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Integrating Islamic Parenting Values into University Teaching Practices: A Qualitative Study of Learning Experiences in Indonesia

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Abstract. This study examined the integration of Islamic parenting values into university teaching practices and their influence on students' learning experiences within Indonesian Islamic higher education. Grounded in Bronfenbrenner's bioecological theory, the study conceptualized teaching and learning as a dynamic process shaped by interactions across individual, relational, and contextual dimensions. A qualitative research design was employed, involving in-depth interviews and classroom-based insights from lecturers and students. Data were analyzed thematically to capture patterns of meaning related to value integration and learning experiences. The findings revealed that Islamic parenting values were not implemented as a formal pedagogical model but were enacted through everyday teaching practices characterized by care-based relationships, moral guidance, dialogic engagement, and behavioral modeling. Lecturers assumed roles that extended beyond knowledge transmission to include nurturing students' ethical and personal development. From the students' perspective, these practices fostered psychological safety, active participation, and holistic learning experiences that integrated cognitive, emotional, and moral dimensions.

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However, the study also identified variability in implementation across lecturers, indicating that value integration was influenced by individual pedagogical orientations rather than consistently institutionalized practices. Interpreted through the bioecological lens, the findings highlight the central role of proximal interactions in shaping learning experiences, the influence of students' prior value orientations, the significance of institutional and cultural contexts, and the evolving nature of value-based pedagogy over time. The study contributes to the literature by demonstrating how parenting-derived values can be meaningfully translated into higher education teaching practices, offering a contextually grounded model of holistic education. It also provides practical implications for fostering relational and value-driven pedagogy in higher education settings.

Keywords: bioecological theory; higher education; Islamic parenting; value-based pedagogy; student learning experiences

1. Introduction

Higher education is increasingly expected to cultivate not only students' cognitive competencies but also their moral, emotional, and social development. Contemporary debates in higher education emphasize holistic learning approaches that integrate knowledge acquisition with character formation, ethical awareness, and meaningful engagement. This shift is reflected in growing attention to student-centred and self-directed learning models, which have been shown to enhance engagement and promote deeper learning outcomes (Aulakh et al., 2025). Within this evolving landscape, effective teaching practices are expected to move beyond content delivery toward relational, value-driven, and transformative learning processes. Values in education are often transmitted not only through formal curricula but also through lived experiences, interpersonal relationships, and pedagogical interactions.

In this regard, Islamic parenting provides a rich conceptual framework that emphasizes nurturing (*tarbiyah*), moral guidance, compassion, and holistic human development grounded in the Qur'an and Prophetic traditions (Mansir, 2022; Al-Hawary et al., 2023; Nurhuda, 2023). Islamic parenting promotes balanced development across spiritual, emotional, and intellectual dimensions and has been shown to significantly influence children's moral and psychosocial development (Bibi et al., 2022; Climent-Galarza et al., 2022; Fristyarini et al., 2025). While these principles are well established in family and early education contexts, their application within higher education pedagogy remains relatively underexplored.

Within Indonesian Islamic higher education, the integration of Islamic values into academic life serves as both a philosophical foundation and an institutional objective. Indonesian Islamic universities are expected to embed religious, ethical, and cultural values across teaching, research, and community engagement (Sukirman & Kabilan, 2023; Achruh & Sukirman, 2024). Previous studies have highlighted efforts to develop spirituality-based educational frameworks and integrate Islamic teachings into university curricula (Chanifah et al., 2021; Nawas

et al., 2025). However, in practice, the implementation of such values often remains formalistic, confined to curriculum documents or institutional rhetoric rather than being meaningfully embedded in everyday teaching and learning interactions.

From a theoretical perspective, student learning is shaped by complex interactions among individual, social, and environmental factors. Bronfenbrenner's bioecological theory provides a useful lens for understanding how family-based values, such as parenting practices, may extend into broader educational contexts and influence student development (Navarro & Tudge, 2022; Tong & An, 2024). Empirical studies have demonstrated that parenting styles and family relationships significantly affect students' psychological well-being, learning behaviours, and academic resilience, even at the higher education level (Campione-Barr et al., 2024; Gandarillas et al., 2024; Ye et al., 2024). These findings suggest that parenting-derived values may continue to shape students' learning experiences beyond the home, including within university environments.

Despite these insights, there remains a limited body of qualitative research examining how Islamic parenting values are enacted in higher education teaching practices and how they shape students' lived learning experiences. Existing studies have largely focused on family education (Rahmi et al., 2025; Harahap et al., 2025) or school-level contexts (Anwar et al., 2024), leaving a significant gap in understanding how these values can be translated into pedagogical practices at the university level. At the same time, qualitative approaches have been recognized as particularly effective in capturing the complexity, context, and lived meanings of educational experiences (Korstjens & Moser, 2017; Ezer & Aksüt, 2021).

Methods such as thematic analysis and inductive inquiry enable researchers to explore deeply embedded practices and relational dynamics in teaching and learning (Fereday & Muir-Cochrane, 2006; Liu, 2016; Belotto, 2018). To address this gap, the present study explores how Islamic parenting values are integrated into university teaching practices and how such integration shapes students' learning experiences in Indonesian Islamic higher education institutions. Adopting a qualitative design with purposeful sampling (Palinkas et al., 2015), this study focuses on the lived experiences of lecturers and students to capture the nuanced, relational, and context-specific dimensions of teaching and learning. Prior qualitative studies in higher education have demonstrated the value of examining students' experiences to gain deeper insights into learning processes and educational challenges in depth (Jiang et al., 2024; Pwavra et al., 2025).

