

Methods of Communication between Muslim Parents and Teenagers in Malaysia
Kaedah Komunikasi Ibu Bapa Muslim dengan Remaja di Malaysia

ZULKEFLI AINI^{*1}, SITI KHAULAH MOHD HAMZAH MURGHAYAH², SAFINAH ISMAIL², ABUR HAMDI USMAN² & AHMED SHBAIR³,

¹ Faculty of Islamic Studies, National University of Malaysia, 43600 Bangi, Malaysia

² Faculty of Islamic Civilisation Studies, Selangor Islamic University, 43000 Kajang, Malaysia

³ Faculty of Communication, Akdeniz University, 07058 Konyaalti, Antalya, Türkiye

*Corresponding Author; email: zulaini@ukm.edu.my

Received: 13 August 2024/Revised: 11 September 2024/Accepted: 11 October 2024/

Publish: 1 December 2024

ABSTRACT

The communication process within a family typically has parents as transmitters and parents as receivers. The pattern of communication between parents and children determines the family climate, whether positive or otherwise. The growth and changes faced by teenagers in this phase cause them to become more sensitive to their surroundings. Children generally prefer to be treated like adults and desire increased autonomy in making decisions. Appropriate communication methods must be applied by parents, especially when children have entered the teenage phase. However, some parents face communication challenges in dealing with teenagers, such as difficulty in understanding teenagers' attitudes, time constraints, and outside influences. Thus, this study aims to identify the communication methods carried out by Muslim parents with teenagers in Malaysia. This study uses a qualitative method with a phenomenological design and includes 20 respondents from the North, East, West and South zones of Peninsular Malaysia. The method of data collection is a semi-structured interview method. Each interview has been transcribed and analysed thematically using ATLAS.ti software 23. The findings of the study show that there are five methods of communication between Muslim parents and teenagers, (1) making religion the foundation for building a strong family bond, with Islamic principles guiding interactions; (2) spending quality time together as a means to foster closeness and mutual understanding; (3) providing consistent advice and guidance to teenagers, particularly in relation to moral and ethical concerns; (4) parents acting as positive role models, embodying values and behaviors they wish to impart to their children; and (5) the use of digital media as a modern communication tool, enabling both parents and teenagers to stay connected and engaged.

Keywords: Communication method; communication strategy; communication approach; parent communication; Muslim parent

ABSTRAK

Proses komunikasi dalam keluarga kebanyakannya dibangunkan oleh ibu bapa sebagai penyampai dan anak-anak sebagai penerima. Corak komunikasi ibu bapa dengan anak-anak menentukan iklim keluarga sama ada cenderung ke arah positif atau sebaliknya. Perubahan pertumbuhan yang dihadapi remaja dalam fasa ini menyebabkan anak-anak lebih bersikap sensitif terhadap perkara yang berlaku di sekeliling mereka. Anak-anak lebih ingin dilayan seperti orang dewasa dan menginginkan peningkatan autonomi dalam membuat sesuatu keputusan. Kaedah komunikasi yang bersesuaian perlu diterapkan oleh ibu bapa terutamanya apabila anak sudah memasuki fasa remaja. Namun begitu, terdapat ibu bapa yang menghadapi cabaran komunikasi untuk berhadapan dengan remaja seperti sukar memahami sikap remaja, kekangan masa dan pengaruh luar. Oleh itu, kajian ini ingin mengenal pasti kaedah komunikasi yang dijalankan oleh ibu bapa Muslim dengan remaja di Malaysia. Kajian ini menggunakan metode kualitatif dengan reka bentuk fenomenologi. Ia melibatkan 20 orang responden dari zon Utara, Timur, Barat dan Selatan Semenanjung Malaysia. Kaedah pengumpulan data adalah melalui kaedah temu bual semi berstruktur dan kemudiannya ia ditranskrip serta dianalisis secara tematik menggunakan perisian ATLAS.ti 23. Dapatan kajian menunjukkan terdapat lima kaedah komunikasi ibu bapa Muslim dengan remaja iaitu (1) menjadikan agama sebagai asas komunikasi untuk

membina ikatan kekeluargaan yang kuat, dengan prinsip-prinsip Islam; (2) meluangkan masa berkualiti bersama sebagai cara untuk memupuk hubungan rapat dan saling memahami; (3) memberikan nasihat dan bimbingan yang konsisten kepada remaja, khususnya berkaitan dengan isu moral dan etika; (4) ibu bapa bertindak sebagai contoh teladan yang positif, memperlihatkan nilai dan tingkah laku yang ingin disampaikan kepada anak-anak mereka; dan (5) penggunaan media digital sebagai alat komunikasi moden yang membolehkan ibu bapa dan remaja untuk terus berhubung dan berkomunikasi.

Kata kunci: Kaedah komunikasi; strategi komunikasi; pendekatan komunikasi; komunikasi ibu bapa; ibu bapa Muslim

INTRODUCTION

Family relationships are vital interpersonal relationships in human life, and communication plays a major role in the family (Koerner & Fitzpatrick 2002; Abd Majid et al. 2024). Communication works to build and reflect family relationships. It serves as a process for family members to create and share meaning with each other. Family members then develop a culture of relationships and a worldview that contribute to a unique communication system (Galvin et al. 2019). Family communication is an action that makes information, ideas, thoughts and feelings known between family members. It is the basis of interpersonal relationships between family members, and is also the primary key to understanding the relationships established within the family (Ambhore et al. 2022). Because the family exerts a great influence on a person's life, the study of family relationships is necessary to understand a person's self (Galvin et al. 2019). The communication patterns used by parents shape the parenting journey. If the communication pattern is strong, this will develop into good parenting patterns (Wang et al. 2019). Familial interaction requires the characteristics of intimacy, dependence, commitment, sense of family identity, emotional bonds, self-defined symbols, boundaries, history and ongoing future (Segrin & Flora 2004).

One of the elements of mastering parenting skills is communication with children (Ismail et al. 2024). Parent-child communication is a type of family communication, which refers to the process of conveying information to family members to influence or shape attitudes, as conveyed by the mother or father as communicators. In family communication, the sources or communicators are the mother and father, while the recipients are children. Messages can be delivered face-to-face or through media. The content of a message is related to information, knowledge and advice. Communication is performed systematically, has two-way influence, and exhibits reciprocity, in a form known as two-way communication (Rasit et

al. 2024). An appropriate communication approach will help parents deal with their teenage children. Parents need to improve communication skills such as intrapersonal communication, interpersonal communication, and cross-cultural communication to achieve effective communication in the family (Hybels & Weaver II 2004). The emotional climate of the family plays an important role in shaping teenagers' communication with their parents, which has an impact on teenagers' development. A positive emotional climate within a family will shape positive parenting for the adolescent's psychosocial functioning. Teenagers who face emotional problems would also be able to be open and communicate with their parents (Lidholm 2022).

Family life with teenage children is a critical phase for mothers and fathers (Wade et al. 2022). Conflicts often occur between parents and children in the early teenage phase (Smetana & Rote 2019). Assuming responsibility as parents, they are faced with challenges because parents may have never been formally exposed to the education of their children. Lack of preparation causes parents to lack mastery of parenting skills (Lau & Ng 2019). In addition, parental occupation with work and other problems is not an excuse for being careless with their parental responsibilities. Bakkar (2009) states in his book *al-Tarbiyyah al-Rashidah* that good parents will make their children a priority, and always try to find time to communicate with children and carry out activities with them. Grumi et al. (2021) suggest that parents build intense communication to create togetherness with children, even over short periods. Therefore, this study aims to identify the communication methods used by Muslim parents in the family model in.

In order to carry out effective communication with teenagers, parents must be prepared and use various methods (Fanta et al. 2016). The accuracy of the method used becomes a yardstick in achieving the effectiveness and goals of communication. The reception of the message delivered should then also be easy and smooth (Macnamara & Gregory 2020). The communication methods used by Muslim

parents today need to take into account modern life in a contemporary manner without violating the limits of Sharia (Mohd Hamzah et al. 2023). Efforts towards approaching children for communication take place in the context of a hadith from the Prophet (PBUH): “*Fear God and do justice to your children*”. [Muslim, Sahih Muslim, The book of gifts, Chapter: It is disliked to favor some of one’s children over others in gift-giving, no. hadith: 1623].

