



Interactions Between Prophetic Parenting and Religiosity on Adolescents Self-Concept

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ABSTRACT

This study aims to investigate the influence of prophetic parenting and religiosity on adolescents' self-concept. A quantitative research method was employed, involving 352 adolescents aged 15–18 years selected using a convenience sampling technique. The study was conducted in November 2024. The measurement instruments included the prophetic parenting scale based on Suwaid's framework, the religiosity scale adapted from MUDRAS Olufadi, and the self-concept scale modified from Marsh's Self-Description Questionnaire. Data were analyzed using multiple linear regression. The findings indicate that prophetic parenting and religiosity have a positive and significant impact on adolescents' self-concept, with a contribution of 24.3%. Therefore, parents are encouraged to consistently apply prophetic parenting to foster a positive self-concept in their children.

INTRODUCTION

Adolescence is a critical period characterized by identity exploration (Santrock, 2018). According to King (2014), Erikson posits that identity formation is a fundamental process that enables adolescents to fulfill their roles within society. Throughout this developmental stage, adolescents encounter novel roles and establish relationships with new individuals. Failure to successfully develop a coherent identity during this phase may result in identity confusion, which can manifest in various forms, including social withdrawal, self-isolation from peers and family, or excessive conformity to external influences. The formation of adolescent identity is significantly influenced by their self-concept (Santrock, 2018). Marsh and Shavelson (1985) define self-concept as an individual's perception of themselves, which is shaped by personal experiences and interpretations of their social environment.

To prevent behaviors arising from a negative self-concept, adolescents require guidance that provides encouragement, direction, and proper support. One of the key figures providing this guidance is parents. Parents are among the most significant figures who play a crucial role in an individual's life (Marsh & Shavelson, 1985; 2010), making their communication more deeply embedded compared to other information received throughout life (Calhoun & Acocella, 1990; Lubis, 2023). The presence of parents significantly influences the formation of a child's self-concept, which in turn helps them develop their identity (Marsh & Shavelson, 1985; Calhoun & Acocella, 1990).

Hartanti (2018) states that self-concept is not built in a short period. The process of instilling self-concept depends on the extent of parental commitment to establishing positive habits in their children, both through words and actions, as well as through parenting practices. Parenting is an interaction between parents and children during the caregiving process. In this process, parents play a vital role in protecting, teaching, educating, and providing guidance to their children, enabling them to understand, recognize, and eventually adopt behaviors that align with societal values and norms (Rahmawati, 2020). The parenting approach parents use in raising their children is often influenced by religious teachings based on their faith (Angelita, 2018). The role of both educational institutions and parents in nurturing children, particularly in instilling religious and moral values within the family environment, is expected to serve as a cornerstone for securing children's future well-being (Jusan & Armansyah, 2016).

In Islamic teachings, raising and educating children is a fundamental obligation of parents, as children are an entrusted responsibility that must be fulfilled (H.R. Muslim). Parents must guide their children toward beneficial matters, continuously advise them to do good, and implement an education system that fosters positive principles and goals in children (Muallifah, 2009). In Islam, proper education is one that adheres to the teachings of the Qur'an in shaping an individual's personality to be fully submissive to God, following the guidance taught by Prophet Muhammad (Sucipto, 2012). This method of parenting, known today as Prophetic Parenting, follows the parenting model of the Prophet. Suwaid (2009), in his book translated into Indonesian as *Prophetic*

Parenting: The Way of the Prophet in Raising Children, defines Prophetic Parenting as the method used by the Prophet to raise children, shaping their character from infancy to adulthood. This approach is derived from the Prophet's words and actions, implemented gradually until children independently adhere to Islamic teachings.

The implementation of Prophetic Parenting emphasizes that the educational process is not merely about teaching knowledge but also about instilling values (Styawati, 2016). Religious education imparted to children can lead to religious experiences, which can also be referred to as religiosity. Suryadi and Hayat, in their book *Religiosity: Concepts, Measurement, and Implementation in Indonesia* (2021), define religiosity as the level of belief and attitudes toward religious teachings and ritual practices, both in the context of a vertical relationship with God and a horizontal relationship with fellow humans, as an effort to seek life meaning and happiness. A person with low religiosity tend to be more inclined toward behaviors that contradict religious teachings (Nafisa & Savira, 2021). But, individu with high religiosity is associated with increased psychological well-being (Furqani, 2021), tend to exhibit prosocial behavior in daily life (Sakila, 2019), possess high emotional regulation abilities (Angelia, et al., 2020), and develop a positive or high self-concept (Muchtar, 2015; Ariyani, 2021; Romadhon, 2022).