This study is significant in several respects. First, it contributes to the advancement of value-based education by providing empirical insights into how Islamic parenting values can be operationalized within higher education pedagogy. Second, it enriches the discourse on teaching and learning by emphasizing the importance of care, relationality, and ethical engagement in shaping meaningful educational experiences. Third, it offers practical

implications for educators seeking to humanize teaching practices and foster holistic student development in culturally and religiously grounded ways.

Finally, by situating the study within the Indonesian context, it contributes to global discussions on integrating local wisdom and religious values into contemporary higher education systems. In sum, this research responds to the growing demand for pedagogical approaches that are not only effective in promoting academic achievement but also meaningful in nurturing students' character, well-being, and identity. It positions Islamic parenting as a promising pedagogical framework that extends beyond the family domain to enrich university teaching and learning practices in transformative and contextually relevant ways.

Finally, the research questions of this study are below:

1. How are Islamic parenting values integrated into university teaching practices in Indonesian Islamic higher education institutions?
2. How do students experience and interpret the integration of Islamic parenting values in their learning processes?

2. Theoretical Framework

This study draws upon Bronfenbrenner's bioecological theory as its primary conceptual framework to examine how Islamic parenting values are translated into university teaching practices and how these values influence students' learning experiences. The theory offers a holistic perspective for understanding human development as a dynamic process shaped by continuous interactions between individuals and the multiple environmental systems in which they are embedded (Ashiabi & O'Neal, 2015; Vélez-Agosto et al., 2017; Navarro & Tudge, 2022; Tong & An, 2024). Such a perspective is particularly relevant to higher education, where learning is not merely an individual cognitive endeavor but is deeply influenced by interpersonal relationships, institutional cultures, and broader sociocultural contexts.

In the context of this study, Bronfenbrenner's framework provides a valuable lens for understanding how values traditionally cultivated within the family sphere may extend into academic environments through pedagogical interactions and institutional practices. The integration of Islamic parenting values into university teaching reflects a multidimensional process in which care, moral guidance, and relational engagement intersect with formal educational goals. Previous studies have employed bioecological theory to demonstrate how educational, familial, and sociocultural systems collectively shape students' identity development, learning behaviors, and overall well-being (Crawford et al., 2020; Twintoh et al., 2021; Vaezghasemi et al., 2023; Kreitzer et al., 2025; Joo et al., 2026). Building on this perspective, the present study seeks to explore how Islamic parenting values operate across these interconnected systems to foster meaningful, holistic, and contextually grounded learning experiences in Indonesian Islamic higher education.

Conceptually, the study positions Islamic parenting values as socially and culturally embedded practices that are enacted through rational interactions within educational settings. Rather than treating these values as static moral principles, the study understands them as dynamic practices that are continuously shaped by engagement among lecturers, students, institutional expectations, and broader sociocultural influences. Bronfenbrenner's theory guided the formulation of the research focus, the development of interview questions, and the interpretation of participants' experiences by framing teaching and learning as ecological and relational processes. Specifically, the theory enabled the study to examine how values originating from family-based Islamic parenting practices are translated into university classrooms and how students experience and interpret these practices within broader institutional and cultural contexts. The study therefore does not treat Islamic parenting values merely as abstract moral concepts, but as relational practices shaped by interactions among lecturers, students, institutional expectations, and socio-cultural influences.

At the center of Bronfenbrenner's framework is the Process–Person–Context–Time (PPCT) model, which serves as the main analytical structure of this study. Each component of the PPCT model informed the conceptualization of the research problem and the interpretation of the findings. First, process refers to proximal processes, namely the regular, sustained, and reciprocal interactions between individuals and their immediate environment that function as the primary mechanisms of development. In this study, proximal processes are represented through lecturer–student interactions occurring during teaching and learning activities. The integration of Islamic parenting values, such as care, empathy, guidance, respect, and moral modelling, shapes the quality and nature of these pedagogical interactions.

Thus, the theory helps explain how developmental and educational outcomes emerge not merely from curriculum content but also from the relational quality of classroom engagement. These values reflect principles rooted in Islamic educational traditions that emphasize nurturing, compassion, and ethical development (Mansir, 2022; Nurhuda, 2023; Al-Hawary et al., 2023). Previous studies further demonstrate that relational and parenting practices significantly influence individuals' emotional, psychological, and learning development (Bibi et al., 2022; Climent-Galarza et al., 2022; Dittman et al., 2022; Ye et al., 2024).

Second, the person component refers to individual characteristics that shape how people engage with and respond to their environment. Bronfenbrenner emphasizes that individuals are not passive recipients of environmental influences but active participants who interpret and negotiate their experiences. In this study, students' prior experiences, religious backgrounds, motivations, emotional dispositions, and exposure to Islamic family values may influence how they perceive and respond to lecturers' value-based pedagogical practices. Similarly, lecturers' beliefs, teaching philosophies, and personal commitments to Islamic values influence how they enact these practices in the classroom. This component therefore provides a conceptual basis for understanding the variability in both teaching practices and students' learning experiences.

Research has shown that parenting and family environments continue to shape students' emotional regulation, resilience, identity formation, and learning engagement even at later stages of development (Ren et al., 2024; Gandarillas et al., 2024; Pan et al., 2025). Islamic family education has also been linked to moral and spiritual identity formation, which may shape how students interpret educational interactions in university settings (Sholehuddin et al., 2023; Setyawati et al., 2024; Harahap et al., 2025; Rahmi et al., 2025).

