ZHAFIRO
Journal Islamic Education and Social

Publish by: STIS Sultan Fatah
https://ejournal.sultanfatah.ac.id/index.php/ZHAFIRO
Vol. 1 | No. 1 | Juni 2026 | Hal. 22-38 |
ISSN-PRINT: XXXX-XXXX ISSN-ONLINE: XXXX-XXXX

Authoritarian Parenting in Muslim Family Education: An Analysis of Attachment Theory and *Mu'āsyarah bil Ma'rūf*

Novita Rahmadani[1], Mutia Rani Alghozali[2], Wahidatul Mustaqimah[3], Kunhaniah Mabruroh[4]

[1] Universitas Muhammadiyah Metro, Lampung, Indonesia.
[234] STIS Sultan Fatah, Lampung Utara, Indonesia.

Mail:
[1] rahmadanin500@gmail.com; [2] wahidatulmustaqimah216@gmail.com;
[3]mutiaranialghozali@gmail.com; [4] kunhaniah16@gmail.com

Article received: (20 Mei 2026), Review process: (01 Juni 2026)
Article Accepted: (09 Juni 2026), Article published: (14 Juni 2026)

Abstract: This study aims to analyze the characteristics of authoritarian parenting in Muslim family education, its impact on children's attachment formation based on *Attachment Theory*, and its relevance to the principle of *Mu'asyarah bil Ma'ruf*. This research employed a qualitative approach using a *library research* method. Data were collected from various books, scholarly journal articles, and relevant academic literature and were analyzed through *content analysis*. The findings indicate that authoritarian parenting is characterized by dominant parental control, one-way communication, and a strong emphasis on children's obedience. Such parenting practices may hinder the development of *secure attachment* due to limited responsiveness to children's emotional needs. From the perspective of *Mu'asyarah bil Ma'ruf*, authoritarian parenting is less consistent with the principles of compassion, respect, justice, and constructive communication within the family. This study highlights the importance of developing parenting practices that integrate firmness, affection, dialogue, and emotional engagement to support a more humane and sustainable model of Muslim family education.

Keywords: *Authoritarian Parenting, Muslim Family Education, Attachment Theory, Mu'asyarah bil Ma'ruf*.

Abstrak: Penelitian ini bertujuan menganalisis karakteristik pola asuh otoriter dalam pendidikan keluarga Muslim, dampaknya terhadap pembentukan *attachment* anak berdasarkan *Attachment Theory*, serta relevansinya dengan prinsip *Mu'asyarah bil Ma'ruf*. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*). Data diperoleh dari berbagai buku, artikel jurnal, dan literatur ilmiah yang relevan, kemudian dianalisis menggunakan teknik *content analysis*. Hasil penelitian menunjukkan bahwa pola asuh otoriter ditandai oleh dominasi kontrol orang tua, komunikasi satu arah, dan orientasi yang kuat pada kepatuhan anak. Pola pengasuhan tersebut berpotensi menghambat terbentuknya *secure attachment* karena rendahnya responsivitas terhadap

This is an open access article distributed under the terms of the Creative Commons Attribution-ShareAlike 4.0 International License.

kebutuhan emosional anak. Dari perspektif *Mu'asyarah bil Ma'ruf*, pola asuh otoriter kurang sejalan dengan prinsip kasih sayang, penghormatan, keadilan, dan komunikasi yang baik dalam keluarga. Penelitian ini menegaskan pentingnya pengembangan pola pengasuhan yang memadukan ketegasan, kasih sayang, dialog, dan keterlibatan emosional untuk mendukung keberhasilan pendidikan keluarga Muslim yang humanis dan berkelanjutan.

Kata Kunci: *Pola Asuh Otoriter, Pendidikan Keluarga Muslim, Attachment Theory, Mu'asyarah bil Ma'ruf*.

INTRODUCTION

The family is the first and primary environment in a child's educational process. Within the family, children gain their initial experiences regarding life values, social norms, religious behavior, and patterns of interaction that will influence the development of their personality in the future. Therefore, the family functions not only as a social unit but also as the first educational institution that plays a strategic role in shaping children's character, social development, and psychological well-being. From the perspective of Islamic education, the family serves as the fundamental foundation in the formation of faith, morality, and personality, as education provided from an early age significantly influences how individuals think, behave, and act throughout their lives (Hadian et al., 2022).

Family education is a continuous developmental process that occurs through daily interactions between parents and children. This process is not only aimed at fulfilling children's physical needs but also at developing their intellectual, emotional, social, and spiritual aspects in a balanced manner (Lathifah & Pratama, 2025). In Islam, parents bear the responsibility as the first educators who are obliged to instill the values of tawhid, noble character, and guide their children to grow into responsible individuals who contribute positively to society. Therefore, the quality of family education is highly influenced by the parenting style adopted by parents in raising their children (Masganti et al., 2026).

Various studies indicate that parenting style is one of the key factors influencing children's psychological development and educational success. The parenting style applied by parents determines the quality of emotional relationships within the family, children's self-confidence, emotional regulation abilities, and their capacity to build social relationships with others. Conversely, parenting styles that are less responsive to children's developmental needs may lead to various psychological problems such as anxiety, low self-esteem, communication difficulties, and challenges in forming healthy interpersonal relationships (UNICEF, 2023).

