

Mindfulness and Islamic parenting for adolescent mental health: A literature review

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ABSTRACT

Adolescent mental health is a critical component of overall well-being and a key determinant of healthy development into adulthood. This period is marked by increased vulnerability to psychological stressors, particularly those arising from peer group dynamics. Parenting plays a pivotal role in shaping adolescent resilience and emotional regulation, especially when approached through mindful practices. Integrating mindfulness with Islamic values offers a holistic and culturally grounded parenting strategy that not only addresses emotional needs but also fosters spiritual and moral development. This study presents a literature review that systematically analyzed 11 journal articles and conference proceedings collected through the PICOT framework (Population, Intervention, Comparison, Outcome, Time) by accessing Google Scholar and the Garuda portal. The thematic synthesis revealed three main findings: (1) mindfulness contributes to improved emotional regulation and resilience among adolescents, (2) Islamic parenting values provide moral and spiritual grounding that strengthens coping strategies, and (3) the integration of mindfulness and Islamic parenting remains underexplored, particularly in relation to peer group dynamics in the digital era. These findings highlighted the potential of combining psychological mindfulness techniques with Islamic ethical values to promote emotional stability, self-regulation, and resilience among adolescents, while also underscoring the need for further empirical research to address gaps in the existing literature.

INTRODUCTION

For decades, mental health professionals have shown significant interest in the concept of mindfulness, commonly described as a state of full awareness and attention to the present moment without judgment. Mindfulness is rooted in an individual's conscious awareness and focus on both internal and external experiences. While often used interchangeably, "awareness" and "attention" differ in psychological terms, awareness refers to the recognition of a stimulus, while attention involves actively focusing on it (Chems-Maarif et al., 2025; Parohinog et al., 2025). Heightened awareness can improve one's ability to process information objectively, which in turn enhances emotional self-regulation and overall psychological well-being.

Warren et al. (2023) proposed that mindfulness can be understood both as a state (a temporary condition of heightened awareness) and as a trait (a stable disposition). Furthermore, mindfulness can be developed through systematic training and practice (Ma et al., 2023). Oberoi (2024) found that



mindfulness-based interventions significantly reduce symptoms of stress and depression by increasing individuals' awareness of their thoughts and emotions while minimizing harmful thinking patterns. In the parenting context, cultivating mindfulness not only improves parents' emotional regulation but also fosters a more supportive and empathetic environment for adolescents. This, in turn, enhances children's resilience, reduces their vulnerability to stress, and promotes better mental health outcomes within peer group interactions, highlighting the urgency of integrating mindfulness into parenting practices.

However, previous studies have predominantly examined individual-level outcomes of mindfulness, such as its effects on stress reduction, emotional regulation, and psychological well-being (Dwinandita, 2024). Other research has explored mindfulness in relation to general parenting practices without considering the integration of religious or cultural values (Hamdun, 2022). Similarly, Syafii (2024) highlighted the role of Islamic values in parenting but did not explicitly connect them with mindfulness-based approaches. These studies, while valuable, remain limited in addressing how mindfulness interacts with parenting styles and religious values, particularly within the framework of Islamic parenting. This represents a significant gap in the literature that underscores the need for research exploring the intersection of mindfulness, Islamic values, and parenting to support adolescent mental health.

Parenting styles are thus central to the moral, psychological, and emotional development of children. In contrast, authoritarian parenting marked by strict control and low emotional support is often linked to increased anxiety, depression, and low self-worth (Abubakar et al., 2015; Ahn & Kang, 2018). Although these studies provide valuable insights into the psychological consequences of parenting styles, only a limited number have examined how parenting interacts with broader cultural or religious frameworks. Even fewer have explored the integration of mindfulness into parenting practices, particularly within Islamic contexts, to understand its potential impact on adolescent mental health. This scarcity of research highlights the need to expand the discussion beyond general parenting outcomes toward the intersection of parenting styles, mindfulness, and religious values, thereby addressing an important gap in the literature. Few studies have examined how Islamic parenting values can be combined with mindfulness to foster adolescent mental health. This intersection remains underexplored and presents an opportunity for theoretical expansion.

In this context, Islamic values serve as an essential foundation for shaping a parenting style that supports mental and spiritual well-being. Islam regards children as a trust (amanah) from Allah, and parents are entrusted with their care, education, and moral development. Core Islamic values such as rahmah (compassion), hikmah (wisdom), shabr (patience), and tawakkul (reliance on God) provide a moral and emotional compass for nurturing children. Islamic parenting not only emphasizes worldly success but also the development of a righteous, God-conscious character. This is reflected in the Qur'anic guidance of Luqman to his son (Qur'an, Surah Luqman: 13–19), where moral teachings, spiritual awareness, and respectful behavior are central.