Third, the context component explains how development is influenced by multiple nested environmental systems. In this study, the microsystem refers to direct classroom interactions between lecturers and students, where Islamic parenting values are enacted through everyday pedagogical practices. The mesosystem involves the relationship between students' family experiences and university learning environments, particularly the continuity between values taught at home and those reinforced within educational settings. The exosystem includes institutional structures, academic policies, and organizational cultures that indirectly shape teaching practices. Meanwhile, the macrosystem encompasses the broader sociocultural and religious values within Indonesian Islamic higher education that support the integration of Islamic principles into educational practices. This contextual dimension is particularly important, as the study seeks to understand how value-based pedagogy is shaped not only by individual lecturers but also by institutional and cultural expectations (Achruh & Sukirman, 2024; Sukirman & Kabilan, 2023).

Previous studies have highlighted institutional efforts to integrate spirituality and Islamic values into higher education curricula and pedagogical practices (Chanifah et al., 2021; Nawas et al., 2025). Research on family and educational relationships also emphasized the interconnectedness between home and educational environments in shaping developmental outcomes (Kolb, 2021; Campione-Barr et al., 2024). Bronfenbrenner's theory therefore provides a valuable conceptual explanation for how Islamic parenting values are transmitted across ecological settings, extending from family contexts into university classrooms. Finally, the time dimension, or chronosystem, addresses the temporal nature of development and educational transformation. Bronfenbrenner emphasizes that developmental processes unfold over time and are shaped by both individual life transitions and broader sociohistorical changes.

In the context of this study, the increasing emphasis on holistic, humanistic, and student-centered approaches in higher education reflects wider shifts in contemporary educational paradigms (Aulakh et al., 2025). The integration of Islamic parenting values into university teaching can therefore be viewed as part of an ongoing educational response to current concerns surrounding the moral, emotional, and relational dimensions of learning. The chronosystem also helps explain why the implementation of value-based pedagogy may vary across individuals and institutional settings, as educational practices evolve gradually over time. Research on moral and ethical development further reinforces the idea that values are continuously strengthened, negotiated, and reshaped across

different stages of life and within diverse social contexts (Hasanah, 2021; Fristyarini et al., 2025; Sholekah et al., 2025).

Employing Bronfenbrenner's bioecological theory as both a theoretical and conceptual framework enabled this study to systematically investigate how Islamic parenting values function across the relational, institutional, and cultural dimensions of higher education. The theory informed the overall design of the study by shaping the research questions, guiding the development of interview protocols, and providing a framework for interpreting participants' lived experiences. More importantly, it enabled the study to explain how Islamic parenting values are enacted through lecturer-student interactions, individually interpreted by students and lecturers, institutionally facilitated or constrained, and continuously shaped over time. Through this framework, the study contributes to a more contextually grounded understanding of value-based pedagogy in higher education and illustrates how family-derived Islamic values can be meaningfully recontextualized within contemporary university teaching practices.

3. Methodology

This study adopted a qualitative research design to explore how Islamic parenting values were integrated into university teaching practices and how such integration shaped students' learning experiences. Qualitative inquiry was particularly appropriate for investigating complex, context-bound, and meaning-rich educational phenomena, as it enabled an in-depth understanding of participants' lived experiences and interpretations (Ezer & Aksüt, 2021). Situated within Indonesian Islamic higher education, the study employed an interpretive orientation to capture the relational, value-laden, and experiential dimensions of teaching and learning. A generic inductive approach was used to guide the research process, allowing patterns, categories, and themes to emerge from the data without imposing rigid pre-existing frameworks (Liu, 2016). This approach was considered suitable for generating practice-oriented insights grounded in participants' perspectives.

The research was conducted in selected Islamic higher education institutions in Indonesia, where the integration of Islamic values into academic practices constituted an important institutional mandate (Achruh & Sukirman, 2024). Participants included five lecturers and five undergraduate students who were actively involved in teaching and learning processes within an Indonesian Islamic higher education institution. The lecturer participants represented different academic disciplines and had between 5 to 20 years of teaching experience. They were selected based on their demonstrated commitment to integrating ethical, religious, or character-based values into their classroom practices.

The student participants were undergraduate students from different semesters who had experienced learning environments where such value-based pedagogical practices were implemented. A purposeful sampling strategy was employed to identify information-rich participants with direct experience of value-based pedagogical practices (Palinkas et al., 2015). Lecturers were chosen

according to their demonstrated efforts to incorporate ethical or religious values into their teaching, while students were selected based on their exposure to these learning environments. This sampling strategy ensured the relevance and depth of the data, which are essential for generating meaningful insights in qualitative research.

Data were collected through semi-structured interviews, classroom observations, and reflective accounts of teaching and learning experiences. Semi-structured interviews were selected because they offered greater flexibility than structured interviews and allowed participants to elaborate on complex educational and interpersonal experiences while maintaining alignment with the research objectives (Ezer & Aksüt, 2021). Compared with closed-ended questionnaires or surveys, semi-structured interviews enabled a deeper exploration of participants' perceptions, emotions, and interpretations of classroom interactions, which was particularly important for understanding value-based pedagogical practices grounded in Islamic parenting principles. Participants were encouraged to reflect on their classroom experiences, particularly interactions characterized by care, guidance, empathy, and moral engagement that reflected Islamic parenting values. Previous qualitative studies in higher education have shown that exploring students' lived learning experiences can generate rich insights into pedagogical processes and their influence on learning outcomes (Jiang et al., 2024; Pwavra et al., 2025).