For Muslim parents in Malaysia, religious values and the clash of different cultures play an important role in daily communication with children. Therefore, it is hoped that this study can provide an overview of the practice of communication methods carried out by Muslim parents today in Malaysia with their children in the adolescent phase.

LITERATURE REVIEW

Children are a great responsibility for parents. Parents are responsible for leading and caring for their children, in addition to serving them well and lovingly. This is something taught by the Prophet (PBUH), as he said: “*There is not a part of our group who does not love the young and does not understand the glory of the old*” [al-Tirmidhī, The book of righteousness and maintaining good relations with relatives, Chapter what has been related about being merciful with boys, no. hadith 1921, *Hasan Gharib*].

This hadith should be relied upon by Muslim parents in developing strategies to communicate with children. Parents have the responsibility to nurture and raise children, protect and guarantee their health, and provide knowledge and happiness to children for the preparation of the world and the hereafter (Usman et al. 2022). Parents have various roles towards children, not only as guardians but also as educators, caregivers, leaders, nurses, advisors, counsellors, facilitators, supervisors, encouragers, role models and friends (Love et al. 2020). In this context, al-Qurtubi (2009) describes a father who takes care of his family as a commander who fights in a war. The care of children is comprehensive, covering physical and mental health and knowledge. It covers the spiritual, physical and mental aspects of children (Akgül Gök & Duyan 2020).

Teenagers undergo numerous changes from the physical, emotional, cognitive and social cognitive points of view in this transition phase. They experience increased responsibility, accessibility to adult rights, and school transitions (Paikoff & Brooks-Gunn 1991). Additionally, puberty occurs

for teenagers as they reach sexual maturity (Bolin et al. 2021). All of these changes have an impact on the adolescent self, including the ways in which they interact with others. They also start to build their own identity by separating themselves from their parents. Hormonal changes affect the emotions and behaviour of adolescents and cause changes in their social interactions (Paikoff & Brooks-Gunn 1991). Their curiosity also increases during this time, so they dare to try new things. Although the age of 13 to 16 years of adolescence is a phase that is difficult for parents to understand (Laursen et al. 2017), adolescents are still children and often need guidance and control from parents (Soenens et al. 2019).

At the beginning of the adolescent phase, the time spent by adolescents with parents, emotional density, and receptiveness to parental decisions tend to decrease (Paikoff & Brooks-Gunn 1991). Most teenagers avoid sharing their feelings with their parents (Lidholm 2022). Parents must try to find ways to encourage their children to share their feelings, especially when the child is in a sad state. Because of this, many conflicts occur when children are in the early phase of adolescence (Paikoff & Brooks-Gunn 1991). Conflict is a normal aspect of the relationship between parents and teenagers. For the eldest child, conflict usually occurs in the middle phase of adolescence and indirectly affects the second child. Parental conflict with the second child may occur at the same time due to factors influencing the condition of the first child (Smetana & Rote 2019).

In addition, pressure in relationships occurs due to demands for autonomy from teenagers (Smetana & Rote 2019). Children who do not enjoy the family climate will feel stuck at home. Insufficient love from parents also causes teenagers to choose to go out and spend time with friends. Neglecting the role of parents towards teenagers causes teenagers to tend to fall into social problems (Westman 2019). Findings of a study by Usonwu et al. (2021) show that fathers usually do not involve themselves in conversations at home. This is one form of paternal neglect. These are all factors for teenagers facing mental health disorders (Lidholm 2022).

Meanwhile, the formation of emotional bonds between parents and children continues, since the child is still in the child and adolescent phase. This is the basis for determining the quality of the relationship between parents and children. A strong emotional bond will open up space for teenagers

to share sensitive matters with their parents (Lidholm 2022). Emotional bonds between family members are formed through the unity of members understanding and respecting each other's roles, obeying family rules, communicating openly and maintaining family values. All of this will then lead to the formation of emotional bonds, which bind each family member (Basly & Saunier 2020; Carbone et al. 2022). Therefore, the mastery of communication skills between parents and teenagers will cause all family members to feel valued, loved and respected (Le Poire 2006).

METHODOLOGY

This study employs a qualitative research approach using a phenomenological design to explore the methods of communication between Muslim parents and teenagers in Malaysia. Phenomenology, as described by Van Manen (2017), is a form of research used to study the lived experiences of individuals or groups, aiming to gain a deeper understanding of their perceptions and interpretations of specific events or phenomena. In this context, the study focuses on the communication practices between Muslim parents and teenagers, aiming to uncover the challenges and dynamics within the parent-teen relationship.

RESEARCH DESIGN

The phenomenological approach was selected to understand the personal experiences of Muslim parents in their interactions with teenagers. This design is particularly suitable for exploring complex and subjective experiences such as family

communication, where beliefs, emotions, and cultural factors play significant roles. The study seeks to identify common themes and patterns across different regions in Peninsular Malaysia, providing insights into how Muslim parents communicate with their adolescent children.

PARTICIPANTS AND SAMPLING

A total of 20 participants, consisting of Muslim parents (11 women and 9 men), were selected for this study. Participants were purposively sampled to ensure representation from the four main zones of Peninsular Malaysia: North, West, East, and South. The majority of participants were aged between their 40s and 50s, with most having a secondary education, while six participants had obtained higher education. In terms of family composition, most participants were still married, with two individuals being divorced. The number of children per participant ranged from three to more than five, reflecting diverse family sizes and dynamics. Respondents' demographics are shown in detail in Table 1.

Purposive sampling was chosen to ensure that participants met specific criteria relevant to the study, i.e., they are Muslim parents with teenage children. This approach allowed the researcher to focus on individuals who could provide rich, relevant data regarding communication practices. According to Green and Thorogood (2004), qualitative researchers often reach saturation after interviewing around 20 participants from a homogeneous group. Hagaman and Wutich (2017) also suggest that a sample size of 20-40 is ideal for achieving thematic accuracy in qualitative research, supporting the appropriateness of the selected sample size.

TABLE 1. Respondent Demographics

Item		Total
Informant	Father	9
	Mother	11
Age	30s	1
	40s	11
	50s	7
	60s	1
Education level	Secondary	14
	Tertiary	6
Status	Married	18
	Divorced	2
Number of Children	Two	3
	Three	6
	Four	6
	Five or more	5
Communication Frequency with Teenagers	Low	1
	Medium	14
	High	5

DATA COLLECTION

The primary data collection method for this study was semi-structured interviews, a widely used approach in qualitative research for gathering detailed information related to practices, beliefs, or opinions (Groot Kormelink 2020). Semi-structured interviews provide flexibility for both the researcher and the participants, allowing questions to be adapted based on the responses given, thus facilitating deeper exploration of the participants' experiences (Vasileiou et al. 2018; Lebar 2022).

Each interview was conducted in person, one-on-one, with sessions lasting between 30 and 90 minutes. This method was chosen to allow participants to express their thoughts and experiences freely, while the researcher could probe further into relevant topics as needed. The interview questions were designed to explore various aspects of communication between parents and teenagers, including religious influences, time spent together, guidance and advice, parental role modeling, and the use of digital media.

DATA ANALYSIS

Following the completion of the interviews, all sessions were transcribed and analyzed using thematic analysis. Thematic analysis was chosen as it allows for the identification of recurring themes and patterns in the data, providing a structured way to interpret the qualitative findings. The ATLAS.ti software (version 23) was employed for this process, as it offers efficient data management, allowing researchers to systematically code, categorize, and analyze the data (Paulus & Lester 2016).

ATLAS.ti was particularly useful in this study for managing large amounts of qualitative data, enabling the researcher to connect and view the data easily on-screen. The software also enhanced the researcher's ability to document the results systematically and retrieve information quickly for review and analysis. After conducting a thorough thematic analysis, five primary themes emerged regarding communication methods between Muslim parents and their teenage children.

