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Ta'dib-based Islamic Parenting Model as an Intervention Strategy for Developing Emotional Intelligence in Primary School Children: A Therapeutic Relational Approach

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ABSTRACT

Background: Children's emotional intelligence is frequently addressed separately from spiritual-moral frameworks, leaving a critical conceptual gap regarding how Islamic educational philosophy functions as a relational therapeutic intervention to optimize child socioemotional competence. **Objective:** This study aims to formulate a *ta'dib*-Based Islamic Parenting Model as an intervention strategy and therapeutic relational approach for developing emotional intelligence among primary school children. **Methods:** A Directed Qualitative Content Analysis design was employed, systematically analyzing classical Islamic educational texts alongside contemporary developmental psychology literature through a deductive categorization matrix encompassing foundational values, relational practices, therapeutic mechanisms, and emotional outcomes. **Results:** Children's emotional intelligence cannot be developed through verbal indoctrination or rigid punishment; rather, it is cultivated within a therapeutic relational ecology where moral guidance, parental emotional composure, and secure attachment integrate holistically. **Conclusion:** The *ta'dib*-based parenting model cultivates children's emotional intelligence (self-awareness, emotional regulation, empathy, and social competence) through a therapeutic relational approach rather than unidirectional moral doctrine. This dynamic operates through parental modeling, the habituation of *adab* (ethical conduct), and secure attachment within the family. **Originality/Value:** This paper advances theoretical perspectives in Islamic education, family counseling, and developmental psychology by integrating *ta'dib* philosophy with contemporary therapeutic parenting to explain child socioemotional dynamics that have remained underexplored. The proposed conceptual framework serves as a strategic reference for family therapists, counselors, and educators in developing evidencebased parenting intervention programs.

1. INTRODUCTION

Emotional intelligence has become an increasingly critical construct in child development because it significantly influences children's self-awareness, emotional regulation, empathy, interpersonal competence, and adaptive social functioning (Bakola & Drigas, 2020). During the

primary school years, emotional intelligence contributes to children's ability to recognize emotions, manage impulses, build healthy relationships, and respond constructively to social challenges (Singh, 2025). Emotional development is therefore not merely a complementary aspect of education, but a fundamental developmental domain closely associated with academic adjustment, social participation, moral

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reasoning, and long-term psychological well-being (Lam & Wong, 2017). Contemporary scholarship further recognizes that children's emotional competencies are strongly shaped by relational environments, particularly the family as the primary context of early socialization and developmental formation (Callaghan et al., 2017). Parenting does not merely transmit behavioral expectations, but also structures the interpersonal experiences through which children learn emotional expression, develop empathy, internalize self regulation, and construct patterns of social responsiveness (Benstead et al., 2025). Through repeated interaction, guidance, modeling, and affective engagement, parenting becomes a developmental system influencing children's emotional formation over time.

According to the perspective of Islamic educational thought, parenting occupies a central role in shaping children's holistic development through ethical cultivation, spiritual guidance, intellectual formation, and behavioral habituation. In this view, behavior and character development are deeply shaped by moral habituation and religious socialization (Rangkuti, 2025; Rosi et al., 2022; Suresmiyati et al., 2025). Within Islamic educational concepts, *ta'dib* holds a particularly significant philosophical position because it emphasizes the cultivation of *adab* as an integrated formation of moral consciousness, knowledge, spirituality, and righteous conduct (Anwar et al., 2025; Nadia, 2025). *Ta'dib* is therefore not limited to disciplinary instruction or behavioral correction, but represents a comprehensive educational orientation directed toward balanced human development (Najmi et al., 2025; Susanti et al., 2023). Ethical values within *ta'dib* are not merely taught cognitively, but are embodied relationally, internalized spiritually, and practiced behaviorally in everyday life.

Empirical research on child development indicates that previous studies on Islamic parenting and *ta'dib* oriented educational practices have demonstrated positive contributions to children's moral development (Dahl & Killen, 2018), emotional regulation (Paulus et al., 2021), empathy (Shamay Tsoor & Hertz, 2022; Siregar et al., 2026), and social behavior (Hofmann et al., 2014; Israr & Dad, 2024). Several studies found that parenting approaches grounded in Islamic values such as compassion, discipline, spiritual habituation, and parental exemplification were associated with higher levels of self control (Gillebaart, 2018), emotional stability (Leong, 2022), and prosocial interaction among children (Flook et al., 2019). Other studies on emotional intelligence within Islamic educational contexts also reported that parental warmth, effective communication, and religious guidance significantly enhanced children's interpersonal sensitivity, adaptive emotional responses, and psychological resilience (Bornstein, 2002; Han, 2025; Veesar et al., 2024; Wang et al., 2024). However, these previous studies have so far focused primarily on moral outcomes, parenting values, and religious socialization, while providing only limited explanations regarding the psycho-

logical relational mechanisms through which *ta'dib* based parenting serves as an intervention strategy to influence the development of children's emotional intelligence.

