

Authoritative Parenting, Spirituality, and Child Resilience in the Family Environment: A Systematic Literature Review

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Abstract

Child resilience is an essential adaptive capacity that enables children to cope with developmental challenges, psychosocial stressors, and changing family dynamics. The family environment plays a central role in shaping resilience, particularly through parenting practices and the internalization of spiritual values. This study aimed to systematically examine the role of authoritative parenting and spirituality in the formation of child resilience within the family environment. A systematic literature review was conducted using the PRISMA framework to guide the identification, screening, eligibility assessment, and inclusion of relevant studies. Scholarly articles were retrieved from Google Scholar, Scopus, Crossref, and Garuda/SINTA, and selected based on their relevance to parenting styles, spirituality, child resilience, and family contexts. The selected studies were analyzed through thematic synthesis to identify key patterns, protective factors, and conceptual relationships across the literature. The findings indicate that authoritative parenting and child spirituality function as significant protective factors in strengthening resilience. Authoritative parenting, characterized by warmth, responsiveness, clear boundaries, and open communication, supports children's emotional security, autonomy, and adaptive coping. Meanwhile, spirituality provides meaning, hope, moral orientation, and inner strength that help children interpret difficulties more constructively. The synthesis further shows that the interaction between warm parenting practices and dialogical internalization of spiritual values produces the most optimal contribution to child resilience. These findings confirm that resilience is not merely an innate trait but develops through a continuous, relational, and holistic process within the family environment. This study highlights the importance of integrating supportive parenting and spiritual value education in family-based interventions, parenting programs, and guidance and counseling practices aimed at strengthening children's resilience.

Keywords: Authoritative Parenting; Child Resilience; Spirituality; Family Environment; Systematic Literature Review

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INTRODUCTION

Rapid social, economic, and environmental changes in the 21st century have exposed children and families to a wide range of stressors, including economic uncertainty, educational disruption, and public health crises. In this context, child resilience defined as an individual's capacity to survive, adapt, and grow positively despite adversity has become a central construct in safeguarding psychosocial development and long-term well-being among younger generations (Prasetyo et al., 2023). Cross-cultural studies indicate that the family, as a primary ecosystem, plays a dominant role in shaping children's adaptive capacity through social structures, emotional support (Connor & Davidson, 2003), and meaning-making models transmitted within the household (Brajša-Žganec et al., 2024).

One of the most frequently examined family dimensions in relation to child development is parenting style. Classifications of parenting styles including authoritative (responsive yet firm), authoritarian (high control, low responsiveness), permissive (high responsiveness, low demands), and uninvolved parenting have been consistently associated with various developmental outcomes, such as emotional regulation, social competence, academic achievement, and resilience. Empirical evidence suggests that authoritative parenting, which combines warmth and structure, supports the development of adaptive coping strategies and self-efficacy in children both of which are key components of resilience (Hariani et al., 2024). Conversely, less responsive or overly authoritarian parenting styles are often linked to increased psychological vulnerability, underscoring the importance of parent-child interaction quality in building children's internal capacity to manage stress. Sebaliknya, pola asuh yang kurang responsif atau terlalu otoriter sering dikaitkan dengan kerentanan psikologis. Hal ini menegaskan pentingnya kualitas interaksi orangtua-anak dalam membangun kapasitas internal anak menghadapi stres.

In addition to parenting practices, family spirituality and religiosity have emerged as important protective resources that are often overlooked in educational and developmental psychology research. Spiritual dimensions including life meaning, transcendent beliefs, ritual practices, and engagement in religious communities provide both a framework of meaning and social support, two elements known to strengthen family coping capacity and foster hope and cohesion during adversity (Immanuel & Kusumiati, 2026). Recent scoping and review studies have shown that spirituality and religiosity among children, adolescents, and families function as buffers against stress, facilitate meaning-making processes during difficult experiences, and offer community-based social support networks (Desiningrum et al., 2025). However, the effects of spirituality are nuanced; dogmatic or fear-based spiritual practices may have adverse outcomes, highlighting the importance of cultural context and implementation style (Souza et al., 2024).