Based on the explanation above, it is evident that besides Prophetic Parenting, religiosity also plays a crucial role in shaping adolescents' self-concept. However, at present, not many parents are aware of the importance of parenting based on religious values, and only a few adolescents exhibit high religiosity due to various factors, such as the influence of globalization and social media. Moreover, researchers have yet to find studies that examine the relationship between Prophetic Parenting, religiosity, and self-concept in adolescents. In fact, self-concept is a crucial factor that influences the formation of adolescent identity. Therefore, this study aims to examine the interaction between Prophetic Parenting and religiosity in relation to adolescents' self-concept.

LITERATURE REVIEW

Prophetic Parenting

According to Suwaid (2009), Prophetic Parenting is a parenting method based on the teachings of the Prophet that shapes a child's personality from infancy to adulthood (baligh). The aspects of Prophetic Parenting that must be developed and instilled in children, according to Suwaid (2009), include: shaping a child's faith (aqidah), fostering worship practices (ibadah), nurturing social and community awareness, instilling Islamic morals (akhlaq), developing emotional intelligence, strengthening physical well-being, maintaining health, cultivating a love for knowledge, and guiding sexual tendencies in a proper and ethical manner.

Religiosity

Religiosity can be defined as a person's level of knowledge, belief, and attitude toward their religious teachings, which manifests as obedience to God through daily behaviors. Olufadi (2016) further identifies three dimensions of religiosity. First, Sinful acts, refers to committing major or minor sins that are prohibited in Islam. A higher level of religiosity is reflected in a person's ability to avoid sinful behavior. Second, Recommended acts, includes performing actions encouraged by religion, demonstrating adherence to religious teachings. Third, Engaging in bodily worship of God. This dimension involves participating in physical acts of worship and rituals dedicated to God, with the purpose of expressing devotion.

Self-Concept

Marsh and Shavelson (1985; 2010) stated that self-concept is an individual's perception of themselves, which is shaped through experiences and their interpretation of the environment. The aspects of self-concept include Academic Self-Concept, refers to an individual's perception of their abilities and achievements in an academic context. Then Non-Academic Self-Concept, refers to an individual's perception of themselves in social, emotional, and physical aspects.

Empirical Literature Review

Research conducted by Vona and Aviory (2020) on The Role of Parenting Styles in Shaping Children's Self-Concept found that parenting styles are essential for parents to learn and understand, as they significantly influence the formation of children's self-concept. Positive parenting, such as guiding, providing understanding, and offering advice until the child can correct their mistakes, allows for the development of a positive self-concept. For example, children can quickly adapt, have self-confidence, be willing to try new things, and be courageous in making decisions. Conversely, poor parenting, such as frequently criticizing a child for mistakes or failures, can lead to the formation of a negative self-concept. Children may develop self-doubt, fear of making decisions, and limited adaptability.

Research conducted by Anisa (2020) on The Relationship Between Prophetic Parenting and Moral Intelligence in Adolescents Aged 15-19 Years found a positive correlation between prophetic parenting and moral intelligence in adolescents aged 15-19 years (equivalent to high school students in grades 10-12). The higher the implementation of prophetic parenting, the higher the level of moral intelligence in adolescents aged 15-19 years, and vice versa. Another study demonstrating the benefits of prophetic parenting is research conducted by Rahadiani (2016) on The Relationship Between Prophetic Parenting and Psychological Well-Being in Adolescents, which showed a significant positive correlation between prophetic parenting and psychological well-being. Research conducted by Muchtar (2015) on The Role of Religiosity in Adolescent Self-Concept Formation found that religiosity instilled in a child from an early age influences their personality development as they grow into adulthood and becomes an integral part of their self-concept.