In recent years, a substantial body of literature has focused on parenting interventions, emotional socialization strategies, and biobehavioral synchronization that foster emotional understanding in middle childhood (Abtahi & Kerns, 2017; Atzil & Gendron, 2017; Vatou et al., 2026). Other empirical studies also confirm that parenting functions not merely as a mechanism for normative transmission, but as a therapeutic relational ecology through which ethical and spiritual values are emotionally experienced and psychologically internalized during parent-child interactions (Frosch et al., 2019; Sansone, 2024). From these research outcomes, the current state of the field indicates that parent-child affective interactions and reflective engagement serve as critical psychological channels that directly transform external ethical values into internal emotional competencies.

Although various studies have extensively examined Islamic parenting principles and child development, most prior research has still discussed these aspects separately and has not provided a comprehensive picture regarding the psychological relational mechanisms involved. Furthermore, previous research has mostly focused on descriptive moral outcomes without integrating developmental psychology frameworks, thereby leaving a conceptual gap regarding how ethical educational principles become emotionally formative experiences shaping children's emotional competence through sustained interpersonal interaction. Based on this literature gap, this study offers the *Ta'dib* Based Islamic Parenting Model as an intervention strategy and conceptual framework to integrate the various perspectives that have previously been studied partially. This approach is expected to provide a foundation for conceptual understanding and practical guidance in developing emotional intelligence through a therapeutic relational approach.

This study provides a significant practical and theoretical contribution through the development of a conceptual framework that explains the phenomenon of child emotional cultivation in a more comprehensive manner. The proposed model is expected to enrich the scientific literature, strengthen the conceptual foundation for future research, and provide practical guidelines for parents, counselors, and educators in achieving optimal socioemotional development for children. By doing so, this study is expected to bridge the gap between theoretical development, clinical intervention, and field implementation.

This study aims to conceptualize a *Ta'dib* Based Islamic Parenting Model as an intervention strategy and therapeutic relational approach to developing emotional intelligence among primary school children. The focus of this study is directed toward analyzing the structural and sequential pathways that connect foundational *ta'dib* values, pa-

renting relational processes, therapeutic parenting mechanisms, and emotional intelligence outcomes within a unified explanatory model.

2. METHODS

2.1 Research Design

This study employed a Directed Qualitative Content Analysis (DQCA) with a deductive qualitative approach to conceptualize a *ta'dib* based Islamic parenting model as an intervention strategy for developing emotional intelligence among primary school children. The method was used to extend existing theories of *ta'dib*, Islamic parenting, therapeutic parenting, and emotional intelligence into an integrated analytical framework. In this study, *ta'dib* served as the primary theoretical lens, supported by developmental psychology and emotional intelligence theories to examine parenting as a therapeutic relational system and intervention strategy that fosters children's emotional awareness, regulation, empathy, and social competence.

2.2 Research Object

The study was conducted in 2026 using purposive textual sampling. The object of the study comprised primary and secondary texts related to Islamic educational philosophy, parenting interventions, therapeutic approaches, and children's emotional development. Primary sources included Qur'anic verses, Hadith, and classical Islamic literature addressing adab, akhlaq, tarbiyah, and ta'dib. Secondary sources consisted of peer reviewed journal articles, scholarly books, and conceptual studies on Islamic parenting, therapeutic parenting, attachment, emotional development, and emotional intelligence. The selected texts were chosen based on their theoretical relevance, conceptual richness, academic credibility, and their contribution to explaining parenting practices that support children's emo-

tional development through a therapeutic relational approach.

2.4 Data Analysis

The analytical procedure involved repeated reading, categorization, coding, classification, comparison, and conceptual synthesis. Researchers repeatedly examined textual material while assigning coding units into the predetermined categorization matrix. Conceptual segments were classified according to semantic similarity, explanatory function, and theoretical relevance. Through constant comparison, subcategories were refined and reorganized where necessary. Coding validation was maintained through repeated comparison between textual meaning, coding interpretation, and operational category definitions to ensure interpretive consistency. Categories were subsequently linked to identify relational pathways connecting *ta'dib* values, parenting processes, therapeutic mechanisms, and emotional intelligence outcomes. The final analytical stage involved synthesizing all categories and subcategories into an integrated conceptual therapeutic parenting model.