The relationship between parenting styles and family spirituality is not independent but often interacts in complex ways (Sayyidah et al., 2022). Parents who

adopt supportive parenting practices tend to translate spiritual values into family routines that enhance emotional security, such as calming rituals, shared narratives of meaning, and reinforcement of hope. The combination of responsive parenting and supportive spirituality creates a family environment rich in psychological resources, providing children with internal skills (e.g., self-regulation and problem-solving) as well as external sources of meaning and support. Empirical studies consistently demonstrate that when both domains are present, children's resilience levels are higher than when only one domain is strong (Brajša-Žganec et al., 2024).

Despite growing evidence, significant research gaps remain. Many existing studies rely on cross-sectional designs, limiting causal inference. Definitions and measurements of spirituality vary widely across studies, complicating comparison, while research conducted in non-Western contexts including Indonesia and Southeast Asia remains limited or methodologically heterogeneous. Moreover, moderating factors such as socioeconomic status, parental education, availability of external social support, and cultural context may influence the relationship between parenting, spirituality, and resilience; however, these mediating mechanisms have yet to be systematically tested using longitudinal designs (Desiningrum et al., 2025).

In the Indonesian context, where religious values and family spiritual practices are deeply embedded in everyday life, examining the role of spirituality in family resilience is particularly relevant. Although several local studies indicate that religiosity and spiritual practices contribute to family cohesion and coping during crises, most are limited to case studies or small-scale cross-sectional designs. Therefore, integrating analyses of parenting styles and spirituality in shaping child resilience within the family environment offers a substantial contribution to both academic literature and the development of family-based interventions and educational or religious policy frameworks (Aini, 2023).

Furthermore, previous studies have often examined parenting styles and spirituality separately, resulting in limited understanding of how both dimensions interact simultaneously in shaping child resilience. Few review studies have specifically synthesised evidence regarding the integrative role of authoritative parenting and spirituality within the family ecosystem, particularly in culturally religious societies such as Indonesia. Therefore, this study seeks to fill this conceptual and empirical gap by proposing an integrative framework of resilience formation grounded in family-based parenting and spirituality.

METHOD

Design

This study employed a Systematic Literature Review (SLR) to identify, evaluate, and synthesise empirical and theoretical evidence regarding the relationship between parenting styles, family/child spirituality, and child resilience. A systematic review was selected because it provides a standardised procedure for searching, selecting, and reporting scientific evidence, thereby minimising selection bias and enhancing the reliability of the synthesis (Snyder, 2019). The review process consisted of several stages: source identification, article selection, data extraction, quality assessment of the literature, and thematic synthesis (Awiszus et al., 2022). For this systematic review, the research variables were operationalised as follows: parenting styles, defined as parental strategies and approaches in raising children, including emotional

responsiveness and behavioural demands/structure; child and family spirituality/religiosity, encompassing beliefs, values, meanings, ritual practices, and religious or spiritual activities perceived or practised by individuals or families; and child resilience, defined as the ability of children to withstand, recover from, and adapt positively despite experiencing stress or psychosocial challenges. The initial search identified 100 articles from Google Scholar, Scopus, Crossref, and Garuda/SINTA databases. After duplicate removal, 80 articles were screened based on titles and abstracts. A total of 42 articles were excluded due to irrelevance to the research topic. Furthermore, 38 full-text articles were assessed for eligibility, and 18 articles were excluded because they did not meet the inclusion criteria. Finally, 20 articles were included in the final synthesis and analysis.

Article Search Strategy

The literature search was conducted using digital academic databases, including Google Scholar, Scopus, Crossref, and Garuda/SINTA. The search process was carried out in two stages. In the first stage, articles were identified using primary keywords such as parenting style and child resilience, spirituality and family resilience, parenting and spirituality and child resilience, *and* pola asuh dan resiliensi anak (for Indonesian sources), published between 2010 and 2025 and available in full text. In the second stage, the search results were narrowed by applying criteria to ensure that selected articles directly addressed the research questions. Initial screening was conducted by reviewing titles and abstracts to assess relevance. Full-text selection followed for articles that passed the initial screening. Data extraction included author identity and year of publication, study context, research design, measured variables, and key findings related to parenting styles, spirituality, and child resilience (Argaheni, 2020).

Inclusion and Exclusion Criteria

Article selection followed clearly defined inclusion and exclusion criteria (Weller & Anderson, 2013).