The hypotheses in this study are:

1. Hypothesis 1: There is a positive interaction between Prophetic Parenting and Adolescents' Self-Concept.
2. Hypothesis 2: There is a positive interaction between Religiosity and Adolescents' Self-Concept.
3. Hypothesis 3: There is a positive interaction between Prophetic Parenting and Religiosity in relation to Adolescents' Self-Concept.

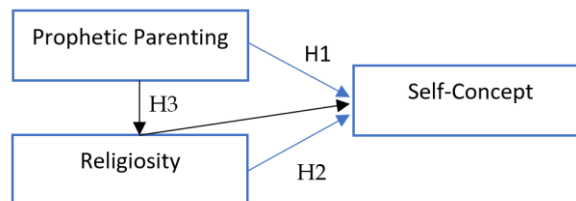


Figure 1. Conceptual Framework

METHODOLOGY

The subjects in this study were determined using non-probability sampling, specifically the convenience sampling technique, in which researchers select individuals who are easily accessible and available based on their proximity to the researcher (Gravetter & Forzano, 2012). The research subjects include adolescents aged 15–18 years, practicing Islam, and living with their parents in Medan City.

The data collection in this study was conducted using questionnaires: *First*, The Prophetic Parenting Scale was developed based on the aspects of Prophetic Parenting proposed by Suwaid (2009), consisting of 20 items. The validity of this scale ranges from .827 to .980, with a Cronbach's Alpha reliability of .850. *Second*, Religiosity Scale used in this study is the MUDRAS (Muslim Daily Religiosity Assessment Scale) developed by Suryadi and Hayat (2021), adapted from Olufadi's (2016) MUDRAS scale, consisting of 28 items. This scale was tested using the Rasch Model, with a Cronbach's Alpha reliability of .93. *Third*, the Self-Concept Scale was developed by the researcher based on the self-concept dimensions of Marsh and Shavelson (1985), consisting of 15 items. The validity of this scale ranges from .851 to .985, with a Cronbach's Alpha reliability of .812. The data were analyzed using Logistic Regression Analysis, a statistical analysis technique that allows researchers to predict the value of the dependent variable based on multiple independent variables.

RESULTS AND DISCUSSION

Based on the collected data, a total of 352 subjects were included in this study. The following is an overview of the research subjects based on gender:

Table 1. Description of Subjects Based on Gender

Gender	Frequency	%
Male	154	43,75
Female	198	56,25
Total	352	100

As presented in Table 1, the number of female subjects is greater than that of male subjects. Specifically, the total number of female participants is 198, which constitutes 56.25% of the overall sample. In comparison, the number of male participants is 154, accounting for 43.75% of the total sample. This distribution indicates a higher representation of female subjects within the study population.

Next, the description of the subjects based on age is as follows:

Table 2. Description of Research Subjects Based on Age

Age	Number	%
15 Years	119	33,81
16 Years	96	27,27
17 Years	130	36,93
18 Years	7	1,99
Total	352	100

Table 2 indicates that it can be observed that the majority of research subjects are 17 years old, with a total of 130 participants, accounting for 36.93% of the sample. The second-largest age group is 15-year-olds, with 119 participants (33.81%), followed by 16-year-olds, with 96 participants (27.27%). The smallest age group is 18-year-olds, comprising only 7 participants, or 1.99% of the total sample.

Before proceeding with hypothesis testing, a series of assumption tests were conducted to assess the suitability of the data for analysis. These tests included the normality test, linearity test, autocorrelation test, multicollinearity test, and heteroscedasticity test. The results suggest that the data are approximately normally distributed, as indicated by the Q-Q Plot of Standardized Residuals, where the data points appear to be reasonably aligned along the diagonal line.

Moreover, the autocorrelation test did not indicate strong evidence of autocorrelation, with a Durbin-Watson value of 1.895, which falls within an acceptable range. The multicollinearity test results suggest no significant multicollinearity concerns, as reflected in a Variance Inflation Factor (VIF) value of 1.089 ($VIF < 10$) and a Tolerance value of 0.919, both of which are within commonly accepted thresholds.