In the Indonesian context, the challenges of family education have become increasingly complex due to social changes, the advancement of digital technology, and the rising psychological issues experienced by children and adolescents. Parents are not only required to meet children's formal educational needs but also to create a safe, supportive, and conducive family environment for their psychological development. Numerous studies show that the quality of family interaction is significantly related to children's educational success, both academically and in character development. Thus, parenting style becomes a crucial factor in

determining the effectiveness of family education in facing the challenges of modern life (Siswanto, 2025).

One parenting style that is still widely found in family life is authoritarian parenting. This style is characterized by high parental control, strong demands for obedience, strict rules, and communication that tends to be one-way. Parents who apply authoritarian parenting generally believe that strict discipline is necessary to develop responsibility, obedience, and behavior in accordance with family expectations. In practice, children are required to follow parental decisions with limited opportunities to express their opinions or negotiate established rules (Siregar, 2026).

The implementation of authoritarian parenting is influenced by various factors, such as parents' past parenting experiences, prevailing cultural values, religious beliefs, educational background, and concerns about negative environmental influences. In some Muslim families, authoritarian parenting is often perceived as a form of parental responsibility in protecting children from deviant behavior. However, an approach that overly emphasizes obedience and control may reduce children's opportunities to develop independence, critical thinking skills, and healthy communication abilities.

From the perspective of family education, authoritarian parenting not only affects children's behavior but also influences the educational process within the family. Relationships dominated by control and obedience may limit dialogue between parents and children, resulting in a one-way learning process. In fact, effective family education requires open communication, respect for children's opinions, and emotional involvement that enables optimal development. When family communication is dominated by instructions and punishment rather than dialogue and guidance, the goal of forming independent and responsible individuals becomes more difficult to achieve (Hadian et al., 2022).

These challenges have become even more complex in the digital era. The development of information technology has significantly transformed patterns of interaction within the family. The presence of smartphones, social media, and various digital platforms offers substantial benefits in daily life but also introduces new challenges for family education. One phenomenon widely discussed in recent years is parental phubbing, a condition in which parents are more focused on their gadgets than on direct interaction with their children (Fitriani et al., 2025).

The phenomenon of *parental phubbing* has the potential to reduce the quality of communication, emotional warmth, and parental involvement in children's lives. When parents spend more time engaging with digital devices than fostering meaningful interactions with their children, children's emotional needs may be neglected. This condition becomes even more problematic when it occurs alongside authoritarian parenting practices. In such circumstances, the parent-child relationship is not only characterized by limited emotional interaction but is also dominated by demands for obedience and strict control. Consequently, family relationships may evolve into interactions that emphasize authority and power rather than emotional closeness.

This issue can be examined through *Attachment Theory*, developed by John Bowlby. The theory explains that children possess a fundamental need to establish a secure emotional bond with their primary caregivers. This bond serves as the foundation for children's psychological, social, and emotional development in later stages of life. According to Bowlby, the quality of the relationship between children and their caregivers determines the formation of either *secure attachment* or *insecure attachment*. Children who receive responsive, consistent, and attentive caregiving are more likely to develop *secure attachment*, whereas those who experience less responsive caregiving are at greater risk of developing various forms of *insecure attachment* (Bowlby, 1982).

From an educational perspective, the quality of attachment significantly influences children's learning processes and overall development. Children with *secure attachment* tend to demonstrate higher self-confidence, better emotional regulation, stronger learning motivation, and healthier social relationships. In contrast, *insecure attachment* may lead to difficulties in emotional management, trust-building, and adaptation to social and educational environments. Therefore, the quality of the emotional relationship between parents and children constitutes a crucial factor in the success of family education (Cassidy & Shaver, 2016).

In addition to being analyzed through the lens of developmental psychology, parenting within Muslim families should also be understood through the framework of Islamic values. One relevant concept is *Mu'asyarah bil Ma'ruf*, a principle of interpersonal relations based on kindness, respect for human dignity, justice, compassion, and courteous communication. This concept emphasizes that all family relationships should be built upon respect for the rights and needs of each family member (Sartika, 2023).

Although *Mu'asyarah bil Ma'ruf* is more commonly discussed in the context of marital relationships, the values embedded within it are highly relevant to family education and child-rearing practices. Principles such as compassion, mutual respect, constructive communication, and fairness are essential components of a humanistic approach to family education. Within this framework, parents are not merely authority figures who issue commands and exercise control; rather, they serve as educators who guide, accompany, and understand the developmental needs of their children holistically.

Although *Attachment Theory* originates from the Western psychological tradition and *Mu'asyarah bil Ma'ruf* is rooted in Islamic teachings, both share a strong common ground in emphasizing the quality of interpersonal relationships as the foundation of family life. Both perspectives highlight the importance of affection, security, respect, and attentiveness to individuals' emotional needs in fostering healthy relationships. This convergence presents an opportunity to integrate developmental psychology with Islamic educational values in understanding the dynamics of parenting within contemporary Muslim families.