REVIEW AND REFINEMENT PROCESS

To ensure the accuracy and relevance of the identified themes, a review session was conducted among the researchers involved in the study. This process involved discussing and refining the thematic results, leading to the identification of five major communication methods: (1) making religion the foundation for building a family; (2) spending time together; (3) advising teenagers; (4) being good role models; and (5) using digital media for communication.

This methodology provides a comprehensive framework for exploring the complexities of parent-teen communication within the context of Muslim

families in Malaysia, offering insights that can inform future research and interventions in family communication practices.

FINDINGS AND DISCUSSION

Based on interviews conducted with 20 informants, there are five themes of communication methods between Muslim parents and teenagers in Malaysia. These five themes include making religion the basis of building a family; spending time with children; advising teenagers; providing a good example; and using digital media. Figure 1 describes the findings of this study.

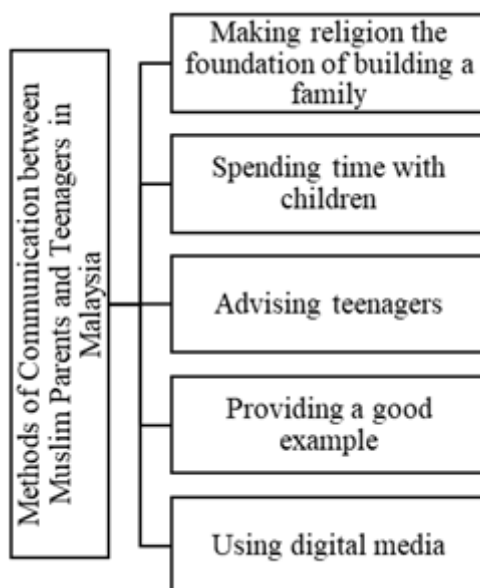


FIGURE 1. Communication methods between Muslim parents and teenagers in Malaysia

METHODS OF COMMUNICATION FOR MUSLIM PARENTS AND TEENAGERS IN MALAYSIA

Making Religion the Foundation of Building a Family

Family development among Muslim parents in Malaysia in terms of several aspects is based on religious values. Religion cannot be separated from the affairs of daily life, especially when educating children. Franceschelli and O’Brien (2014) stated that religion is the basis for value and trust in children. The religious values that exist within oneself unite family members in facing life’s challenges and obstacles. These values guide family members to grow, learn and function in society (Usman et

al. 2018). Because of that, Muslim parents should make religion the foundation of building a family, as stated by I16:

“The philosophy of hadith is the reason for us to form a happy family.”

The hadith of the Prophet (PBUH) are used as a guide for I16 as the head of the family to develop a happy family (Usman & Kadir 2022). This is in line with the view of Franceschelli and O’Brien (2014), as religion reinforces parental control over children by applying the belief that Allah always observes the actions of His servants. Islam is used as a way of life in raising children and the family’s daily routine practices (clothing, nutrition, social relations, world view. This is also what I11 applies to his family:

“I place a lot of emphasis on prayer. With continuous prayer practice, it is likely that children will not get caught up in negative things.”

I11 believe that religious practices can guide and prevent children from being influenced by negative things. As stated by Usman et al. (2017), children pray because it is a pillar of religion and one of the ways to get closer to Allah. The practice of prayer can also shape and influence the morals of teenagers.

Religion encompasses both belief and deeds. Because of that, Imam al-Khatibi said that, “*Every believer is a Muslim, but every Muslim is not always a believer.*” The believer should not only be confident in his belief of the pillars of faith, but also perform charity through his actions. This view is in line with the meaning of faith, which is to allow with the heart, to pledge with the mouth, and to practice with the body (al-Asqalani 1986; Özdemir et al. 2000). The spiritual and material aspects must be balanced in order to produce quality human beings. The formation and development of a person’s personality are defined by the four dimensions of spirituality, namely *al-qalb* (heart), *al-ruh* (spirit), *al-nafs* (soul) and *al-aql* (mind). All internal dimensions then affect a person’s external personality (Abd Majid et al. 2016; Ibrahim, Usman, & Shahabudin 2022).

The words of the Prophet (PBUH):

“Do not envy each other, make najasy (false offerings), hate each other, turn your backs on each other or sell what your brother sells. Be all of you servants of Allah who are brothers. A Muslim is a brother to another Muslim, so he cannot oppress him, insult him, lie to him and humiliate him. Taqwa is put here (while pointing to his chest three times) it is enough that a person is in evil as long as he humiliates his fellow Muslims. Every Muslim against another Muslim is forbidden and his blood, wealth and honour are guarded.”

[Muslim, Sahih Muslim, The book of virtue, enjoining good manners and joining of the ties of kinship, Chapter: The prohibition of wronging, forsaking or despising a Muslim and the inviolability of his blood, honor and wealth, no. hadith 2564].

Bakkar (2009) argued that the relationship between parents and children is also bound as Muslim brothers. Therefore, parents must adhere to the command of Allah to do good to their children and maintain relationships with fellow Muslims.

These findings are in line with a study by Hamjah et al. (2020), which found that parents in Malaysia apply the spiritual aspects of faith, Sharia and morals in their parenting practices. Muslim parents, especially Malays in Malaysia, attach importance to

the traditional values and Islamic values and then apply them in family life (Hossain & Madon 2022). Parents acknowledge that Islam plays an important role in providing guidance for disciplining and educating children (Franceschelli & O’Brien 2014). The spiritual dimension is a more important aspect because it is the root of all actions performed by humans (Zur Raffar & Hamjah 2018). The wisdom of making religion a life guide is that Islam is not limited to a single generation (Franceschelli & O’Brien 2014). The spiritual needs of children are the responsibility of parents (Brouwer et al. 2024). Teenagers need to be given understanding in living a religious life by their parents. It covers various aspects from the point of view of regulations, laws, history, culture, thoughts and others (Zur Raffar et al. 2022).

Based on this description, the researcher can conclude that Muslim parents in Malaysia hold religious values as the main tenets for managing family life. Indirectly, the communication between parents and children is closely related to the teachings of Islam. The responsibility for applying religious values in developing children’s souls should become the driving force of Muslim parents, in order to ensure that the communication process involves their children. It is thus shown that religion really covers all matters of life and cannot be separated. This parallels the nature of Islam itself, which is comprehensive; as stated by Yūsuf al-Qaradāwī, this comprehensive nature is unique to Islam (Usman et al. 2016).

Spending Time with Children

The relationship between parents and children is special. The transfer of values from father to child requires building a good relationship first (Bakkar 2009). Because of that, parents need to make an effort to find time to regularly converse with their children (Zwiers 2021). One way to help teenagers manage their emotions is through conversation (Lidholm 2022). Parents need to take the opportunity to communicate with their children while doing activities together (Trahan et al. 2021). In this process, parents need to find out about their children’s tendencies and interests to build a closer relationship (Bakkar 2009). Muslim parents in Malaysia perform activities with their families such as eating together, praying together, and going on holiday together. This can be seen through statements I16 and I17:

“Another thing is mealtime. We both work. So, if it’s a holiday, it’s mandatory to eat together. Or even eat at a restaurant together. If we eat out, after eating we must stop at the mosque together.”

“We have to sit down, never mind eating or drinking, so that we have time to talk to him. If it’s like sitting in a dormitory, we don’t talk. This family activity is great. If I want to go on vacation, I have to use a van.”

This is in line with the view of Zur Raffar and Hamjah (2018), that a good father will try to find space and opportunities to spend time with family members to communicate and carry out activities together.

The practice of eating together is a familiar part of Islamic cultural values. This can be seen through the concept of *talam* that was practiced by the Prophet (PBUH) and contemporary Muslims. This is illustrated through the hadith regarding eating etiquette as narrated by Muslim. The stepson of the Prophet (PBUH), ‘Umar bin Abi Salamah said:

“I was a boy who grew up in the lap of the Rasulullah (PBUH), and often my hands roamed around in the food tray. Then the Prophet (PBUH) said: “O child, say the name of Allah (Bismillah) while eating, eat with your right hand and eat food close to your seat.” ‘Umar said: “Since then, I continue to practice that way of eating.”