Consistent with directed qualitative content analysis, this study clearly defined the analytical units used during coding. The unit of analysis consisted of conceptual textual passages discussing parenting, *ta'dib*, relational education, therapeutic interventions, emotional cultivation, and child development. The coding unit consisted of meaningful segments in the form of words, phrases, statements, and explanatory propositions representing parenting values, relational practices, therapeutic processes, or emotional developmental outcomes. The context unit consisted of broader theoretical passages in which the coding units were situated, allowing interpretation to remain consistent with textual meaning and conceptual context. This analytical delimitation ensured coding consistency and strengthened interpretive rigor throughout the analysis process

Table 1. Units of Analysis and Coding

Analytical Component	Operational Meaning
Unit of analysis	Conceptual textual passages
Coding unit	Words, phrases, statements, conceptual propositions
Context unit	Broader theoretical textual context
Analytical output	Categories, themes, conceptual model

Following the principles of directed DQCA, a deductive categorization matrix was developed prior to analysis to guide the coding process. The matrix consisted of four predetermined categories: 1) foundational *ta'dib* values, covering ethical, spiritual, epistemic, and behavioral foundations of parenting as an intervention basis; 2) parenting relational processes, including modeling, habituation, guidance, supervision, and parent-child communication; 3)

therapeutic parenting mechanisms, involving attachment, emotional engagement, reinforcement, reflective internalization, and regulatory guidance; 4) emotional intelligence outcomes, encompassing self-awareness, emotional regulation, empathy, and social competence.

These categories were operationally defined before coding and subsequently refined through interpretive analysis.

Table 2. Deductive Categorization Matrix

Major Category	Operational Definition
Foundational Ta'dib Values	Normative and spiritual foundations of parenting
Parenting Relational Processes	Daily interactional parenting practices
Therapeutic Parenting Mechanisms	Psychological mediating processes
Emotional Intelligence Outcomes	Child emotional developmental competencies

To strengthen credibility and analytical dependability, this study employed theoretical triangulation by integrating Islamic educational philosophy, developmental psychology, attachment theory, and emotional intelligence scholarship. Validation was maintained through repeated comparison between textual meaning, coding interpretation, and deductive category definitions. Analytical transparency was preserved through explicit presentation of corpus delimitation, units of analysis, categorization matrices, and coding procedures. These procedures strengthened confirmability, dependability, and interpretive trustworthiness within the directed DQCA process.

3. RESULTS AND DISCUSSION

3.1 Results

Utilizing directed qualitative content analysis (DQCA), this study conceptualizes the *Ta'dib*-Based Islamic Parenting Model as an intervention strategy and a therapeutic relational approach for the emotional intelligence development of primary school children. The analytical extraction and critical reading of classical Islamic philosophy alongside contemporary developmental psychology literature indicate that children's emotional cultivation does not occur in an isolated vacuum or through linear biological responses. Instead, it unfolds along a structured, sequential developmental pathway where spiritual-ethical principles actively shape emotional-cognitive processing. This interactive trajectory links four primary analytical domains that are hierarchically and typologically intertwined: Foundational *Ta'dib* Values, Relational Parenting Processes, Therapeutic Parenting Mechanisms, and Emotional Intelligence Outcomes. Within this structural framework, foundational spiritual values serve as the primary catalyst that informs parental behaviors, which then translate into daily relational dynamics such as behavioral modeling, habituation, and reflective dialogue. Mediated by secure attachment bonds, emotional synchronization, and regulatory guidance, these relational interactions function as a therapeutic conduit that systematically fosters children's self-awareness, emotional regulation, empathy, and social competence, thereby demonstrating that moral-spiritual formation and psychological-emotional maturity are deeply congruent and mutually reinforcing developmental processes.

3.1.1 Foundational Ta'dib Values as the Normative Basis for Emotional Formation

In qualitative abstraction, *ta'dib* emerges not merely as a technical instrument for behavioral discipline, but as the ethical, epistemic, and spiritual foundation underpinning the entire orientation of Islamic parenting as an intervention strategy. This foundational category encompasses meaningful subcategories, including divine guidance integration, prophetic *adab* orientation, balanced character formation, and the human development compass. A deep thematic reading reveals that *ta'dib* occupies an axiological position that seamlessly integrates moral consciousness, knowledge, spirituality, and righteous conduct.

Within a psychological framework, *ta'dib* constructs an affective interpretive lens for the child. When parents internalize *ta'dib*, the emotional experiences of the child such as anger, disappointment, grief, or joy are not interpreted as mere instinctive biological surges, but are situated within an ethical spiritual order. Foundational values provide a moral compass guiding the child away from impulsive emotional expression, directing them to process and filter affective experiences through divine awareness and prophetic exemplification. Consequently, foundational *ta'dib* values shape a family affective climate that offers clear ethical orientation and spiritual stability for the child as they navigate internal emotional states.

3.1.2 Relational Parenting as the Operationalization of Ta'dib

The philosophical abstractions of *ta'dib* are operationalized into daily life through relational parenting processes situated within an integrated developmental ecology encompassing the family and community contexts. Thematic analysis identifies five primary interactional dimensions that operationalize this concept: parental modeling, *adab* habituation, empathetic guidance, supervision, and reflective communication. These findings reinforce the premise that the transmission of Islamic values cannot be achieved through authoritarian cognitive indoctrination; rather, it finds realization through authentic, lived interpersonal dynamics.

