

COMPARATIVE ANALYSIS OF MATERNAL AND PATERNAL ISLAMIC PARENTING PRACTICES: EVIDENCE FROM THE DEVELOPMENT OF THE ISLAMIC PARENTING STYLE SCALE

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Received on: 05-11-2025

Accepted on: 31-08-2026

<https://doi.org/10.57144/hi.v49i3.1453>

Abstract

This study aimed to explore the development of standards for Islamic parenting practices, emphasizing the distinct yet complementary roles of fathers and mothers. Drawing on psychological research, Islamic teachings, and Muslim scholars' perspectives, this study examines how religious considerations shape the parenting styles of both mothers and fathers. Muslim parents need evidence-based, successful intervention programs, but the creation of trustworthy and valid measuring tools, like the Islamic Parenting Style Scale (IPSS), is essential to the program's success. The study's two main goals were to (1) establish the framework of the Islamic parenting style with a father and mother version and (2) create IPSS norms for parents in Khyber Pakhtunkhwa. After EFA and inter-item correlation, 64 items for the father version (N=409) and 66 items for the mother version (N=409) were retained to be included in the final analysis of CFA. EFA suggested a three-factor structure for the IPSS, including the cognitive/reflective, guidance/supervision, and compassionate domains. CFA confirmed these three factors, with 28 items for the father version (N=250) and 25 items for the mother version (N=250). As a psychometrically robust tool, the IPSS provides future users

with a highly valid and reliable way to measure three major aspects of Islamic parenting. Findings add to understanding gender-specific forms of Islamic parenting, extending earlier scale validation work through comparison analysis." It is predicted that the IPSS will expand academics' understanding of Islamic parenting techniques among Muslim populations. This presents considerable promise for accurate evaluations and successful, focused parenting interventions in the Muslim community of Khyber Pakhtunkhwa.

Keywords: Islamic parenting style, father and Mother Version, Cognitive and reflective behaviour, compassionate behaviour

Introduction

As a method of child-rearing, parenting is a major topic in both Islamic and Western psychology, and both are based on beliefs that shape their respective notions of parenting. Western psychology supports good parenting, Christian parenting, and Montessori parenting. In contrast, Islamic psychology advocates concepts such as *fathanah* parenting, Quranic parenting, Islamic parenting, and prophetic parenting.¹ According to Nurjannah, *Fathanah* parenting relates to the holistic development of a child's physical, psychological, behavioural, and spiritual intelligence.² Since the turn of the twenty-first century, parenting research has focused more on the intricate relationships among social, cultural, and religious contexts that shape parenting styles. Perry highlights the question of "why and how religious individuals pass beliefs to their children". This reflects a society where it is essential to promote religion as a way of life. Therefore, Christian parenting is expected to promote an all-encompassing, inclusive parenting style that considers social and cultural context³

Islamic parenting styles are heavily impacted by religion and cultural customs, but also correlate with recognized psychological frameworks, such as Baumrind's typology (authoritative, authoritarian, permissive, and uninvolved). Studies of Arab teenagers found three hybrid patterns: inconsistent (permissive and authoritarian), controlling (authoritarian and authoritative), and flexible (permissive and authoritative).⁴ Syrian refugee mothers, who emphasize spirituality and resilience, are a good example of the authoritarian style women often use, which incorporates love, direction, and moral instruction. Authoritarian tendencies may be exhibited by moms in traditional South Asian Muslim households due to cultural expectations of compliance. Modern metropolitan settings that emphasize child autonomy might lead to behavioural concerns with the less typical permissive style because they resemble

patriarchal control and discipline; collectivist Islamic cultures like authoritarian parents more than Westerners. Urban children value independence; thus, lenient and aggressive fathering, which combines discipline with emotional support, is becoming more popular.⁵

Islamic parenting is based on the *amānah* (trust) principle, which regards children as both a sacred gift and a duty. As demonstrated in Surah Luqman (31:13–19), where Luqman teaches his son about monotheism, prayer, and humility, the Holy Qur’ān emphasizes the importance of parental obligation. Research suggests these ideas emphasize discipline, education, and well-rounded parenting. Spiritual ideas, motifs, and values at the individual, family, and community levels shape Muslim lifestyle and meaning. Muslim parents promote morality, social status, and spirituality in their children.⁶

The family serves as the primary setting for a child’s physical, emotional, psychological, and spiritual development. Within the family, parents exert their strongest influence, shaping their children’s values and behaviour and, ultimately, the character of society. In Islam, Muslims are repeatedly guided and instructed about the crucial role families play in nurturing and guiding children. In the Holy Qur’ān, it is mentioned clearly, “*O you who believe, save yourselves and your families from a fire, the fuel of which is human beings and stones*”.⁷ So if the family fails to fulfill its responsibility bestowed upon it by Allah Almighty, the whole Muslim community will face negative consequences.⁸

Religion plays a significant role in shaping parents’ cognitions and behaviours during child-rearing, which in turn helps children adopt a life that is not only free from excessive stress but also rich in meaning and purpose. Therefore, further studies on parenting and religious guidance are needed to support the development of children with strong and positive personality traits.⁹

Recent research on parenting largely relies on scales derived from Western cultural frameworks, developed and standardized within Western populations. For example, the Baumrind parenting scale raises concerns about the applicability and relevance of such measures for non-Western populations. Pakistani culture is predominantly collectivistic, whereas Western culture is largely individualistic, placing greater emphasis on independence and self-interest than on group concerns. Comparing parents from diverse cultural and religious backgrounds can therefore broaden the scope of psychological research and advance cross-cultural psychology.

Building on the earlier development of the IPSS, the present study extends this work by developing gender-specific versions and establishing regional norms for the population of Khyber Pakhtunkhwa. The previous study aimed to develop a general Islamic parenting style and validate the construct. The current study aimed to highlight differences in the parenting styles of fathers' and mothers' parenting styles when raising children. Previous studies assess differences in father-mother styles, but they do not examine differences in Islamic parenting styles.¹⁰ Islamic teachings promote equality in gender-related parenting responsibilities, where the mother is responsible for providing emotional support, and the father is responsible of providing financial support to the family.¹¹ Still, the question remains how fathers and mothers apply these Islamic teachings in their parenting. This step is essential to ensure that the IPSS authentically portrays the multi-faceted and complementary roles of parents as indicated in Islamic teachings. Although most Western scales were developed and standardized on Western populations, using these Western-based scales will limit their accuracy and cultural relevance. Regional norms, sociocultural differences, and educational and linguistic variations can alter individuals' responses on these scales. People in Khyber Pakhtunkhwa are generally perceived as more consistent in adhering to Islamic teachings and traditional family values than people in other regions of Pakistan. Khyber Pakhtunkhwa has a historically rooted Islamic and jurisprudential context, which provides an important cultural background for understanding family and social practices in the region.¹² At the same time, the family system of Khyber Pakhtunkhwa has been affected by changing cultural influences, including the influence of Western culture. Therefore, collecting culturally grounded and reliable data on parenting practices in this region may provide deeper insights into how Islamic values are reflected in contemporary parenting patterns. A locally derived scale is needed for accurate score interpretation and to enhance the scale's psychometric applicability in the population of KPK. Furthermore, there is a lack of research on this construct within the KPK population is limited; therefore, the study aims to develop normative data for the scale specifically for this population.

In connection with the above discussion, Muslim children must be trained and educated by parents who have authentic knowledge of the parenting style mentioned in their own religion. Moreover, the identification of the mother's and father's roles is important when dealing with their children. It is therefore essential that Muslims develop and structure their own parenting style based on Islamic aims and objectives.¹³ Since 2020, researchers have begun

studying Islamic parenting styles. Given the different roles of father and mother in Islam, the current study seeks to address and bridge the gap in the literature by identifying differences in parenting practices of father and mother from the Holy Qur'ān and Hadith. The study will contribute to identifying the Islamic parenting style construct and will help policymakers ensure children are raised in an environment that fosters their overall development.¹⁴ Another study focused on the development of general parenting style while identifying a theoretical framework from the Holy Qur'ān and Hadith. It placed greater emphasis on identifying a conceptual framework for parenting from Islamic perspectives and developing the factor structure through EFA and CFA.¹⁵ In contrast, the present study aims to identify differences between fathers' and mothers' parenting styles and to develop normative data for the population of Peshawar, Khyber Pakhtunkhwa.