[Muslim, Sahih Muslim, The book of drinks, Chapter The etiquette of eating and drinking and rulings thereon, no. hadith 2022].

The hadith above shows that the Prophet (PBUH) took the time to eat with his stepson, ‘Umar, while teaching him proper eating habits. The practice of eating together in Muslim families inculcates spiritual values such as the practice of always remembering God, being grateful for the sustenance of Allah, practicing moderation and avoiding extreme attitudes (Warner & Williams 2016). This is in line with the views of Skeer et al. (2018), who stated that while eating with the family, parents can teach their children about manners and at the same time can apply family values and strengthen the relationship between family members. In addition, for family vacations, the findings of Gao et al. (2020) have shown that teenagers who travel with family experience increased life satisfaction, as well as satisfaction with school, self, and free time.

The change in a person’s autonomy in the transitional phase of adolescence often causes them to want to avoid being seen as weak. Because of this, they may stay away from conversations related to sharing feelings with their parents. One method

for parents to deal with this situation is to create trust between parents and teenagers. Parents need to set an example for teenagers to be open and not shy, by sharing their feelings with their teenagers (Lidholm 2022). I12 stated:

“I find time to spend time with him. I would steal time to spend time with him alone. We try to communicate from heart to heart.”

I17 also carried out the same method, to open space and opportunities to communicate with their child:

“In the past when they were in school, I was the one who sent them, the one who picked them up. We really communicated day and night. While on a trip, there was communication between us, an expression session. Until today, my children often communicate with me. If I didn’t do that, he wouldn’t have talked to me if there was a problem, but because the communication happened, they still communicate with me without feeling shy.”

This shows that creating trust between parents and children is important (Lidholm 2022). Time spent with children will increase emotional bonding, which then builds trust for children to express their problems (Gold et al. 2020). Deep conversations with teenagers can indirectly address their mental health (Lidholm 2022).

Based on the above interview, it shows that spending time with teenage children is an important aspect of communication methods among Muslim parents in Malaysia. The relationship between parents and teenagers is built through the value of togetherness practiced in the family through activities such as worshipping together, eating together, going out together, and going on holidays together. At the same time, parents also try to fulfill the teenagers’ requests by taking them to places they desire.

All these activities demonstrate that parents consistently create opportunities and spaces for their teenage children through their presence and involvement in their children’s lives. These opportunities should be utilized by parents to communicate by asking specific questions to their children. This matter is mentioned in a contemporary book on family, *al-Tarbiyyah al-Rashidah* by Bakkar (Bakkar 2009). This is also relevant for working parents, as stated by Ismail et al. (2024), that working parents need to make efforts to find opportunities to communicate with their children, as effective communication is measured by the quality of communication rather than the duration of the

communication process. The suggestion by Nasir et al. (2022) is that communication between parents and children can be brief, concise, and conducted within a short period.

The activities carried out together can indeed have an impact on the quality of life, psychological and emotional well-being of the children, as well as the relationship between family members, as mentioned in the study by Jepson et al. (2019). In line with this, parents can fulfill their duty of ensuring the well-being of their children. This is consistent with the demands of Islam, which instructs parents to be fair to their children and to treat family members kindly. It subsequently leads to stability, tranquility, and effectiveness in family life, as stated by Parizi (2023).

This opening of communication space then makes teenagers more comfortable approaching and communicating with their parents about various topics. This is crucial for teenagers who are going through a transitional phase in life, as they constantly need guidance and advice from adults. Various lessons and values can also be imparted to the children in this short but quality time. Therefore, the method of spending time together with children, especially during the teenage phase, is a method that every parent should implement with their children.

Advising Teenagers

The findings of the study show that Muslim parents in Malaysia always advise their teenage children regarding words, actions, things that are demanded and forbidden in Islam and the latest issues. This hearkens to a statement by I1:

“I will randomly encourage them. Like, when you want to go to a friend’s house, mind your manners and when the time is over, come back.”

I8 also advises his children about abusive words and their effects;

“I always remind him that sometimes he says stupid things to his friends. I say that if we say those things to people, those things will come back to us because God says that talking is a prayer. That prayer will return to us. After that, we have to tell them that if we do this, there will be consequences, everything has a reward.”

I6 also gives advice on certain issues to teenagers:

“I would rather give advice as certain issues come up. For example, vaping or cigarettes. I really don’t smoke cigarettes. I said that his grandfather doesn’t even smoke cigarettes, so why do you need to smoke cigarettes.”

In Islam, parents have the responsibility to teach faith, Sharia and morals to their children (Ulwan 1998). This is a response to the call of Allah, saying: “*O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones*” [al-Tahrim (66): 6]. Ibn Kathīr (1999), when interpreting this verse, said that every Muslim must teach his family members (relatives and children) the commands and prohibitions of Allah. One of the ways in educating morals is through advice, even the prophets also always advise their children until the end of their lives (Tarazi 1995). This can be seen in verse 133 of surah al-Baqarah (2) regarding the question of Prophet Ya’qub to his children, the words of Allah: “*What will you worship after my death?*”

In advising teenagers, parents also take into account appropriate methods and situations to avoid unwanted effects on children as described by I20;

“When this happens, do not cause tension in the family. What has happened has happened. In terms of upbringing, parents will be angry. But in hindsight, is that the best approach? No human being does not make mistakes. I take a better approach. We get together and talk face to face. For me, that’s a better approach, because we’re face to face and can avoid the tension until he does something out of control like taking drugs. We take lessons from facing external challenges. That’s why communication between son and father is very important.”

Negotiation with teenagers will occur when they have a secure bond and a good communication climate with parents. Adolescents who can communicate well will use a negotiation approach with their parents (García-Ruiz et al. 2013). Healthy families have clear rules and roles and are open to negotiation (Le Poire 2006). On the other hand, family environments that practice high psychological control usually do not provide space for teenagers to express their opinions (Flamant et al. 2020). Adolescents tend to react negatively and with resistance, avoiding negotiation, when psychological control by the mother is high. A mother’s attitude that puts pressure on teenagers causes them to react in opposition to parental authority. They assumed that mothers with high psychological control would not be open to negotiating with support and respect. Negotiations would then be considered to bring more pressure and fear (Flamant et al. 2020).

Parents can also give advice to their children. Parental advice is a necessity for children in addition to providing love, support, attention and parental involvement in their lives (Wall 2018). Parents who show understanding will engender empathy in their

children (Bazalgette 2017). This method of advising teenagers is closely related to the first findings of the study. Religion, when is used as a support and life guide, is the main reason for parents to consistently advise their children. This is in line with a hadith from the Prophet (PBUH): “*Religion is advice*” [Muslim, Sahih Muslim, The book of faith, Chapter clarifying that the religion is sincerity, no. hadith 55].

Advice is a form of education. Imam Al-Ghazali (2013) mentioned in his book *Ayyuhal Walad* that advice that educates is an effort to draw closer to Allah SWT. In the process of giving and receiving advice, children indirectly learn to accept advice well. However, parents must remember that in order to receive a positive response from their children, the correct method of advising must first be employed. Therefore, when advising their children, parents should prioritize the use of good language and gentle advice. They should avoid using harsh or hurtful words towards their children. Advice given in anger or with hatred can damage a soft heart and harden it.

In the Quran, Allah SWT provides the example of Luqman as a father who advised his child with gentle language and wise words. According to Romaida et al. (2023), advising children in the right way affects the heart, which is the center of emotions, the mind as the place of judgment, and the body as the framework that shapes the self. Additionally, advice should be repeated. It must be delivered with wisdom and love so that children’s personalities can be properly nurtured. In terms of medium, modern parents can offer advice in various forms such as speech, writing, poetry like *syair* or *pantun*, pictures, videos, and more.