The modeling dimension functions as a space for socioemotional learning in which primary school children intentionally absorb how parents manage stress, navigate conflict, and express empathy. Parental affective composure serves as an emotional blueprint for the child's emer-

gent responses. Simultaneously, habituation acts as a mechanism for dispositional shaping through the consistent practice of ethical behavior such as greeting, apologizing, and exercising restraint thereby gradually sublimating raw emotional impulses into structured behavioral habits. Furthermore, empathetic guidance and supervision maintain boundaries for affective development to keep interactions aligned with ethical standards. Reflective communication transforms daily events into rich dialogic spaces. Here, parents refrain from acting as moral judges who simply label actions as right or wrong, instead opening narrative spaces regarding the emotions experienced by the child and their impact on others. This dialogic interaction progressively builds high level social cognition and emotional insight within the child.

3.1.3 Therapeutic Mechanisms as the Mediating Developmental Pathway

A central theoretical finding of this qualitative analysis is the articulation of therapeutic parenting mechanisms as a core intervention component. This construct serves as a psychological mediating pathway explaining how relational interaction patterns grounded in *ta'dib* transform into internal emotional competencies within the child's psychological structure. This mediating domain encompasses four key dimensions: emotional synchronization, attachment security facilitation, reinforcement and regulatory guidance, and reflective character internalization.

A thematic interpretation of these mechanisms reveals an essential insight: the transmission of ethical spiritual values cannot be internalized into healthy emotional capacities if delivered within a repressive, cold, or emotionally hostile relational environment. For the moral teachings of *ta'dib* to take firm root in the child's psyche, parenting practices must possess therapeutic qualities. Attachment security provides a safe haven where the child feels unconditionally loved, allowing them to feel secure during challenging emotional states and remain open to moral correction without activating excessive ego defense mechanisms.

Emotional synchronization operates as a coregulation mechanism. During primary childhood, the child's capacity for independent self-soothing remains under development; thus, when a child experiences emotional surges, the presence of a calm, empathetic, and emotionally regulated parent provides a stabilizing effect. Repeated experiences of external regulation are absorbed by the child and transformed into an internal capacity for emotional self-regulation. Through consistent reinforcement and regulatory guidance, the child transitions into reflective internalization, ensuring that adherence to ethical values stems not from extrinsic fear of punishment, but from an intrinsic realization of its beauty for inner peace.

3.1.4 Emotional Intelligence as the Outcome of Ethical Internalization

As a cumulative manifestation of relational parenting mediated by therapeutic *ta'dib* mechanisms, this study identifies four primary constructs of emotional intelligence in primary school children: self-awareness, emotional regulation, empathy, and social competence. Self-awareness encompasses the ability to recognize and articulate emotional states, understand the causal links between feelings and social impacts, and cultivate introspective insight into internal mental states. Emotional regulation involves impulse control, flexible affective recovery under stress, and self-restraint in expressing anger or egoistic desires. Empathy manifests as an intuitive sensitivity to others' emotional conditions, perspective-taking ability, and compassionate responses. Social competence represents the capacity for adaptive and respectful social functioning in accordance with societal norms.

Qualitatively, these findings redefine emotional intelligence within the scope of Islamic education and relational interventions. Emotional intelligence is understood not as a secular, utilitarian skill set for social manipulation or material success, but as the affective and psychological manifestation of internalized *adab* and moral character. A child's capacity for self-awareness and emotional regulation represents the psychological embodiment of *muraqabah* (mindfulness of divine presence) and *muhasabah* (self-reflection), yielding an individual with inner resilience who is not easily dictated by impulsive desires. Similarly, empathy and social competence represent the articulated internalization of compassion (*rahmah*) and respect for human dignity (*ikram*), originating from authentic personal experiences of receiving warm, *beradab* treatment within the family ecology.

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pect for human dignity (*ikram*), originating from authentic personal experiences of receiving warm, beradab treatment within the family ecology.

3.1.5 Model Synthesis: The Therapeutic Developmental Pathway of Ta'dib-Based Islamic Parenting

The conceptual interconnections and interpretive readings across all domains are synthesized into a holistic model, as illustrated in Figure 1 below:

