Integrative Parenting Model: A Solution for Child Education in Muslim Families

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Abstract

The hustle and bustle of modern life filled with high work demands causes many parents to have difficulty in spending time with their children, hindering the formation of strong emotional relationships between parents and children. The lack of affection and attention from parents can trigger a variety of behavioral problems in children, including the possibility of violence. This article aims to offer a holistic approach to parenting in this digitalization era that combines religious values, culture, and modernity through the concept of *Mua'syarah bi Ma'ruf* and the principle of Gender Equality. This article is written using a qualitative method with a Systematic Literature Review (SLR) approach that involves a systematic process of searching, selecting, assessing, and synthesizing literature. The literature was cited from reputable journals with screening following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. The analysis shows that an integrative parenting model that integrates the concept of *Mu`asyarah bil Ma'ruf* and the principle of Gender Equality has great potential in building harmonious families and supporting optimal child development. By emphasizing the importance of open communication, mutual respect, and fair division of tasks this model can overcome various modern parenting challenges, such as the influence of social media and high work demands. The implication of this article is to advise parents to apply the integrative parenting model in parenting their children. This model aims to shape character, instill values, and prepare children to face future challenges by integrating the concept of *Mu'asyarah bil Ma'ruf* and the Principle of Gender Equality.

INTRODUCTION

The family sphere always holds uniqueness and endless mysteries to be studied (Barnwell, 2018). As stated by BN et al (2023); Rizqi & Ediati (2020), every scientific study on the role of husbands and wives in building a family seems to reveal how important this foundation is for the future of the next generation. In the midst of rapid changes marked by technological developments and shifts in social values, this topic has become increasingly important to explore further (Darni & Perdana, 2024). Such efforts can help us better understand the dynamics of modern families and seeksolutions to the various challenges they face (Tkachenko et al., 2023). Recently, data reported by *Tempo.co* indicated that the rate of inadequate childcare in

Indonesia remains relatively high. This is based on 2023 data from the Central Statistics Agency (BPS), which recorded the rate of inadequate childcare in Indonesia at 2.98% (Antara, 2024).

In general, the implications of inappropriate parenting for children whether physical abuse, emotional abuse, or neglect can have far-reaching and profound impacts, affecting not only individual children but also society as a whole (Putri & Siregar, 2021). The impact on children includes several issues, such as: i) Mental health: children who experience inappropriate care tend to suffer from anxiety disorders, depression, low self-esteem, and other psychological problems in the future; ii) Social development delays: such children often face difficulties in forming healthy social relationships and tend to become withdrawn or aggressive; iii) Cycle of violence: children who experience violence are more likely to repeat the same pattern with their own offspring, thus perpetuating the cycle of violence.

The impact felt by society as a whole includes several problems, such as: i) Increased crime rates: children who experience neglect or abuse often grow up to be aggressive and impulsive individuals, making it difficult for them to control their emotions and increasing the likelihood of engaging in antisocial behavior; ii) Decline in community quality of life: in areas where people have been traumatized by improper care, the overall quality of life tends to decrease. As a result, the sense of trust among community members diminishes, hindering cooperation and reciprocal relationships.

The family is the most basic social group that serves as the main foundation for building individual personality and ensuring social stability for children (Brown et al., 2019; Hu et al., 2020). For parents, educating children to become a quality next generation is both a responsibility and an obligation (Putri & Siregar, 2021). According to Aziz & Mangestuti (2021); Nikmah & Sa'adah (2021), building a home environment full of affection, love, and support is a crucial first step. By creating a nurturing and healthy atmosphere, we can help children grow and develop into independent, responsible, and happy individuals (Carson et al., 2016; Chairilsyah, 2020). Q.S. Ar-Rum verse 21 implies the creation of human beings in pairs with one purpose, namely to establish an atmosphere of *sakinah*. Allah SWT says:

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning: *And among the signs of His power is that He created for you wives of your own kind, that you may tend to them and be at ease with them, and He made between you affection. Indeed, in such things there are signs for those who think* (Q.S. Ar-Rum; 21).