Providing a Good Example

The majority of the respondents of this study are of the opinion in that Muslim parents need to set a good example for teenagers. According to I16:

“We have to follow *‘fazfar bidhati al-Din’*. We also have to practice ourselves, force ourselves so that as husbands, praying in the mosque becomes the main thing. Not only praying five times a day, but praying in the mosque is obligatory and our responsibility. If we pray at home, we seem to take it for granted and the children will take it more for granted than we do. Maybe until they don’t pray. Because we pray at home. Pray with the wife only. With our children we don’t want to know. They will find it easy.”

I13 also stated:

“I also have to set a good example. I don’t want to show strange things to children because later the child will think, if mom can do it, I can do it.”

I8 adds:

“That’s where the importance of the mold is, the formation of the mold from a small size because when there is a mold, it’s like a cake, right? If he is not supported, if he falls, it will rattle like that, right? Say the mold is like a person, say it’s like gelatin, soft. It’s like that; if the mold is not strong, the frame is not strong, and he will be easily influenced.”

This method, when carried out by Muslim parents, is consistent with claims of Usman et al. (2022) and Bensaid (2021) that to raise moral children, parents need to show good morals beforehand.

Modelling is the best method in educating children. Parents’ words and actions will be copied by children, whether consciously or not (Ulwan 1998). Bandura’s social learning theory also highlights the modelling process and states that teenagers often imitate behaviour from their environment. Bronfenbrenner’s theory states that children are influenced by their parents (Tudge et al. 2022). This is in line with the hadith of the Prophet (PBUH) regarding the formation of children modelled by parents. The words of the Prophet (PBUH) are: “*A child is not born unless he is born in a state of nature. So his parents made him a Jew or a Christian or a magi.*” [al-Bukhari, *Sahih al-Bukhari*, The book of funerals, Chapter: The (dead) children of *al-Mushrikun*, no hadith: 1385].

In family life, education handed down by parents includes values, measurements and rules regarding relationships and social structure. The beliefs and practices of parents are closely related to the culture of their environment. All these factors affect the family environment such as the way family members show emotions, make decisions, resolve conflicts, interact and care for each other (Reupert et al. 2022). Children will easily follow the behaviour shown by parents without the parents needing to issue any instructions (Marchant & Young 2001).

Parents are responsible for setting a good example for their children (Vincent 2017). Fathers especially need to be good role models as family leaders to their wives and children (Zur Raffar & Hamjah 2018). The family environment is the primary centre of education for a person (Hartas 2016). Ulwan (1998) insists in his book that parents

need to set themselves as good examples for their children. Only then will advice and knowledge from parents influence them. Parents need to improve their quality first to become *uswah hasanah* or role models for their children (Bahri et al. 2024). Bensaïd (2021) also insists that parents need to train themselves to be righteous first, in order to raise righteous children. This is because there is a significant relationship between the behaviour of parents and the personal development of teenagers (Bully et al. 2019).

Using Digital Media

Modern families have many ways to connect with each other (Jensen et al. 2021). The use of social media and digital applications has increased since the COVID-19 pandemic (Modecki et al. 2022). In this highly sophisticated age, mobile phones are an important tool in maintaining a child's relationship with their parents (Jensen et al. 2021). The findings of the study show that Muslim parents in Malaysia use the latest communication medium to interact with teenagers as stated by I9;

“Sometimes I use my mobile phone to communicate with them, send WhatsApp.”

In addition to face-to-face communication, Muslim parents in Malaysia communicate with their children using the medium of the WhatsApp application. WhatsApp is an instant messaging application which facilitates the communication process, and is used to exchange information used through mobile communication devices (Bhatt & Arshad 2016). The application allows users to share text, pictures, voice and video content, whether with one person or in a group. WhatsApp is seen as the latest medium to bridge the gaps between family members of different generations (Taipale & Farinosi 2018). It is also used for families to exchange information quickly (Hatzir 2021). At the same time, teenagers are more likely to communicate using a medium that is easier and faster (Venter 2017). Because of that, parents must take the initiative to use the latest technology medium to approach their teenagers (Solomon & Theiss 2013).

‘Digital parenting’ deals with a variety of issues, including the supervision and monitoring of children's use of technology, regulatory control, education and others. Parents' acceptance and understanding of the advantages of technology will help their children to develop their social skills, which will affect their career opportunities

(Modecki et al. 2022). The use of WhatsApp can train teenagers' communication skills. Through WhatsApp, teenagers can improve their listening, speaking, reading and writing skills. The mastery of these skills will form a professional individual in the world of learning and the employment industry (Costa-Sánchez & Guerrero-Pico 2020). This is further supported by a study from Escobar-Mamani & Gómez-Arteta (2020), which states that teenagers' oral and written communication skills increase through the use of WhatsApp. This indicates that the use of the latest technology helps individuals to master communication skills, in line with the learning needs of the 21st century (Van Laar et al. 2017).

The objectives for using WhatsApp in various age groups differ. For young people, WhatsApp offers access to content and focuses on group chats between friends. Older people use WhatsApp to fulfil their responsibilities with work and family matters. Meanwhile, the elderly are seen to use this application less, because for them it is less important (Matassi et al. 2019). Based on previous studies, digital communication that occurs within the family is more often carried out between teenage girls and their parents (Jensen et al. 2021). In addition, teenagers are also more likely to connect digitally with their mothers than with their fathers. This is because teenagers often feel bound by higher rules, norms and expectations when they want to send messages to their father than to their mother. At the same time, because childcare time is dominated by mothers, children may be more comfortable connecting digitally with their mothers (Lupton 2016). Accordingly, parents can take the initiative to communicate with their children digitally more often.

According to Sahin (2018), the challenges of globalization that parents face today can be controlled by centring religion as a guide for controlling and minimizing its challenges and negative effects on children. This starts with Muslim parents acting as good examples for their children. The suggestion given to Muslim parents is to implement ‘parole freedom’ (freedom from control), which means that the children's desires need to be moderated by the parents first in order to train the children to make correct decisions (Meer 2009). Among the efforts that Muslim parents can implement is to show interest in their children's online activities (Meoded Karabanov et al. 2021), so that communication can be built and the relationship between parents and

children becomes closer. At the same time, parents need to control their children's use of gadgets by setting time limits, so that teenagers can balance online activities with other daily activities (Brito et al. 2017). This view is in line with the communication method carried out by Muslim parents in Malaysia.

Muslim parents in the modern world need to communicate not only face-to-face in the same space with their children, but also using digital media. This means that digital media must be mastered by parents to launch the communication process with their children and at the same time be able to monitor their children's activities online. It can also bridge the gap between parents and teenagers. Parents can also take the opportunity to share with their children about an issue that is happening by sending videos, pictures and website links. At the same time, parents can provide awareness and knowledge to their children and can monitor their thoughts and principles regarding the issues discussed. Therefore, Muslim parents today need to be smart in building a communication strategy with their children by taking the opportunity to communicate using digital media.

CONCLUSION

Muslim parents in Malaysia make religion the basis of building a family; spend time with their children; advise their teenagers; act as good role models; and use digital media as a method of communication with teenagers. All of these methods are carried out in line with the demands and guidelines of the Islamic religion and against the background of culture in Malaysia. It is also adapted to today's digital era. This indicates that Muslim parents need to have knowledge related to effective communication methods in order to be able to approach their teenage children. Effective and strategic communication methods are necessary for shaping the personality of teenagers as a layer of national leadership in the future. In relation to that, a more systematic method of communication between parents and teenagers should be explored more deeply in the context of communication through a wise and deliberative approach.

ACKNOWLEDGEMENTS

This project was supported by funding from Fundamental Research Grant Scheme (FRGS) 2022. No. Grant: FRGS/1/2022/SSI13/KUIS/03/5.

