

Mindful parenting in *Tafsīr al-Tahrīr wa al-Tanwīr*: Reconstructing contemporary Islamic parenting through Qur'anic exegesis

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Abstract

Social changes characterized by digitalization, individualization, and shifting values demand adaptive parenting approaches; however, *mindful parenting* studies remain predominantly grounded in psychology and have not been reconstructed through *Tafsīr al-Tahrīr wa al-Tanwīr*. This study aims to reconstruct the concept of *mindful parenting* from the perspective of *Tafsīr al-Tahrīr wa al-Tanwīr* and examine its relevance in addressing contemporary parenting challenges. A qualitative approach employing the thematic (*mawḍū'ī*) interpretation method was applied to Q.S. *al-Nisā'* [4]:9, Q.S. *al-Tahrīm* [66]:6, and Q.S. *Luqmān* [31]:13, 16, and 17 based on the exegesis of Muhammad al-Tahir Ibn 'Ashur. The findings identify five core principles: *future-oriented awareness*, *parental responsibility*, *spiritual foundation*, *self-regulation*, and *character formation*. These principles formulate a *Contemporary Islamic Parenting* model that integrates Qur'anic values with *mindful parenting* theory, thereby extending Islamic parenting scholarship through a Qur'anic exegetical approach relevant to contemporary social dynamics.

Keywords: *Mindful parenting*; *Tafsīr al-Tahrīr wa al-Tanwīr*; Ibn 'Ashur; Islamic parenting; Thematic exegesis.

Abstrak

Perubahan sosial yang ditandai oleh digitalisasi, individualisasi, dan pergeseran nilai menuntut pendekatan pengasuhan yang adaptif, tetapi kajian *mindful parenting* masih didominasi perspektif psikologi dan belum direkonstruksi melalui *Tafsīr al-Tahrīr wa al-Tanwīr*. Penelitian ini bertujuan merekonstruksi konsep *mindful parenting* dalam perspektif *Tafsīr al-Tahrīr wa al-Tanwīr* serta menganalisis relevansinya dalam menjawab tantangan pengasuhan kontemporer. Penelitian menggunakan pendekatan kualitatif dengan metode tafsir tematik (*tafsīr mawḍū'ī*) terhadap Q.S. *al-Nisā'* [4]:9, Q.S. *al-Tahrīm* [66]:6, serta Q.S. *Luqmān* [31]:13, 16, dan 17 melalui penafsiran Muhammad al-Tahir Ibn 'Ashur. Hasil penelitian menunjukkan lima prinsip utama, yaitu *future-oriented awareness*, *parental responsibility*, *spiritual foundation*, *self-regulation*, dan *character formation*. Kelima prinsip tersebut membentuk model *Contemporary Islamic Parenting* yang mengintegrasikan nilai-nilai Qur'ani dengan teori *mindful parenting*, sehingga memperluas kajian pengasuhan Islam melalui pendekatan tafsir yang relevan dengan dinamika masyarakat kontemporer.

Kata Kunci: *Mindful parenting*; *Tafsīr al-Tahrīr wa al-Tanwīr*; Ibn 'Ashur; Pengasuhan Islam; Tafsir tematik.

Introduction

Social changes characterized by digitalization, individualization, and shifting values have transformed the dynamics of parenting within families (Qian & Hu, 2024). Parents are no longer confronted solely with the challenge of fulfilling children's physical needs but are also expected to build relationships that support their emotional, moral, and spiritual development amid rapidly changing social conditions. In this context, the concept of *mindful parenting* has received increasing attention because it offers a parenting approach that emphasizes full awareness, emotional presence, reflective communication, and self-regulation in parent-child interactions (Lippold et al., 2022). This approach is considered capable of strengthening the quality of family relationships while helping parents navigate the complexities of parenting in the contemporary era. Consequently, *mindful parenting* has emerged as an increasingly prominent approach in modern parenting studies.