Given that the assumption tests were satisfactorily met, hypothesis testing was conducted using linear regression analysis. This study explores three hypotheses, which are outlined as follows:

1. Hypothesis 1: There is a positive interaction between Prophetic Parenting and Adolescents' Self-Concept.

The statistical test results for Hypothesis 1 are as follows:

Table 3. F-Test Results for Hypothesis 1

ANOVA						
Model		Sum of Squares	df	Mean Square	F	p
M1	Regression	5689.142	1	5689.142	112.099	< .001
	Residual	17762.832	350	50.751		
	Total	23451.974	351			

Referring to Table 3, the F-statistic value is $F(1, 350) = 112.099$, with a significance level of $p < .001$. These results indicate that Prophetic Parenting has a significant and positive impact on self-concept.

Table 4. Coefficient of Determination for Hypothesis 1

<i>Model Summary</i>						
Model	R	R ²	Adjusted R ²	RMSE	R ² Change	p
M ₀	.000	.000	.000	8.174	.000	
M ₁	.493	.243	.240	7.124	.243	< .001

Table 4 shows, the effective contribution of prophetic parenting to self-concept, as indicated by the R-square coefficient, is .243 or $R^2 = .243$. This means that the prophetic parenting variable contributes 24.3% to self-concept, while the remaining 75.7% is influenced by other factors.

As additional data, the researcher categorized the subjects to determine how many received Prophetic Parenting. In this classification, the "Yes" category includes children raised by parents who apply the principles of Prophetic Parenting, while the "No" category includes those who were not raised using this approach. The results of this categorization are as follows:

Table 5. Categorization of Prophetic Parenting Implementation

Score	Category	Number	Percentage
$X \geq 40$	Yes	284	80.68 %
$X < 40$	No	68	19.32 %
Total		352	100 %

According to the data in Table 5, the number of research subjects classified under the "Yes" category for Prophetic Parenting was 284 individuals, representing 80.68% of the sample. Meanwhile, those categorized as "No" totaled 68 individuals, accounting for 19.32%. These findings suggest that the majority of subjects, specifically 284 individuals, were raised following the principles of Prophetic Parenting.

2. Hypothesis 2: There Is a Positive Interaction Between Religiosity and Adolescent Self-Concept

The statistical test results for Hypothesis 2 are as follows:

Table 6. F-Test Results for Hypothesis 2

ANOVA						
Model		Sum of Squares	Df	Mean Square	F	p
M1	Regression	1099.569	1	1099.569	17.217	< .001
	Residual	22352.406	350	63.864		
	Total	23451.974	351			

As shown in Table 6, the statistical analysis produced an F-statistic value of $F(1,350) = 17.217$, with a significance level of $p < .001$. This indicates that religiosity has a significant and positive impact on self-concept, suggesting

that adolescents with higher levels of religiosity tend to develop a more positive self-concept.

This result aligns with the findings of Ariyani (2020), who reported that religiosity influences the self-concept of students at SMA Muhammadiyah Rambah. In that study, religiosity contributed 16.7% to self-concept, indicating that higher levels of religiosity were associated with stronger and more positive self-concepts, while lower levels of religiosity corresponded to weaker self-concepts.

Table 7. Coefficient of Determination for Hypothesis 2

<i>Model Summary</i>						
Model	R	R²	Adjusted R²	RMSE	R² Change	p
M ₀	.000	.000	.000	8.174	.000	
M ₁	.217	.047	.044	7.991	.047	< .001

Table 7 indicates, the effective contribution of religiosity to self-concept, as represented by the R square coefficient (R²), is .047, or R² = .047. This finding suggests that religiosity accounts for 4.7% of the variance in self-concept, indicating that while religiosity plays a role in shaping self-concept, other factors also contribute to its development.

Furthermore, as supplementary data, the researcher conducted a categorization analysis to distinguish subjects based on their levels of religiosity. This categorization aimed to provide a clearer understanding of the distribution of religiosity among the study participants. The results of this categorization are presented in the following table:

Table 8. Religiosity Data Categorization

Score	Category	Number	Percentage
X ≥ 42	High	226	64.21 %
X < 42	Low	126	35.79 %
Total		352	100 %

As indicated in Table 8, a total of 226 research subjects (64.21%) were categorized as having high religiosity, while 126 individuals (35.79%) were classified as having low religiosity.

In this context, high religiosity reflects adolescents who exhibit a strong connection with Allah at the time of the study, whereas low religiosity signifies a weaker relationship with Allah during the same period.