Islam also promotes emotional resilience and mental well-being through its teachings. The Qur'an and Hadith encourage inner peace through practices such as dhikr (remembrance), positive thinking, patience, and avoiding assumptions (Qur'an, Surah Ar-Ra'd: 28; Al-Hujurat: 12). By integrating mindfulness practices with Islamic values, parents can create a balanced and spiritually grounded environment that promotes psychological resilience in adolescents especially in dealing with social pressures.

This study is urgent in light of escalating adolescent mental health challenges in the digital era, where constant online exposure intensifies social pressures, peer comparison, and emotional

instability. Research has shown that social media use among adolescents is strongly associated with heightened risks of anxiety, depression, and low self-esteem, as online environments often amplify harmful peer dynamics and unrealistic social expectations (Piccerillo & Digennaro, 2025). Emotional instability is further exacerbated by the immediacy of digital interactions, which can undermine adolescents' ability to regulate emotions and foster resilience (Daka et al., 2025). Within this context, parenting plays a critical role in buffering these risks, yet few studies have examined how mindfulness practices can be integrated with Islamic parenting values to provide adolescents with both emotional regulation skills and spiritual grounding. The novelty of this research lies in its attempt to theoretically and empirically link mindfulness, Islamic parenting, and adolescent mental health an integration that has not been sufficiently addressed in existing literature.

Adolescence is a critical period of transition involving numerous developmental challenges. These challenges often result in psychological strain when unmet (Hughes et al., 2024; Mastorci et al., 2024). According to the World Health Organization (2022) mental health is defined as a state of well-being in which individuals realize their potential, cope effectively with stress, work productively, and contribute to their community. Mental health issues arise when individuals struggle to adapt to their environment, leading to emotional or psychological dysfunction (Alamsyah & Merdeka, 2023; Lawrance et al., 2022).

Emotional and social support from peers becomes crucial for helping adolescents regulate their emotions. The lack of peer support can lead to mental health issues such as anxiety, depression, and emotional instability (de Beer et al., 2024; Richard et al., 2022; Simmons et al., 2023). Peer pressure can also drive adolescents to conform to risky or harmful behaviors, eroding self-esteem and contributing to social isolation (Nafuna, 2022; Zhan, 2025). Thus, understanding how parenting styles grounded in Islamic values and supported by mindfulness can buffer against these negative peer influences is both timely and theoretically significant.

In this context, the term "peer group" refers to adolescents' social interactions in general, whether within the school environment, community, or social media, and not limited to formal school activities. Given these dynamics, this study aims to explore how integrating mindfulness and Islamic values into parenting practices can support adolescent mental health within the framework of peer group interactions. This integration offers a comprehensive and culturally grounded approach to improving adolescents' psychological well-being and social resilience.

METHODS

This study employed a literature review approach using the PICOT strategy (Population, Intervention, Comparison, Outcome, and Time) as the basis for the literature search process search (Feldner & Dutka, 2024; Gosak et al., 2025; McClinton, 2022). Journal articles and conference proceedings were collected from reputable online databases through a series of keyword combinations related to mindfulness, parenting, peer groups, and adolescent mental health, following the PICOT framework. Boolean operators (AND, OR, NOT) were used to refine the search results. Sample keyword combinations included: "mindfulness AND parenting style," "Islamic values AND adolescent mental health," "peer group OR social support AND anxiety," and "authoritative parenting NOT authoritarian." These keywords were chosen to ensure alignment with the study's focus on mindfulness-based parenting and its implications for adolescent psychological resilience. A more stringent search phase was then conducted using the keywords "mindful parenting" AND "Islamic values" AND adolescents to identify highly relevant studies.

To ensure academic rigor, the online databases consulted included Scopus, Web of Science, PubMed, PsycINFO, and Google Scholar, which are widely recognized for their peer-reviewed content and international coverage of multidisciplinary research. Scopus and Web of Science were prioritized for indexing high-impact journals, PubMed and PsycINFO for psychology and health-related studies, while Google Scholar was used as a supplementary source to capture conference proceedings and region-specific publications not indexed elsewhere. This multi-database approach ensured that the literature search adhered to international standards of comprehensiveness and reliability.

All retrieved articles were organized using Mendeley to support the screening and analysis process. The collected literature was then evaluated using the PRISMA method (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) as outlined by Johnson and Hennessy (2019). The PRISMA procedure guided the systematic identification, screening, eligibility assessment, and inclusion of studies, and the entire process was visualized through a literature review flowchart. Initially, 1,350 articles were identified. Seven articles were removed as duplicates or thesis documents. An additional 1,274 articles were excluded for reasons such as lack of relevance to parenting styles, absence of mindfulness variables, omission of adolescent mental health outcomes, or lack of peer group context. After applying the predetermined criteria, a total of 11 eligible journal articles and conference proceedings were retained for full analysis.