This study's objective is to determine the factor structure and psychometric properties of the Islamic Parenting Style Scale – Father Version. It also tries to determine the factor structure and psychometric properties of the Islamic Parenting Style Scale – Mother Version.

Literature Review

Maternal Roles in Islamic Parenting

In Islamic culture, mothers are the primary caregivers, especially for small children. The Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) emphasized the place of mothers: "Paradise lies under the feet of the mother." These Prophetic teachings highlight the importance of the mother figure. In Islamic civilization, mothers nurture and educate their children in civic duties. Mothers must provide emotional support, facilitate spiritual growth, and impart moral guidance.¹⁶ Important norms consist of:

Gestational and Nurturing Role: Islamic bioethics emphasizes mothers' fundamental involvement in a child's development and acknowledges them as parents through gestation, lactation, or genetic contribution. Any neglect on the part of the mother of nurturing children can lead to weak children who cannot achieve success in the future. Therefore, Islam emphasizes the importance of breastfeeding, as highlighted in the Holy Qur'ān: "*Mothers (should) suckle their children for two full years, for one who wants to complete the (period of) suckling*".¹⁷

Emotional Warmth: Mothers are urged to provide a loving environment, with good physical touch and love for their children, to help children develop a sense of security. This fosters children's positive thinking and helps them build healthy relationships in the future.

Religious education: Islam instructs mothers to recite the Holy Qur'ān while they are pregnant and continue the same after the birth of the child. Storytelling, Holy Qur'ān recitation, and behavioural modeling are just a few of the ways mothers can shape their children's personalities.¹⁸

Recent research indicates that pre-school-aged Arab children in Israel who experience authoritative mothering, which is characterized by warmth and sufficient control, have improved social-emotional adjustment.¹⁹ Their parenting style is influenced by religious standards, such as those in Pakistan, where mothers are frequently responsible for providing a large amount of care.

Paternal Roles in Islamic Parenting

Fathers play an important role in Islamic society as both providers and protectors, as well as in guiding their children morally and disciplining them when necessary.²⁰ "The father is the middle door of all doors of Paradise," the Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) highlighted the significance of fulfilling a father's responsibilities.²¹ According to Hidayah & Romelah²², Luqman al-Hakim's case serves as an example of how both the mother and the father share responsibility for family education. Principal duties consist of:

Provision and Support: The father is responsible for supporting his family financially and emotionally, including during pregnancy and childbirth. The father should defend their children and protect them from threats and bullying. This security extends to all activities related to children, and fathers should especially protect their children's character from negative influences in their environment.²³

Discipline and Education: Fathers are tasked with imparting religious education, encompassing Quranic learning, and demonstrating ethical behaviour. This education also includes disciplining children in all spheres of life, especially around the timing of prayers and other important life activities.

Emotional Climate: New research indicates that fathers play a significant role in the emotional regulation of their children, which in turn fosters play, risk-taking, and problem-solving. One of a father's foremost duties is to inculcate emotional intelligence in children; fathers need to encourage children to understand others' feelings, to wait for what is coming their way, and to train them to deal with life's adversity.

Additionally, research indicates that paternal roles are evolving, especially in modern contexts. Young people in the Middle East are more emotionally receptive and caring toward others, even though Islamic teachings say fathers are the heads of the household.²⁴

Norms Development and Modern Influences

The concepts of Islamic parenting have changed in response to modern challenges, cultural norms, and religious texts. Key factors include:

Religious Texts: The Holy Qur'ān and Hadith offer timeless principles that shape maternal and paternal responsibilities, though cultural interpretations vary.²⁵

Cultural Contexts: Muslim parents in Western countries value individualism while blending Islamic and Western ideas, unlike parents in more collectivist countries, such as the Middle East, who value family cohesion.²⁶

Digital Era: Researchers examined how technology generates new challenges, complicating parents' efforts to impart Islamic principles while ensuring their children's online and screen safety.²⁷

Gender Dynamics: The rise of modern technologies has made it more difficult for parents to teach their children Islamic principles while also limiting their children's exposure to harmful content online.²⁸

Western view of parenting

According to a review article, the Baumrind parenting typology, which has guided numerous research studies, formed the basis for 53 articles that used the parenting style questionnaire between 1995 and 2012.²⁹ Its continued adoption in parenting research demonstrates its contribution to the conceptualization and measurement of parenting styles across different populations.

Nevertheless, scholars have raised concerns regarding the applicability of this framework in non-Western societies, where parenting practices may be shaped by distinct cultural values, religious beliefs, and family structures.³⁰ Baumrind's typology of parenting is the main source of information on how parenting styles affect a child's development.³¹ Her system divides parenting into three categories: permissive, authoritarian, and authoritative.³² In 1983, Maccoby and Martin³³ included the careless type. Scholars have linked authoritative parenting, which combines warmth and structure, to several positive outcomes, including higher levels of psychological maturity and academic achievement.³⁴ Moreover, the emotional context of a parenting style shapes the effects of parenting practices.³⁵ This model's relevance to Muslim families is limited since it ignores Islamic concepts like *tarbiyah* and spiritual accountability while emphasizing the importance of warmth and trust in developing children's competence. These approaches, however, may not adequately represent the collectivist and faith-based parenting practices found in Islamic contexts since they are a reflection of Western cultural values that place a premium on individual liberty.

Parenting refers to the abilities and practices parents use to support and promote their children's physical, emotional, social, and intellectual growth. In Islam, great emphasis is placed on the *tarbiyah* (proper nurturing and upbringing) of children. To achieve this, scholars have provided numerous teachings derived from the Holy Qur'ān and Hadith to help raise a righteous and capable future generation. Parents' foremost responsibility is to gain sound knowledge of child *tarbiyah* so they can reflect on and improve their parenting skills, guided by the Holy Qur'ān and Sunnah³⁶. The following verses identify the significance of welfare and care for vulnerable children, stating,

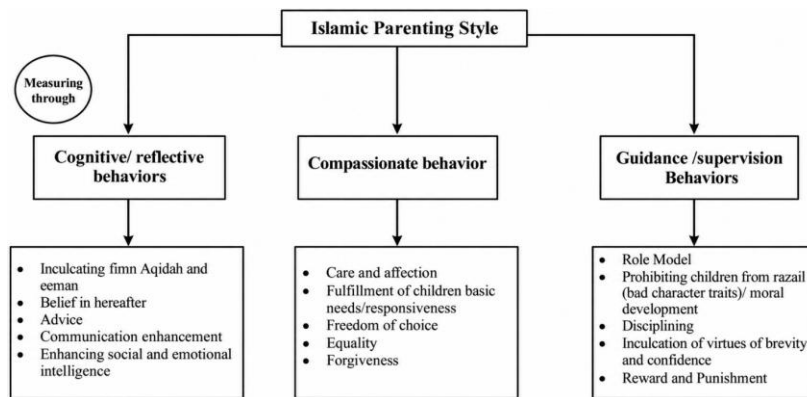
*“Those people should be fearful (in their behaviour towards orphans) who, if they leave behind some helpless children, would remain anxious for them. So, they should fear Allah and say what is right”.*³⁷

Methodology

The present study adopted a quantitative research design to examine the psychometric properties of the father and mother versions of the Islamic Parenting Style Scale (IPSS). Building on the original scale developed in earlier research³⁸, this study aimed to adapt the instrument for gender-specific use and establish regional norms for parents in Khyber Pakhtunkhwa.

Participants were selected through purposive sampling and included Muslim parents aged 30-65 who had children between 5 to 18 years of age. The study included only parents with at least a primary-level education. Grandparents, guardians, divorced, separated, or single parents, non-Muslims, and parents with terminal illnesses were excluded from the study. The Exploratory Factor Analysis (EFA) sample comprised 818 parents, while the Confirmatory Factor Analysis (CFA) sample consisted of 500 parents.

Scale Development



The authors developed the framework for the present study on Islamic parenting through an extensive review of primary Islamic sources, including the Holy Qur'ān and Hadith, as well as classical Islamic literature such as *Serat-un-Nabvi* by Shibli Naumani, *Ihya 'Ulum-ud-Din* by Abu Hamid Al-Ghazali, and *Tarbiyat-e-Aulād* by Abdullah Nasih Ulwan. The authors extracted major parenting domains from Quranic teachings and Prophetic traditions and further supported them with scholarly discussions of Islamic child-rearing practices. The authors then mapped these concepts onto three widely used parenting dimensions and styles in Islamic teachings: cognitive/reflective behaviours, guidance and supervision, and compassionate behaviours. Western parenting included dimensions of warmth/responsiveness, control/discipline, and autonomy/socialization. The present scale presented Islamic concepts within the established Western parenting dimensions by contextualizing parenting behaviours through the teachings of the Holy Qur'ān and Sunnah. Rather than adopting Western constructs in their original secular form, the study incorporated Islamic values, responsibilities, and moral obligations into each parenting dimension to ensure cultural and religious relevance for Muslim families.