Different interview protocols were developed for lecturers and students to capture their distinct roles and experiences within the educational process. Interview questions for lecturers focused on pedagogical intentions, teaching strategies, classroom management, and the ways Islamic parenting values, such as care, empathy, guidance, and moral modelling, were intentionally integrated into their teaching practices. Lecturers were also asked about the challenges and considerations involved in implementing value-based pedagogy in higher education settings. In contrast, interview questions for students emphasized their learning experiences, perceptions of lecturer-student interactions, emotional responses, sense of psychological safety, and the perceived influence of these practices on their engagement and personal development.

This differentiation enabled the study to examine both the instructional enactment and the experiential reception of Islamic parenting values within classroom interactions. Participants were encouraged to share their experiences of classroom interactions, particularly those characterized by care, guidance, empathy, and moral engagement reflective of Islamic parenting values. Previous qualitative studies in higher education demonstrated that exploring students' lived learning experiences yielded rich insights into pedagogical processes and their impact on learning (Jiang et al., 2024; Pwavra et al., 2025).

Classroom observations complemented the interview data by allowing the researcher to directly examine naturally occurring pedagogical interactions within authentic learning settings. Compared with relying solely self-report instruments, classroom observations enabled the researcher to capture nonverbal

communication, relational dynamics, and instructional practices that participants might not have fully articulated during interviews. Observational data also strengthened the study through methodological triangulation by providing opportunities to compare reported experiences with actual classroom practices. This combination of interviews and observations enhanced the depth and contextual richness of the findings while reducing reliance on a single source of data. Reflective accounts further supported the data collection process by enabling participants to revisit and critically reflect on their learning and teaching experiences over time.

The interview protocol was developed based on the study objectives and relevant literature concerning Islamic parenting values, value-based pedagogy, and Bronfenbrenner's bioecological theory. To ensure content validity, the interview questions were reviewed by two experts in qualitative research and Islamic education, who evaluated the clarity, relevance, and alignment of the questions with the research focus. Several revisions were made following their feedback to improve wording, sequencing, and conceptual clarity. A pilot interview was also conducted with participants who shared characteristics similar to those of the study participants but were not included in the final sample. This pilot process helped identify ambiguous questions and improve the flow of interaction. Reliability and consistency were strengthened using an interview guide, systematic documentation procedures, and repeated comparison of responses during the coding process.

The data were analysed using thematic analysis, following a systematic process of coding, categorization, and theme development. A hybrid approach combining inductive and deductive strategies was applied, allowing themes to emerge from the data while being informed by the theoretical lens of the study (Fereday & Muir-Cochrane, 2006). The analysis involved repeated reading of transcripts and observation notes to achieve familiarity with the data, followed by the identification of meaningful units, the development of initial codes, and the organization of these codes into broader themes. Thematic analysis was recognized for its flexibility and rigor in qualitative research and was appropriate for identifying patterns of meaning across participants' experiences (Belotto, 2018).

To ensure the trustworthiness and rigor of the study, several strategies were implemented in accordance with established qualitative research standards. Credibility was enhanced through prolonged engagement with participants' accounts, triangulation across interviews, observations, and reflective accounts, as well as iterative data analysis. Dependability was ensured by maintaining transparent and systematic documentation of research procedures, while confirmability was supported through reflexive interpretation and consistent coding practices (Sukirman, 2025). These measures aligned with widely accepted criteria for ensuring quality in qualitative research (Korstjens & Moser, 2017). The systematic application of analytic procedures further strengthened the reliability and validity of the findings (Belotto, 2018; Fereday & Muir-Cochrane, 2006).

Ethical considerations were carefully observed throughout the research process. Participants were informed about the purpose of the study and their voluntary participation, and informed consent was obtained prior to data collection. To ensure anonymity, pseudonyms or coded identifiers were used in interview transcripts, observation records, and all research reports. Any identifying details related to participants, classrooms, or institutions were removed or generalized during transcription and reporting. Digital data were securely stored and accessible only to the researcher. Given the sensitivity of discussing personal, educational, and religious experiences, particular care was taken to respect participants' perspectives and ensure a safe and supportive research environment. Ethical rigor was essential in qualitative inquiry to maintain integrity and protect participants' rights (Korstjens & Moser, 2017).

4. Findings

The findings are presented in relation to the two research questions and organized into key themes that illustrate how Islamic parenting values were integrated into teaching practices and how these were experienced by students. The analysis revealed that Islamic parenting values were enacted as a relational, value-driven pedagogy that was embedded in everyday classroom interactions within Indonesian Islamic higher education. Overall, this integration was not formalized as a structured model but emerged through lived pedagogical practices characterized by care, guidance, and moral engagement.

These findings support previous studies emphasizing that values in education are most effectively transmitted through interpersonal relationships, lived experience, and relational engagement rather than through formal curriculum alone. The findings also reinforce the theoretical assumption derived from Bronfenbrenner's bioecological perspective that values originating in family and social environments may continue to shape educational interactions within broader institutional contexts.

4.1 How are Islamic parenting values integrated into university teaching practices?

Lecturers integrated Islamic parenting values by fostering empathetic and caring relationships with students, positioning care as a central component of the learning process. They demonstrated attentiveness to students' emotional and academic needs, creating a supportive classroom environment. One lecturer explained, "*When students face difficulties, I try to understand their situation first, not directly judge them. Sometimes they need to be heard before they can learn.*" This suggests that teaching was grounded in compassion and responsiveness rather than being shaped solely by authority.