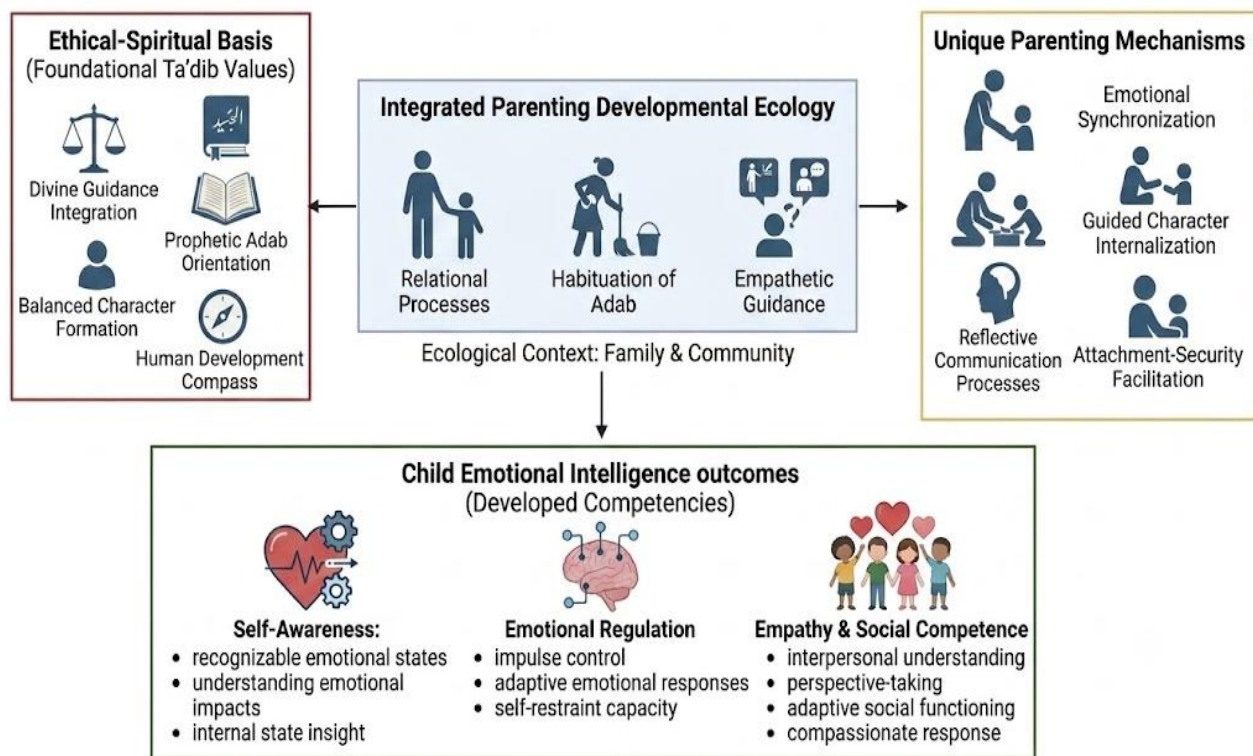


Fig. 1. Conceptual Framework of the Ta'dib-Based Islamic Parenting Therapeutic Model for Emotional Intelligence Development

An interpretive exploration of Figure 1 highlights an integrated qualitative developmental trajectory. Foundational *ta'dib* values serve as the normative input, establishing the ethical spiritual basis and ultimate aim of human formation. The relational parenting ecology functions as the operational environment where these values are lived out through daily interactions. These interactions activate unique therapeutic mechanisms that serve as psychological mediating engines, converting external norms into deep internal affective understanding. Ultimately, this process generates qualitative outcomes in the form of four core emotional intelligence competencies, reflecting a harmonious alignment between spiritual formation and emotional health.

This synthesized framework conceptually bridges classical Islamic educational philosophy and modern developmental psychology. It demonstrates that spiritual cultivation and emotional maturity are not competing do-

main, but mutually reinforcing dimensions within a therapeutic family intervention ecology.

3.2. Discussion

3.2.1 Ta'dib as a Normative Foundation for Emotional Formation

The findings demonstrate that *ta'dib* functions as the normative foundation of Islamic parenting interventions by integrating moral orientation, epistemic cultivation, spiritual grounding, and behavioral embodiment into a unified developmental framework. These findings indicate that emotional development within *ta'dib* based parenting is inseparable from ethical and spiritual formation because children learn to interpret, regulate, and express emotions within morally structured relational environments. Emotional intelligence, therefore, emerges not merely through psychological maturation, but through sustained exposure

to ethical guidance, reflective interaction, and behavioral consistency.

This interpretation is consistent with classical Islamic educational thought, which positions *ta'dib* as a holistic educational process directed toward the balanced formation of intellect, morality, spirituality, and conduct (Anwar et al., 2025; Susanti et al., 2023). Previous studies on Islamic parenting similarly emphasize the importance of moral habituation and religious socialization in shaping children's behavior and character development (Rangkuti, 2025; Rosi et al., 2022; Suresmiyati et al., 2025). However, the present findings extend these perspectives by indicating that *ta'dib* also shapes self-awareness and emotional regulation through repeated ethical internalization and relational interaction as an intervention strategy.

From a developmental perspective, these findings align with sociocultural theories suggesting that children's emotional competencies are formed through socially mediated learning and guided interaction (Burkitt, 2021; Crescenzo et al., 2023). Emotional awareness develops not only from internal emotional experience, but also from repeated participation in ethically organized relational contexts where children gradually internalize self-restraint, empathy, and reflective consciousness (Atzil & Gendron, 2017; Kärtner et al., 2026). The findings, therefore, suggest that moral structure and emotional formation operate as interconnected developmental processes within *ta'dib* based parenting.