Furthermore, the purpose of marriage is also regulated in the Compilation of Islamic Law (KHI), Article 3, concerning the Basics of Marriage, which states that "Marriage aims to realize a household life that is *sakinah, mawaddah,* and *rahmah.*" To achieve this goal, there must be a regulating pattern so that it can be realized (Januario et al., 2022). The purpose of marriage will be achieved if the relationship between the two parties is well established, considering that a healthy relationship between husband and wife has a significant impact on creating harmony in the family (Nazaruddin, 2020).

In this case, Islam provides the concept of *Mu'asyarah bil Ma'ruf* as a guideline for building a harmonious relationship between husband and wife. This concept serves as a measure for regulating family strength by forming a partnership between spouses to support and strengthen each other, where principles of justice are applied

regardless of place and circumstances (Hilmi, 2023). Thus, in carrying out their duties and roles in the form of rights and obligations, both parties are expected to mutually agree, accept, and support one another in all forms, without coercion or violence (Putri & Andaryuni, 2024). *Mu'asyarah bil Ma'ruf,* or what is known as living together in kindness especially in husband–wife relationships is regulated in Q.S. An-Nisa, verse 19, where Allah SWT says:

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يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا ٱلنِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ

إِلَّا أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا

كَثِيرًا

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> Meaning: *O you who believe, it is not lawful for you to use women by force and do not trouble them in order to take back some of what you have given them, except when they do real abominable work. And deal with them properly. Then if you do not like them, (then be patient) for perhaps you may dislike something, but Allah has made of it much good.* (Q.S. An-Nisa; 19)

In the interpretation of *al-Misbah,* M. Quraish Shihab explained that this verse implies the substance of the concept of *Mu'asyarah bil Ma'ruf* in the section "And get along with them properly," which carries a very strong connotation of good and proper mutual relations between husband and wife (Fauziah, 2023; Shihab, 2016). The structure of the concept, which uses the form *mufā'alah,* indicates that the obligation to act kindly is not unilateral, but rather applies equally to both parties (Wagianto, 2021). This is in line with the interpretation of Ibn Kathir, as cited in the article by An Noor et al (2024), which states that the concept of *Mu'asyarah bil Ma'ruf* represents a commendable relationship between husband and wife, such as being gentle, showing mutual respect, and giving affection.

In addition to the concept of *Mu'asyarah bil Ma'ruf,* the principles related to relationships within the household are also found in the principle of gender equality (Putri & Andaryuni, 2024). This principle reinforces *Mu'asyarah bil Ma'ruf* in a modern context, highlighting the importance of justice and the shared division of roles. Similar to a soccer team, where each member has an equally important role, within the family both husband and wife have equal contributions in building a happy household (Bhattarai et al., 2022; Leopold, 2018). Quoted from Husein & Tentang, (2023), in which he interviewed Kiai Husein Muhammad known as a male feminist figure he stated that the roles of husband and wife in carrying out their duties within the household may shift. The roles are not rigid: whoever has the ability and willingness to perform a task, whether husband or wife, has the right to do so.

The principle of gender equality encourages the creation of fair, harmonious, and respectful relationships (Dean & Kawahara, 2025; Johar et al., 2024). However, in its application, several aspects must be considered, such as: i) the fair distribution of tasks between husband and wife; ii) joint decision-making, so that all family members are involved; and iii) career support, where both husband and wife support one another in pursuing their careers (Putri et al., 2022). In summary, according to Hidayah et al (2023), the principle of gender equality holds that husbands and wives have the same rights and obligations, with no domination or subordination.

Relevant studies related to this topic have been reviewed by several previous authors. For example, Sartika (2022), in her study entitled *"Studi Pemikiran Buya Hamka Tentang Konsep Mu'asyarah Bil Ma'ruf dalam Membangun Keluarga Sakinah,"* shows that a *sakinah* family must apply the concept of *Mu'asyarah bil Ma'ruf* as its foundational principle. Similarly, Fahmi (2023), in his study entitled *"Pembagian Peran Suami dan Istri dalam Membangun Rumah Tangga Sakinah Menurut Syekh Nawawi Al-*

Bantani" argues that the husband plays a central role in creating a harmonious family. The principle of *Mu'asyarah bil Ma'ruf* requires husbands to treat their wives kindly, wisely, and fairly, including demonstrating wisdom and gentleness in their speech. Finally, Parwitaningsih et al (2023), in their study entitled *"Terpaan Lingkungan terhadap Kesetaraan Gender dalam Keluarga"* show that the surrounding environment strongly influences individual perceptions and behaviors regarding gender equality in the family. The greater the environmental exposure, the less likely individuals are to neglect the principle of gender equality.