Several studies have examined the relationship between parenting styles and children's psychological development from various perspectives. Siregar found that authoritarian parenting significantly affects children's emotional development, particularly their ability to regulate emotions and express feelings in healthy ways

(Siregar, 2026). Mukti demonstrated that parental phubbing negatively influences the quality of interpersonal communication within families (Mukti, 2024). Siswanto emphasized the importance of family education grounded in Islamic values for children's character development (Siswanto, 2025). Meanwhile, Isra reported that the quality of family relationships plays a vital role in shaping the identity and psychological development of Muslim adolescents (Isra, 2025).

Nevertheless, these studies still exhibit certain limitations. Most research has focused primarily on the psychological impacts of authoritarian parenting without linking them to children's attachment quality. On the other hand, studies on Islamic family education generally emphasize normative aspects and character formation without explaining how Islamic values can be utilized to analyze the emotional quality of parent-child relationships. Furthermore, research on *Attachment Theory* within Muslim family contexts has largely relied on developmental psychological perspectives without integrating relational concepts derived from Islam.

Based on this review, a significant research gap remains in the limited number of studies that integrate authoritarian parenting, *Attachment Theory*, and the principle of *Mu'asyarah bil Ma'ruf* within a unified analytical framework. Such integration is essential for achieving a more comprehensive understanding of Muslim family education, particularly in addressing contemporary parenting challenges in the digital era.

Therefore, this study offers a novel contribution by integrating *Attachment Theory* and *Mu'asyarah bil Ma'ruf* as analytical perspectives for examining authoritarian parenting in Muslim family education. This integration is expected to enrich the field of Islamic family education by fostering a dialogue between modern developmental psychology and Islamic educational values. In addition to contributing theoretically to the development of Islamic family education studies, this research is also expected to provide practical recommendations for parents, educators, and educational practitioners in promoting parenting approaches that are more responsive, dialogical, and oriented toward children's psychological well-being.

Based on the foregoing discussion, this study aims to analyze the characteristics of authoritarian parenting in Muslim family education, examine its impact on children's attachment formation through the lens of *Attachment Theory*, and analyze its relevance to the principle of *Mu'asyarah bil Ma'ruf*. Accordingly, the research seeks to answer the following questions: (1) What are the characteristics of authoritarian parenting in contemporary Muslim families. (2) How does authoritarian parenting affect children's attachment formation based on *Attachment Theory*. and (3) How can such parenting practices be analyzed through the perspective of *Mu'asyarah bil Ma'ruf*.

METHOD

This study employed a qualitative approach using a *library research* design. Library research was selected because the focus of the study was directed toward a conceptual analysis of authoritarian parenting in Muslim family education through the integration of *Attachment Theory* and the principle of *Mu'asyarah bil Ma'ruf*. This approach enabled the researcher to examine, interpret, and synthesize various relevant sources of literature in order to gain a comprehensive understanding of the

relationship between parenting styles, attachment quality, and Islamic educational values within Muslim families (Zed, 2018).

A qualitative method was employed because the study did not aim to measure phenomena statistically; rather, it sought to understand meanings, concepts, and relationships among variables found in scholarly sources. This approach allowed for an in-depth exploration of theories, previous research findings, and Islamic normative concepts related to child-rearing practices in Muslim families. Consequently, the study aimed to provide a more holistic understanding of the dynamics of authoritarian parenting within the context of contemporary Muslim family education (Moleong, 2021).

The data sources consisted of both primary and secondary data. Primary data were obtained from scholarly works that directly discuss *Attachment Theory*, authoritarian parenting, family education, and the concept of *Mu'asyarah bil Ma'ruf*. These sources included books, peer-reviewed journal articles, research reports, and other academic documents relevant to the topic. Secondary data were gathered from supporting literature, including books on Islamic education, developmental psychology, family psychology, conference proceedings, and other documents related to parenting practices in Muslim families (Sugiyono, 2023).

Data were collected through documentation studies. At this stage, the researcher identified, gathered, reviewed, and classified various literature sources relevant to the research focus. The selected literature was evaluated based on its relevance, credibility, publication recency, and connection to the themes of authoritarian parenting, *Attachment Theory*, *Mu'asyarah bil Ma'ruf*, and Muslim family education. The source selection process was conducted systematically to ensure the academic validity of the data and its suitability for addressing the research objectives (Creswell & Creswell, 2018).

Data analysis was conducted using *content analysis*. This technique was employed to identify, interpret, and synthesize ideas contained within the collected literature. The analysis consisted of several stages: (1) data reduction by selecting information relevant to the research focus; (2) data categorization based on major themes, including the characteristics of authoritarian parenting, attachment concepts, the principles of *Mu'asyarah bil Ma'ruf*, and Muslim family education; (3) data interpretation by connecting concepts and findings from previous studies; and (4) conclusion drawing to generate a comprehensive understanding of the relationship between authoritarian parenting, attachment quality, and Islamic educational values (Miles, Huberman, & Saldaña, 2014).

To ensure data trustworthiness, the study employed *theoretical triangulation*. This process involved comparing and integrating various theoretical perspectives derived from developmental psychology, family education, and Islamic education. Through this approach, interpretations were not based on a single perspective but instead incorporated multiple relevant scholarly viewpoints. In addition, source criticism was applied by evaluating the credibility of authors, the quality of publications, and the consistency of arguments presented in each reference used in the study (Patton, 2015).