The analysis further indicates that *ta'dib* functions as a stable value orientation shaping the relational climate of parenting interventions. Rather than operating as a passive theoretical doctrine, it establishes an enduring ethical compass that governs the emotional atmosphere of the household. Moral consistency, spiritual grounding, and ethical embodiment provide children with interpretive frameworks through which emotional experiences are understood and managed. Within this nurturing environment, parental actions and emotional responses serve as living templates that help children decode complex affective states, framing daily challenges not as disruptive crises, but as meaningful opportunities for character refinement. Consequently, emotional competence becomes relationally and ethically cultivated through deep spiritual alignment and empathetic attunement, rather than merely behaviorally conditioned through superficial rewards and punishments.

3.2.2 Relational Parenting as the Operationalization of Ta'dib

The findings reveal that *ta'dib* is operationalized through relational parenting processes consisting of modeling, habituation, guidance, supervision, and reflective communication. These findings indicate that parenting within an Islamic educational framework function prima-

rily as a relational pedagogical process in which values are transmitted through continuous interpersonal interaction rather than through isolated verbal instruction.

Among these relational dimensions, parental modeling appears particularly significant because children repeatedly observe and imitate emotional responses, communicative patterns, and ethical behavior demonstrated by parents (Bornstein, 2002; Denham & Bassett, 2019). This interpretation is consistent with social learning theory, which explains that children acquire behavioral and emotional patterns through observational learning and imitation of significant relational figures (Fisher & Skowron, 2017; Lakhani et al., 2022). Through repeated exposure to parental conduct, children gradually internalize emotional responses, interpersonal sensitivity, and behavioral self-regulation.

The findings also demonstrate that habituation strengthens the integration of ethical values into children's daily emotional behavior. Repeated moral practice allows emotional discipline, empathy, and self-restraint to become embedded within routine interaction (Sari et al., 2025; Soundararajan, 2019). Previous parenting studies similarly suggest that repeated parental guidance and structured interaction contribute to socioemotional adjustment and behavioral consistency in children (Arteche et al., 2025; Lahtela et al., 2024; MacPhee et al., 2015; Morris et al., 2017). In the present findings, however, habituation is not interpreted merely as behavioral repetition, but as an emotionally formative process through which values gradually become internalized dispositions.

Guidance, supervision, and reflective communication further deepen the relational process by creating dialogical interaction through which children learn to recognize emotional consequences, interpret social situations, and develop emotional self-awareness. These findings parallel emotional socialization perspectives emphasizing the role of emotionally responsive communication in strengthening children's emotional understanding and adaptive functioning. The analysis, therefore, suggests that relational parenting processes function simultaneously as ethical transmission, emotional guidance, and developmental mediation.

The interrelationship among modeling, habituation, guidance, and communication also indicates that *ta'dib* based parenting operates cumulatively through sustained relational engagement. Emotional competence develops gradually as children repeatedly experience emotionally responsive interaction within ethically structured relational environments.

3.2.3 Therapeutic Mechanisms as the Mediating Developmental Pathway

One of the central findings of this study is the identification of therapeutic parenting mechanisms consisting of

reinforcement, emotional engagement, regulatory guidance, and reflective internalization as a core intervention pathway. These mechanisms function as mediating processes connecting *ta'dib* values with children's emotional intelligence development. The findings indicate that emotional competence does not emerge directly from moral teaching alone, but develops through repeated emotionally mediated relational experiences.

Behavioral reinforcement strengthens emotional habits through repetition, affirmation, and relational consistency (Maddocks, 2023). Through repeated reinforcement, children gradually develop stable emotional responses and behavioral self control (Edossa et al., 2017). This interpretation aligns with self regulation theory, which emphasizes that children's capacity for emotional control develops progressively through guided external regulation that later becomes internalized.

The findings further demonstrate that emotional engagement creates emotional security, relational trust, and affective openness. Warmth, attachment, and emotionally responsive interaction provide children with relational conditions necessary for emotional expression and adaptive emotional functioning. This pattern is consistent with attachment theory, which proposes that emotionally secure relationships facilitate emotional regulation and socioemotional adjustment (Abtahi & Kerns, 2017; Farsijani et al., 2022; Fernandes et al., 2021). However, the present findings additionally indicate that emotional attachment within *ta'dib* based parenting is closely integrated with ethical guidance and reflective moral interaction.

Regulatory guidance also emerged as an important mediating mechanism facilitating children's understanding of emotional boundaries, consequences, and adaptive emotional responses. Through emotionally guided correction and reflective communication, children gradually develop emotional self-awareness and self restraint (Lüken et al., 2026). These findings correspond with emotional socialization theory, suggesting that parental emotional coaching contributes to children's emotional competence and adaptive interpersonal functioning.

Reflective internalization appears particularly important because it explains how ethical values gradually become emotionally meaningful and psychologically integrated within the child's internal emotional structure. Emotional development, therefore, occurs not only through external instruction, but through reflective absorption of relational experiences repeatedly encountered in everyday parenting interaction.