The dimension of mercy (*rahmah*), compassion, emotional support, kindness, and respectful communication emphasized in Quranic instructions and Prophetic practices regarding child upbringing has similarities with the warmth and responsiveness dimension of Western parenting. The dimension of balanced supervision, moral guidance, accountability, and character development (*tarbiyah*) also seems similar to the Western dimension of control and discipline. Islamic teachings encourage consultation (*shūrā*), responsibility, self-discipline, respect for others, and social obligations, while Western parenting focuses on the dimensions of autonomy and socialization.

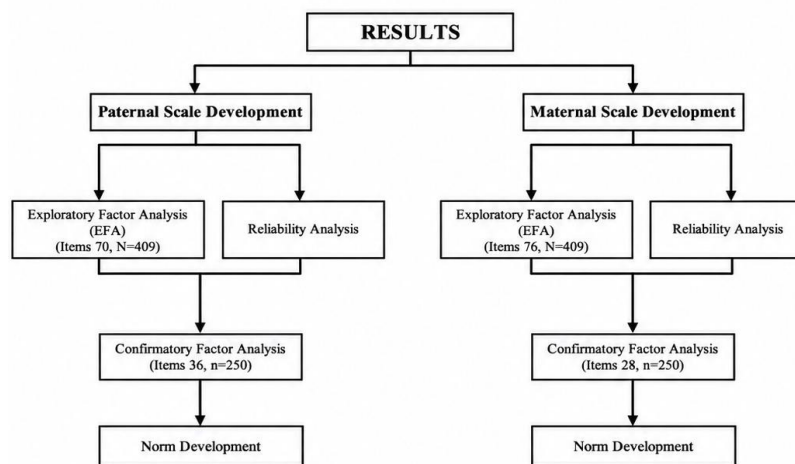
To strengthen the theoretical foundation, we conducted a comprehensive literature review using databases such as PsycINFO, Google Scholar, and Islamic heritage libraries. Search terms included “Islamic parenting style” and “child-rearing practices in Islam.” Based on themes identified in Islamic sources and existing literature, the mother and father versions of the IPSS evaluate three aspects of Islamic parenting: cognitive/reflective behaviours, guidance and supervision, and compassionate behaviours. We used a five-point Likert scale, with 1 representing “always false of me” and 5 representing “always true of me.” Items that were negatively phrased were scored in reverse order. We reached participants via email, personal contact, and educational networks. The acquisition of informed consent and the assurance of confidentiality preceded participation. The study employed survey responses as the sole data point, combining in-person and online data.

We performed exploratory factor analysis (EFA) separately for the maternal and paternal versions to identify latent components. Items with factor loadings below the threshold were eliminated, while loadings of .40 or above were retained. Moreover, items with factor loadings of .40 and higher were considered acceptable for retention in the factor structure, because such loadings indicate a meaningful contribution of the item to the underlying construct.³⁹

The procedure yielded a three-factor structure for both iterations. We validated the structure using Confirmatory Factor Analysis (CFA) in AMOS 23. We used CFI, TLI, RMSEA, and SRMR as model fit indices. The reliability of the IPSS was assessed using Cronbach's alpha, and the construct validity was confirmed by the results of the EFA and CFA.⁴⁰

We evaluated factorability and sampling adequacy using the Kaiser-Meyer-Olkin (KMO) score and Bartlett's Test of Sphericity. The final phase involved creating regional norms for Khyber Pakhtunkhwa to provide standardized scores for both IPSS versions. Both the mother and father versions of the IPSS are psychometrically sound, valid, and trustworthy instruments for evaluating Islamic parenting practices.

Results



Exploratory factor analysis

Table 1

Table 1 presents the demographic details of the sample (N = 818) utilized for the exploratory factor analysis (EFA) of the Islamic Parenting Style Scale.

Demographic characteristics of the sample for exploratory factor analysis of the 1st draft of the Islamic Parenting Style Scale father and mother versions (father items: 76 and mother items: 66, N=818)

Variables	Father N	%	Mother N	%
Gender	409	50.0	409	50.0
Age				
30-40	128	31.3	361	65.6
41-50	218	53.3	164	29.8
51-60	52	12.7	23	4.2

61-70	11	2.7	2	4
Education				
Primary	4	1.0	26	4.7
Middle	21	5.1	82	14.9
Secondary	40	9.8	87	15.8
Higher secondary	98	24.0	118	21.5
Higher education	225	55.0	233	42.4
Technical education	21	5.1	4	7
Profession				
Teacher	71	17.4	145	26.4
Engineer	31	7.6	5	.9
Doctor	46	11.2	14	2.5
Businessman	83	19.1	370	67.3
Housewife	-	-	370	67.3
Other professions	159	38.9	8	1.5
Student	3	.7	8	1.5
Retired	16	3.9	-	-
Residence				
Urban	344	84.1	455	82.7
Rural	68	15.6	95	17.3
Native city				
Peshawar division	293	71.6	389	70.7
Malakand Division	25	6.1	39	7.1
D.I. Khan Division	50	12.2	67	12.2
Political agencies	27	6.6	29	5.3
Hazara division	14	3.4	26	4.7
Socioeconomic status				
Upper	12	2.9	12	.2.9
Middle	388	94.9	388	994.9
Lower	9	2.2	9	2.2
Income				
No income	5	1.2	369	
Equal to or less than 250000	23	5.6	3	.5
26000-500000	40	9.8	27	4.9
510000-100000	150	36.7	62	11.3
>100000	195	46.5	39	5.1
Family structure				
Nuclear	237	57.9	237	57.9
Joint	172	42.1	172	42.1

Table 2

Table 2 displays the results of the first draft of the Islamic Parenting Style Scale-Father Version (IPSS-F) exploratory factor analysis

(EFA). 70 out of 159 items were kept across the three categories of Compassionate Behaviour (IPSCB, 21 items), Guidance/Supervision (IPSGS, 22 items), and Cognitive/Reflective (IPSCR, 27 items) after meeting the loading threshold of $\geq .40$. Items that fell below .40 or cross-loaded were eliminated.⁴¹ In close accordance with the theoretical framework, the three-factor model explained 45% of the cumulative variance. Items with a reverse score are indicated with an (R).

Results of Exploratory Factor Analysis (1st Draft) of the Islamic Parenting Style Scale (IPSS) Father Version with Direct Oblimin Rotation (Items= 70, N= 409)

Items no		Component		
		IPSCR	IPSGS	IPSCB
		Islamic Parenting Style Scale: Cognitive and Reflective Behaviour	Islamic Parenting Style Scale: Guidance and Supervision	Islamic Parenting Style Scale: Compassionate Behaviour
IPSRE2	Focusing on Islamic teachings	.65		
IPSRE3	Encouraging children to worship Allah Almighty	.72		
IPSRE4	Forbidding children from associating anyone with Allah Almighty	.70		
IPSRE5	Tell children about Allah Almighty	.83		
IPSRE6	Encourage children to ask only from Allah Almighty	.84		
IPSRE7	Associating anyone with Allah Almighty is a sin	.72		

IPSRE8	Tell them that Allah Almighty created us for His worship	.88		
IPSRE9	Telling the difference between worship of Allah Almighty and idol	.75		
IPSRE10	Teaching <i>imān-e-Mufaṣṣal</i> and <i>Imān-e-Mujamal</i>	.75		
IPSRE11	Educating children about all the attributes of Allah Almighty	.68		
IPSRE12	Nurture love and reverence for Allah Almighty	.78		
IPSRE13	Allah's presence through examples	.71		
IPSRE14	Teaching children about the Prophet (<i>peace be upon him</i>)	.72		
IPSRE15	Giving training for trusting Allah Almighty	.73		
IPSRB1	Teaching about rewards and punishment in the Hereafter	.75		
IPSRB2	Mentioning those deeds that lead to Hell	.77		
IPSRB3	Telling about Allah's knowledge	.68		