The development of *mindful parenting* research has largely been dominated by psychological perspectives that emphasize emotional regulation, communication quality, and the well-being of parents and children (Ahemaitijiang et al., 2021; Sansone, 2024; Zhang et al., 2022). This approach has made an important contribution to the development of more responsive and reflective parenting practices. Nevertheless, discussions of *mindful parenting* generally remain oriented toward psychological dimensions and have rarely integrated normative foundations derived from the Qur'an. The Qur'an, however, contains various parenting principles that not only regulate parent-child relationships but also position spiritual education, moral responsibility, and character formation as fundamental foundations of family life (Bensaid, 2021). This situation indicates that the dialogue between the concept of *mindful parenting* and Qur'anic exegesis remains open to further development.

Connecting *mindful parenting* with Qur'anic exegesis is important because such an approach can facilitate the development of a more comprehensive parenting framework. One exegetical work particularly relevant to this theme is *Tafsīr al-Taḥrīr wa al-Tanwīr* by Muhammad al-Tahir Ibn 'Ashur. This tafsir is characterized by *adab al-ijtimā'ī* and a *maqāṣid al-syarī'ah* approach, which places human welfare, education, and social life among the important considerations in understanding Qur'anic verses (Saadah et al., 2026). These characteristics provide considerable scope for reconstructing parenting principles based on Qur'anic messages, allowing *mindful parenting* to be understood not merely as a psychological approach but also as an ethical framework rooted in Islamic values.

Research on *mindful parenting* has been conducted extensively across various parenting contexts. Yang et al. (2022) showed that *mindful parenting* contributes to improved communication quality, emotional regulation, and more positive parent-child relationships. Burgdorf et al. (2019) likewise found that this approach can enhance

family psychological well-being and reduce parenting stress. However, most existing studies continue to position *mindful parenting* as a concept developed primarily within psychological perspectives, with discussions focusing on behavioral, emotional, and interpersonal dimensions. Studies that reconstruct the concept through the perspective of *Tafsīr al-Taḥrīr wa al-Tanwīr* remain very limited. This gap highlights the need for further research that systematically connects *mindful parenting* with Qur'anic interpretation.

In light of this gap, this study aims to reconstruct the concept of *mindful parenting* through the perspective of *Tafsīr al-Taḥrīr wa al-Tanwīr* and examine its relevance in addressing contemporary parenting challenges. This study argues that the parenting principles contained in Ibn 'Ashur's interpretation possess not only normative value but can also be developed into a conceptual framework responsive to social change. The significance of this study lies in its effort to broaden *mindful parenting* scholarship by integrating Qur'anic exegesis, parenting theory, and contemporary social dynamics. Accordingly, this study is expected to contribute conceptually to the development of thematic Qur'anic studies while offering a *Contemporary Islamic Parenting* model as an alternative approach to parenting that is rooted in Qur'anic values and remains relevant to the needs of contemporary families.

Method

This study employs a qualitative approach using the thematic exegesis method (*tafsīr mawḍū'ī*) to reconstruct the concept of *mindful parenting* from the perspective of *Tafsīr al-Taḥrīr wa al-Tanwīr* by Muhammad al-Tahir Ibn 'Ashur (Mustaqim, 2017). This method was selected because it enables a comprehensive and systematic examination of Qur'anic verses related to the theme of parenting. The analysis focuses on Q.S. An-Nisā' [4]:9, Q.S. At-Taḥrīm [66]:6, and Q.S. Luqmān [31]:13, 16, and 17 because these verses contain fundamental principles concerning parental responsibility, spiritual education, communication, self-regulation, and character formation. These verses are interpreted by positioning *Tafsīr al-Taḥrīr wa al-Tanwīr* as the primary interpretive framework for understanding their meanings, contexts, and relevance to the concept of *mindful parenting*.

The analysis proceeds through four stages (Miles et al., 2019). First, the study identifies and selects Qur'anic verses that have substantive relevance to the theme of parenting. Second, Ibn 'Ashur's interpretation of each verse is analyzed to identify the parenting values, principles, and objectives contained therein. Third, these exegetical findings are synthesized with *mindful parenting* theory, as well as theories of social change and contemporary parenting, to establish conceptual relationships between Qur'anic values and the dynamics of modern family life. Fourth, the study develops a *Contemporary Islamic Parenting* conceptual model as a reconstruction of *mindful parenting* based on Qur'anic exegesis. The validity of the analysis is maintained

through systematic interpretation, consistency across the exegetical analysis, and critical dialogue between the interpretation of the Qur'an and developments in contemporary parenting scholarship.