AUTHOR'S CONTRIBUTIONS

Conceptualization, Safinah Ismail and Zulkefli Aini; methodology, Siti Khaulah Mohd Hamzah Murghayah; validation, Ahmed Shbair; formal analysis, Zulkefli Aini; investigation, Safinah Ismail; resources, Abur Hamdi Usman; data curation, Zulkefli Aini; writing—original draft preparation, Siti Khaulah Mohd Hamzah Murghayah; writing—review and editing, Abur Hamdi Usman; funding acquisition, Safinah Ismail. All authors have read and agreed to the published version of the manuscript.

REFERENCES

- Abd Majid, M., Shaharuddin, S. A., Usman, A. H., & Sungit, F. 2016. Human motivational behavior: From west and Islamic perspective. *Mediterranean Journal of Social Sciences* 7(3): 106-112. <https://doi.org/10.5901/mjss.2016.v7n3s1p106>
- Abd Majid, M., Rahman, A. H. A., Usman, A. H., & Ismail, Z. 2024. Aplikasi teknik kumpulan nominal ubahsuai terhadap penilaian kebolehgunaan model pembangunan jati diri remaja delinkuen di Malaysia menurut perspektif Islam. *Islamiyyat* 46(1): 133-142. <https://doi.org/10.17576/islamiyyat-2024-4601-10>
- Adams, W. C. 2015. Conducting semi-structured interviews. In *Handbook of Practical Program Evaluation*, edited by Kathryn E. Newcomer, Harry P. Hatry & Joseph S. Wholey, Vol. 4, 492–505. <https://doi.org/10.1002/9781119171386.ch19>
- Akgül Gök, F., & Duyan, V. 2020. 'I Wanted My Child Dead'—Physical, social, cognitive, emotional and spiritual life stories of Turkish parents who give care to their children with schizophrenia: A qualitative analysis based on empowerment approach. *International Journal of Social Psychiatry* 66(3): 249-258. <https://doi.org/10.1177/0020764019899978>
- Ambhore, A. M., Ashtaputre, A. A., Aurangabad, B. A. M. U., Puri, P. A., Bhutekar, S. V., & Taur, A. D. 2022. Communication problem and conflicts in parent child relationship. *Indian Journal of Social Sciences and Literature Studies* 8(1).
- al-Asqalani, I. H. 1986. *Fath al-Bari: Sharh Sahih al-Bukhari*. Vol. 1. Beirut: Dar al-Rayyan li al-Turath.
- Bahri, S., Thahira, Y., & Taqwadin, D. A. 2024. Father's role and character education: A reflective analysis of the Qur'anic stories. *Jurnal Ilmiah Islam Futura* 24(1): 102-128. <http://dx.doi.org/10.22373/jiif.v24i1.13785>
- Bakkar, A. K. 2009. *al-Tarbiyyah al-Rashidah*. Riyadh: Muassasah al-Islam al-Yaum.
- Basly, S., & Saunier, P. L. 2020. Family members' commitment to the firm and family business continuity: Investigating the mediating role of family-to-firm identity fit and emotional attachment. *Journal of Small Business & Entrepreneurship* 32(1): 9-32. <https://doi.org/10.1080/08276331.2018.1551458>
- Bazalgette, P. 2017. *The Empathy Instinct: How to Create a More Civil Society*. Hachette UK.
- Bensaid, B. 2021. An overview of Muslim spiritual parenting. *Religions* 12(12). <https://doi.org/10.3390/rel12121057>

- Bhatt, A., & Arshad, M. 2016. Impact of WhatsApp on youth: A sociological study. *IRA-International Journal of Management & Social Sciences* 4(2): 376. <https://doi.org/10.21013/jmss.v4.n2.p7>
- Bolin, A., Whelehan, P., Vernon, M., & Antoine, K. 2021. Sexuality through the life stages, Part II: Puberty and adolescence. In *Human Sexuality*, edited by Anne Bolin, Patricia Whelehan, Muriel Vernon & Katja Antoine, 231-278. Routledge. <https://doi.org/10.4324/9780429269158>
- Brito, R., Francisco, R., Dias, P., & Chaudron, S. 2017. Family dynamics in digital homes: The role played by parental mediation in young children's digital practices around 14 European countries. *Contemporary Family Therapy* 39(4): 271-280. <https://doi.org/10.1007/s10591-017-9431-0>
- Brouwer, M. A., Engel, M., Teunissen, S. C., Leget, C., & Kars, M. C. 2024. The spiritual dimension of parents' experiences caring for a seriously ill child: An interview study. *Journal of Pain and Symptom Management*. <https://doi.org/10.1016/j.jpainsymman.2024.06.021>
- Bully, P., Jaureguizar, J., Bernaras, E., & Redondo, I. 2019. Relationship between parental socialization, emotional symptoms, and academic performance during adolescence: The influence of parents' and teenagers' gender. *International Journal of Environmental Research and Public Health* 16(12): 2231. <https://doi.org/10.3390/ijerph16122231>
- Carbone, A., Di Napoli, I., Procentese, F., & Arcidiacono, C. 2022. Close family bonds and community distrust. The complex emotional experience of a young generation from southern Italy. *Journal of Youth Studies* 25(8): 1052-1071. <https://doi.org/10.1080/13676261.2021.1939283>
- Costa-Sánchez, C., & Guerrero-Pico, M. 2020. What is WhatsApp for? Developing transmedia skills and informal learning strategies through the use of WhatsApp—A case study with teenagers from Spain. *Social media+ society* 6(3): 2056305120942886. <https://doi.org/10.1177/2056305120942886>
- Escobar-Mamani, F., & Gómez-Arteta, I. 2020. WhatsApp for the development of oral and written communication skills in Peruvian adolescents. *Comunicar* 28(65): 111-120. <https://doi.org/10.3916/C65-2020-10>
- Fanta, M., Lemma, S., Sagaro, G. G., & Meskele, M. (2016). Factors associated with adolescent-parent communication of reproductive health issues among high school and preparatory students in Boditi Town, Southern Ethiopia: A cross-sectional study. *Patient Intelligence: 57-70*. <https://doi.org/10.2147/PI.S97838>
- Flamant, N., Haerens, L., Mabe, E., Vansteenkiste, M., & Soenens, B. 2020. How do adolescents deal with intrusive parenting? The role of coping with psychologically controlling parenting in internalizing and externalizing problems. *Journal of Adolescence* 84: 200-212. <https://doi.org/10.1016/j.adolescence.2020.09.003>
- Franceschelli, M., & O'Brien, M. 2014. 'Islamic Capital' and family life: The role of Islam in parenting. *Sociology* 48(6): 1190-1206. <https://doi.org/10.1177/0038038513519879>
- Galvin, K. M., Braithwaite, D. O., Schrodt, P., & Bylund, C. L. 2019. *Family Communication Cohesion and Change*. England: Routledge.
- Gao, M., Havitz, M. E., & Potwarka, L. R. 2020. Exploring the influence of family holiday travel on the subjective well-being of Chinese adolescents. *Journal of China Tourism Research* 16(1): 45-61. <https://doi.org/10.1080/19388160.2018.1513883>
- García-Ruiz, M., Rodrigo, M. J., Hernández-Cabrera, J. A., Máiquez, M. L., & Deković, M. 2013. Resolution of parent-child conflicts in the adolescence. *European Journal of Psychology of Education* 28(2): 173-188. <https://doi.org/10.1007/s10212-012-0108-7>
- al-Ghazali, A. H. 2013. *Ayyuhal Walad*. Jeddah: Dar al-Minhaj.
- Gold, S., Edin, K. J., & Nelson, T. J. 2020. Does time with dad in childhood pay off in adolescence? *Journal of Marriage and Family* 82(5): 1587-1605. <https://doi.org/10.1111/jomf.12676>
- Groot Kormelink, T. 2020. Seeing, thinking, feeling: A critical reflection on interview-based methods for studying news use. *Journalism Studies* 21(7): 863-878. <https://doi.org/10.1080/1461670X.2020.1716829>
- Grumi, S., Cappagli, G., Aprile, G., Mascherpa, E., Gori, M., Provenzi, L., & Signorini, S. 2021. Togetherness, beyond the eyes: A systematic review on the interaction between visually impaired children and their parents. *Infant Behavior and Development* 64: 101590. <https://doi.org/10.1016/j.infbeh.2021.101590>
- Hamjah, S. H., Zur Raffar, I. N. A., Rahman, Z. A., & Rasit, R. M. 2020. Applying spiritual aspect of parenting skills to adolescents in the family. *Afkar* 22(2): 314-346. <https://doi.org/10.22452/afkar.vol22no2.9>
- Hartas, D. 2016. Young people's educational aspirations: Psychosocial factors and the home environment. *Journal of Youth Studies* 19(9): 1145-1163. <https://doi.org/10.1080/13676261.2016.1145634>
- Hatzir, N. A. 2021. Time To Be Happy: WhatsApp and phatic communication within the extended family. In *Semantic Network Analysis*. In *Social Sciences*, edited by Elad Segev, 159-174. Routledge. <https://doi.org/10.4324/9781003120100>
- Hossain, Z., & Madon, Z. 2022. Sociocultural and religious context of Malay parenting in Malaysia, edited by Helaine Seline, 175-192. https://doi.org/10.1007/978-3-031-15359-4_12
- Hybels, S., & Weaver II, R. L. 2004. *Communicating Effectively*. New York: McGraw-Hill.
- Ibn Kathīr, A. F. I. 1999. *Tafsīr al-Qur'ān al-'Aẓīm*. Vol. 8. Riyadh: Dār al-Ṭayyibah.
- Ibrahim, M., Usman, A. H., & Shahabudin, M. F. R. 2022. Psikoterapi al-Ghazālī: Kajian terhadap Maqāmāt dalam Kitab Ihyā' 'Ulūm al-Dīn. *Islāmiyyāt* 44(IK): 85-95. <https://doi.org/10.17576/islamiyyat-2022-44IK-9>
- Ismail, S., Usman, A. H., Majid, M. A., Ali, A. W. M., Rasit, R. M., Aini, Z., & Murghayah, S. K. M. H. 2024. Muslim parents' communication approach to adolescents according to Al-Tarbiyyah Al-Rashīdah by 'Abd al-Karīm Bakkār. *Journal of Islamic Thought and Civilization* 14(1): 283-302. <https://doi.org/10.32350/jitc.141.17>
- Jensen, M., Hussong, A. M., & Haston, E. 2021. Digital parenting of emerging adults in the 21st century. *Social Sciences* 10(12). <https://doi.org/10.3390/socsci10120482>
- Jepson, A., Stadler, R., & Spencer, N. 2019. Making positive family memories together and improving quality-of-life through thick sociality and bonding at local community festivals and events. *Tourism Management* 75: 34-50. <https://doi.org/10.1016/j.tourman.2019.05.001>
- Koerner, A. F., & Fitzpatrick, M. A. 2002. Toward a theory of family communication. *Communication Theory* 12(1): 70-91. <https://doi.org/10.1111/j.1468-2885.2002.tb00260.x>