IPSRB4	Teaching children to be conscious of Allah Almighty in whatever they do.	.72		
IPSRB5	Encouraging children to trust Allah	.65		
IPSGRM3	Offering regular prayers	.56		
IPSGRM6	Reading Holy Qur'ān regularly	.53		
IPSGRM8	Expressing gratitude in front of children	.54		
IPSGMD1	Encouraging children for good deeds	.47		
IPSGMD7	Supervising Quranic teaching	.45		
IPSGMD8	Teaching Hadith to children	.54		
IPSGMD9	Teaching children prayers for safety	.55		
IPSGMD16	Selecting good madrasah	.51		
IPSGMD15	Forbid children from extravagance		.87	
IPSGRM12	Maintaining discipline		.84	
IPSCC10	Praying more for success in the Hereafter.		.73	
IPSGMD20	Communicating with children in a proper way		.72	
IPSRB7_r	Never tell children about the afterlife and Hell		.71	

IPSCBN4	I give full attention to my children		.70	
IPSGRP2_r	I never appreciate children for good deeds		.68	
IPSGD7_r	Work discipline at home		.68	
IPSREI10_r	Talking about parents' rights to children		.65	
IPSGD11_r	Showing patience in any matter		.64	
IPSRCE3	Opportunity for children to talk to others		.64	
IPSGMD18	Selecting good friends		.61	
IPSGD2	Praying from an early age		.56	
IPSGMD17	Selecting a good school		.54	
IPSGD10_r	Fulfilling children's wishes		.51	
IPSGRM14	Patience in front of children		.50	
IPSCBN3	Providing play material according to children's age		.45	
IPSGRM13	Praising children for good things		.45	
IPSCFG3_r	Reminding children about their past mistakes		.44	
IPSGPR12_r	Inconsistent discipline for mistakes		.44	
IPSCC6_r	Lack of sharing with children		.43	

IPSREI5_r	Lack of emotional control of children		.42	
IPSCC4	Respecting children			.76
IPSCF6	Children share issues easily			.72
IPSCF11	Listen to conflicting talk of children			.71
IPSCF7	Children share problems easily			.69
IPSCF2	Encouraging children to make decisions			.67
IPSCBN1	Taking care of emotions			.65
IPSRCE4	Supervision of children's communication			.64
IPSCC3	Communicating feelings of love to children			.62
IPSCC1	Showing love towards children			.61
IPSCC9	Children's trust in parents			.59
IPSCC2	Friendship with children			.59
IPSCBN5	Giving time to answer children's questions			.58
IPSRCE6	Teaching children how to get along			.58
IPSRCE1	Teaching manners of communication			.56
IPSCC12	Value children's thoughts			.56
IPSCC11	Listen carefully to children			.55
IPSRCE5	Focus on children's communication			.54

IPSGRM2	Fulfilling promises			.52
IPSRA1	Speaking in a low voice during advice			.52
IPSCF10	Communicating disagreement with the children			.51
IPSCF4	Listen carefully to children			.46
Eigen Values		17.85	8.91	5.50
% of Variance		25.50	37.20	45.07

Note: $N = 818$. The extraction method was Principal Component Analysis with Direct Oblimin Rotation and Kaiser Normalization; rotation converged in 5 iterations; IPSCR = Islamic Parenting Style Cognitive and Reflective Domain, IPSGS = Islamic Parenting Style Scale Guidance and Supervision Domain, and IPSCB = Islamic Parenting Style Scale Compassionate Behaviour Domain.

Table 3

Table 3 indicates positive correlations between the factors of the 1st draft of the IPS-F, significant at the .01 level, indicating that they validly measure their respective domains. Based on item-total correlations to improve model fit a total of 6 items were removed. Thus, 64 of 70 items were kept in the final CFA analysis.

Sub-scale to Scale Correlation of the Islamic Parenting Style Scale Father Version (Items 64, $N = 409$)

Constructs	Correlation			
	T.IPSS-F	T.IPSCR-F	T.IPSGS-F	T.IPSCB-F
T.IPSS-F	--	.67**	.79**	.69**
T.IPSCR-F		--	.18**	.46**
T.IPSGS-F			--	.28**
T.IPSCB-F				--

** Correlation is significant at the 0.01 level (2-tailed).

Table 4

Table 4 shows Cronbach's alpha, psychometric characteristics, and descriptive data for the 64-item Islamic Parenting Style Scale-Father Version (IPS-F). High reliability coefficients ($\alpha > .90$) indicate strong internal consistency for both the scale and its subscales.⁴² Every

subscale showed negative skewness (-1.03 to -2.54), indicating a propensity to support of constructive parenting practices aligned with Islamic principles. Moreover, IPSGSF had the largest skewness (-2.54) and kurtosis (7.27), suggesting a leptokurtic distribution and potential ceiling impact.⁴³ IPSCBF, by contrast, showed a more balanced response pattern, with reduced kurtosis (0.73) and skewness (-1.03).

Psychometric Analysis of the Islamic Parenting Style Scale and Subscales Father Version (N=409)

Variables	K	Mean	SD	α	Range	Skewness	Kurtosis
IPSSF	64	315.22	26.79	.93	64-320	-1.09	1.22
IPSCRF	27	129.23	10.80	.95	27-135	-1.38	4.05
IPSGSF	15	87.57	16.91	.92	15-75	-2.54	7.27
IPSCBF	22	98.42	8.80	.91	22-110	-1.03	.73

Table 5

Table 5 shows the results of the exploratory factor analysis (EFA) for the initial draft of the 159-item Islamic Parenting Style Scale Mother Version. Across three variables, 69 items loaded significantly ($\geq .40$): Compassionate Behaviour (IPSCB; 23 items), Guidance/Supervision (IPSGS; 27 items), and Cognitive/Reflective Behaviour (IPSCR; 26 items). 40 items were eliminated. Reverse-scored items are indicated by the letter (R). The three-factor model explained 48% of the cumulative variance, confirming the scale's conceptual framework.

Results of Exploratory Factor Analysis of the Islamic Parenting Style Scale Mother Version with Direct Oblimin Rotation (Items 76, N= 409)

		Items Loading		
		IPSCR	IPSGS	IPS CB
IPSRE2	Focusing on Islamic teachings	.59		
IPSRE3	Encouraging children to worship Allah Almighty	.63		

IPSRE4	Forbidding children from associating anyone with Allah Almighty	.49		
IPSRE5	Tell children about Allah Almighty	.75		
IPSRE6	Encourage children to ask only from Allah Almighty	.67		
IPSRE7	Associating anyone with Allah Almighty is a sin	.52		
IPSRE8	Tell them that Allah Almighty created us for His worship	.73		
IPSRE9	Telling the difference between worship of Allah Almighty and idol	.68		
IPSRE10	Teaching <i>imān-e-Mufaṣṣal</i> and <i>Imān-e-Mujamal</i>	.61		
IPSRE11	Educating children about all the attributes of Allah Almighty	.65		
IPSRE12	Nurture love and reverence for Allah Almighty	.68		
IPSRE13	Allah Almighty's presence through examples	.56		
IPSRE14	Teaching children about the Prophet (<i>peace be upon him</i>)	.67		
IPSRE15	Giving training for trusting Allah Almighty	.79		
IPSRB1	Teaching about rewards and	.56		

	punishment in the Hereafter			
IPSRB2	Mentioning those deeds that lead to Hell	.72		
IPSRB3	Telling about Allah Almighty's knowledge	.70		
IPSRB4	Teaching children to be conscious of Allah Almighty in whatever they do.	.71		
IPSRB5	Encouraging children to trust Allah Almighty	.69		
IPSRB8	Encouraging children for hard work	.46		
IPSRB11	Encouragement of good deeds through Hereafter	.57		
IPSRA2	Discussing examples of companions of the Prophet (<i>peace be upon him</i>) and righteous people	.53		
IPSGMD5	Prohibiting children from using public property	.44		
IPSGMD6	Teaching patience and gratitude	.49		
IPSGMD7	Supervising Quranic teaching	.42		
IPSGMD16	Selecting good <i>madrasah</i>	.65		
IPSRB7_r	Never tell children about Hereafter and Hell		.80	
IPSREI5_r	Lack of emotional control of children		.44	