Basically, this article differs from the three previous studies described by the author. Although the above studies have discussed the concepts of *Mu'asyarah bil Ma'ruf* and gender equality, they mainly focused on building a *sakinah, mawaddah, wa rahmah* family. In contrast, this article focuses more on the parenting model by integrating the concept of *Mu'asyarah bil Ma'ruf* with the principle of gender equality. On this basis, this article contributes to and updates the study of *Mu'asyarah bil Ma'ruf* and gender equality as the foundation for strengthening the parenting model.

Based on the above description, it is evident that inappropriate parenting in Indonesia remains a serious problem. In other words, many children still experience parenting characterized by physical violence, emotional abuse, or neglect. As a result, in the long run, this has a significant impact on children's development and social stability. Children who do not receive proper care tend to experience psychological problems, face difficulties in socializing, and may become trapped in a vicious cycle of violence. Islam, as a religion that places great emphasis on family, teaches the importance of building a harmonious family environment one of which is through the concept of *Mu'asyarah bil Ma'ruf* (Engkizar et al., 2023). In addition, the principle of gender equality also reflects the importance of establishing equal and mutually supportive relationships within the family.

In order to obtain accurate and comprehensive analytical results, this article formulates several research questions as its focus to achieve the stated objectives. The questions are as follows:

RQ 1. How are the concepts of *Mu'asyarah bil Ma'ruf* and gender equality integrated to form a parenting model?

RQ 2. What are the challenges and opportunities of the integrative parenting model in the family?

RQ 3. What are the barriers to and supports for the implementation of the integrative parenting model?

METHODS
Research procedure and design

This article aims to create a conducive family environment for children's growth by linking the concept of *Mu'asyarah bil Ma'ruf,* gender equality principles, and empirical data to provide a comprehensive overview. It employs the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) procedure, which offers a systematic framework for identifying research gaps, screening, assessing eligibility, reporting findings, and providing deeper insights into parenting (Valverde-Berrocoso et al., 2020; O'Dea et al., 2021; Belle & Zhao, 2023; Gutema et al., 2024).

Furthermore, this article outlines a detailed procedure consisting of several stages. First, data collection was carried out based on academic sources relevant to the study. The collected data were then screened according to the inclusion and

exclusion criteria established, with an appropriate focus for analysis (Page et al., 2021). The selection of articles refers to the criteria presented in Table 1 as follows:

Table 1. Inclusion and Exclusion Criteria

Inklusi	Eksklusi
Published between 2015–2025	Published before 2015
Written in Indonesian or English	Texts not written in Indonesian or English
Empirical articles	Non-empirical articles
Published in scientific journals	Not published in scientific journals
Related to studies on parenting, *Mu'asyarah bil Ma'ruf*, and gender equality in the family	Not related to studies on parenting, *Mu'asyarah bil Ma'ruf*, and gender equality in the family

Data collection

Data collection for literature articles was conducted using the *Publish or Perish* v8 software tool as a source of data and information, with the keywords "Parenting," "*Mu'asyarah bil Ma'ruf*," and "Gender Equality." These keywords were selected to facilitate the identification of sources relevant to the focus of the article. The search resulted in 112 selected articles, with collection considerations including publication information such as title, author name, institution, year of journal publication, article abstract, and full text, in accordance with the criteria presented in Table 1.