- Lau, E. Y. H., & Ng, M. L. 2019. Are they ready for home-school partnership? Perspectives of kindergarten principals, teachers and parents. *Children and Youth Services Review* 99: 10-17. <https://doi.org/10.1016/j.chidyouth.2019.01.019>.
- Laursen, B., Coy, K. C., & Collins, W. A. 2017. Reconsidering changes in parent-child conflict across adolescence: A meta-analysis. In *Interpersonal Development*, edited by Brett Laursen & Rita Zukauskienė, 171-186. Routledge. <https://doi.org/10.4324/9781351153683>.
- Le Poire, B. A. 2006. *Family Communication: Nurturing and Control in A Changing World*. Sage.
- Lebar, O. 2022. *Penyelidikan Kualitatif*. Tanjong Malim: Universiti Pendidikan Sultan Idris.
- Lidholm, L. 2022. Wearing Your Heart on Your Sleeve? EmoWri: A Wearable Tool to Start Sensitive Conversations A Case Study with Parents and their Teenage Children. Södertörn University.
- Love, P., Walsh, M., & Campbell, K. J. 2020. Knowledge, attitudes and practices of australian trainee childcare educators regarding their role in the feeding behaviours of young children. *International Journal of Environmental Research and Public Health* 17(10): 3712. <https://doi.org/10.3390/ijerph17103712>
- Lupton, D. 2016. The use and value of digital media for information about pregnancy and early motherhood: A focus group study. *BMC Pregnancy and Childbirth* 16: 1-10. <https://doi.org/10.1186/s12884-016-0971-3>
- Macnamara, J., & Gregory, A. 2020. Expanding evaluation to progress strategic communication: Beyond message tracking to open listening. *Future Directions of Strategic Communication*: 141-158. <https://doi.org/10.4324/9780429295638>
- Marchant, M., & Young, K. R. 2001. The effects of a parent coach on parents' acquisition and implementation of parenting skills. *Education and Treatment of Children* 24(3): 351-373. <http://www.jstor.org/stable/42899667>
- Matassi, M., Boczkowski, P. J., & Mitchelstein, E. 2019. Domesticating WhatsApp: Family, friends, work, and study in everyday communication. *New Media and Society* 21(10): 2183-2200. <https://doi.org/10.1177/1461444819841890>
- Meer, N. 2009. Identity articulations, mobilization, and autonomy in the movement for Muslim schools in Britain. *Race Ethnicity and Education* 12(3): 379-399. <https://doi.org/10.1080/1361332090317831>
- Meoded Karabanov, G., Asaf, M., Ziv, M., & Aram, D. 2021. Parental behaviors and involvement in children's digital activities among Israeli Jewish and Arab families during the COVID-19 lockdown. *Early Education and Development* 32(6): 881-902. <https://doi.org/10.1080/10409289.2021.1882810>
- Modecki, K. L., Goldberg, R. E., Wisniewski, P., & Orben, A. 2022. What is digital parenting? A systematic review of past measurement and blueprint for the future. *Perspectives on Psychological Science* 17(6): 1673-1691. <https://doi.org/10.1177/17456916211072458>
- Mohd Hamzah, S. K., Ismail, S., Abd. Majid, M., Usman, A. H., Md. Ali, A. W., Mohamad Rasit, R., & Aini, Z. 2023. Al-Hiwār approach in family institutions according to the Book of Al-Tarbiyyah Al-Rashīdah Abdul Karim Bakkar. *Jurnal Pengajian Islam* 16(2): 64-79. <https://doi.org/10.53840/jpi.v16i2.263>
- Nasir, K., Kamarul Zaman, R., Abd. Azid, M. A., & Hussain, A. A. 2022. Etika kerja wanita dalam mendepani cabaran di era pandemik: Adaptasi kisah dua orang gadis Madyan. *Islamiyyat* 44(2): 53-63. <https://doi.org/10.17576/islamiyyat-2022-4402-04>
- Özdemir, A., Frank, K., Özdemir, A., & Frank, K. 2000. Expressions of faith and identity. *Visible Islam in Modern Turkey*: 41-64. https://doi.org/10.1057/9780230286894_5
- Paikoff, R. L., & Brooks-Gunn, J. 1991. Do parent-child relationships change during puberty? *Psychological Bulletin*.
- Parizi, M.-M. S. (2023). Impact of observance of family members' rights on strengthening family bonds from a religious perspective. *J. of PURE LIFE* 33(10). <https://doi.org/10.22034/imjpl.2023.14975.1074>
- Paulus, T. M., & Lester, J. N. (2016). ATLAS.Ti for conversation and discourse analysis studies. *International Journal of Social Research Methodology* 19(4): 405-428. <https://doi.org/10.1080/13645579.2015.1021949>
- Rasit, R. M., Ismail, S., Murghayah, S. K. M. H., Usman, A. H., Majid, M. A., Ali, A. W. M., & Aini, Z. 2024. Development of a Muslim family communication model based on the Madani society framework. *Pakistan Journal of Life and Social Sciences* 22(2): 389-404. <https://doi.org/10.57239/PJLSS-2024-22.2.0029>
- Reupert, A., Straussner, S. L., Weimand, B., & Maybery, D. 2022. It takes a village to raise a child: understanding and expanding the concept of the "village". *Frontiers in Public Health* 10. <https://doi.org/10.3389/fpubh.2022.756066>
- Romaida, R., Robi'ah, R., & Muhajir, D. 2023. Nasihat pendidikan anak perspektif Imam Al-Ghazali kajian Kitab Ayyuhal Walad. *Jurnal Ilmiah Pendidikan dan Keislaman* 3(3): 241-3640. <https://doi.org/10.55883/jipkis.v3i3.89>
- Sahin, A. 2018. Critical Issues in Islamic education studies: Rethinking Islamic and western liberal secular values of education. *Religions* 9(11): 335. <https://doi.org/10.3390/rel9110335>
- Segrin, C., & Flora, J. 2004. *Family Communication*. Routledge.
- Skeer, M. R., Sonnevile, K. R., Deshpande, B. R., Goodridge, M. C., & Folta, S. C. 2018. Going beyond frequency: A qualitative study to explore new dimensions for the measurement of family meals. *Journal of Child and Family Studies* 27(4): 1075-1087. <https://doi.org/10.1007/s10826-017-0967-2>
- Smetana, J. G., & Rote, W. M. 2019. Adolescent-parent relationships: Progress, processes, and prospects. <https://doi.org/10.1146/annurev-devpsych-121318>
- Soenens, B., Vansteenkiste, M., & Beyers, W. 2019. Parenting adolescents. In *Handbook of Parenting*, edited by Marc H. Bornstein, 111-167). Routledge.
- Solomon, D., & Theiss, J. 2013. *interpersonal communication putting theory into practice*. New York: Routledge Taylor & Francis Group.
- Taipale, S., & Farinosi, M. 2018. The Big Meaning of Small Messages: The use of WhatsApp in intergenerational family communication. in human aspects of IT for the aged population. Acceptance, Communication and Participation: 4th International Conference, ITAP 2018, Held as Part of HCI International 2018, Las Vegas, NV, USA, July 15-20, 2018, Proceedings, Part I 4 (pp. 532-546). Springer International Publishing. https://doi.org/10.1007/978-3-319-92034-4_40