Results and Discussion

The concept of *mindful parenting* in *Tafsīr al-Taḥrīr wa al-Tanwīr*

The concept of *mindful parenting* has developed within psychological scholarship as a parenting approach that emphasizes awareness, full attention, and parents' emotional involvement in accompanying their children. Kabat-Zinn and Kabat-Zinn (2014) explain that mindful parenting encourages parents to be fully present in every interaction with their children, thereby fostering more empathetic and reflective relationships. Duncan et al. (2009) subsequently developed the concept into several parenting dimensions, including emotional awareness, self-regulation, and compassionate communication. Furthermore, Kabat-Zinn and Kabat-Zinn (2021) emphasize that *mindful parenting* is not merely a parenting technique but a practice of awareness that cultivates authentic relationships between parents and children.

On the other hand, Giddens (1991) explains that modernity has transformed the ways individuals establish social relationships, including within the family, while Bauman (2000) adds that increasingly fluid modern life (*liquid modernity*) presents new challenges to the stability of relationships and parenting practices. From an Islamic perspective, however, these changes do not diminish the relevance of Qur'anic values as a guide for parenting. Therefore, this study examines five Qur'anic verses through Ibn 'Ashur's (1984) *Tafsīr al-Taḥrīr wa al-Tanwīr* to identify the concept of *mindful parenting* from the perspective of Qur'anic exegesis.

Table 1. Analytical framework of *mindful parenting* in *Tafsīr al-Taḥrīr wa al-Tanwīr*

Qur'anic verse	Main points of Ibn 'Ashur's exegesis	Implications for <i>mindful parenting</i>
Q.S. <i>al-Nisā'</i> [4]:9	Safeguarding the continuity of future generations, justice toward children, and <i>qawlan sadīdan</i>	Awareness of children's future
Q.S. <i>al-Taḥrīm</i> [66]:6	Family education through faith, worship, and morality	Parenting responsibility
Q.S. <i>Luqmān</i> [31]:13	Tawḥīd as the foundation of children's education	Spiritual foundation of parenting
Q.S. <i>Luqmān</i> [31]:16	Awareness that every deed is under Allah's knowledge and supervision	Moral awareness and self-regulation
Q.S. <i>Luqmān</i> [31]:17	Character formation through worship, enjoining what is right, forbidding what is wrong, and patience	Role modeling and character formation

Source: Compiled by the authors based on *Tafsīr al-Taḥrīr wa al-Tanwīr* by Ibn 'Ashur (1984).

The analytical framework presented in Table 1 provides the basis for examining how the selected Qur'anic verses are interpreted by Ibn 'Ashur and subsequently related to the principles of *mindful parenting*. The discussion begins with the principle of parental responsibility, particularly the importance of preparing a sound and capable future generation. This principle is reflected in the word of Allah:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

"And let those fear [for their own offspring] who, if they were to leave behind weak descendants, would be concerned for them. So let them be mindful of Allah and speak words that are just and appropriate." (Q.S. *al-Nisā* [4]:9)

Ibn 'Ashur (1984) explains that this verse is not concerned solely with the protection of orphans but also conveys a universal message concerning the responsibility to safeguard the quality of future generations. The phrase *dhurriyyatan ḍi'āfan* is understood as referring not only to economic weakness but also to moral, spiritual, and intellectual weakness that may affect children's future. Meanwhile, the command to speak *qawlan sadīdan* emphasizes the importance of honest, wise, and instructive communication within the family. This view is consistent with Duncan et al. (2009), who emphasize that parents' awareness of the impact of their words and decisions constitutes a foundation for healthy parenting relationships. Thus, concern for children's future represents a concrete expression of parents' mindful presence throughout the parenting process.