Through this approach, the study is expected to provide an in-depth understanding of the characteristics of authoritarian parenting in Muslim family education, its impact on children's attachment formation based on *Attachment Theory*, and its relevance to the principle of *Mu'asyarah bil Ma'ruf* as a foundation for a more humane, responsive, and psychologically supportive model of family education.

RESULTS AND DISCUSSION

Characteristics of Authoritarian Parenting in Contemporary Muslim Family Education

Authoritarian parenting is one of the parenting models characterized by high parental control, strong demands for obedience, and limited child involvement in family decision-making processes. Baumrind categorizes authoritarian parenting as a parenting style that places parental authority at the center of children's behavioral regulation through strict rules, firm discipline, and predominantly one-way communication (Baumrind, 1991). In practice, children are expected to comply with established rules without being given adequate opportunities to express their opinions, question the rationale behind certain rules, or engage in meaningful dialogue with their parents.

In the context of Muslim family education, authoritarian parenting often does not emerge as a deliberate form of violence or oppression. Rather, it stems from parents' belief that obedience is a primary indicator of successful child education. This perspective is generally rooted in the conviction that parents bear moral and religious responsibilities to guide their children toward behaviors consistent with religious and social norms. Consequently, strict control is frequently perceived as a form of protection against various negative influences present in modern society. However, a review of the literature indicates that there are fundamental differences between Islamic educational principles and authoritarian parenting practices that emphasize parental dominance.

According to Abdullah Nashih Ulwan, Islamic family education aims to develop children's personalities comprehensively through exemplary conduct (*uswah hasanah*), habituation, advice, care, and compassion (Ulwan, 2017). This approach demonstrates that family education in Islam is not merely oriented toward obedience but rather toward the internalization of values, enabling children to understand the moral and spiritual reasons underlying their actions. Therefore, when family education is primarily built upon control and pressure, there is a risk of shifting its objective from fostering awareness to merely achieving formal compliance.

Findings from various studies indicate that the main characteristics of authoritarian parenting in contemporary Muslim families can be identified through three primary dimensions: dominance of control, one-way communication, and an emphasis on obedience. First, the dominance of control is reflected in parents' tendency to determine nearly every aspect of their children's lives, including daily activities, educational choices, social relationships, and self-expression. Siregar (2026) found that parents who adopt authoritarian parenting tend to perceive strict supervision as a responsibility toward securing their children's future. Nevertheless,

the study also revealed that excessive control may hinder the development of children's independence and decision-making abilities.

This finding warrants further analysis. From the perspective of family education, the goal of education is not merely to produce children who obey rules but also individuals capable of making responsible decisions based on internalized values. When all decisions are consistently made by parents, children may display obedience in the short term but risk becoming dependent on others when making decisions during adolescence and adulthood. In other words, authoritarian parenting may produce what is referred to as “behavioral compliance,” but it does not necessarily foster “moral autonomy” (Pratama et al., 2026).

Second, authoritarian parenting is characterized by one-way communication patterns. In families that adopt this parenting style, communication primarily consists of instructions, commands, prohibitions, and evaluations of children's behavior. Conversely, children are given limited opportunities to express their feelings, opinions, or emotional needs. Mukti explains that the lack of two-way communication within families contributes to the deterioration of interpersonal relationships between parents and children. This finding suggests that communication serves not only as a means of transmitting rules but also as a medium for establishing emotional bonds within the family (Mukti, 2024).

From the perspective of Islamic education, such conditions are inconsistent with the educational practices exemplified by the Prophet Muhammad (peace be upon him). Numerous hadiths demonstrate that the Prophet engaged in dialogical communication with children, allowed them to ask questions, and respected their opinions. This indicates that Islamic education is not founded upon communicative domination but rather on reciprocal interactions that facilitate mutual learning. Therefore, one-way communication, which characterizes authoritarian parenting, may be viewed as a factor that reduces the effectiveness of family education in fostering children's intellectual and emotional maturity.

Third, the primary orientation of authoritarian parenting is obedience. In many cases, educational success is measured by the extent to which children comply with rules and meet parental expectations. Normatively, obedience is indeed an important value in family education. However, studies indicate that obedience achieved through pressure differs significantly from obedience that emerges from genuine awareness and understanding. Baumrind explains that children raised in authoritarian environments tend to exhibit obedience when under supervision but do not necessarily possess a strong understanding of the moral reasons behind their actions (Baumrind, 1991).

This finding is highly relevant to the objectives of Islamic education, which emphasize the development of awareness (*syu'ur*) and responsibility (*mas'uliyyah*). Islamic education aims not only to produce outwardly obedient individuals but also those who understand the values and wisdom underlying their actions. Therefore, if obedience becomes the sole indicator of successful parenting, family education risks losing the dimension of value internalization that constitutes the very essence of Islamic education.