Table 1. Inclusion and Exclusion Criteria

| Criteria | Type |
|---|-----------|
| Studies examining the relationship between parenting styles, spirituality, and child resilience | Inclusion |
| Quantitative, qualitative, mixed-method, or review articles relevant to the topic | Inclusion |
| Publications from 2010 to 2025 | Inclusion |
| Articles written in Indonesian or English | Inclusion |
| Full-text and open-access sources | Inclusion |
| Articles retrieved from recognised digital academic databases | Inclusion |
| Articles not available in full text or open access | Exclusion |
| Publications outside the 2010–2025 timeframe | Exclusion |
| Studies lacking a clear focus on parenting styles or spirituality in relation to child resilience | Exclusion |

Screening, Selection, and Data Extraction

The screening process involved reading article titles and abstracts to confirm alignment with the research focus. Full-text articles that met the inclusion criteria were subsequently selected. Data extraction covered author identity and year of publication, research methods, and key findings related to parenting, spirituality, and

resilience.

Quality Assessment

To ensure the quality of evidence, included studies were evaluated based on clarity of research design (e.g., descriptive, longitudinal, experimental), validity of measurement instruments (such as validated resilience scales), accuracy of result interpretation, and transparency of data and public accessibility. This assessment helped minimise bias in the synthesis of review findings.

Thematic Synthesis

Following data extraction and quality assessment, findings were synthesised thematically into the following categories:

1. The relationship between parenting styles and child resilience
2. The role of spirituality/religiosity in family and child resilience
3. The interaction between parenting styles and spirituality in fostering resilience
4. Moderating and mediating factors

The synthesis was presented narratively and supported by summary tables of findings from each study (Nidaussa & Nuqul, 2025).

RESULT AND DISCUSSION

The results of this study are presented in two tables summarising the literature reviewed. Table 2 presents publication information, including year of publication, journal name, and journal indexing. Table 3 presents the results of the literature analysis, including author names, research methods, and key findings related to how parenting styles and child/family spirituality contribute to the development of child resilience.

Table 2. Indexed Journal Publication

| Year | Journal Name | Journal Index |
|------|--|---------------|
| 2024 | Revisia Brasileira De Enfermagem REBEn | Q2 |
| 2024 | MDPI Children | Q2 |
| 2025 | Elsevier | Q1 |
| 2025 | MDPI Adolescents | Q2 |
| 2024 | International Journal Service Science, Management, Engineering, and Technology | Q2 |
| | Jurnal Keperawatan Padjajaran | Q4 |
| 2023 | Jurnal Ilmu Dakwah | Sinta 2 |
| 2024 | Publik: Publikasi Layanan Bimbingan dan Konseling Islam | Nasional |
| 2022 | Journal Of Student Research | Internasional |
| 2025 | G-COUNS Jurnal Bimbingan dan Konseling | Sinta 2 |
| 2024 | Al-Athfal: Jurnal Pendidikan Anak | Sinta 3 |
| 2025 | Psikohumaniora: Jurnal Penelitian Psikologi | Sinta 1 |

After presenting table 2, which details the year of publication, journal title, and journal index. Table 3 below will reveal the authors, research methods, and research findings related to how parenting and child/family spirituality contribute to the development of child resilience. Therefore, to facilitate the understanding of the research results table 3 below presents the following:

Table 3. Summary of Research Findings

| No | Authors | Method | Key Research Findings |
|----|--------------------------------|-------------------|---|
| 1. | (Souza et al., 2024) | JBI | Spirituality plays a crucial role as a source of resilience and a coping mechanism for children, adolescents, and families in socially vulnerable conditions. Spiritual and religious practices enhance psychological well-being, strengthen family relationships, and help individuals cope with life stressors such as poverty, violence, and limited access to social services. |
| 2 | (Schwalm & Zandavalli, 2021) | Quantitative | Spirituality has a significant positive relationship with resilience. It functions as a psychological protective factor that helps individuals adapt and endure stress, illness, and challenging life conditions. |
| 3. | (Putri et al., 2024) | Literature Review | Among various parenting styles, authoritative parenting consistently emerges as the most adaptive parenting approach in fostering child resilience. Its combination of warmth, responsiveness, and behavioural control creates a psychologically secure environment that supports emotional regulation, coping strategies, and adaptive functioning in children. Authoritative parenting is associated with more positive developmental outcomes, whereas harsh and inconsistent parenting is linked to various behavioural problems and mental health issues. Evidence-based parenting interventions have been shown to effectively improve child and family well-being. |
| 4. | (Brajša-Žganec et al., 2024) | Quantitative | Family resilience, particularly family problem-solving ability, is positively associated with children's life satisfaction. Family spirituality is negatively associated with children's negative affect, while parents' use of socio-economic resources shows no consistent relationship with children's subjective well-being. |
| 5. | (Carroza-pacheco et al., 2025) | Quantitative | A strong and significant relationship exists between parental affection and communication and resilience, both in external and internal resources. Multinomial logistic regression indicates good model fit and shows that warm and communicative parenting increases adolescents' likelihood of belonging to a high-resilience group. |
| 6. | (Beyazit et al., 2024) | Quantitative | Authoritarian and neglectful parenting styles are negatively correlated with child resilience, particularly in emotional regulation and independence. |
| 7. | (Borualogo et al., 2023) | Methodological | The Child and Youth Resilience Measure (CYRM) is more sensitive in capturing the |