This finding aligns with previous studies showing that caring and emotionally supportive lecturer-student relationships significantly contribute to students' engagement, motivation, and wellbeing. It also reflects the core principle of Islamic parenting that emphasizes *tarbiyah* through compassion, empathy, and emotional nurturing. Within the context of higher education, the findings suggest

that relational care functions as an important pedagogical dimension influencing students' readiness to learn and participate actively in classroom interactions.

Lecturers described their roles as extending beyond knowledge transmission to include guiding students' moral and personal development. They positioned themselves as figures who nurture and shape students' character. As one lecturer stated, *"I do not see myself only as someone who teaches the subject, but as someone who guides students like a parent would."* This reflects a shift in professional identity toward a more holistic and value-oriented role. This finding supports previous research highlighting that Islamic education emphasizes the integration of intellectual and moral development rather than separating academic achievement from character formation. It also confirms earlier studies suggesting that lecturers in Islamic higher education institutions are expected to function not only as instructors but also as moral exemplars and mentors. Theoretically, this finding demonstrates how parenting-derived values may extend into educational settings through relational and developmental practices that parallel family-based guidance.

Islamic parenting values were embedded within teaching content and classroom activities rather than being taught as separate components of instruction. Lecturers consistently connected academic material with ethical and spiritual messages. One participant noted, *"Every topic can be linked to values. I try to remind students about honesty, responsibility, and intention in what they learn."* This shows that values were integrated through contextualization and their relevance to students' real-life experiences. This finding aligns with previous studies on value-based and spirituality-oriented education, which emphasize that ethical and religious values are more meaningful when integrated contextually into subject learning rather than delivered as isolated moral instruction. The integration of values into classroom discussions also reflects the broader institutional mission of Indonesian Islamic universities to combine academic knowledge with Islamic ethical principles. In relation to the study variables, this finding indicates that Islamic parenting values influenced not only interpersonal relationships but also the instructional content and overall pedagogical orientation.

Lecturers promoted dialogic interaction by encouraging discussion, questioning, and reflection. Instead of imposing knowledge, they facilitated shared understanding and critical thinking. One lecturer explained, *"I prefer discussion because students can express their thoughts, and from there we can guide them together, not just tell them what is right."* This approach created a participatory learning environment where students were actively engaged. This finding supports earlier studies on student-centred learning, which demonstrate that dialogic and participatory approaches foster deeper engagement and reflective learning.

The findings also resonate with contemporary perspectives in higher education that view learning as a collaborative and socially constructed process rather than a passive reception of knowledge. From the perspective of Islamic parenting, dialogic engagement reflects guidance through communication, mutual respect, and gradual moral development rather than authoritarian control. Thus, the

findings suggest that Islamic parenting values may contribute to more inclusive, participatory, and reflective pedagogical practices in higher education.

Lecturers emphasized that their behaviour served as an example for students. They consciously demonstrated values such as discipline, respect, and integrity in their interactions. As one lecturer remarked, *“Students observe more than they listen. If we want them to be disciplined and respectful, we must show it.”* This highlights that values were transmitted not only through instruction but also through lived examples. This finding strongly supports social learning perspectives, which suggest that students learn values and behaviours through observation and interaction with significant role models. Previous studies in Islamic and character education similarly highlight the importance of exemplary behaviour (*uswah hasanah*) in shaping students’ attitudes and conduct. In relation to the study variables, lecturers’ personal conduct became an essential mechanism through which Islamic parenting values were enacted and internalized within classroom settings.

4.2 How do students experience and interpret the integration of Islamic parenting values in their learning processes?

Students experienced the learning environment as supportive and caring, which enhanced their comfort and engagement. They felt respected and understood by their lecturers. One student shared, *“I feel more comfortable in class because the lecturer treats us with respect and understanding. It makes me more confident to participate.”* This sense of care contributed to a positive learning atmosphere. This finding is consistent with previous research demonstrating that emotionally supportive learning environments positively affect students’ confidence, participation, and academic engagement. The presence of care and empathy also reflects findings from studies on parenting and psychosocial development, which suggest that supportive relational environments contribute to emotional security and learning motivation. In this context, the integration of Islamic parenting values appeared to strengthen students’ emotional connection to the learning process and enhance their sense of belonging within the classroom.

The presence of empathy and respect fostered psychological safety, enabling students to express their ideas without fear. As one student noted, *“I am not afraid to share my opinions because the lecturer listens and appreciates our ideas.”* This encouraged active participation and deeper involvement in the learning process. This finding aligns with previous studies on psychological safety and student-centred pedagogy, which indicate that respectful and non-threatening classroom interaction promotes confidence, participation, and critical reflection. The findings further suggest that Islamic parenting values helped shape a more inclusive classroom climate by reducing hierarchical distance between lecturers and students, thereby encouraging more open, reciprocal, and meaningful communication.

Students perceived their learning as extending beyond academic knowledge to include personal and moral development. One participant reflected, *“What I learn is not only about the subject, but also about how to be responsible and behave in real life.”* Another added, *“The teaching makes me reflect on myself, not just memorize the*

material." This indicates that learning was experienced as meaningful and transformative. This finding supports transformative learning perspectives, which emphasize that higher education should foster personal growth, ethical awareness, and self-reflection alongside cognitive achievement. It also confirms earlier studies in Islamic education that stress the inseparability of knowledge, morality, and spirituality. In relation to the study focus, Islamic parenting values contributed to students' holistic development by connecting academic learning with personal reflection and moral consciousness.