In addition to these characteristics, the literature review indicates that authoritarian parenting in contemporary Muslim families is influenced by social changes occurring in the digital era. The increasing accessibility of social media, online games, and various forms of digital content has encouraged some parents to intensify their supervision of children's activities (Fitriani et al., 2025). In many cases, concerns about the negative effects of technology lead parents to strengthen control without simultaneously strengthening communication. Consequently, parent-child relationships develop in a paradoxical manner: supervision increases, while emotional closeness declines.

Analysis of this phenomenon suggests that the primary challenge of Muslim family education today is not merely how to control children but how to establish effective educational relationships amid rapid social change. Control remains necessary as part of parental supervision; however, control that is not balanced with dialogue may lead to resistance, emotional distance, and even family conflict. Thus, the fundamental issue of authoritarian parenting does not lie in the existence of rules or discipline themselves but in the dominance of parental authority that limits children's participation and emotional involvement in the educational process.

Based on the analysis of various scholarly sources, it can be concluded that authoritarian parenting in contemporary Muslim family education is characterized by parental dominance, one-way communication, and a strong emphasis on obedience. Although this parenting style is often motivated by parents' desire to protect and educate their children, numerous findings indicate that excessive control may hinder the development of independence, critical thinking skills, and the quality of emotional relationships between parents and children. These findings suggest that the success of family education cannot be measured solely by children's level of obedience but also by the family's ability to cultivate dialogical, participatory relationships that support children's optimal psychological development. Therefore, authoritarian parenting should be critically examined to ensure that Muslim family education produces not only obedient children but also individuals who possess moral awareness, emotional maturity, and the capacity to take responsibility for their own decisions.

The Impact of Authoritarian Parenting on Children's Attachment Formation Based on Attachment Theory

One of the most important aspects of family education is the quality of the emotional relationship established between parents and children. This relationship not only affects children's psychological well-being during childhood but also shapes personality development, social competence, interpersonal relationships, and even mental health throughout adulthood. Within the field of developmental psychology, this emotional bond is explained through *Attachment Theory*, developed by John Bowlby. The theory posits that every child has biological and psychological needs to establish a secure emotional bond with a primary caregiver as a foundation for healthy development (Bowlby, 1982).

According to Bowlby, *attachment* refers to a strong and enduring emotional bond between a child and a caregiver that provides a sense of security (*secure base*)

and protection. Through such secure relationships, children develop confidence that they are loved, valued, and supported when facing various challenges. Conversely, when this bond is not optimally established, children are at risk of developing different forms of *insecure attachment*, which may adversely affect their emotional and social development (Bowlby, 1982). Therefore, the quality of attachment is determined not only by the physical presence of parents but also by their ability to respond consistently and empathetically to their children's emotional needs.

In this context, authoritarian parenting is particularly relevant for analysis because its primary characteristics include high levels of control and relatively low responsiveness. Baumrind explains that authoritarian parents tend to demand obedience without providing sufficient opportunities for children to express their feelings or perspectives. Consequently, parent-child interactions become more focused on behavioral regulation than on fostering emotional closeness. From the perspective of *Attachment Theory*, such conditions may hinder the development of *secure attachment* because children are deprived of relational experiences that cultivate trust and emotional security with their caregivers (Baumrind, 1991).

A review of previous studies indicates that one of the major consequences of authoritarian parenting is the emergence of a gap between behavioral compliance and emotional closeness. Children may appear obedient, disciplined, and compliant with parental rules; however, such obedience is often motivated by fear of punishment or rejection rather than by a strong emotional bond. These findings suggest that obedience is not always synonymous with successful family education. In many cases, children who appear outwardly compliant experience difficulties expressing emotions, voicing opinions, or seeking help when confronted with problems (Cassidy & Shaver, 2016).

This analysis highlights a fundamental discrepancy between the objectives of authoritarian parenting and the psychological developmental needs of children. Parents impose strict control to maintain order and discipline, while children simultaneously require warmth, acceptance, and emotional security to develop self-confidence. When these emotional needs are not adequately met, parent-child relationships tend to become formal and hierarchical. Under such circumstances, children may perceive their parents as figures to be obeyed rather than trusted individuals with whom they can share feelings or seek emotional support.

According to Bowlby, repeated interactions with caregivers shape what he termed the *internal working model*, a mental representation of the self and others. Children raised in responsive environments develop the belief that they are worthy of love and that others are trustworthy. In contrast, children raised in less responsive environments may develop perceptions that their emotional needs are unimportant or unlikely to be fulfilled by others (Bowlby, 1982). Within authoritarian parenting contexts, this condition may arise when parents prioritize obedience over understanding and responding to their children's emotional needs.

Analytically, these findings suggest that the impact of authoritarian parenting extends beyond behavioral outcomes and reaches deeper psychological structures. While children may learn to comply with rules, they may simultaneously struggle to develop a positive self-concept. Their self-worth often becomes contingent upon

meeting parental expectations and receiving external approval. Over time, such conditions may undermine children's ability to make independent decisions and establish healthy social relationships.

Furthermore, Cassidy and Shaver explain that low caregiver responsiveness is frequently associated with the development of *insecure attachment*, including both *avoidant attachment* and *anxious attachment*. In *avoidant attachment*, children tend to suppress their emotional needs because they learn that emotional expressions receive little or no response. In *anxious attachment*, children experience excessive concern regarding acceptance and attention from caregivers. Both forms of attachment insecurity may emerge in family environments characterized by excessive control and limited opportunities for healthy emotional communication (Cassidy & Shaver, 2016).