3. Hypothesis 3: There is a Positive Interaction Between Prophetic Parenting and Religiosity on Adolescent Self-Concept

Hypothesis 3 was tested using logistic regression. The results of hypothesis testing can be seen in Table 9 and Table 10 below:

Table 9. Model Test Results for Hypothesis 3

						Overall Model Test		
Model	Deviance	AIC	BIC	R²McF	R²CS	X²	df	p
1	274	280	292	.0693	.0564	20.4	2	< .001

Based on the model test results in Table 9, it is found that the logistic regression model is statistically significant overall. The model deviance is 274, with an AIC value of 280 and a BIC value of 292. The pseudo-R² values indicate that this model explains 6.93% of the data variability based on McFadden's R² and 5.64% based on Cox & Snell R².

Table 10. Model Coefficients for Self-Concept Groups

Predictor	Estimate	SE	Z	p	Odds ratio	Overall Model Test	
						Lower	Upper
Intercept	-1.2583	1.4085	-.893	.372	.284	.0180	4.49
PP	.0662	.0154	4.308	< .001	1.068	1.0367	1.10
R	-.0121	.0310	-.391	.696	.988	.9297	1.05

As indicated in Table 10, the Prophetic Parenting variable has a significant impact on adolescents' self-concept, with $\beta = .066$, $SE = .015$, $z = 4.308$, $p < .001$, and an Odds Ratio (OR) of 1.068 (95% CI [1.037, 1.100]). This finding suggests that for every one-unit increase in Prophetic Parenting, the probability of developing a positive self-concept increases by 6.8%.

On the other hand, Religiosity does not show a significant effect on adolescents' self-concept, with $\beta = -.0121$, $SE = .031$, $z = -.391$, $p = .696$, and an OR of 0.988 (95% CI [0.930, 1.050]).

Therefore, it can be concluded that enhancing the implementation of prophetic parenting leads to a more positive self-concept in adolescents, with an increase of 6.8%.

The findings of this study suggest that prophetic parenting and religiosity have a positive and significant influence on adolescents' self-concept. The greater the application of prophetic parenting, the more likely adolescents are to develop a positive self-concept. This aligns with research conducted by Saputra et al. (2020), which indicates that fostering adolescents' self-concept through the instillation of Islamic values tends to result in a more positive self-concept compared to adolescents whose self-concept development lacks such values.

This conclusion is further supported by the study conducted by Asl et al. (2017), which identified a significant correlation between parenting styles and adolescents' self-concept. The observed relationship between parenting styles and self-concept suggests that parents play a crucial role in shaping a positive self-concept in their children. Similarly, Asmiati et al. (2018) found a significant association between parental parenting styles and children's self-concept, reinforcing the notion that parenting approaches contribute to the development of an adolescent's self-perception.

Prophetic parenting, as a parenting model grounded in Prophetic values, provides a strong foundation for instilling moral, spiritual, and social values in adolescents. This approach facilitates adolescents' understanding of their self-identity through various parental strategies, such as role modeling, warm and

effective communication, and affectionate interactions, all of which may contribute to cognitive development.

Further supporting this perspective, Mahmudah and Azzahro (2024) conducted a comparative study analyzing the impact of Islamic parenting styles—including authoritative, authoritarian, indulgent, and neglectful parenting—on children's education and development from Islamic and psychological viewpoints. Their findings suggest that among these styles, parenting approaches that align with Islamic values tend to be the most effective in fostering children's education and overall development. This may be attributed to the fact that Islamic-based parenting nurtures individuals who are self-confident, responsible, and possess strong self-regulation skills.

Additionally, prophetic parenting has been shown to contribute to children's self-identity formation through various parental practices, including role modeling, effective communication, and emotional support. These components are also believed to influence cognitive development. Hapsari (2022) supports this notion, finding that prophetic parenting fosters children's holistic development across multiple domains, including physical, cognitive, moral, and spiritual growth. These developmental aspects collectively shape children's self-perception, aligning with Marsh and Shavelson's (2010) definition of self-concept as an individual's perception of themselves, formed through experiences and interactions within their environment.

Furthermore, research by Kahfi (2016) highlights that an individual's self-understanding and self-evaluation—including aspects such as resilience, confidence, competence, and personal growth—are closely linked to and influenced by religiosity. Religiosity encompasses core beliefs, life principles, worship practices, and the internalization of religious values, all of which play a role in shaping an individual's attitudes and behaviors.