Students described their relationships with lecturers as close and supportive, resembling mentorship rather than formal hierarchy. One student stated, "*The lecturer is like a mentor, not someone distant. We can talk about problems, even outside academic issues.*" This relational closeness strengthened trust and facilitated open communication. The finding is consistent with previous studies emphasizing the importance of mentoring relationships and interpersonal trust in enhancing students' learning experiences and emotional well-being. From a bioecological perspective, the lecturer-student relationship functioned similarly to a supportive microsystem, in which students received guidance, emotional support, and social encouragement. This demonstrates how parenting-related relational values may continue to influence students' development beyond family settings and into higher education contexts.

Despite generally positive experiences, students noted differences in how lecturers applied these values. One participant commented, "*Some lecturers really show care and guidance, but others are still focused only on finishing the material.*" This suggests that the integration of Islamic parenting values depended on individual teaching practices rather than being uniformly implemented. This finding supports previous research showing that value integration in higher education often depends on lecturers' personal beliefs, pedagogical commitment, and professional identity rather than institutional policy alone. The inconsistency also indicates that the implementation of Islamic parenting values has not yet been systematically embedded within institutional teaching frameworks. Consequently, the findings suggest the need for more structured pedagogical development and institutional support to ensure more consistent implementation of value-based teaching practices.

Overall, the findings demonstrate that the integration of Islamic parenting values into university teaching practices was manifested through care-based relationships, moral guidance, dialogic interaction, and reflective engagement. These practices significantly shaped students' learning experiences by fostering emotional support, active participation, psychological safety, and holistic development. Compared with previous studies, the present findings extend existing knowledge by showing that Islamic parenting values are not limited to family or school contexts but can also function as a meaningful pedagogical framework within higher education. The findings further suggest that value-based pedagogy in universities becomes most effective when enacted as a relational and lived practice, embedded within everyday teaching practices,

rather than being treated merely as an abstract institutional discourse or a formal curricular component.

5. Discussion

This study set out to explore how Islamic parenting values were integrated into university teaching practices and how these values shaped students' learning experiences. Interpreting the findings through Bronfenbrenner's bioecological theory provides a nuanced understanding of how value-based pedagogy operates as a dynamic, relational, and contextually situated process within higher education. The bioecological perspective emphasizes that development emerges through interactions across multiple environmental systems rather than through isolated factors (Ashiabi & O'Neal, 2015; Vélez-Agosto et al., 2017; Navarro & Tudge, 2022; Tong & An, 2024), and this study confirms the relevance of this theoretical lens for understanding value-based teaching practices in higher education contexts (Crawford et al., 2020; Twintoh et al., 2021; Vaezghasemi et al., 2023; Kreitzer et al., 2025; Joo et al., 2026). In addition, the findings indicate that the enactment of Islamic parenting values was also influenced by individual characteristics of lecturers and students, including teaching experience, pedagogical orientation, disciplinary background, age-related maturity, and interpersonal disposition. Although the study did not aim to compare participants based on demographic variables, these characteristics appeared to shape how value-based pedagogy was interpreted and practiced within classroom interactions.

From the perspective of the process component of the PPCT model, the findings highlight that the integration of Islamic parenting values was primarily enacted through proximal interactions between lecturers and students. These interactions, characterized by care, empathy, dialogic engagement, and moral modeling, reflect the centrality of sustained relational exchanges in shaping development. This aligns with the theoretical proposition that proximal processes are the primary drivers of learning and development. However, the findings also extend this proposition by showing that such interactions are infused with culturally grounded values derived from Islamic educational traditions that emphasize compassion, guidance, and moral formation (Mansir, 2022; Nurhuda, 2023; Al-Hawary et al., 2023).

In this sense, Islamic parenting values function as a normative framework that shapes the quality of pedagogical interaction. This interpretation is further supported by research demonstrating that parenting practices significantly influence individuals' behavioral, emotional, and learning patterns (Bibi et al., 2022; Climent-Galarza et al., 2022; Dittman et al., 2022; Ye et al., 2024). The emphasis on care-based and dialogic engagement also reflects broader shifts toward student-centered learning, in which interaction quality enhances engagement and deep learning (Aulakh et al., 2025).

The findings further suggest that lecturers' teaching experience and pedagogical orientation influenced the ways in which these proximal processes were enacted. Lecturers who emphasized mentoring, reflection, and emotional support

appeared to adopt more holistic and student-centred approaches, while others remained more focused on content delivery and instructional completion. This indicates that teaching experience alone may not automatically produce value-based pedagogy; rather, the critical factor lies in how lecturers interpret their professional role and educational responsibility. More experienced lecturers appeared more confident in balancing academic instruction with moral guidance and relational interaction, whereas some lecturers with more conventional teaching orientations tended to prioritize curriculum completion over meaningful dialogic engagement. This observation supports studies suggesting that pedagogical beliefs and professional identity significantly shape teaching practices in higher education.

Differences in disciplinary specialization also appeared to influence the enactment of Islamic parenting values. Lecturers from education and humanities-related backgrounds appeared more likely to integrate reflective discussion, ethical dialogue, and relational interaction into their teaching practices, whereas lecturers in more technically oriented subjects tended to integrate values indirectly through behavioural modelling and classroom discipline. Although these differences were not absolute, they suggest that disciplinary culture may shape how lecturers operationalize value-based pedagogy. This finding aligns with research in higher education indicating that teaching practices are often influenced by epistemological traditions and disciplinary expectations.