From the perspective of Muslim family education, these findings carry significant implications. Islamic education aims not only to cultivate obedience to rules but also to develop well-balanced individuals in spiritual, intellectual, emotional, and social dimensions. Consequently, the emotional relationship between parents and children constitutes an integral component of the educational process. When children feel secure and loved, the internalization of religious values is more likely to occur effectively than when education relies primarily on pressure and fear.

This perspective is firmly grounded in Islamic teachings. The Qur'an describes family relationships as being founded upon affection and tranquility. Allah states:

“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy (*mawaddah wa rahmah*).” (Qur'an, Ar-Rum [30]: 21)

Although this verse specifically addresses marital relationships, Islamic scholars have argued that the values of *mawaddah* (affection) and *rahmah* (mercy) serve as foundational principles for all family relationships, including those between parents and children. From the perspective of *Attachment Theory*, the concept of *rahmah* aligns closely with children’s need for security, acceptance, and emotional support. This demonstrates that Islam recognized the importance of emotional closeness as a cornerstone of family education long before the emergence of attachment concepts in modern psychology.

Moreover, the Prophet Muhammad (peace be upon him) provided a profound example regarding the importance of emotional attachment with children. In a well-known hadith, he stated:

“Whoever does not show mercy will not be shown mercy.” (Narrated by al-Bukhari and Muslim)

This hadith illustrates that compassion is not merely a moral virtue but also a fundamental principle in building healthy relationships. In parenting contexts, compassion is expressed not only through meeting children's physical needs but also through attention, emotional presence, effective communication, and respect for children's feelings. Therefore, parenting practices that emphasize control without balancing it with affection may undermine the quality of emotional relationships necessary for the development of *secure attachment*.

Another significant finding from the literature concerns the phenomenon of *parental phubbing* as a factor that intensifies the negative effects of authoritarian parenting. Fitriani, Borualogo, and Inayatillah found that excessive parental use of digital devices reduces the quality of emotional interactions with children. When this phenomenon occurs within families that also practice authoritarian parenting, children face a dual limitation: high levels of control combined with low levels of parental emotional presence (Fitriani, 2025). Theoretically, this condition increases the risk of developing *insecure attachment* because children's needs for emotional closeness are not adequately fulfilled.

Based on the foregoing analysis, it can be understood that the impact of authoritarian parenting on children's attachment formation does not stem from the existence of rules or discipline themselves but rather from the lack of emotional responsiveness accompanying those rules. Children require boundaries and guidance as part of the educational process; however, they also need acceptance, affection, and communicative spaces that foster a sense of security. Therefore, from the perspective of *Attachment Theory*, the success of family education should not be measured solely by children's level of obedience but also by parents' ability to establish *secure attachment*, which serves as the foundation for optimal psychological, social, and spiritual development. These findings further demonstrate that the quality of emotional relationships is inseparable from the success of Muslim family education in nurturing morally grounded, independent, and psychologically healthy generations.

Analysis of Authoritarian Parenting from the Perspective of *Mu'asyarah bil Ma'ruf*

The discussion of authoritarian parenting in Muslim families cannot be separated from the normative Islamic framework that governs relationships among family members. One concept that is particularly relevant for analyzing such relationships is *Mu'asyarah bil Ma'ruf*. Etymologically, *mu'asyarah* refers to social interaction or association, while *ma'ruf* denotes all forms of good, appropriate, and commendable conduct that are consistent with Islamic teachings and universal human values. Therefore, *Mu'asyarah bil Ma'ruf* can be understood as a principle of building relationships based on respect, justice, compassion, gentleness, and benevolent treatment of others (Sartika, 2023).

Traditionally, the concept of *Mu'asyarah bil Ma'ruf* has been discussed primarily in the context of marital relationships, particularly based on the Qur'anic injunction:

"And live with them in kindness (*wa ʻāshirūhunna bil maʻrūf*)." (Qur'an, An-Nisa' [4]: 19)

Although this verse specifically addresses the relationship between husbands and wives, Islamic scholars have argued that the values embedded within *ma'ruf* are universal and applicable to all family relationships, including those between parents and children. These values encompass respect for human dignity, constructive communication, compassion, and fair and proportional treatment of family members (Quraish Shihab, 2017).

From this perspective, authoritarian parenting requires critical examination because several of its characteristics appear inconsistent with the principles of *Mu'asyarah bil Ma'ruf*. As discussed previously, authoritarian parenting is characterized by dominant parental control, one-way communication, and high demands for obedience. Normatively, Islam recognizes parental authority in child-rearing and education. However, such authority is not absolute; rather, it is regarded as a trust (*amanah*) that must be exercised with responsibility, compassion, and wisdom.

Within the literature of Islamic education, the primary objective of parenting is not merely to produce obedient children but to nurture individuals who possess moral awareness, spiritual maturity, and the ability to take responsibility for their actions. Al-Abrasyi explains that Islamic education is fundamentally oriented toward character formation (*tahdzib al-akhlaq*), rather than mere formal compliance with rules (Al-Abrasyi, 1993). Consequently, if authoritarian parenting focuses exclusively on obedience while neglecting the process of value internalization, the broader objectives of Islamic education remain unfulfilled.