To accelerate and ensure a more accurate source selection process, the author used *Mendeley Desktop* as the main reference management tool (Albshkar et al., 2025). This application enabled the author to systematically organize and select articles. Subsequently, the results of the publication screening were analyzed according to the inclusion and exclusion criteria in Table 1 to identify alignment in the literature, particularly regarding parenting within the concept of *Mu'asyarah bil Ma'ruf*, the principle of gender equality, and parenting. The article selection process is illustrated in Figure 1.
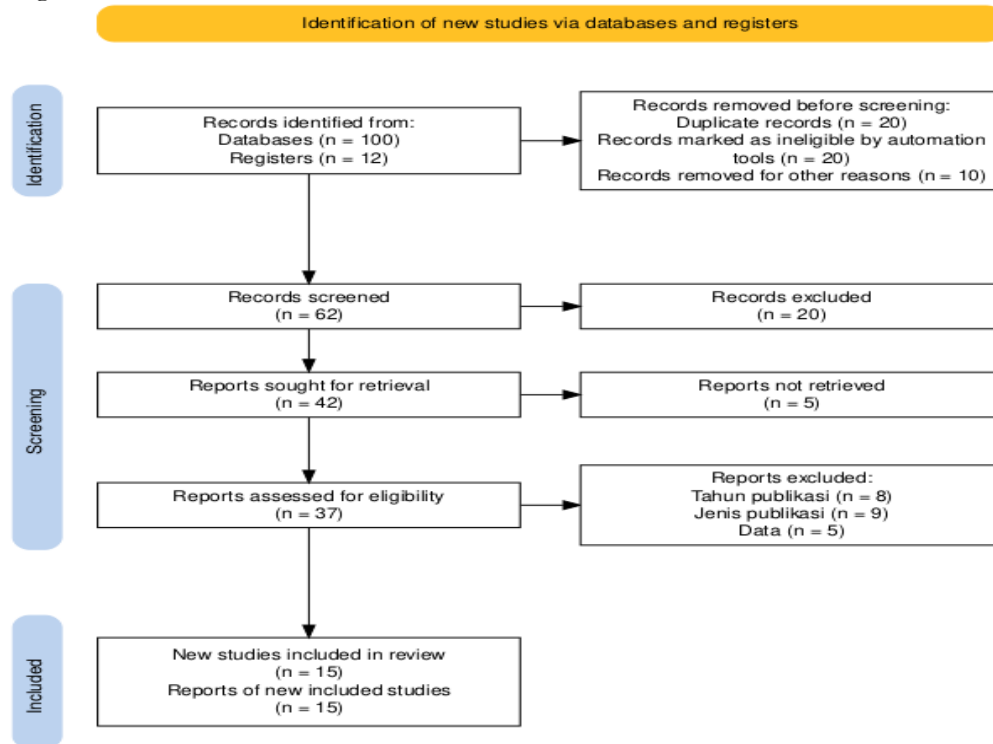

Fig 1. Proses Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA)

Data analysis techniques

This article employs a Systematic Literature Review (SLR) approach with a narrative synthesis technique (Abidin et al., 2023; Engkizar et al., 2025). It thoroughly examines various previous studies to construct a coherent narrative on the dynamics of modern parenting. The analysis indicates that the concept of *Mu'asyarah bil Ma'ruf* and the principle of gender equality hold significant potential in shaping an innovative parenting model that is relevant to contemporary challenges.

RESULT AND DISCUSSION

From the articles examined through a rigorous selection process based on predetermined criteria, 15 articles were selected for further analysis. A summary of these previous articles is outlined in table 2.

Author & Year	Article Title	Journal Name	Index
(Rosa & Clavero, 2022)	Gender equality in higher education and research	Journal of Gender Studies	Scopus
(Falk & Hermle, 2018)	Relationship of gender differences in preferences to economic development and gender equality	Sciencie	Scopus
(Carli, 2020)	Women, Gender equality and COVID-19	Gender in management: an International Journal	Scopus
(Coe et al., 2019)	Organisational best practices towards gender equality in science and medicine	The Lancet	Scopus
(Kitterød & Nadim, 2020)	Embracing gender equality: Gender-role attitudes among second-generation immigrants in Norway	Demographic Research	Scopus
(Abendroth, 2020)	Gender Equality	In Encyclopedia of quality of life and well-being research	Scopus
(Maulana et al., 2024)	Inheritance Rights of Nasabiyyah Children Born Out of Wedlock According to Islamic Family Law	El-Usrah	Scopus
(Judijanto, 2024)	Gender Roles And The Redefinition Of Family Law: Toward A Modern Family With Justice	Mawaddah: Jurnal Hukum Keluarga Islam	Scopus
(Nasution et al., 2025)	Complete Family Construction for Working Wives in Indonesia and Australia	Samarah	Scopus
(Akter et al., 2017)	Women's empowerment and gender equity in agriculture: A different perspective from Southeast Asia	Food Policy	Scopus
(Rahman, 2024)	Islam: The Complete, Functional and Practical Guide to Life	International Journal of Education, Culture and Society	Scopus