Parental responsibility in parenting is not limited to fulfilling children's needs but also encompasses their spiritual and moral development, as affirmed in the word of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

"O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones, over which are appointed angels, stern and severe, who never disobey Allah in what He commands them but always carry out what they are commanded." (Q.S. *al-Taḥrīm* [66]:6)

According to Ibn 'Ashur (1984), the command to protect oneself and one's family indicates that parents have an active responsibility to guide their family members through education in faith, worship, and morality. Such protection does not merely mean ensuring physical safety but also cultivating character grounded in piety. Parenting, therefore, constitutes a trust that requires parents' conscious involvement in every stage of education. This view is consistent with Kabat-Zinn and Kabat-Zinn (2014), who explain that *mindful parenting* requires full awareness in accompanying children. This emphasis is further reinforced by Kabat-Zinn and Kabat-Zinn (2021), who state that parents' mindful presence is central to a parenting relationship capable of fostering emotional attachment as well as children's optimal psychological development.

The primary foundation of Islamic parenting begins with instilling faith as the basis for shaping a child's personality. This is illustrated through Luqmān's advice to his son in the word of Allah:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

"(Remember) when Luqmān said to his son while advising him, 'O my dear son (*yā bunayya*), do not associate anything with Allah. Indeed, associating partners with Him is truly a great injustice.'" (Q.S. Luqmān [31]:13)

Ibn 'Ashur (1984) explains that *tawḥīd* is positioned as the foundation of the entire educational process because faith serves as the source from which human morality and behavior are formed. Notably, the advice is delivered through the address *yā bunayya*, which conveys tenderness and emotional closeness between parent and child. This manner of communication demonstrates that Islamic education is built on affection rather than coercion. Bögels and Restifo (2014) state that warm and empathetic communication is a key characteristic of *mindful parenting* because it creates a sense of security that enables children to become more receptive to the values taught by their parents. Therefore, spiritual education and compassionate communication constitute two complementary elements.

Once the foundation of *tawḥīd* has been established, the Qur'an directs parents to cultivate children's moral awareness through the conviction that every deed remains within Allah's knowledge and supervision. This message is conveyed in the word of Allah:

يُبْنِي إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

"(Luqmān said,) 'O my dear son, even if a deed were as small as a mustard seed and hidden within a rock, or in the heavens or the earth, Allah will bring it forth. Indeed, Allah is *al-Laṭīf* (the Most Subtle) and *al-Khabīr* (the All-Aware).'

" (Q.S. Luqmān [31]:16)

Ibn 'Ashur (1984) interprets this verse as an educational process that instills the conviction that no human deed escapes Allah's knowledge. Such awareness encourages children to develop self-control grounded in faith rather than merely in external supervision. Duncan et al. (2009) explain that one of the aims of *mindful parenting* is to help children develop self-regulation through awareness of their thoughts, emotions, and behaviors. Thus, the spiritual education articulated in the Qur'an converges with the development of self-regulation, which constitutes an important dimension of *mindful parenting*.

The parenting process is subsequently directed toward character formation through the habituation of worship, social concern, and steadfastness, as stated in the word of Allah:

يُبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

“O my dear son, establish prayer, enjoin what is right (amr bi al-ma‘rūf), forbid what is wrong (nahy ‘an al-munkar), and remain patient in the face of whatever befalls you. Indeed, these are matters requiring steadfast resolve.” (Q.S. Luqmān [31]:17)

Ibn ‘Ashur (1984) views this verse as the stage that completes the educational process after the foundation of tawḥīd has been established within the child. Prayer cultivates spiritual discipline, *amr bi al-ma‘rūf* and *nahy ‘an al-munkar* develop social responsibility, while patience cultivates psychological resilience in facing the various challenges of life. Ulwan (2017) emphasizes that Islamic education should be realized through habituation to righteous deeds and parental role modeling in everyday life. Similarly, Kabat-Zinn and Kabat-Zinn (2021) emphasize that parental role modeling is one of the most effective means of shaping children’s character because values are more readily learned through experience than through advice alone.

Taken together, the analysis of the five verses demonstrates that *mindful parenting* from the perspective of *Tafsīr al-Taḥrīr wa al-Tanwīr* is constructed through awareness of children’s future, parenting responsibility, a spiritual foundation, self-regulation, and character formation. These five principles indicate that Islamic parenting is not oriented solely toward psychological development but also toward cultivating individuals who are faithful, morally grounded, and responsible. The findings further demonstrate that Qur’anic parenting values remain relevant to the dynamics of contemporary family life. As Giddens (1991) explains, changes in social structures require families to develop increasingly reflexive relationships, while Bauman (2000) shows that modern societies are characterized by increasingly dynamic and unstable relationships. Within this context, the parenting principles formulated through Ibn ‘Ashur’s (1984) interpretation can serve as both a normative and conceptual foundation for developing *mindful parenting* practices that adapt to social change without losing their spiritual orientation.