To ensure rigor and relevance, the following inclusion criteria were applied: (1) Articles explicitly linking mindfulness to parenting styles; (2) Studies examining mindfulness in relation to adolescent mental health; (3) Articles addressing peer group interactions as a contextual or analytical variable; (4) Publications dated between 2021 and 2025; (5) Articles available in English or Indonesian. Meanwhile the Exclusion Criteria: (1) Studies discussing mindfulness in general without connecting it to parenting or adolescent mental health; (2) Articles focusing solely on mental health promotion without involving mindfulness or parenting components; (3) Duplicate or redundant articles; (3) Studies inaccessible in full-text form.

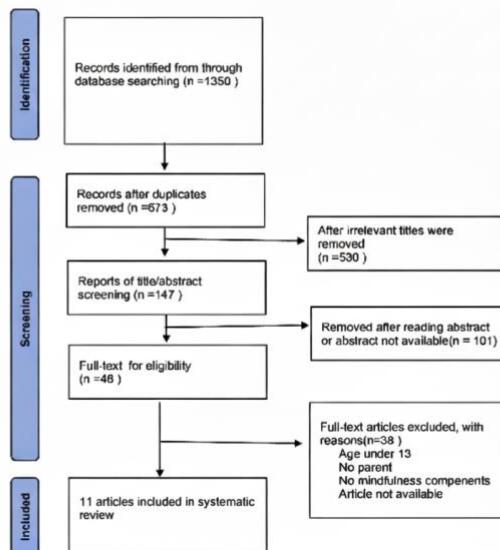
Following the final screening, 11 articles met all established criteria and were included in the thematic analysis. The selected articles were then examined using thematic analysis (Creswell & Creswell, 2022), and a summary table was constructed containing information on authorship, publication year, research design, study objectives, and major findings. This analysis formed the basis for concluding how mindfulness-oriented parenting practices influence adolescent mental health within peer group settings.

RESULTS AND DISCUSSION

The integration of mindfulness and Islamic values into parenting reveals a meaningful and culturally grounded approach to fostering adolescent mental health, particularly in the context of peer group interactions. This section discusses the findings derived from relevant literature, highlighting how mindful parenting practices when aligned with Islamic ethical principles can enhance adolescents' emotional regulation, resilience, and social adaptability in navigating peer-related challenges. Below is the flow of the data collection process for analysis in this research:

Figure 1

Data Collection Process Flow

**Table 1***11 Articles Included in Systematic Review*

Author(s) and Journal Published	Study Design on Peer Group Influence	Participants	Procedure	Data Analysis	Research Purpose / Findings
Authors: Rouzi, K. S., Ismail, F. B. H., Afifah, N., Rochaendi, E., Musyrifah, F., & Khauro', M. (Rouzi et al., 2025)	Systematic Literature Review (SLR) dan Qualitative Content Analysis.	13 Articles / Literatures	Using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol	Qualitative Content Analysis (Analisis Isi Kualitatif)	Islamic values-based parenting has proven to be significant in building student learning resilience and independence. This study offered an integrative model that brings together the principles of Islamic parenting with modern psychology for character building
Published: International Journal of Islamic Educational Psychology, 6 (1) 2025	Systematic Literature Review	Relevant Scientific Literature/St udies	Synthesis of Literature with Thematic Analysis	Conceptual framework: Thematic Analysis	This systematic literature review study formulated the RAHMAH Islamic Psycho-spiritual Counseling Model (Regular Assessment to Habit Loop) as a parenting solution in the digital era to bridge the gap between

<p>of International Conference on Islamic Counseling Studies under a Creative Commons Attribution- NonCommer- cial 4.0 International License. ICONIS, (2) 2025</p>	<p>Author: Rahman (2025) Published: Jurnal Ilmiah Teunuleh, 6 (3) 2025</p>	<p>clinical services and the spiritual needs of Muslim families. This model integrates the five core values of Islamic parenting with attachment theory and tazkiyatun-nafs. The key finding is that micro-worship (prayer and dhikr) is effective for emotional co-regulation, as well as the importance of complementary roles of fathers and mothers and community support</p>
	<p>Author: Deddy Sulaimawan & Nurhayati (2023) Published: Kawanua International Journal of Multicultural Studies, 4 (1) 2023</p>	<p>The researcher collected and studied the literature that discusses Islamic education in the family in the digital era, then identified the challenges and opportunities that arise</p> <p>The digital era makes it easier to access Islamic education but carries the risk of negative content and degradation of family interactions. The study emphasized the vital role of parents as facilitators in overseeing technology and integrating Islamic values, ensuring children use digital media wisely</p>
	<p>Authors: Arifurrohman & Ilyas (2025) Published: Jurnal Studi Keislaman, 12 (2) 2025</p>	<p>Document Analysis</p> <p>Qualitative Descriptive Analysis</p> <p>Knowledge Questionnaire (Pre-test and Post-test)</p> <p>Wilcoxon Signed Rank Test</p> <p>Fitrah-based parenting education training has proven to be significantly effective in increasing the knowledge of 30 parents in Cimahi City on how to grow their children's fitrah according to Qur'an values in the digital era. This increase was confirmed through statistical analysis of the Wilcoxon Test on pre-test and post-test scores</p>
		<p>Bibliometric Analysis</p> <p>Bibliometric Analysis</p> <p>Bibliometric Analysis</p> <p>This bibliometric analysis showed that the global trend of parenting is dominated by Western research without a spiritual dimension. In the Islamic context, digital parenting must focus on instilling the value of monotheism and technological supervision. The study highlighted a</p>

