practices, Mentoring by Uswah, Active Communication, Habit Loop) as an operational framework easily adopted across Muslim family contexts.

Practical Implications

Counselors and educators can use RAHMAH as structured intervention guidance; 2) Parents implement scheduled prayer and *dhiker*, micro-coaching, and gratitude or Qur'an journals to build character habits; 3) Educational institutions and mosque communities align habituation programs with home parenting patterns for consistency.

Limitations and Future Research Directions

As a literature review, evidence is theoretical synthesis; empirical testing (experimental or longitudinal) is needed to assess RAHMAH effectiveness across various age ranges and cultural

contexts. Development of valid and reliable instruments to measure spiritual quotient, character, and emotional regulation based on Islamic values also becomes a priority, including adaptation testing in high-risk digital environments (social media, gadgets).

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