- Tarazi, N. 1995. *The Child in Islam*. American Trust Publications.
- Trahan, M. H., Morley, R. H., & Shafer, K. 2021. Father-adolescent relationship closeness: A path analysis of family factor associates with father-adolescent engagement and relationship quality. *Child and Adolescent Social Work Journal* 38(3): 265–282. <https://doi.org/10.1007/s10560-020-00677-1>
- Tudge, J. R., Merçon-Vargas, E. A., Liang, Y., & Payir, A. 2022. The importance of urie bronfenbrenner's bioecological theory for early childhood education. In *Theories of early childhood education* (pp. 50-61). Routledge. <https://doi.org/10.4324/9781003288077>
- Ulwan, A. N. 1998. *Pendidikan Anak-anak Menurut Pandangan Islam*. Putrajaya: Jabatan Kemajuan Islam Malaysia.
- Usman, A. H., & Kadir, N. A. 2022. Happiness from the viewpoint of Ibn Kathīr (1300-1374): Some notes by a middle eastern Muslim scholar. *Islāmiyyāt* 44(2). <https://doi.org/10.17576/islamiyyat-2022-4402-05>
- Usman, A. H., Abdullah, M. F. R., & Ibrahim, M. 2022. Quranic views on quality of Islamic educational system. *Jurnal Pengajian Islam* 15(1): 29–41. <https://jpi.kuis.edu.my/index.php/jpi/article/view/153>
- Usman, A. H., Ismail, N., Daud, Z., & Wazir, R. 2016. Interaction with Prophetic tradition: A review of al-Qaradawi's thought. *Mediterranean Journal of Social Sciences* 7(1): 547-547. <https://doi.org/10.5901/mjss.2016.v7n1p547>
- Usman, A. H., Shaharuddin, S. A., & Majid, M. A. 2018. Pure values of edu-Madani concepts. *Advanced Science Letters* 24(11): 7992-7995. <https://doi.org/10.1166/asl.2018.12474>
- Usman, A. H., Wazir, R., & Ismail, Z. 2017. The notion of liberalisation on the anti-hadith movement and its impact on society. *Al-Irsyad: Journal of Islamic and Contemporary Issues* 2(2): 81–94. <https://doi.org/10.53840/alirsyad.v2i2.20>
- Usonwu, I., Ahmad, R., & Curtis-Tyler, K. 2021. Parent-adolescent communication on adolescent sexual and reproductive health in sub-Saharan Africa: A qualitative review and thematic synthesis. *Reproductive Health* 18: 1-15. <https://doi.org/10.1186/s12978-021-01246-0>
- Van Laar, E., Van Deursen, A. J., Van Dijk, J. A., & De Haan, J. 2017. The relation between 21st-century skills and digital skills: A systematic literature review. *Computers in Human Behavior* 72: 577-588. <https://doi.org/10.1016/j.chb.2017.03.010>
- Van Manen, M. 2017. But is it phenomenology? *Qualitative Health Research* 27(6): 775-779. <https://doi.org/10.1177/1049732317699570>
- Vasileiou, K., Barnett, J., Thorpe, S., & Young, T. 2018. Characterising and justifying sample size sufficiency in interview-based studies: Systematic analysis of qualitative health research over a 15-year period. *BMC Medical Research Methodology* 18(1). <https://doi.org/10.1186/s12874-018-0594-7>
- Venter, E. 2017. Bridging the Communication gap between Generation Y and the Baby Boomer generation. *International Journal of Adolescence and Youth* 22(4): 497–507. <https://doi.org/10.1080/02673843.2016.1267022>
- Vincent, C. 2017. 'The Children Have Only Got One Education and You Have to Make Sure It's a Good One': Parenting and parent-school relations in a neoliberal age. *Gender and Education* 29(5): 541-557. <https://doi.org/10.1080/09540253.2016.1274387>
- Wade, C., Almendingen, A., & Robinson, E. 2022. How parenting pre-teens compares to other child stages: Identifying opportunities to enhance adolescent mental health and wellbeing. *Children & Society* 36(6): 1296-1318. <https://doi.org/10.1111/chso.12577>
- Wall, G. 2018. 'Love Builds Brains': Representations of attachment and children's brain development in parenting education material. *Sociology of Health & Illness* 40(3): 395-409. <https://doi.org/10.1111/1467-9566.12632>
- Wang, N., Roaché, D. J., & Pusateri, K. B. 2019. Associations between parents' and young adults' face-to-face and technologically mediated communication competence: The role of family communication patterns. *Communication Research* 46(8): 1171-1196. <https://doi.org/10.1177/0093650217750972>
- Warner, R. S., & Williams, R. H. 2016. The role of families and religious institutions in transmitting faith among christians, Muslims, and Hindus in the USA. In *Religion and Youth*, edited by Sylvia Collins-Mayo, 159-165. Routledge. <https://doi.org/10.4324/9781315604879>
- Westman, J. C. 2019. *Dealing with Child Abuse and Neglect as Public Health Problems*. Springer International Publishing. <https://doi.org/10.1007/978-3-030-05897-5>
- Zur Raffar, I. N. A., & Hamjah, S. H. 2018. Personaliti bapa menurut perspektif Islam dan aplikasinya dalam keluarga. *Islamiyyat* 40(1): 61-69. <https://doi.org/10.17576/islamiyyat-2018-4001-07>
- Zur Raffar, I. N. A., Ibrahim, Z. & Abdul Hamid, M. F. 2022. Pembangunan minda remaja perspektif 'ulwan: Tinjauan terhadap amalan keluarga di Putrajaya. *MANU Jurnal Pusat Penataran Ilmu Dan Bahasa (PPIB)*: 157–169. <https://doi.org/10.51200/manu.vi.2404>
- Zwiers, J. 2021. *The Power of Parent-Child Conversations: Growing Your Child's Heart and Mind for Success in School and Life*. Rowman & Littlefield Publishers.