The concept of *mindful parenting* in addressing contemporary parenting challenges

Rapid social change has transformed the way families perform their parenting functions. The emergence of digital technology, increasing individualization, shifting values, and psychological pressures in everyday life have made parenting no longer concerned solely with fulfilling children’s physical needs, but also with parents’ ability to build adaptive and meaningful relationships. Castells (2010) explains that the network society transforms patterns of human interaction through the dominance of information technology, while Beck (1992) shows that modern societies face new forms of risk that affect family life. Turkle (2011) further argues that the increasing intensity of technology use can reduce the quality of communication among family members. These conditions indicate that contemporary parenting requires a conceptual framework capable of integrating psychological, social, and spiritual dimensions in a holistic manner.

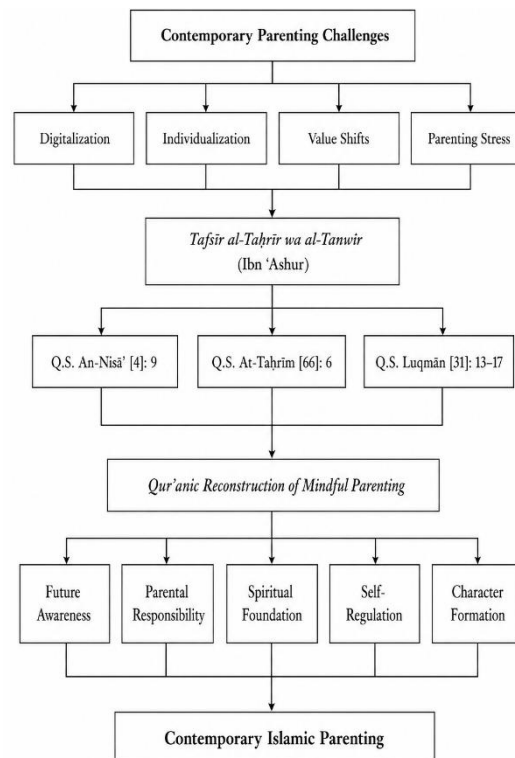


Figure 1. Conceptual framework of *mindful parenting* in addressing contemporary parenting challenges

Source: Developed by the authors.

Figure 1 is designed to illustrate the conceptual relationship between contemporary parenting challenges and the reconstruction of *mindful parenting* derived from the analysis of *Tafsīr al-Tahrīr wa al-Tanwīr*. Rather than merely summarizing the research findings, the figure presents a logical progression from the emergence of various parenting challenges and the interpretation of Qur'anic verses to the formulation of five *mindful parenting* principles as a conceptual framework. Bronfenbrenner (1979) explains that children's development is shaped by interactions among interconnected environmental systems. Accordingly, this figure functions as an integrative model demonstrating how Qur'anic values can serve as a foundation for responding to the dynamics of the contemporary family environment while simultaneously bridging Qur'anic exegesis and modern parenting theories.

The first component of Figure 1 is *contemporary parenting challenges*, consisting of digitalization, individualization, shifting values, and parental psychological stress. These four aspects are identified because they represent major challenges influencing parenting practices in modern society. Beck (1992) explains that a risk society produces new forms of uncertainty that require individuals to continually adapt to social change. Meanwhile, Turkle (2011) shows that increasingly intensive use of digital technology can reduce the quality of family conversations, thereby limiting emotional closeness between parents and children. Consistent with the findings of Anisti et al. (2023), digitalization has significantly transformed patterns of family communication. The present study further reinforces this finding by demonstrating that these

challenges cannot be understood merely as technological issues but must also be considered in relation to values and parenting orientations.

The next component is the process of *Qur'anic reconstruction* through *Tafsīr al-Taḥrīr wa al-Tanwīr*. In this study, exegesis is not positioned merely as a descriptive normative source but as an interpretive approach capable of generating parenting principles relevant to contemporary contexts. Bronfenbrenner (1979) explains that children's development is shaped by dynamic relationships between individuals and their environments. This perspective highlights the importance of developing a parenting framework capable of responding to social change without losing its normative direction. In contrast to Ilahy et al. (2025), whose study places greater emphasis on environmental factors as determinants of child development, the present study demonstrates that Qur'anic exegesis provides an ethical foundation capable of guiding families' responses to changing environments in a more comprehensive manner.