This observation reveals a fundamental distinction between the concept of obedience in authoritarian parenting and the concept of obedience in Islamic education. In authoritarian parenting, obedience is often cultivated through control, pressure, or the threat of punishment. In contrast, Islamic education ideally promotes obedience that arises from understanding, awareness, and conviction regarding the values being taught. In other words, Islam seeks not only to ensure that children perform correct actions but also to help them understand why those actions are necessary and meaningful.

Analysis of the literature further indicates that one of the central problems of authoritarian parenting is its tendency to position children as objects of education rather than as subjects possessing emotional needs and developmental potential. In practice, decisions are largely determined by parents, while children's voices are given limited opportunities to be heard. Yet, the principle of *Mu'asyarah bil Ma'ruf* encompasses respect for human dignity (*karamah al-insan*), including respect for children's feelings, needs, and rights as members of the family.

This perspective is reinforced by the educational practices of the Prophet Muhammad (peace be upon him). Numerous narrations demonstrate that the Prophet did not build relationships with children through domination or coercive authority, but rather through compassion, understanding, and appreciation. Anas ibn Malik narrated:

“I served the Messenger of Allah for ten years. He never once said to me ‘uff,’ nor did he ever say regarding something I did, ‘Why did you do that?’ or regarding something I did not do, ‘Why did you not do that?’” (Narrated by al-Bukhari and Muslim)

This hadith illustrates that the Prophet’s educational approach emphasized guidance and mentorship rather than repressive control. From an educational perspective, such an approach reflects respect for individual growth and the learning process. The Prophet did not abandon his authority as an educator; rather, he exercised it proportionally and wisely.

Analytically, this hadith demonstrates that educational relationships in Islam are built upon a balance between authority and compassion. This balance is often absent in authoritarian parenting. When control becomes the dominant element, family relationships risk losing the affective dimension that constitutes the essence of *Mu'asyarah bil Ma'ruf*. Consequently, children may learn obedience, but they may not necessarily learn to understand, appreciate, and internalize the values being taught.

Another significant finding emerging from the literature review is the strong compatibility between the principles of *Mu'asyarah bil Ma'ruf* and the concept of *secure attachment* within *Attachment Theory*. Bowlby argues that *secure attachment* develops when children experience caregivers who are responsive, consistent, and capable of providing emotional security (Bowlby, 1982). Similarly, *Mu'asyarah bil Ma'ruf* emphasizes affection, care, gentleness, and benevolent treatment within family relationships. Although these concepts originate from different intellectual traditions, they converge on a common premise: the quality of emotional relationships serves as the foundation for individual development.

This finding represents an important contribution of the present study. Existing discussions of Islamic parenting often focus primarily on normative dimensions, whereas *Attachment Theory* emphasizes psychological processes. By integrating these perspectives, it becomes evident that the Islamic values embodied in *Mu'asyarah bil Ma'ruf* align closely with contemporary developmental psychological findings regarding the importance of secure emotional relationships within families. Thus, *Mu'asyarah bil Ma'ruf* possesses not only theological significance but also substantial psychological and pedagogical relevance.

Furthermore, the analysis suggests that the greatest challenge facing contemporary Muslim families is not how to increase parental control but how to maintain a balance between authority and emotional closeness. The digital era has introduced new challenges that often encourage parents to intensify monitoring and supervision of their children. However, supervision that is not accompanied by communication and emotional engagement may ultimately weaken family relationships. In this regard, *Mu'asyarah bil Ma'ruf* offers a more comprehensive approach because it does not reject the importance of rules and discipline; rather, it situates them within a framework of compassion and respect for children's dignity.

From the perspective of Islamic education, discipline is not an end in itself but a means of cultivating character and responsibility. Therefore, the success of family education cannot be measured solely by the extent of children's compliance with rules. It must also be evaluated through the family's ability to establish healthy, harmonious relationships that support children's psychological development. Children raised in environments guided by the principles of *Mu'asyarah bil Ma'ruf* are more likely to develop self-confidence, communication skills, empathy, and moral awareness because the educational process occurs within an atmosphere of security, respect, and appreciation.

Based on the review and analysis of the relevant literature, it can be concluded that authoritarian parenting contains several characteristics that are inconsistent with the principles of *Mu'asyarah bil Ma'ruf*, particularly regarding communication,

respect for children's emotional needs, and children's participation in family relationships. Although parental authority remains essential in family education, Islam emphasizes that such authority must be exercised with compassion, justice, and wisdom. The findings of this study demonstrate that integrating *Attachment Theory* and *Mu'asyarah bil Ma'ruf* provides a more comprehensive conceptual framework for understanding Muslim family education. Through this framework, the ideal parenting model is not one that eliminates parental authority but one that successfully combines firmness, compassion, emotional responsiveness, and respect for children's dignity as integral components of a humane and sustainable educational process.