The relationship among reinforcement, emotional engagement, regulation, and reflective internalization suggests that parenting functions as a psychologically formative relational system shaping children's internal emotional organization through sustained affective interaction and ethical mediation.

3.2.4 Emotional Intelligence as the Outcome of Ethical Internalization

The findings demonstrate that self-awareness, emotional regulation, empathy, and adaptive social competence emerge as cumulative developmental outcomes of sustained *ta'dib* based relational parenting interventions. These findings indicate that emotional intelligence develops progressively through ethical internalization, emotionally responsive interaction, and repeated therapeutic mediation within everyday relational experience.

Self-awareness develops when children repeatedly engage in reflective interaction that helps them recognize emotional states, understand emotional experiences, and interpret emotional consequences. Emotional regulation emerges through guided discipline, modeled self restraint, and repeated emotional correction that gradually strengthen children's capacity for adaptive emotional control (Havighurst et al., 2021; Lüken et al., 2026). These findings are consistent with emotional intelligence theory emphasizing self-awareness and emotional regulation as foundational dimensions of emotional competence.

The findings further indicate that empathy develops through compassionate relational interaction characterized by emotional warmth, perspective taking, and affective responsiveness. Repeated exposure to emotionally supportive interaction enables children to recognize the emotional experiences of others and respond adaptively within interpersonal situations. Previous developmental studies similarly emphasize that emotionally responsive parenting strengthens empathy and socioemotional sensitivity in children (Boele et al., 2019; Liu et al., 2022).

Adaptive social competence also appears as the result of repeated participation in ethically structured relational environments. Through sustained interpersonal engagement, children gradually learn communication patterns, emotional responsiveness, and socially adaptive behavior (Bornstein, 2002; Oerlemans et al., 2018). Emotional competence, therefore, develops relationally through interactional experience rather than through isolated emotional training alone.

The relationship among self-awareness, emotional regulation, empathy, and adaptive competence further indicates that emotional intelligence functions as an integrated developmental outcome emerging from interconnected ethical, relational, and psychological processes. Emotional intelligence is, therefore, understood not merely as an individual emotional skill, but as the cumulative result of sustained moral interaction, emotional mediation, and reflective relational experience within *ta'dib* based parenting interventions.

3.2.5 Conceptual Synthesis of the Ta'dib Intervention Model and Developmental Insights

In a substantive sense, the main findings of this study fulfill the primary objective by demonstrating that emotional intelligence in primary school children develops through a structured interaction between foundational ethical values and deeply responsive psychological processes. The contributing factors driving this phenomenon can be explained through the integrated mechanism of parental modeling, structured habituation, and active emotional coaching. Through a theoretical lens, these findings strongly support and expand the conceptual frameworks of emotional socialization and attachment theories by showing how ethical-spiritual concepts become emotionally functional (Qudsyi et al., 2019). Compared to previous studies that focused almost exclusively on outward moral character development, this study expands existing knowledge by revealing the internal psychological pathways through which *ta'dib* values shape internal child competence (Nadiah et al., 2025; Najmi et al., 2025). Unlike prior literature, the scientific value of this model lies in its integration of behavioral reinforcement and spiritual absorption into a holistic parenting intervention framework, thereby successfully filling the empirical and conceptual gaps in child developmental literature.

A deeper analysis indicates that the relationship between Islamic parenting and emotional growth is not simplistic, but operates as a complex relational system requiring reflective internalization. This critical insight opens up possibilities for new conceptual models concerning evidence-based family interventions within diverse educational contexts. However, to maintain high scientific objectivity, alternative explanations regarding these outcomes must be taken into careful consideration. Although the results demonstrate that the *ta'dib*-based parenting model is a primary driver of emotional intelligence, there is a strong possibility that external factors beyond the analyzed variables also contribute to child emotional competence. Factors such as teacher emotional socialization within primary school curricula, peer relationship qualities, digital media consumption, and individual child temperament may simultaneously affect emotional regulation and social adaptation (Aghaziarati & Nejatifar, 2023; Zheng, 2023). Future empirical investigations are, therefore, required to test these alternative variables alongside the parenting intervention model to provide a more comprehensive overview of child socioemotional development.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The findings of this study provide theoretical implications for research on *ta'dib* based Islamic parenting models and children's emotional intelligence development by pro-

posing a framework demonstrating that children's emotional intelligence does not develop through verbal moral instruction alone, but rather unfolds progressively through a therapeutic relational system and intervention strategy that integrates ethical spiritual *ta'dib* values with psychological mechanisms such as secure attachment, emotional synchronization, and reflective internalization.

The findings of this study fill a theoretical and literature gap regarding the relational and psychological mechanisms explaining how *ta'dib* values are transformed into internal child emotional competencies such as self-awareness, emotional regulation, empathy, and social competence in primary school children through daily parent-child interactions.