(Stefany & Helmi, 2024)	Digital literacy and online course design: Study of Indonesian educators	Cakrawala Pendidikan	Scopus
(Karimah et al., 2025)	Development of a Visual-Based Pocketbook to Prevent Bullying Among Early Childhood Learners	Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini	Scopus
(Barkah et al., 2022)	Abandonment of Women's Rights in Child Marriage; An Islamic Law Perspective	Al- Ihkam	Scopus
(Hayati et al., 2023)	Islamic Mindfulness-Based Play Activities: Enhancing Child Mental Health in the Post-Pandemic Era	Golden age	Scopus

Based on the above findings, showing the prevalence of suboptimal parenting patterns is still high, which has a negative impact not only on individual children, but also on society as a whole, a multidimensional approach is needed to overcome this problem. Therefore, one of the crucial preventive efforts is to build a harmonious family through internalizing the concept of *Mu`asyarah bil Ma'ruf* and the principle of Gender Equality.

Integrating the Concept of *Mu'asharah bil Ma'ruf* and the Principle of Gender Equality to Create a Parenting Model

The integrative parenting model is the result of combining the concept of *Mu'asyarah bil Ma'ruf* and the principle of gender equality. This model not only offers a holistic approach to parenting but also fosters a quality future generation. By integrating religious values, culture, and modernity, it ensures that children grow into balanced individuals with noble character who are prepared to face future challenges. Its flexibility allows parents to tailor parenting approaches to the individual needs of each child, while religious values provide a strong moral foundation. Therefore, the integrative parenting model benefits not only individuals but also contributes to the development of a better society (Zainal et al., 2022).

Mu'asyarah bil Ma'ruf is a term in Islam that refers to the reciprocal and interdependent relationship between husband and wife in household life, characterized by mutual respect, kindness, and treating one another with dignity (Hilmi, 2023). The term consists of two words: *mu'asharah* and *ma'ruf*. The word *mu'asharah* is derived from Arabic, described as *musyārakah bainal itsnaini*, meaning "togetherness" in the household, which prioritizes cooperation, understanding, and mutual support in carrying out roles and responsibilities, thereby creating a strong and lasting bond between both parties (Putra et al., 2024).

Meanwhile, *Ma'ruf* is the *ism maf'ul* of *'arafa yu'rifu 'irfanan* or *ma'rifatan*, meaning "known" or "recognized." It can also refer to traditions, customs, or cultural practices passed down through generations within a community, shaped by enduring norms (Engkizar et al., 2024). In Islam, *Ma'ruf* encompasses everything good, proper, and appropriate that does not contradict the sharia and is therefore blessed by Allah SWT. The application of *Mu'asyarah bil Ma'ruf* in childcare can be realized through instilling values such as honesty, mutual respect, and cooperation in both family and school environments. By setting a good example and creating a conducive atmosphere, parents can help children develop positive social-emotional skills, enabling them to become constructive members of society in the future.

The principle of gender equality, meanwhile, emphasizes that men and women have equal rights and opportunities regardless of gender (Putra et al., 2024). It is a

modern concept that stresses equality in rights, status, and responsibilities (Larasati et al., 2023). Gender equality is a social construct shaped by the systems in which men and women live, understood as a process of interaction that produces social reality (Halizah & Faralita, 2023). In practice, gender equality within the family can be manifested through a fair division of tasks, joint decision-making, and serving as role models for children. In this way, children grow up in an environment that fosters optimal development, instills the value of equality, and equips them to build healthy relationships with others.