IPSREI10_r	Talking about parents' rights to children		.67	
IPSCC6_r	Lack of sharing with children		.56	
IPSCC10	Praying more for success in the Hereafter.		.81	
IPSCFG3_r	Reminding children about their past mistakes		.53	
IPSCFG5_r	Not easily forgiving children		.58	
IPSCBN3	Providing play material according to children's age		.47	
IPSCBN4	I give full attention to my children		.81	
IPSGRM12	Maintaining discipline		.87	
IPSGRM13	Praising children for good things		.54	
IPSGRM14	Patience in front of children		.65	
IPSGD2	Praying from an early age		.54	
IPSGD3	Teaching how to use time effectively		.47	
IPSGD7_r	Work discipline at home		.69	
IPSGD10_r	Fulfilling children's wishes		.56	
IPSGD11_r	Showing patience in any matter		.68	
IPSGMD15	Forbid children from extravagance		.86	
IPSGMD17	Selecting a good school		.60	
IPSGMD18	Selecting good friends		.62	
IPSGMD20	Communicating with children in a proper way		.74	

IPSGBC1	Making children brave and confident through responsiveness		.44	
IPSGRP2_r	I never appreciate children for good deeds		.77	
IPSGRP11-r	Strict discipline in every matter		.43	
IPSGRP12-r	Inconsistent discipline for mistakes		.47	
IPSGRP13_r	Not forbidding children from making mistakes		.61	
IPSGBC2_r	Frightening children with stories of jinn and ghosts		.55	
IPSCF6	Children share issues easily			.70
IPSCF7	Children share problems easily			.64
IPSCF11	Listen to conflicting talk of children			.61
IPSCF5	Can easily communicate anything in front of parents			.66
IPSCF2	Encouraging children to make decisions			.62
IPSCC4	Respect for children			.61
IPSCBN1	Taking care of emotions			.56
IPSCC9	Children's trust in parents			.50
IPSCC7	Giving quality time to children			.50
IPSCC12	Value children's thoughts			.55
IPSCC11	Listen carefully to children			.55
IPSCBN5	Giving time for answering			.53

	questions of children			
IPSCF1	Freedom to express their thoughts and opinions			.57
IPSCF3	My children trust me			.59
IPSCF4	Listen carefully to children			.46
IPSCEQ3	Equality between children			.42
IPSGD5	Teaching punctuality through actions			.45
IPSGD9	Work through a proper timetable			.51
IPSGBC5	Developing bravery and confidence in children			.44
IPSCC2	Friendship with children			.55
IPSGMD11	My children never tell a lie			.50
IPSCC1	Showing love towards children			.44
IPSCC3	Communicating feelings of love to children			.47
Eigen Values		11.87	7.71	3.61
% of variance		24.73%	40.80%	48.33%

Note N= 818. The extraction method used was principal component analysis with direct oblimin rotation and Kaiser normalization; the rotation converged in 5 iterations; IPSCR = Islamic Parenting Style cognitive/reflective domain, IPSGS = Islamic Parenting Style Scale Guidance/Supervision Domain, and IPSCB = Islamic Parenting Style Scale compassionate behaviour domain.

Table 6

Table 6 presents the subscale-to-scale correlations for the factors of the 1st draft of the Islamic Parenting Style Scale (mother version; IPS-M). All subscales show significant positive correlations ($p < .01$) with their respective domain total scores, indicating that the items adequately represent and measure their intended domain. A total of 10

items were removed during item-total correlation to improve model fit. Thus, 66 of 76 items were retained in the final analysis of the CFA analysis.

Sub-scale to Scale Correlation of the Islamic Parenting Style Scale Mother Version (1st Draft) (Items 66, N=409)

Constructs	Correlations			
	T.IPSS-M	T.IPSCR-M	T.IPSGS-M	T.IPSCB-M
T.IPSS-M	--	.45**	.88**	.51**
T.IPSCR-M		--	.08	.46**
T.IPSGS-M			--	.12**
T.IPSCB-M				--

****Correlation is significant at the 0.01 level (2-tailed).**

Table 7

Table 7 presents the psychometric qualities, reliability, and descriptive statistics of the Islamic Parenting Style Scale-Mother Version (IPSS-M; 66 items). All of the scale's subscales have Cronbach's alpha values above .90, indicating strong internal consistency.⁴⁴ The majority of mothers expressed greater support for Islamic parenting techniques, as seen by the negative skewness of all subscales. The IPSCR-M had the highest kurtosis (10.51) and skewness (-2.81), indicating a ceiling effect and little response variability, which may reflect shared cultural values or social desirability. The distribution of IPSCB-M was moderately non-normal (skewness = -1.32; kurtosis = 2.73), but that of IPSGS-M was near-normal (skewness = -1.17; kurtosis = 0.13).

Psychometric Properties of the main scale and subscales of IPSS-M (Items 66, N=409)

Variables	K	Mean	SD	α	Range	Skewness	Kurtosis
IPSS-M	66	334.82	28.74	.92	66-330	-.89	-.01
IPSCR-M	23	126.21	7.32	.93	23-115	-2.81	10.51
IPSGS-M	21	100.94	23.82	.93	22-110	-1.17	.13
IPSCB-M	22	107.67	8.42	.88	21-105	-.132	2.73

CONFIRMATORY FACTOR ANALYSIS

EFA established the factor structure, and we validated it using Confirmatory Factor Analysis (CFA). We performed confirmatory

factor analysis (CFA) using AMOS version 23 to verify that the observed variables adequately represented the three latent dimensions of the Islamic Parenting Style Scale (IPSS). We used first-order and second-order confirmatory factor analyses to evaluate construct validity and model fit. 500 moms (n = 250) and fathers (n = 250) were assessed using a customized dataset. We examined Cognitive/Reflective Behaviour (IPSCR; 18 questions), Guidance/Supervision (IPSGS; 15 items), and Compassionate Behaviour (IPSCB; 13 items). Modification indices, deleting variables with loadings below 0.50, and stepwise refinement improved the model's validity and fit. The second-order CFA confirmed that Islamic parenting is a complex construct with three interrelated domains, supporting the IPSS's theoretical and empirical validity for broader usage.

Table 8

Table 8 shows the demographic details of the sample (N = 500), which shows that there are equal numbers of mothers (n = 250) and fathers (n = 250).

Demographic characteristics of the sample for confirmatory factor analysis of the Islamic Parenting Style Scale father and mother versions (father items-76 and mother items-66, N=500)

Variables	Father N	%	Mother N	%
Gender	250	50.0	250	50.0
Age				
30-40	105	40.5	177	70.8
41-50	122	47.1	64	25.6
51-60	24	9.3	4	1.6
61-70	8	3.1	5	2.0
Education				
Primary	2	.8	12	4.8
Middle	18	5.4	38	15.2
Secondary	23	25.5	45	18.0
Higher secondary	66	1.2	52	20.8
Higher education	153	59.1	102	40.8
Technical education	3	1.2	1	.4
Profession				
Teacher	51	19.7	66	26.4

Engineer	16	6.2	1	.4
Doctor	31	12.0	8	3.2
Businessman	45	17.4	-	-
Housewife	5	1.9	167	66.8
Other professions	103	39.8	4	1.6
Student	1	.4	4	1.6
Retired	7	2.7	-	-
Residence				
Urban	210	81.1	193	77.2
Rural	52	18.5	57	22.8
Native city				
Peshawar division	182	70.3	167	66.8
Malakand division	13	5.0	19	7.6
D.I. Khan Division	36	13.9	35	14.0
Political agencies	20	7.7	20	8.0
Hazara division	8	3.1	9	3.9
Socioeconomic status				
Upper	1	.4	1	.4
Middle	257	99.6	248	99.2
Lower	1	.2	1	.4
Income				
No income	5	1.9	122	58.8
Equal to or less than 250000	13	5.0	10	4.0
26000-500000	24	9.3	27	10.8
510000-100000	89	34.4	41	16.4
>100000	132	49.0	50	18.1
Family structure				
Nuclear	149	57.5	147	58.8
Joint	110	42.5	105	40.8

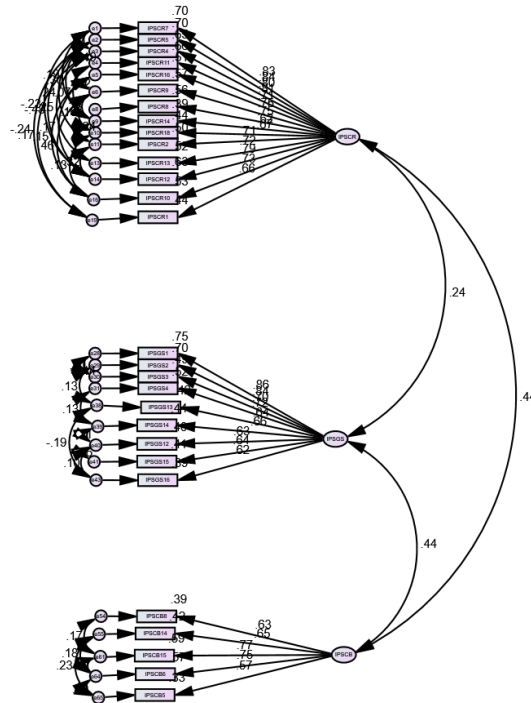


Figure 1: 1st-order measurement model of 2nd draft of the IPSS-F

Table 9

Table 9 presents the model fit indices from the confirmatory factor analysis (CFA) of the 2nd draft of the IPSS-F, comprising three dimensions: cognitive and reflective style (IPSCR-P-F), guidance and supervision style (IPSGS-F), and compassionate behaviour style (IPSCB-F). Figure 1 illustrates the 28 items included in model 2 of the IPSS-F.