At the same time, the variability observed across lecturers suggests that proximal processes are enacted unevenly across educational contexts. While some lecturers embodied care-based and value-driven practices, others remained content-focused. This inconsistency highlights that proximal processes depend not only on structural expectations but also on individual agency, personality, and pedagogical orientation. Age and interpersonal maturity may also have contributed to differences in relational engagement, as older lecturers were often perceived by students as more patient, approachable, and mentor-like in their interactions. Such variation echoes findings in higher education research that institutional mandates do not always translate into consistent classroom practices (Sukirman & Kabilan, 2023; Achruh & Sukirman, 2024). It also reinforces the idea that the relational quality, rather than the mere frequency of interaction, is what ultimately shapes developmental outcomes.

The person dimension further enriches the interpretation by emphasizing students' active role in constructing meaning from their learning experiences. Students' positive experiences, such as increased engagement, psychological safety, and reflective learning, indicate that value-based teaching resonated with their prior dispositions and experiences. This finding supports previous evidence showing that parenting and family environments shape students' psychological well-being, resilience, and learning behaviours even into higher education (Ren et al., 2024; Gandarillas et al., 2024; Pan et al., 2025). Moreover, Islamic family education has been shown to contribute to moral and spiritual identity formation, which may influence how students interpret value-based pedagogy (Sholehuddin et al., 2023; Setyawati et al., 2024; Harahap et al., 2025; Rahmi et al., 2025).

However, these findings also raise important considerations regarding student diversity. Not all students may share similar backgrounds, gender experiences, or value orientations, suggesting that the effectiveness of such pedagogical approaches may vary depending on individual characteristics and sociocultural experiences.

Gender also appeared to shape how relational teaching practices were experienced and interpreted. Female students tended to describe emotional support, empathy, and lecturer attentiveness as particularly meaningful for building confidence and psychological comfort in classroom participation, whereas male students more frequently emphasized mentorship, guidance, and the motivational aspects of lecturer interaction. Although these tendencies were not rigidly separated, they suggest that students may respond differently to value-based pedagogical practices depending on their social and emotional experiences. This finding supports previous studies suggesting that gender can influence students' perceptions of classroom climate, communication patterns, and relational engagement in higher education settings.

From the contextual perspective, the findings demonstrate the interaction of multiple ecological systems in shaping teaching and learning practices. The classroom, as a microsystem, served as the primary site where Islamic parenting values were enacted through daily pedagogical interactions. At the same time, the broader institutional environment of Indonesian Islamic higher education functioned as a macrosystem that promoted the integration of Islamic values (Achruh & Sukirman, 2024). Previous studies have highlighted institutional efforts to embed spirituality and Islamic values into higher education curricula and practices (Chanifah et al., 2021; Nawas et al., 2025). Furthermore, research on family and educational linkages underscores the importance of alignment between home and institutional environments in supporting students' development (Kolb, 2021; Campione-Barr et al., 2024).

The findings suggest that the integration of Islamic parenting values represents a form of continuity between family-based and institutional value systems, reinforcing students' learning experiences. Nevertheless, variation in implementation points to a gap between macro-level expectations and micro-level enactment. This reflects the complexity of educational environments, where multiple pedagogical approaches coexist. Such complexity is consistent with ecological perspectives that emphasize the dynamic and sometimes contradictory nature of environmental influences on development (Ashiabi & O'Neal, 2015; Tong & An, 2024). It also suggests that institutional support alone is insufficient unless accompanied by pedagogical alignment at the classroom level and across different disciplinary and professional cultures.

The time dimension (chronosystem) situates these findings within broader socio-educational transformations. The emphasis on care, dialogue, and holistic development reflects contemporary shifts toward humanistic and student-centred education (Aulakh et al., 2025). The integration of Islamic parenting values can be interpreted as part of this evolving paradigm, where traditional value systems are

recontextualized to address modern educational challenges. Research on moral and ethical development further supports the idea that values are reinforced and transformed across different life stages and contexts (Hasanah, 2021; Fristyarini et al., 2025; Sholekah et al., 2025).

Generational differences among lecturers may also influence how such values are interpreted and enacted over time. Younger lecturers appeared more inclined toward collaborative and discussion-based approaches, while senior lecturers often emphasized moral exemplification and interpersonal guidance grounded in experience. At the same time, the gradual and uneven implementation observed in this study suggests that such transformations occur over time and are influenced by both institutional change and individual practice. Overall, the application of Bronfenbrenner's bioecological theory reveals that the integration of Islamic parenting values into university teaching involves a dynamic interplay between interaction, individual characteristics, contextual structures, and temporal change. The findings extend the theory by demonstrating how culturally embedded values shape proximal processes and influence learning experiences in higher education contexts.

Importantly, the study also highlights how variables such as teaching experience, disciplinary specialization, gendered experiences, pedagogical orientation, and age-related maturity contribute to differences in the enactment and interpretation of value-based pedagogy. The findings therefore suggest that the effectiveness of Islamic parenting values in higher education depends not only on institutional endorsement of values but also on how lecturers and students personally negotiate, interpret, and relationally enact these values within diverse educational contexts.