4.2 Research Contributions

The findings of this study contribute as a source of new scientific knowledge in the fields of Islamic education, family counseling, psychotherapy, and developmental psychology by formulating a new framework regarding the *Ta'dib* Based Islamic Parenting Model as an intervention strategy and therapeutic relational approach. This framework explains the holistic process of emotional intelligence development in primary school children through the integration of classical Islamic ethical spiritual foundations and modern developmental psychology principles from a comprehensive theoretical perspective.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitations

Several limitations of this study should be acknowledged to contextualize its theoretical scope and findings. First, as a conceptual study utilizing Directed Qualitative Content Analysis (DQCA), this research relies entirely on textual analysis and theoretical synthesis rather than empirical field data. Consequently, the proposed *Ta'dib* Based Islamic Parenting Model has not been empirically verified or tested within real world parenting practices, clinical counseling sessions, or child development settings. Second, the scope of textual analysis was delimited to selected classical Islamic educational literature and contemporary developmental scholarship aligned with a predetermined deductive matrix. This analytical boundary may have excluded alternative conceptual frameworks or broader interdisciplinary perspectives. Finally, because the model specifically targets primary school children within an Islamic family environment, its immediate generalizability to different developmental stages, non-Islamic cultural environments, or secular educational contexts remains limited.

5.2 Recommendations for Future Research

To address these limitations and expand the academic and practical utility of the framework, several directions for future research are recommended. First, scholars are encouraged to empirically validate the operational applicability and effectiveness of the proposed intervention model using field based qualitative, quantitative such as structural equation modeling, or mixed methods approaches involving primary school children and their families. Second, future research should explore the practical translation of this model into structured family counseling interventions, parent training programs, or therapeutic modules, evaluating its longitudinal impact on children's emotional awareness, self regulation, empathy, and social competence. Lastly, further investigations should examine the therapeutic mechanisms of *ta'dib* based parenting across diverse family structures, socioeconomic backgrounds, and cross-cultural settings to refine its contextual adaptability and broaden its applicability within the fields of developmental psychology and mental health counseling.

6. CONCLUSION

This study conceptualized a *Ta'dib* Based Islamic Parenting Model as an intervention strategy for developing emotional intelligence in primary school children through a therapeutic relational approach, utilizing a Directed Qualitative Content Analysis (DQCA) approach that integrates Islamic educational philosophy, developmental psychology, therapeutic parenting, and emotional intelligence scholarship. The findings revealed four interconnected analytical domains consisting of Foundational *Ta'dib* Values, Parenting Relational Processes, Therapeutic Parenting Mechanisms, and Emotional Intelligence Outcomes. The analysis demonstrated that *ta'dib* based parenting operates not merely as moral and religious instruction, but as a relational and therapeutic developmental system through which ethical spiritual values are emotionally experienced, psychologically internalized, and behaviorally embodied within children's everyday developmental interactions.

The study further identified that relational parenting processes such as modeling, habituation, guidance, supervision, and reflective communication function as operational mechanisms through which *ta'dib* values are transmitted and internalized. Through sustained relational interaction, therapeutic parenting mechanisms including emotional engagement, reinforcement, regulatory guidance, and reflective internalization mediate the development of children's emotional awareness, emotional regulation, empathy, and adaptive social competence. These findings indicate that emotional intelligence develops progressively through interconnected ethical, affective, and psychologically mediated processes rather than through isolated cognitive or behavioral instruction alone

The proposed framework strengthens the conceptual understanding that *ta'dib* based Islamic parenting may serve as a therapeutic relational approach and intervention strategy for children's emotional development. By integrating ethical spiritual formation with contemporary emotional intelligence and developmental psychology perspectives, the study offers a holistic conceptual framework explaining how parenting interaction contributes to children's emotional competence within Islamic educational contexts. The resulting model therefore positions parenting as a sustained relational ecology in which moral formation, emotional mediation, and therapeutic developmental engagement operate simultaneously in shaping children's emotional intelligence.

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CRedit Authorship Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Ghina Sofia Mahfuzah: Conceptualization, Methodology, Writing - Original Draft, Data Curation. Validation. Salma Ellya: Conceptualization, Writing - Review & Editing, Formal analysis. Siti Mahpuzhah: Conceptualization, Writing - Review & Editing

Declaration of GenAI Usage in Scientific Writing

The authors declare that generative artificial intelligence tools ([OpenAI](#)) were used solely to assist in language editing, grammar improvement, sentence structuring, and enhancing the academic readability of this manuscript. All ideas, conceptual analyses, interpretations, and scholarly conclusions were developed independently by the authors. The authors carefully reviewed and revised all AI-assisted content and take full responsibility for the integrity, accuracy, and originality of the manuscript. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJCP GenAI Tool Usage Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work.

Conflict of Interest Statement

The authors declare that there are no financial, institutional, personal, or professional conflicts of interest related to this study.

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The author declares that this study is a literature review and does not involve human participants, personal data, or any other subjects. Therefore, written and verbal informed consent is not required. The entire study process was conducted in accordance with academic ethical standards, upholding scientific honesty, integrity, and the ethical use of legitimate sources.

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