The results of the CFA results for the initial measurement model of the IPSS-F showed that most fit indices met the recommended thresholds, with CFI (.91), TLI (.90), SRMR (.03), and RMSEA (.068). Except for the GFI (.86), which is below the recommended value of > .90, the remaining indices suggest an acceptable to good model fit for the three-factor structure of the Islamic Parenting Style Scale (Father) version. The criteria proposed by Hu and Bentler are among the most widely used standards for fit indices⁴⁵

Model Fit Statistics for first-order Confirmatory Factor Analysis of Islamic Parenting Style Scale (Father Version) (Items 36, N=250)

Fit Indices	Recommended value	Source	Model 2 Obtained value
P-value	insignificant	Bagozi & Yi (1988)	.00
CMIN/df	2-5	Ullman (2001); Schumacker (2004)	2.90
GFI	$\geq .90$	Hu & Bentler (1998)	.86
CFI	$\geq .90$	Bentler (1990)	.91
TLI	$> .90$	Bentler (1990)	.90
SRMR	$< .08$	Hu & Bentler (1998)	.03
RMSEA	$< .08$	Hu & Bentler (1998)	.06
PCLOSE	$> .05$		.00
Chi-Square	SRMR	RMSEA	CFI
Good	Good	Good	Good

Note. CMIN= Chi Square Minimum; GFI=Goodness of Fit Index; CFI=Comparative Fit Index; TLI = Tucker-Lewis Index; SRMR=Standardized Root Mean Square Residual; RMSEA=Root Mean Square Error of Approximation; PCLOSE=Close Fit with P.

Table 10

Table 10 indicates the composite reliability (CR) of the second draft of the IPS, distributed among three factors. All Average Variance Extracted (AVE) values fall above the threshold of 0.5, except for the subscale IPSCB; the value of AVE is 0.460. However, its CR is 0.808, which is $> .07$, indicating adequate convergent validity. However, AVE is marginally below the cutoff and is accepted with caution for convergent validity.⁴⁶ The other fit indices, i.e., factor loadings, multiple squared correlations, and CR criterion, were used to accept the subscale of IPSCB marginally. We assessed the discriminant validity of the Islamic parenting style scale using the Fornell and Larcker criteria.⁴⁷ The square roots of the AVE were greater than the inter-construct correlations, supporting the discriminant validity across all constructs of the IPS.

Validity, Reliability, and Inter-Scale Correlations for the 1st Order Measurement Model of the 2nd Draft of IPSS-F (Items 28, N = 250)

	CR	AVE	MSV	MaxR(H)
IPSCR	0.94	0.55	0.19	0.95
IPSGS	0.89	0.50	0.19	0.91
IPSCB	0.80	0.46	0.19	0.82

Note. CR=Composite Reliability; AVE=Average Variance Extracted; MSV=Maximum Shared

Variance; MaxR(H)=Maximal Reliability; IPSCR = Islamic parenting style scale cognitive and reflective domain; IPSGS = Islamic parenting style scale guidance and supervision domain; IPSCB= Islamic parenting style scale compassionate behaviour s domain.

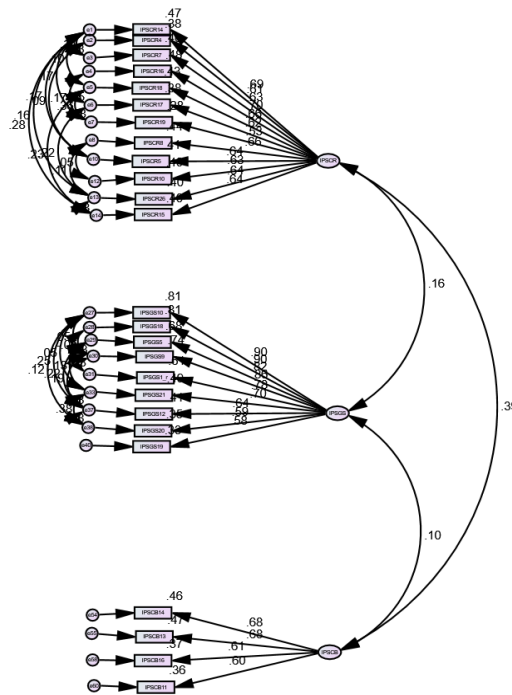


Figure 2: First-order measurement model of 2nd draft of the IPSS-M

Table 11

Table 11 presents the discriminant validity of the 2nd draft of the Islamic parenting style scale (father version). Discriminant validity assumes that each construct is distinct and unrelated to other constructs on the scale. The Fornell-Larcker criterion was used to assess the scale's discriminant validity of the scale. The square roots of the AVE are greater than the inter-construct correlations, satisfying the Fornell & Larcker criterion and supporting discriminant validity for all constructs of the Islamic Parenting Style Scale.

Discriminant validity Analysis of the constructs of the 2nd Draft of the Islamic Parenting Style Scale, Father Version (Items 29, N=250)

Constructs	IPSCR-F	IPSGS-F	IPSCB-F
IPSCR-F	(0.74)		
IPSGS-F	0.24***	(0.70)	
IPSCB-F	0.44***	0.44***	(0.67)

Note. Diagonal elements ($\sqrt{\text{AVE}}$) are bolded; off-diagonal elements are inter-construct correlations.

*** $p < .001$.

MOTHER MODEL

Table 12

Table 12 presents the model fit indices for the CFA of the 2nd draft of the IPS-M comprising three factors: cognitive and reflective style (IPSCR-M), guidance and supervision style (IPSGS-M), and compassionate behaviour style (IPSCB-M). Figure 2 presents a total of 25 items from the IPS-M model 2. The results of the CFA for the initial measurement model of the construct for IPS-M revealed that the fit indices of the model are under the recommended threshold, i.e., CMIN/df (3.33), GFI (.90), CFI (.92), TLI (.90), SRMR (.03), and RMSEA (.06).

Model Fit Statistics for First-Order Confirmatory Factor Analysis of Islamic Parenting Style Scale (Mother Version) (Items 25, N=250).

Fit Indices	Recommended value	Source	Obtained value Model 2
<i>P</i> -value	insignificant	Bagozi & Yi (1988)	.00
CMIN/df	2-5	Ullman (2001); Schumacker (2004)	3.33
GFI	$\geq .90$	Hu & Bentler (1998)	.90
CFI	$\geq .90$	Bentler (1990)	.92
TLI	$> .90$	Bentler (1990)	.90

SRMR	<.08	Hu & Bentler(1998)	.03
RMSEA	<.08	Hu & Bentler(1998)	.06
PCLOSE	>.05		.00

Note. CMIN= Chi Square Minimum; GFI=Goodness of Fit Index; CFI=Comparative Fit Index; TLI=Tucker-Lewis Index; SRMR=Standardized Root Mean Square Residual; RMSEA=Root Mean Square Error of Approximation; PCLOSE=Close Fit with P.

Table 13

Table 13 presents the composite reliability (CR) of the 2nd draft of the three constructs of IPS-M Model 2. The table shows that only one factor, out of three, i.e., IPSGS-M, has an Average Variance Extracted value of 0.581 with a CR value of 0.92, which meets the recommended threshold. The subscales of IPS-M, IPSCR-M (0.428), and IPSCB-M (0.416) have AVE values below the recommended threshold of > 0.5 but have good CR values, and convergent validity can be considered marginally acceptable with caution. The subscale items of IPSCB meet other recommended threshold for model fit which include high loading, multiple square correlation and CR greater than .70. ⁴⁸ A high value of AVE, i.e., greater than 0.5, indicates that the items of the construct are uni-directional and unifactorial, thereby related strongly with each other to define the construct accurately.