CONCLUSION

This study demonstrates that authoritarian parenting in contemporary Muslim family education is characterized by dominant parental control, one-way communication, and a strong emphasis on children's obedience. Although such parenting practices are generally motivated by positive intentions, such as maintaining discipline and protecting children from negative environmental influences, their excessive implementation may hinder the development of independence, critical thinking skills, and the quality of emotional relationships between parents and children.

From the perspective of *Attachment Theory*, authoritarian parenting tends to impede the formation of *secure attachment* due to its limited responsiveness to children's emotional needs. As a result, children are more vulnerable to developing *insecure attachment*, which may negatively affect their psychological development, emotional regulation, self-concept, and social relationships in later life.

From the perspective of *Mu'asyarah bil Ma'ruf*, several characteristics of authoritarian parenting are inconsistent with Islamic principles of compassion, respect, constructive communication, justice, and the recognition of children's dignity within the family. Therefore, Muslim family education should not focus solely on obedience but should also emphasize a balance between authority and affection, discipline and dialogue, as well as guidance and emotional presence. The integration of *Attachment Theory* and *Mu'asyarah bil Ma'ruf* offers a comprehensive conceptual framework for developing parenting practices that are more humane, responsive, and conducive to children's psychological well-being while remaining consistent with the values of Islamic family education.

REFERENCES

Al-Abrasyi, M. A. (1993). Dasar-dasar pokok pendidikan Islam. Bulan Bintang.

Baumrind, D. (1991). The influence of parenting style on adolescent competence and substance use. The Journal of Early Adolescence, 11(1), 56–95. https://doi.org/10.1177/0272431691111004

Bowlby, J. (1982). Attachment and loss: Vol. 1. Attachment (2nd ed.). Basic Books. (Original work published 1969).

Cassidy, J., & Shaver, P. R. (Eds.). (2016). Handbook of attachment: Theory, research, and clinical applications (3rd ed.). The Guilford Press.

Creswell, J. W., & Creswell, J. D. (2018). Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.). Sage Publications.

Fitriani, Y. S., Borualogo, I. S., & Inayatillah, T. (2025). Parental phubbing dan kualitas hubungan orang tua-anak pada era digital. Jurnal Psikologi Perkembangan, 14(2), 115–128.

Hadian, V. A., Maulida, D. A., & Faiz, A. (2022). Peran keluarga dalam pembentukan karakter anak pada era modern. Jurnal Pendidikan dan Konseling, 4(5), 2450–2458.

Isra, N. (2025). Family relationships and psychological development among Indonesian Muslim adolescents. Journal of Islamic Psychology and Education, 7(1), 33–49.

Jannah, S. (2025). Attachment theory dan perkembangan sosial emosional anak dalam lingkungan keluarga. Jurnal Psikologi Anak Indonesia, 6(1), 55–68.

Lathifah, Z., & Pratama, D. (2025). Peran Guru dalam Meningkatkan Kualitas Pendidikan Islam Anak Usia Dini berbasis budaya lokal di kampung Simpang Asam. Way Kanan. https://doi.org/10.13140/RG.2.2.21247.47522

Masganti, M., et al. (2026). Pendidikan keluarga dalam perspektif Islam dan implikasinya terhadap perkembangan anak. Jurnal Pendidikan Islam Kontemporer, 11(1), 1–15.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). Qualitative data analysis: A methods sourcebook (3rd ed.). Sage Publications.

Moleong, L. J. (2021). Metodologi penelitian kualitatif (Edisi revisi). PT Remaja Rosdakarya.

Mukti, A. (2024). Pengaruh parental phubbing terhadap komunikasi interpersonal remaja dalam keluarga. Jurnal Psikologi Sosial Indonesia, 9(2), 101–116.

Patton, M. Q. (2015). Qualitative research & evaluation methods (4th ed.). Sage Publications.

Pratama, Dody, Lathifah, Z., Cahyani Putri, S., & Fauziah, S. (2026). Bridging Pedagogical and Managerial Governance in Islamic Education: A Qur'anic Based Holistic Integration Model. Al-Bustan: Jurnal Pendidikan Islam, 3(1), 82–101. https://doi.org/10.62448/ajpi.v3i1.553

Shihab, M. Q. (2017). Tafsir Al-Mishbah: Pesan, kesan, dan keserasian Al-Qur'an (Vol. 2). Lentera Hati.

Sartika, R. (2023). Konsep mu'asyarah bil ma'ruf dalam relasi keluarga Muslim kontemporer. Jurnal Hukum Keluarga Islam, 8(2), 87–102.

Siregar, R. (2026). Pola asuh otoriter dan dampaknya terhadap perkembangan emosional anak usia sekolah. Jurnal Psikologi Pendidikan, 15(1), 45–60.

Siswanto, A. (2025). Pendidikan keluarga berbasis nilai-nilai Islam dalam pembentukan karakter anak. Jurnal Pendidikan Agama Islam, 12(1), 21–37.

Sugiyono. (2023). Metode penelitian kualitatif. Alfabeta.

Ulwan, A. N. (2017). Pendidikan anak dalam Islam (Jilid 1–2). Insan Kamil.

UNICEF. (2023). The state of the world's children 2023: For every child, every right. United Nations Children's Fund.

Zed, M. (2018). Metode penelitian kepustakaan. Yayasan Obor Indonesia.