This integrative parenting model aligns with the Child Protection Law, which mandates the creation of an environment where children grow up in safety and love. For example, Article 45(1) of Law No. 1 of 1974 concerning the rights and obligations of parents and children states: "Both parents are obliged to maintain and educate their children as well as possible." In other words, the combination of *Mu'asyarah bil Ma'ruf* and the principle of gender equality emphasizes balance, flexibility, and the goal of raising independent and virtuous children. Ultimately, this model can help parents build a harmonious home environment that supports optimal child development, positioning the family as the primary pillar of both a child's future and character formation (Pradita et al., 2024).

In conclusion, integrating *Mu'asyarah bil Ma'ruf* provides a strong moral framework for family relationships, grounded in love, justice, and mutual respect as essential foundations of parenting. When strengthened by the principle of gender equality, this integration ensures equal opportunities for both boys and girls to develop optimally, fostering self-confidence and the courage to pursue their aspirations without gender-based limitations. Thus, the combination of these two concepts gives rise to what can be referred to as the integrative parenting model.

Challenges and opportunities for Integrative Parenting Models in families

In this modern era, the parenting challenges faced by families are very diverse and complex. Social changes, economic factors, and rapid technological developments also shape the situation (Halimatussyadiah et al., 2024). These modern challenges require parents, as the first and main *madrasah* for children, to be able to adapt and find effective strategies for optimal child development.

These challenges can be identified as follows. First, the onslaught of technology and information. Today's children are born into a technological era that is an inseparable part of everyday life. Televisions, laptops, tablets, smartphones especially in networks and communications such as the internet are information tools commonly found in today's home environment (Dheasari et al., 2022). Such unlimited access to the internet provides great opportunities to obtain information, but also poses risks of exposure to negative content, misinformation, and cyberbullying. Parents are expected to act as wise filters for their children and guide them in utilizing technology positively and responsibly (Mardiana et al., 2022; Wulandari et al., 2022).

Second, changes in lifestyle and economic demands. In a household, the responsibility for meeting the needs of the family is shared by the husband and wife. The husband is responsible for the needs of his wife and children, physically such as food, drink, clothing, and so on and mentally, such as providing good education and guidance for his wife and children. Meanwhile, the wife is responsible for providing affection, maintaining family comfort and security, and managing the household.

The role and task of educating and raising children is a shared responsibility between husband and wife (Fajrin & Purwastuti, 2022). In reality, however, childcare is often delegated to babysitters. This is due to increasing economic demands that

require many families to have two sources of income. As a result, both husbands and wives work to make ends meet, limiting the time available for parents to interact with their children in learning and play. These lifestyle changes can affect the quality of interaction and communication within the family, thereby impacting children's emotional development.

Third, educational demands and competition. Intense competition in education and careers puts a lot of pressure on children to excel. Parents, in their efforts to meet these demands, often neglect their children's need to play, socialize, and develop their talents and interests. This kind of parenting is called authoritarian, as it often places excessive pressure on children to conform to parents' wishes without considering whether these conflict with the children's interests and talents (Suriani et al., 2025).

Fourth, changes in values and norms. According to Rahmawat (2022), traditional values that once served as guidelines in raising children have begun to shift due to rapid development, which also changes children's mindsets. These changes can cause confusion and uncertainty for parents in determining the right parenting model.

Fifth, lack of social support. Today's families often live in individualistic environments, which reduces social support from extended family and community (Alhidaya et al., 2023). This can lead to parents feeling isolated and struggling to cope with modern parenting challenges. The situation is further exacerbated by high levels of social mobility, where young families often move to follow work demands, taking them away from relatives and familiar surroundings (Ali et al., 2024). As a result, the traditional support networks that parents rely on to raise their children, such as grandparents, siblings, or neighbors, are weakened or lost. Parents today are often faced with the challenge of parenting alone or relying solely on their spouse, who may also have limited time and resources.