Validity, Reliability, and Inter-Scale Correlations for the 1st-Order Measurement Model of IPS-M (Items = 25, N = 250)

	CR	AVE	MSV	MaxR(H)
IPSCR-M	0.89	0.48	0.15	0.89
IPSGS-M	0.92	0.58	0.02	0.94
IPSCB-M	0.74	0.46	0.15	0.74

Note. CR=Composite Reliability; AVE=Average Variance Extracted; MSV=Maximum Shared Variance; MaxR(H)=Maximal Reliability; IPSCR = Islamic parenting style scale cognitive and reflective domain; IPSGS = Islamic parenting style scale guidance and supervision domain; IPSCB= Islamic parenting style scale compassionate behaviour s domain.

Table 14

Table 14 presents the discriminant validity for the 2nd draft of the Islamic Parenting Style Scale, specifically the mother version. Discriminant validity assumes that each construct is distinct and does not excessively overlap with other constructs within the scale. The Fornell-Larcker criterion was used to evaluate the discriminant validity of the mother version of the Islamic Parenting Style Scale. Since the square roots of the Average Variance Extracted (AVE) are greater than the inter-construct correlations, all the Islamic Parenting Style Scale's constructs exhibit discriminant validity, satisfying the Fornell & Larcker criterion.

Discriminant validity Analysis of the constructs of the Islamic Parenting Style Scale Mother Version (Items 25, N=250)

	IPSCR-M	IPSGS-M	IPSCB-M
IPSCR-M	0.63		
IPSGS-M	0.16***	0.76	
IPSCB-M	0.38***	0.13***	0.64

Note. Diagonal values in parentheses represent the square root of the Average Variance Extracted (AVE). Off-diagonal values represent Pearson correlation coefficients between constructs.
 *** $p < .001$

Table 15

Percentiles for Full Scale and Sub-scales of IPS-F (N=250)

Table 15 presents the percentile scores for the Full Scale and its subscales (IPSCR-F, IPSGS-F, IPSCB-F) among the father versions. Full Scale scores ranged from 179.00 (5th percentile) to 229.00 (95th percentile), indicating a broad performance distribution. The IPSCR-F subscale showed limited variability, with scores plateauing of 90.00 from the 65th to 95th percentiles. The IPSGS-F subscale ranged from 36.00 to 75.00, while the IPSCB-F subscale ranged from 48.00 to 65.00 across percentiles. These results suggest varying degrees of variability across subscales, which may reflect gender-specific patterns in parenting style.

		Factors		
Percentiles	Full Scale	IPSCR-F	IPSGS-F	IPSCB-F
95	229.00	90.00	75.00	65.00
90	228.00	90.00	74.00	65.00

85	226.00	90.00	73.00	65.00
80	226.00	90.00	72.00	65.00
75	225.00	90.00	72.00	64.25
70	223.70	90.00	71.00	64.00
65	222.00	90.00	71.00	64.00
60	220.00	89.00	69.60	63.00
55	217.00	89.00	68.00	63.00
50	214.50	89.00	66.00	62.00
45	212.00	88.00	66.00	62.00
40	207.40	88.00	64.00	61.00
35	203.85	87.00	62.85	60.00
30	198.00	87.00	61.00	59.00
25	195.00	85.75	57.00	58.00
20	191.00	84.00	54.00	57.00
15	188.65	82.00	47.00	54.65
10	186.00	78.00	42.10	53.00
5	179.00	74.55	36.00	48.00

Note: IPS-M=Islamic Parenting Style Scale Father Version, IPSCR-F=Islamic Parenting Style Scale Cognitive/Reflective, IPSGS-F=Islamic Parenting Style Scale Guidance/Supervision, IPSCB-F=Islamic Parenting Style Scale Compassionate Behaviour.

Table 16

Quartile scores for Full Scale and Sub-scales of IPS-F (N=250)

Table 16 presents the quartile scores for parenting style, as measured by the Full Scale (IPS-F) and its subscales (IPSCR-F, IPSGS-F, IPSCB-F), in the father version. Full Scale scores ranged from 195.00 (25th percentile) to 225.00 (75th percentile), indicating a moderate range of parenting style variability. The IPSCR-F subscale showed minimal variation, with scores ranging from 85.75 to 90.00, while IPSGS-F and IPSCB-F exhibited larger increases (57.00 to 72.00 and 58.00 to 64.25, respectively). These findings suggest that cognitive/reflective parenting style is relatively stable, whereas IPSGS-F and IPSCB-F show greater variability, which may influence parenting interventions.

		Factors		
Quartiles	Full Scale (IPS-F)	IPSCR-F	IPSGS-F	IPSCB-F
25	195.00	85.75	57.00	58.00
50	214.50	89.00	66.00	62.00
75	225.00	90.00	72.00	64.25

Note: IPS-F=Islamic Parenting Style Scale Father Version, IPSCR-F=Islamic Parenting Style Scale Cognitive/Reflective, IPSGS-F=Islamic Parenting Style Scale Guidance/Supervision, IPSCB-F=Islamic Parenting Style Scale Compassionate Behaviour.

Table 17

Percentiles for Full Scale and Sub-scales of IPS-M (N=250)

Table 17 presents the percentile scores for the Full Scale and its subscales (IPSCR-M, IPSGS-M, IPSCB-M). The Full Scale scores ranged from 180.10 at the 5th percentile to 229.00 at the 95th percentile, reflecting a wide performance distribution. In contrast, the IPSCR-M subscale showed less variability, plateauing at 90.00 from the 60th to 95th percentiles. The IPSGS-M and IPSCB-M subscales increased steadily, with IPSGS-M ranging from 38.00 to 75.00 and IPSCB-M from 51.00 to 65.00 across percentiles.

Percentiles	Factors			
	Full Scale	IPSCR-M	IPSGS-M	IPSCB-M
95	229.00	90.00	75.00	65.00
90	228.00	90.00	74.00	65.00
85	227.00	90.00	73.00	65.00
80	226.00	90.00	72.00	65.00
75	225.00	90.00	72.00	65.00
70	224.00	90.00	71.00	64.00
65	223.00	90.00	71.00	64.00
60	221.60	90.00	70.00	64.00
55	219.00	89.00	69.00	63.00
50	217.00	89.00	68.00	63.00
45	215.00	89.00	67.00	62.00
40	212.00	89.00	66.00	62.00
35	209.00	88.00	64.00	61.00
30	205.00	87.00	62.00	61.00
25	198.75	87.00	59.00	59.00
20	196.00	86.00	53.20	59.00
15	192.00	84.00	46.65	57.00
10	188.00	80.10	42.00	55.00
5	180.10	76.00	38.00	51.00

Note: IPS=Islamic Parenting Style Scale, IPSCR=Islamic Parenting Style Scale Cognitive/Reflective, IPSGS= Islamic Parenting Style Scale Guidance/Supervision, IPSCB= Islamic Parenting Style Scale Compassionate Behaviour.

Table 18***Quartile Scores for Full Scale and Sub-scales of IPS-M (N=250)***

Table 18 displays the quartile scores for the Full Scale (IPS-M) and its subscales (IPSCR, IPSGS, IPSCB). The Full Scale scores ranged from 198.75 at the 25th quartile to 225.00 at the 75th quartile, indicating a moderate spread in performance. The IPSCR subscale showed minimal variation, with scores ranging from 87.00 to 90.00 across quartiles. In contrast, the IPSGS subscale increased from 59.00 to 72.00, and the IPSCB subscale ranged from 59.00 to 65.00. These findings highlight differing levels of variability across subscales, suggesting significant areas of Islamic parenting.

		Factors		
Quartiles	Full Scale (IPS-M)	IPSCR-M	IPSGS-M	IPSCB-M
25	198.75	87.00	59.00	59.00
50	217.00	89.00	68.00	63.00
75	225.00	90.00	72.00	65.00

Note: IPS-M=Islamic Parenting Style Scale Mother Version, IPSCR-M=Islamic Parenting Style Scale Cognitive/Reflective, IPSGS-M=Islamic Parenting Style Scale Guidance/Supervision, IPSCB-M=Islamic Parenting Style Scale Compassionate Behaviour.