| No | Authors | Method | Key Research Findings |
|-----|----------------------------|--------------|---|
| | | | spiritual and contextual aspects of child resilience. |
| 8. | (Eames & O'Connor, 2022) | Quantitative | Spirituality based interventions are effective in strengthening resilience. |
| 9. | (Desiningrum et al., 2025) | Quantitative | Religiosity significantly enhances resilience. |
| 10. | (Prasetyo et al., 2023) | Qualitative | Religious coping strategies strengthen family resilience. |
| 11. | (Dwinandita, 2024) | Review | Islamic parenting based on role modelling and compassion contributes positively to the development of child resilience. |
| 12. | (Irbathy et al., 2025) | Review | Children with lower stress levels tend to exhibit higher levels of resilience. (Immanuel & Kusumiati, 2026). |
| 13. | (Ungar, 2008) | Theoretical | Child resilience is contextual in nature and is influenced by family systems and cultural contexts. |
| 14. | (Wang et al., 2024) | Quantitative | Democratic (authoritative) parenting enhances child resilience. |
| 15. | (Chu et al., 2024) | Qualitative | Family-based character education strengthens the relationship between parenting practices and child resilience. |
| 16. | Wals, 2016 | Review | Family resilience functions as a mediator between parenting styles and individual child resilience. |
| 17. | (Koenig & Büssing, 2010) | Quantitative | Children with higher levels of spirituality demonstrate better self-regulation and emotional control. |
| 18. | (Masten, 2001) | Review | The family is the primary environment for the development of resilience, particularly during childhood. |
| 19. | (Park et al., 2019) | Review | Spirituality functions as a psychological buffer against stress and trauma. |
| 20. | (Yum, 2024) | Quantitative | Democratic (authoritative) parenting is the dominant parenting style associated with higher child resilience. |

The findings of this study demonstrate that authoritative parenting and spirituality play a substantial and interconnected role in the formation of child resilience within the family environment. Based on the synthesis of the reviewed literature, resilience is not merely an innate characteristic possessed by children, but rather a multidimensional developmental outcome shaped through continuous interaction between parenting practices, emotional support, and the internalisation of spiritual values. In this context, authoritative parenting emerges as the parenting style most consistently associated with positive psychosocial development and adaptive coping abilities in children.

Theoretically, authoritative parenting provides an emotionally secure environment characterized by warmth, responsiveness, supervision, and balanced behavioural control. Such parenting practices enable children to develop emotional regulation, self-confidence, and problem-solving skills, all of which are essential

dimensions of resilience. This finding is consistent with Baumrind's parenting theory, which explains that authoritative parenting encourages autonomy while maintaining clear behavioural boundaries. Children raised within this parenting environment tend to develop stronger psychological adjustment and greater social competence compared to those raised with authoritarian or permissive parenting approaches.

Several studies included in this review strengthen this argument. Research conducted by (Yum, 2024) revealed that authoritative parenting significantly contributes to the development of emotional resilience among adolescents because children feel psychologically accepted and emotionally supported within the family environment. Similarly, (Jin & Chen, 2024) explained that responsive and democratic parenting patterns positively influence behavioural adjustment and emotional stability in children. These findings indicate that resilience develops optimally when children experience emotional warmth alongside consistent guidance and supervision.