Furthermore, increasing individualism in today's society contributes to the lack of social support (Ediz et al., 2025; Munarun et al., 2025). People tend to focus on individual achievements and pay less attention to the problems of other family members. Social interactions between neighbors are diminishing, and the tradition of mutual cooperation in raising children is eroding. This makes it difficult for parents to seek help or share experiences with others in dealing with parenting challenges (Ningrum & Syafril, 2024; Putri et al., 2022). This lack of social support can have a serious impact on parents' mental and emotional health. They are vulnerable to stress, anxiety, and depression because they feel there is no one to share their burdens with or ask for help. In such situations, the quality of parenting can also be negatively affected, as stressed parents tend to become more irritable and less patient when dealing with their children.

Despite these challenges, the integrative parenting model also offers promising opportunities in the long term. First, addressing changing cultural norms and values. The integrative parenting model not only helps families adapt to evolving social values and norms but also equips children with the skills needed to face an increasingly complex world. By combining religious values, culture, and modernity, this model builds a family environment conducive to the optimal growth of children. The concept of *Mu'asyarah bil Ma'ruf* teaches mutual respect and love, while the principle of gender equality ensures that every child has an equal opportunity to develop. Thus, children will grow into individuals who are independent, noble, and ready to face the challenges of the future.

Second, building a harmonious family. This integrative parenting model

promises a better future by fostering strong emotional bonds, open communication, cooperation, mutual respect, and an environment free from conflict (Masri, 2024). It not only builds harmonious families but also equips children with the social and emotional skills they need to face future challenges. This investment will pay off in the long run, producing a productive next generation.

Third, improving quality of life. The integrative parenting model is not just a way of parenting, but also a long-term investment in building a better society. Instilling values such as empathy, tolerance, and social responsibility from an early age can help prevent social problems such as violence and bullying (Rizqi et al., 2024). Investing in families is an investment in the nation's future, with direct implications for improving the overall quality of life in society.

Fourth, producing quality generations. The integrative parenting model is a long-term investment that will yield superior results. As Rusmiati (2023) states, by instilling noble values, social skills, and gender equality awareness in children from an early age, we are not only shaping individuals who are independent and of strong character, but also creating a more just and inclusive society. This model offers hope for a brighter future, where every individual has the opportunity to reach their full potential.

Barriers and support to the implementation of an integrative parenting model

The implementation of the concepts of *Mu'asyarah bil Ma'ruf* and gender equality in parenting is a complex and multidimensional endeavor. Given rapid globalization, high economic demands, and changing social values, modern families face unique obstacles in realizing these principles. These principles not only relate to internal family dynamics but are also influenced by a variety of interrelated external circumstances.

Thus, it is necessary to outline and identify the factors that hinder the implementation of the concepts of *Mu'asyarah bil Ma'ruf* and gender equality in the integrative parenting model. By mapping and identifying these barriers, it becomes possible to develop more effective intervention programs.

From an internal perspective, a key obstacle is the lack of deep understanding of the concepts of *Mu'asyarah bil Ma'ruf* and gender equality. This is often caused by limited access to valid parenting information, which indirectly inhibits the growth and development of children. As a result, children may grow up in less conducive environments that can eventually lead to various social problems, such as rising rates of domestic violence, divorce, and deviant behaviour among children (Aprilia et al., 2025).

The individual dynamics of each family, including family history, communication patterns, and past conflicts, also create layers of complexity that often hinder the implementation of integrative parenting models. Differences in values, beliefs, and life experiences can trigger conflict and make it difficult to reach agreement within the family. This suggests that implementing a comprehensive integrative parenting model requires not only theoretical knowledge but also great patience, empathy, and dedication from all family members.

From an external perspective, the social environment plays a significant role. Complex interactions with social norms still deeply rooted in patriarchy, gender discrimination, and gender stereotypes create an environment that is not conducive to applying the principles of gender equality in families (Suharyat et al., 2023). Pressure from the surrounding environment, including relatives, peers, or mass media, often makes parents hesitant to abandon traditional parenting practices. This, in turn, reinforces cycles of inequality and hinders efforts to build a more just and

equal society.