Similarly, Muchtar (2015) explains that adolescents who engage in religious practices more frequently tend to experience greater emotional stability and a stronger moral foundation. Given that adolescence is often marked by emotional instability, increasing engagement in religious rituals may contribute to better emotional regulation and alignment with moral and behavioral norms. This, in turn, supports the development of a healthier and more stable self-concept. Conversely, adolescents with lower levels of religiosity may be more susceptible to engaging in behaviors that contradict religious teachings (Nafisa & Savira, 2021), which has been associated with potential negative psychological outcomes (Furqani, 2021).

Based on these findings, it can be inferred that religiosity provides adolescents with a meaningful life framework through faith, worship, and the internalization of religious values, thereby contributing to the formation of a more positive self-concept. Consequently, prophetic parenting and religiosity appear to complement each other in fostering the development of a positive self-concept in adolescents.

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Based on the findings of this study, it can be concluded that:

1. Prophetic parenting has a positive and significant influence on adolescents' self-concept. It contributes 24.3% to self-concept development, while the remaining 75.7% is influenced by other factors.
2. Religiosity has a positive and significant impact on adolescents' self-concept, contributing 4.7% to its development.
3. Prophetic parenting and religiosity together have a positive and significant influence on adolescents' self-concept. The greater the implementation of prophetic parenting, the more positive the adolescents' self-concept becomes, with an increase of 6.8%.

Recommendations

1. Parents are encouraged to learn and consistently apply prophetic parenting comprehensively to foster a positive self-concept in their children. Prophetic parenting emphasizes Islamic values in parenting, characterized by compassion, justice, and appreciation for children, as exemplified by the Prophet Muhammad (PBUH). Through this approach, children feel valued, heard, and loved, which forms the foundation for self-confidence and self-respect. Growing up in a supportive parenting environment allows children to internalize these values into their self-concept, enabling them to become more confident, recognize their potential, and be motivated to behave in accordance with religious teachings. This strengthens their personal identity and equips them with the necessary skills to face life's challenges.
2. Parents are advised to serve as real-life role models in implementing prophetic parenting values. For example, if parents wish to instill the habit of praying on time, they should first consistently practice it themselves. This principle applies to all other values in prophetic parenting. When parents consistently set an exemplary model, it positively influences the child's self-concept.
3. Parents are encouraged to accompany their children in religious activities to reinforce religious values, which in turn helps shape a positive self-concept. Examples include praying together at home, reading and memorizing the Quran, discussing stories of the Prophets or the wisdom behind Quranic verses, attending religious studies together, or engaging in other Islamic activities. These practices aim to strengthen the emotional bond between parents and children while cultivating positive habits and a strong self-concept.
4. Parents can collaborate with teachers or significant others to integrate prophetic parenting and religiosity in their children's environment. This ensures that children experience a supportive upbringing not only at home but also at school. When home and school environments align in promoting positive values, it accelerates the development of a strong and positive self-concept in children.

FURTHER STUDY

During the research process, several challenges were encountered, which posed limitations to the study. The limitations of this research are as follows:

1. Sampling technique limitations: The sampling technique used in this study did not accurately represent the characteristics of the population, potentially reducing the validity and generalizability of the findings. Therefore, future researchers are encouraged to select samples using an appropriate and precise sampling technique, considering the research objectives, population characteristics, and possible biases that may arise.
2. Time constraints: The limited time available for this research prevented the implementation of a screening process to ensure that parents of the adolescent participants consistently applied prophetic parenting in their daily lives. This limitation may have affected the specificity of the study's findings, as the results might not fully capture the true impact of prophetic parenting on adolescent self-concept. Future research should address this issue by employing a more structured subject selection process.
3. Measurement limitations: The prophetic parenting scale developed in this study was based on Suwaid's (2009) aspects of prophetic parenting. However, the items within the scale may not fully capture the essence and complexity of prophetic parenting. This limitation stems from challenges in selecting or formulating items that truly reflect the parenting approach, which may affect the study's results and their interpretation. Future research should consider refining and expanding the measurement tools to enhance accuracy and representation.

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