From a psychological perspective, authoritative parenting contributes to resilience formation because it fosters emotional security and healthy attachment relationships between parents and children. Emotional attachment functions as a protective factor that enables children to manage stress and adversity more effectively. This aligns with ecological developmental theory proposed by Bronfenbrenner, which positions the family as the primary microsystem influencing children's developmental outcomes. Within this ecological framework, parenting behaviours become a central mechanism through which resilience is cultivated and maintained over time.

In addition to parenting style, this study also found that spirituality functions as an important internal resource that strengthens child resilience. Spirituality provides meaning, hope, emotional calmness, and existential orientation, particularly when children encounter stressful experiences or adversity. The reviewed literature indicates that spirituality contributes not only to religious behaviour, but also to emotional regulation, self-control, and psychological endurance. (Koenig & Büssing, 2010) explained that spiritual values can strengthen children's coping strategies and improve emotional stability during difficult situations. (Park et al., 2019) emphasized that spirituality acts as a psychological buffer that helps individuals interpret suffering and maintain optimism under stressful conditions.

The findings further indicate that authoritative parenting and spirituality do not operate independently. Instead, both dimensions interact dynamically within the family environment. Parents who implement authoritative parenting tend to internalize spiritual values through warm communication, emotional support, reflective dialogue, and consistent behavioural modelling. Through this interaction, children not only receive emotional protection but also develop moral and spiritual understanding that helps them cope with adversity more adaptively.

This integrative relationship between parenting and spirituality represents one of the most important findings of this review. Previous studies have often examined parenting styles and spirituality separately, resulting in fragmented explanations regarding resilience formation. In contrast, this study demonstrates that resilience is strengthened when democratic parenting practices are integrated with consistent spiritual internalisation within the family context. Therefore, resilience should not be understood solely as a psychological construct, but also as a relational and spiritual process shaped within everyday family interactions.

The synthesis of previous studies further suggests that resilience develops

through the interaction between external and internal protective factors. Authoritative parenting functions as an external protective factor by creating emotional security, behavioural structure, and social support, whereas spirituality functions as an internal protective factor that strengthens children's meaning-making capacity, hope, and emotional endurance. The interaction between these factors enables children to respond to adversity more constructively and maintain psychological well-being even in stressful conditions. Furthermore, this study highlights that the effectiveness of authoritative parenting and spirituality is strongly influenced by family consistency and communication quality. Warm parent-child interactions facilitate the internalisation of spiritual values more effectively than rigid or punitive parenting approaches. Children who experience open communication within the family are more likely to develop trust, emotional expression, and reflective thinking, which contribute positively to resilience development. This finding is supported by (Chu et al., 2024), who argued that family-based character education becomes more effective when implemented through dialogical and emotionally supportive parenting practices. Another important finding is that spirituality becomes more meaningful when integrated into daily family experiences rather than merely introduced through formal religious instruction. Children tend to internalize spiritual values more deeply when parents demonstrate empathy, gratitude, patience, and emotional regulation in everyday interactions. This indicates that spirituality within resilience formation is not limited to ritual practices, but also includes value transmission and emotional modelling within the family environment (Putri et al., 2024).

Beyond the direct roles of authoritative parenting and spirituality, this review also identifies several moderating and mediating factors that influence the formation of child resilience. First, family resilience functions as a mediating variable between parenting styles and individual child resilience. As demonstrated by Wals (2016), the family's collective capacity to adapt and recover from adversity mediates how parenting practices translate into children's personal resilience outcomes. This implies that strengthening family-level resilience through shared problem-solving, cohesion, and communication is a prerequisite for maximising the impact of authoritative parenting on individual children. Second, the quality and consistency of family communication serves as a key moderating factor. The findings of (Carrozapacheco et al., 2025) indicate that warm and communicative parenting significantly increases adolescents' likelihood of belonging to a high resilience group, suggesting that communication quality moderates the effectiveness of parenting style. Children who experience consistent, open dialogue within the family develop greater trust, emotional expression, and reflective thinking all of which contribute positively to resilience. Third, cultural and religious context moderates the relationship between spirituality and resilience. (Ungar, 2008) emphasised that child resilience is contextual in nature and is shaped by family systems and cultural environments. This is particularly relevant in the Indonesian context, where Islamic values are deeply embedded in daily family life. (Dwinandita, 2024) found that Islamic parenting practices grounded in role modelling (*uswah*) and compassion (*rahmah*) contribute positively to child resilience, suggesting that the effectiveness of spiritual internalisation is moderated by how consistently cultural and religious values are practised within the family ecosystem. Fourth, the type of spiritual practice moderates the impact of spirituality on resilience outcomes. (Souza et al., 2024) noted that spiritual practices which are dialogical, supportive, and meaning-centred function