Economic conditions also pose major challenges. Heavy economic burdens often force parents to work longer hours, reducing their time with children and increasing parental stress. This situation not only hampers children's social and emotional development but also has the potential to create an intergenerational cycle of poverty. Lack of direct parental involvement in childcare may negatively affect academic performance, increase behavioural problems, and contribute to mental health issues among children.

Moreover, the massive influence of mass media especially social media blurs the boundaries between the real and virtual worlds. Unrealistic standards of beauty and success, along with the promotion of excessively consumerist lifestyles, often contradict the traditional values underlying *Mu'asyarah bil Ma'ruf*. The pressure to conform to social trends and expectations makes it difficult for parents to uphold values such as cooperation and social care, thereby hindering the implementation of an integrative parenting model.

For clarity, the various interrelated internal and external factors influencing the implementation of an integrative parenting model are presented in Figure 2.

Fig 2. Factors affecting the style of family education

Although there are many internal and external barriers, there are also various supports that can help parents implement an integrative parenting model. First, education and training. Specially designed parenting education and training programs, combined with community support, can serve as catalysts for change. By equipping parents with knowledge, skills, and a strong support network, these programs not only deepen their understanding of the concepts of *Mu'asyarah bil Ma'ruf* and gender equality but also provide them with the necessary tools to apply these principles in daily life (Fischer et al., 2019; Gadsden et al., 2016). Consequently, children can grow up in environments that allow them to reach their optimum potential.

Second, supportive communities. Establishing communities of supportive parents can create spaces for sharing experiences, finding solutions, and gaining motivation. Such environments not only reduce feelings of isolation but also increase parents' confidence in implementing integrative parenting models. Through collective effort, a strong support network can be built to overcome various parenting barriers and ensure children's optimal development (Hasani & Kurniawati, 2024).

Third, mass media. Mass media has broad influence and can be harnessed as a catalyst for change in parenting practices (Terras & Ramsay, 2016). Through large-scale educational campaigns and the provision of quality content, media outlets can inspire society to adopt integrative parenting models. By engaging experts,

practitioners, and communities, the media can create powerful social movements to support the healthy and happy growth of children.

Fourth, government policies. The government plays a crucial role in facilitating the implementation of integrative parenting models. Policies such as extended parental leave, the provision of affordable childcare facilities, and high-quality parenting education programs are instrumental. According to Pembayun & Mudhar (2022), the government not only supports families through such policies but also creates a conducive environment for children's growth and development. These policies form a strong foundation for parents to apply the values of *Mu'asyarah bil Ma'ruf* and gender equality in family life.

CONCLUSION

This article demonstrates that combining the concept of *Mu'asyarah bil Ma'ruf* with the principle of Gender Equality in parenting can give rise to an integrative parenting model. Such a model not only fosters intellectual development but also strengthens character and instills human values in the younger generation. This holistic approach to parenting provides a foundation for building harmonious families and a better society, where *Mu'asyarah bil Ma'ruf* serves as the core principle and Gender Equality functions as its reinforcement. In practice, the *Mu'asyarah bil Ma'ruf* framework emphasizes maintaining good family relationships, mutual respect, proper conduct, and shared responsibility. Meanwhile, the principle of Gender Equality ensures equal rights and opportunities for men and women, promotes fairness in all aspects of life, and seeks to eliminate discrimination and injustice based on gender. Finally, this article suggests that future studies should further explore the implementation and evaluation of integrative parenting models across diverse cultural and social contexts. By analyzing the factors that contribute to success and conducting longitudinal studies, researchers can identify best practices, develop more effective intervention strategies, and assess the long-term impact of this model.

DECLARATIONS
Author Contribution
Zhansaya K. Markhmadova, Khairul Fadli Rambe: Writing-Preparation of original manuscript, **Thuwaiba:** Conceptualization, Methodology, **Sermal:** Visualization, Investigation, Improve Content, **Ibnu Muhammad Yamudin Salaeh:** Data accuracy, Improve Language.

AI Statement
The data and language usage in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Conflict of Interest
The authors declare that this research was conducted without any conflict of interest

in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

Publisher'sand Journal's Note

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