The five principles generated through the Qur'anic reconstruction—*future-oriented awareness, parental responsibility, spiritual foundation, self-regulation, and character formation*—constitute the core of the conceptual model proposed in this study. Baumrind (1991) explains that responsive parenting contributes to children's social and emotional development, while Bandura (1977) emphasizes that children learn through observing their parents' behavior. Together, these theories demonstrate the importance of the quality of family interactions. Consistent with Gaidhane et al. (2022), who highlight the effectiveness of responsive parenting practices, the present study extends this perspective by demonstrating that parental responsiveness is not built solely on psychological competencies but also on spiritual awareness reconstructed through Qur'anic interpretation. Thus, the five principles complement one another as an integrated foundation for parenting.

The final output of Figure 1 is *Contemporary Islamic Parenting*, a parenting framework that integrates Qur'anic values with the challenges of modern life. Brown (2012) explains that empathy and the courage to build authentic relationships constitute important foundations of healthy family relationships. Meanwhile, Walsh (2016) emphasizes the importance of family resilience in responding to social change, while Seligman (2011) shows that well-being can be cultivated through character strengths and positive relationships. South et al. (2019) explain that adaptive families tend to demonstrate better relationship quality. The present study complements this finding by demonstrating that such adaptability becomes more robust when grounded in spiritual foundations, parental responsibility, and character formation derived from Qur'anic values.

The conceptual model presented in Figure 1 demonstrates that *mindful parenting* from a Qur'anic exegetical perspective does not remain merely a normative concept but develops into a parenting framework responsive to the challenges of contemporary

society. The principal contribution of this study lies in connecting Qur'anic exegesis, theories of social change, and parenting scholarship within an integrated conceptual model. In contrast to Saroglou et al. (2020), whose study generally distinguishes spiritual and psychological dimensions, the present study demonstrates that these dimensions can be systematically integrated through the reconstruction of Qur'anic values. Accordingly, the *Contemporary Islamic Parenting* model not only enriches thematic Qur'anic studies but also offers a conceptual framework that can be further developed in future research and parenting practices.

Conclusion

This study demonstrates that *mindful parenting* from the perspective of *Tafsīr al-Taḥrīr wa al-Tanwīr* should not be understood as an adoption of a modern psychological concept but as a reconstruction of parenting values rooted in the Qur'an. Through thematic analysis of Q.S. *al-Nisā'* [4]:9, Q.S. *al-Taḥrīm* [66]:6, and Q.S. *Luqmān* [31]:13, 16, and 17, the study identifies five core principles: *future-oriented awareness*, *parental responsibility*, *spiritual foundation*, *self-regulation*, and *character formation*. These principles demonstrate that Islamic parenting is constructed through the integration of spiritual awareness, moral responsibility, reflective communication, and continuous character formation. This reconstruction is significant because it bridges the normative values of the Qur'an with contemporary parenting challenges, positioning *mindful parenting* not merely as a psychological approach but also as an ethical framework grounded in the Qur'anic exegetical tradition.

The contribution of this study lies in developing the *Contemporary Islamic Parenting* conceptual model, which integrates Qur'anic exegesis, *mindful parenting* theory, and the dynamics of social change within a coherent analytical framework. This model extends *mindful parenting* scholarship, which has predominantly developed within psychological perspectives, by introducing an exegetical approach as a conceptual foundation for Islamic parenting. Nevertheless, this study is limited to a literature-based analysis focusing on *Tafsīr al-Taḥrīr wa al-Tanwīr* and therefore does not empirically examine the implementation of the proposed model across diverse Muslim family contexts. Future research should employ qualitative, quantitative, or mixed-methods approaches to examine the effectiveness of the *Contemporary Islamic Parenting* model across different social, cultural, and technological contexts, while also comparing interpretations from other exegetes to further enrich scholarship on Qur'anic exegesis and contemporary Islamic parenting.

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