Discussion

This study successfully created and validated the Islamic Parenting Style Scale (IPSS) father and mother version. This culturally sensitive psychometric tool measures parenting values based on the Holy Qur'ān and Hadith. The three IPSS categories that showed their capacity to assess parenting dimensions were guidance/supervision (IPSGS), cognitive/reflective behaviour (IPSCR), and compassionate behaviour (IPSCB). The findings encompassed convergent and discriminant validity, a stable factor structure for both maternal and paternal versions, and elevated internal consistency (Cronbach's $\alpha = .92-.93$). The results support the theoretical framework, indicating that a culturally pertinent scale grounded in Islamic principles can effectively assess several interrelated aspects of parenting styles in Muslim communities.

Islamic principles, which encompass a sense of right and wrong, a focus on Allah Almighty, and an all-encompassing approach to raising children, are compatible with the IPSS model. Western

parenting philosophies and Baumrind's typology place heavy emphasis on affection and command. Critical, introspective thinking about Islamic moral reasoning and accountability is essential for parenting in this setting, as shown by the high reliability ($\alpha = .93-.95$) and consistency across samples.⁴⁹ The range of IPSCB and IPSGS scores illustrates the interplay between cultural and personal factors in Islamic parenting, revealing individual differences in nurturing and monitoring behaviours.⁵⁰

The use of direct oblimin rotation in exploratory factor analysis supported the idea that psychological categories like parenting styles rarely exist independently, making it easier to identify linked parts.⁵¹ Improvement is feasible given the modest GFI values (.84-.88), which might be augmented by incorporating additional relevant factors in Islamic family dynamics, such as religious socialization or community engagement.⁵²

Factor labeling in the Islamic Parenting Style Scale (IPSS) identified three analogous categories for both mother and father versions: Compassionate Behaviour (IPSCB), Guidance/Supervision (IPSGS), and Cognitive/Reflective Behaviour (IPSCR). The maternal version showed a slightly more sophisticated structure focused on moral teaching, abstract thinking, and belief development, accounting for 47% of the total variation, with factor loadings ranging from .42 to .81. Using component labeling, the Islamic Parenting Style Scale (IPSS) for mothers was labeled. Fathers revealed three similar domains: Compassionate Behaviour, Guidance/Supervision (IPSGS), and Cognitive/Reflective Behaviour (IPSCR). These results support the notion that all these factors are important in the upbringing of the Islamic personality of children.⁵³

Mothers and fathers may use different methods of raising children in the same home. Moreover, parenting styles cannot be consistently classified. This is because one parent may be permissive while the other may be authoritarian. These combinations can produce a range of outcomes; authoritative parenting is often associated with beneficial effects, while other pairings may have unfavorable effects. The present study proposed that the father and mother follow the same style regarding belief systems but use different ways of practicing them with their children. This is supported by the EFA and CFA, which showed that fathers and mothers responded similarly to items in the cognitive and reflective behaviour domain. This domain largely relates to instilling a basic belief system in children.

These results differed from those reported by Meier, who found that paternal factors were linked to punitive boundaries and disorganized affective caregiving, whereas maternal factors were linked to mutual animosity and appropriate boundaries.⁵⁴ In the current study, the second and third dimensions, guidance/supervision and compassionate behaviours, shared conceptual similarities with characteristics of affective caring and appropriate boundaries established by Meier (2018).⁵⁵ However, the overall factor structure varied, indicating that parenting qualities may be expressed differently across cultural and religious contexts. The emergence of these dimensions in the current study supports the notion that Islamic values may be reflected in parenting practices, though direct cross-cultural comparisons are required to determine whether parenting styles differ systematically across Islamic and Western cultural contexts.

The current study findings are consistent with prior studies on Islamic parenting, highlighting the importance of affection, guidance, and the cultivation of *īmān* (faith) as fundamental attributes of parents. These exercises promote introspective communication and faith in the unseen, helping children's cognitive growth. The Prophet (*peace be upon him*) used straightforward, repetitive communication tactics tailored to the audience's ages to improve knowledge and ethical reasoning. The paternal scale's compassionate behaviour component promotes polite interaction and communication. The Holy Qur'ān emphasizes parents' responsibility in enhancing the moral and spiritual teachings to their families, stating,

“O you who believe, save yourselves and your families from a fire, the fuel of which is human beings and stones, appointed on which are angels, stern and severe, who do not disobey Allah Almighty in what He orders them, and do whatever they are ordered to do”⁵⁶

Ulwān found five aspects of comprehensive parenting in the Islamic parenting style framework. These are the best methods for raising and instructing children. These include *Uswah-i-ḥasanah* (integrated role model), *al mau'izah* (effective direction), *al mulāḥazah* (equity in care and control), *al uqubah wa ujarāh* (proportional sanctions), and *al 'ādah* (habituation). The current study has focused on three areas of parenting, including how role modeling and mentoring affect parents' parenting style. These findings build on previous validation efforts by offering gender-

based norms that can strengthen future applications of the Islamic Parenting Style Scale (IPSS) father and mother versions in diverse Muslim populations.

Finally, the results of percentiles and quartiles from Tables 40 through 61 highlight both universal and context-specific aspects of parenting styles. The Cognitive/reflective domain (IPSCR) showed consistency across both genders and mother and father samples. At the same time, scores varied significantly in the compassionate behaviour (IPSCB) domain, particularly among fathers practicing Islamic parenting. This proved that compassionate behaviour, such as empathy, warmth, and kindness, may be influenced by individual, contextual, and social factors. These findings offer valuable insights into stable and dynamic dimensions of parenting and can provide a foundation for developing targeted, culturally sensitive parenting interventions.

Theoretical and Practical Implications

The father and mother versions of the Islamic Parenting Style Scale (IPSS) provide a culturally relevant approach to assessing parenting practices by incorporating Islamic values and family-oriented dimensions that may not be fully represented in parenting measures developed primarily within Western cultural contexts.⁵⁷ According to the scale, Islamic parenting is a multi-faceted concept with interconnected faith-based components in the areas of cognition, emotion, and supervision. Strong psychometric methods have confirmed its validity, and it is based on what the Holy Qur'ān and Hadith say about father and mother parenting practices. These results underscore the importance of contextually appropriate cross-cultural psychology frameworks and challenge the relevance of Western paradigms. Researchers and practitioners working with Muslim families can rely on the IPSS as a valid instrument to evaluate parenting styles in clinical, educational, and community settings. The present versions of the scale demonstrate robust psychometric characteristics, including composite reliability (CR), average variance extracted (AVE), and discriminant validity criteria (HTMT/Fornell-Larcker). These psychometric strengths support their use in developing culturally pertinent interventions that foster reflective and compassionate parenting, thereby enhancing the moral and emotional development of children. Islamic parenting, guided by the principles of *tarbiyah* and *ādāb*, assigns gender-specific roles to mothers and fathers while focusing on moral education and guidance in the upbringing of children.⁵⁸

Conclusion

The development and validation of the IPSS represent a significant breakthrough in culturally sensitive psychological assessment. The IPSS father and mother versions offer a strong and trustworthy instrument for examining parenting behaviours in Muslim communities by fusing Islamic principles with tried-and-true psychometric techniques. Its three-factor structure, exceptional reliability, and theoretical basis provide a platform for advancing research and practice to rectify the underrepresentation of Muslim families in parenting literature. Despite its shortcomings, the IPSS father and mother version provides a pathway to inclusive and equitable methodologies for studying and supporting parenting in Islamic contexts.

Despite its merits, this study has several limitations. The sample may not accurately represent rural or Muslim minority groups, as it predominantly consisted of middle-class urban dwellers. The value-laden characteristics of Islamic parenting may have introduced social desirability bias in self-reported data. This study may have benefited from a more in-depth examination of parenting approaches in general rather than Islamic traditions. Moderate GFI values and non-normal score distributions require model changes and non-parametric analyses.

Future studies should examine the IPSS father-mother version in rural and non-Pakistani Muslim groups to improve generalizability. We can better understand parenting behaviours by reducing self-report bias through observational or multi-informant approaches. It is imperative to conduct longitudinal and interventional research on the development of children and the consistency of Islamic parenting. Its theoretical and practical application could be improved by investigating demographic variations and identifying parenting practices on IPSS for toddlers or adolescents.

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