more effectively as protective factors compared to rigid, fear-based, or coercive religious practices. This finding indicates that not all forms of spirituality uniformly strengthen resilience; rather, the manner in which spiritual values are communicated and modelled within the family determines their protective effectiveness. Fifth, parenting stress functions as a moderating factor that may diminish the positive impact of both authoritative parenting and spirituality on child resilience. (Desiningrum et al., 2025) found that parenting stress in caregivers significantly affects resilience outcomes, particularly among families of children with special needs. High levels of parenting stress may undermine parents' capacity to implement warm, responsive parenting and to internalise spiritual values consistently, thereby reducing the protective benefits for children. This finding underscores the importance of supporting parental well-being as part of family-based resilience interventions.

The novelty of this study lies in its integrative conceptual framework that combines authoritative parenting and spirituality simultaneously in explaining child resilience formation. Unlike previous review studies that focused only on parenting style or spirituality independently, this study positions both variables as interconnected dimensions operating within the same family ecosystem. This integrative approach contributes to the development of a more holistic understanding of resilience formation, particularly in culturally and religiously oriented societies such as Indonesia. In addition, this study contributes theoretically by strengthening ecological and family resilience perspectives, which emphasize that resilience is shaped through multidimensional interactions involving psychological, relational, social, and spiritual factors. Resilience is therefore understood not as a static trait, but as a dynamic developmental process influenced by continuous family interaction patterns.

Practically, the findings of this study have important implications for parenting education and family-based intervention programs. Parenting interventions should not only focus on behavioural control and discipline strategies, but also integrate emotional warmth, reflective communication, and spiritual value internalisation. Educational institutions, counsellors, and family practitioners can utilize these findings to design resilience development programs that involve both parenting competence and spiritual strengthening simultaneously. In educational contexts, schools may collaborate with parents to create supportive psychosocial environments that reinforce children's emotional security and resilience capacities. Family counselling programs may also integrate spirituality-based approaches to strengthen emotional coping mechanisms and family cohesion. Such integrative interventions are particularly relevant in contemporary social contexts characterized by increasing psychological stress, social pressure, and emotional vulnerability among children and adolescents.

Despite its contributions, this study also has limitations. The reviewed literature primarily focuses on correlational findings and lacks longitudinal evidence regarding the long-term interaction between authoritative parenting, spirituality, and resilience development. Future research is therefore recommended to explore longitudinal and cross-cultural perspectives to better understand how family dynamics and spirituality influence resilience across different developmental stages and sociocultural settings.

CONCLUSION

This study concludes that authoritative parenting and spirituality function as significant and interconnected protective factors in the development of child resilience within the family environment, with the synthesis of 20 reviewed studies consistently demonstrating that resilience is not an innate trait but a multidimensional developmental outcome shaped through continuous family interaction processes. Authoritative parenting fosters resilience by providing emotional security, behavioral structure, and responsive parent child relationships that cultivate stronger emotional regulation, self-confidence, and adaptive coping strategies, whereas authoritarian and neglectful styles negatively impact resilience, particularly in emotional regulation and independent functioning. Concurrently, spirituality serves as a vital internal protective resource that enhances psychological endurance and self-regulation through meaning-making, hope, emotional calmness, and transcendent orientation, with its benefits most effectively transmitted through daily family interactions such as empathy, gratitude, and emotional modeling rather than formal religious instruction alone. The integration of warm, responsive parenting with spiritual value internalization creates optimal conditions for resilience development; however, since most reviewed studies examined these dimensions separately, the proposed integrative framework remains conceptual and requires further empirical validation through longitudinal and experimental designs. Furthermore, the pathway from authoritative parenting and spirituality to child resilience is mediated by family resilience and moderated by communication quality, family consistency, and cultural religious contexts particularly within Indonesian society while elevated levels of parenting stress may undermine the protective

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