6. Conclusion

This study examined the ways Islamic parenting values were enacted within university teaching practices and how these practices influenced students' learning experiences in Indonesian Islamic higher education. Drawing on Bronfenbrenner's bioecological theory, the discussion demonstrates that value-oriented pedagogy in higher education is not primarily transmitted through formal curricular structures, but through ongoing and relational interpersonal engagement between lecturers and students. The findings indicate that lecturers operationalized Islamic parenting values through emotionally supportive interactions, reflective dialogue, ethical reinforcement, and exemplary conduct, thereby fostering learning experiences that combined academic development with personal and moral formation.

The study contributes theoretically by extending the application of Bronfenbrenner's bioecological framework to the context of higher education pedagogy. The findings illustrate that the PPCT dimensions are closely interconnected within value-based teaching practices. Proximal processes were evident in repeated lecturer-student interactions characterized by empathy, attentiveness, and open communication. These interactions became the central mechanism through which students interpreted and internalized educational and

moral values. At the same time, students' individual characteristics, including prior educational experiences, confidence, and openness to reflection, influenced how they responded to these relational teaching practices.

The contextual dimension was reflected in the institutional culture of Indonesian Islamic universities, where religious and ethical values formed part of the broader educational environment. However, the study also revealed that institutional commitment alone did not guarantee consistent pedagogical implementation, as lecturers demonstrated differing levels of engagement with value-oriented teaching. Temporally, the findings also reflect wider transformations in contemporary higher education, particularly the increasing attention to holistic learning, emotional well-being, and student-centred pedagogy.

The findings also deepen current understandings of Islamic education by demonstrating that parenting-related values can function beyond domestic or early educational settings. Rather than being limited to child-rearing practices within families, values such as compassion, guidance, responsibility, and moral exemplarity were adapted into pedagogical strategies suitable for adult learners in higher education. This suggests that Islamic parenting values possess broader educational relevance and can inform approaches to teaching that prioritize human development alongside academic achievement. In this regard, the study reinforces the idea that higher education can serve not only as a site of knowledge acquisition but also as a space for ethical cultivation and reflective personal growth.

Another important insight concerns the relational nature of effective teaching practices. Students consistently associated meaningful learning experiences with lecturers who demonstrated care, respect, accessibility, and willingness to engage beyond formal instructional responsibilities. These findings align with broader scholarship on psychological safety and mentoring in higher education, where supportive relationships contribute to student participation, confidence, and deeper engagement. The study therefore suggests that relational quality should be considered a significant dimension of pedagogical effectiveness, particularly within educational settings that seek to integrate moral and spiritual values into learning processes.

At the institutional level, the findings indicate a gap between institutional philosophical aspirations and pedagogical consistency. Although Islamic values were widely recognized as part of institutional identity, their enactment in classroom practice remained largely dependent on individual lecturers' initiative and personal teaching philosophies. Some lecturers intentionally embedded ethical reflection and relational care into their pedagogy, while others remained focused primarily on content completion and instructional efficiency. This inconsistency highlights the importance of institutional strategies that move beyond symbolic value statements toward more systematic pedagogical support. Professional development programs focusing on reflective teaching, mentoring practices, emotional engagement, and value integration may help strengthen coherence between institutional missions and everyday educational practices.

The study also carries broader implications for contemporary higher education. Current educational discourse increasingly emphasizes employability, technological competence, and measurable academic performance. While these priorities remain important, the findings suggest that students also value learning environments that acknowledge their emotional, moral, and relational needs. In this context, value-based pedagogy may offer an important counterbalance to overly technocratic or transactional approaches to higher education by emphasizing human connection, ethical awareness, and transformative learning experiences. Several limitations should nevertheless be acknowledged. Because the study employed a qualitative design within a specific institutional and cultural context, the findings are interpretive rather than broadly generalizable. Participants' experiences may reflect characteristics unique to Indonesian Islamic higher education and may not fully represent other educational settings. In addition, the study focused primarily on perceptions and lived experiences rather than measuring concrete academic or behavioural outcomes associated with value-based pedagogy. Future studies could therefore examine how such pedagogical approaches influence student achievement, motivation, resilience, or long-term personal development. Comparative research across different institutional types and cultural settings may also provide deeper insight into how religiously grounded pedagogies operate in diverse higher education environments.

Overall, the study demonstrates that the integration of Islamic parenting values into university teaching practices can contribute to more relational, reflective, and human-centred forms of learning. The significance of these practices lies not merely in the transmission of moral messages, but in the ways, values are embodied through everyday interaction, communication, and educational relationships. By situating these dynamics within a bioecological perspective, the study highlights how educational experiences are shaped through the interaction of personal characteristics, social relationships, institutional environments, and broader educational change. These findings offer important implications for the development of value-oriented pedagogy in higher education and underscore the continuing relevance of relational and ethical dimensions within contemporary university teaching.

7. Conflict of Interest

The authors declare that there are no conflicts of interest regarding the publication of this study. The research was conducted independently, and the authors have no financial, personal, institutional, or professional affiliations that could have influenced the study's design, data collection, analysis, interpretation, or reporting of the findings.

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During the preparation of this manuscript, the author used an artificial intelligence tool (ChatGPT, developed by OpenAI) solely for limited language-related support, including proofreading and improving the clarity of expression. The use of this tool did not involve the generation, analysis, or interpretation of research data. All data presented in this study are original and were collected and

analysed by the author. The author carefully reviewed and verified all AI-assisted outputs to ensure their accuracy, appropriateness, and alignment with academic standards. The author takes full responsibility for the content, integrity, and originality of this manuscript.

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