			distribution of publications	major gap in Islamic parenting research and recommended a structured framework for integrating Islamic teachings with the challenges of the digital age	
Authros: A.A.M Billah et al. (2024)	Research & Development (R&D)	Islamic Boarding School Students	<p>This research procedure is a 10-step development (R&D) by Sugiyono which focuses on the development of Prophet's Hadith Pocketbook media as a treatment to prevent bullying. Product effectiveness was measured through a comparison of pre-test and post-test scores, supported by comprehensive data collection using observation, questionnaires, documentation, and interviews.</p> <p>Questionnaire (Pre-test and Post-test) Comparison of Pre-test and Post-test Scores. Evaluate responses using the Guttman Scale</p>	<p>This R&D research succeeded in developing a Prophet's Hadith Pocketbook as a learning medium to prevent bullying behavior in Yogyakarta Islamic boarding schools. The results showed that the pocketbook was effective in improving students' understanding of anti-bullying values and successfully reduced the incidence of bullying behavior among students, making it a useful tool for character education based on Islamic teachings.</p>	
Authors: Abdul Hamid et al (2025)	Community Service (PkM) / Community Intervention	Muslim Congregation of Al-Muhajirin Grand Mosque, Bekasi Regency	<p>Participatory intervention programs</p> <p>Questionnaire/ Evaluation of Understanding and Skills</p> <p>Descriptive Evaluative (Percentage of Increase in Interest/Comprehension)</p>	<p>This Community Service Program (PkM) has succeeded in improving the understanding and skills of Muslim women of the Al-Muhajirin Grand Mosque in managing family resilience (economic, educational, and spiritual). Empowering Muslim women through community-based education and training has proven to be an effective strategy to strengthen family resilience, characterized by an increase in participant interest by up to 86%.</p>	
Authors: Annajah Zelviana & Eren (2024)	Qualitative with Literature Review Method	Literature (Books and Articles)	Content Analysis	Conceptual Framework	<p>This literature review study analyzed the concept of tolerance in marriage and family relationships according to Islam. Its key findings formulated that the family is a basic social unit that must be fair, responsible,</p>

Ushuluddin Dan Ilmu- Ilmu Keislaman, 10 (02) 2024	Authors: Qodariah et al. (2024) Published: KnE Social Sciences, 125–130– 125–130, 2024	Causality Research Implicitly/C ontextually Analyzed	Adolescent Students of SMPN 3 Cipatat (N=40)	Pre and Post Test Questionnaires T-test analysis (t-test)	and have an Islamic social spirit, where all its members care for each other with affection. The ideal Muslim family is not only pious in worship but also tolerant of the wider community. Psychoeducation on sexual life literacy has proven to be significantly effective in improving the knowledge of adolescents of SMPN 3 Cipatat, where 75% of students showed improvement. This intervention resulted in a more positive perception and behavior of sexuality, and is considered a satisfactory and appropriate method for improving literacy and preventing unhealthy sexual behavior in adolescents.
Fadhlillah & Ayuba (2024) Published: Journal of Research in Educational Management, 3 (1) 2024	Authors: Fadhlillah & Ayuba (2024) Published: Journal of Research in Educational Management, 3 (1) 2024	Qualitative (Case Study Design)	Islamic Educational Institutions	In-depth Qualitative Data Collection	In-depth Qualitative This qualitative study explored the challenges of integrating Islamic spiritual values in modern education quality management systems. The results identified five key challenges, including conceptual gaps, institutional resistance, ambiguity of spiritual measurement, external pressures (accreditation), and limitations of professional training. These findings suggested the need for a comprehensive framework that aligns modern quality management principles with Islamic educational philosophies.
Adeni et al (2025) Published: INJECT (Interdisciplinary Journal of Communication)	Authors: Adeni et al (2025) Published: INJECT (Interdisciplinary Journal of Communication)	Qualitative Narrative (Case Study)	Analyzed as a Challenge	22 Informants of Parents of Students	Interview (Qualitative Data Collection) The study on the parents of these 22 students showed that family communication combined restrictions and dialogue (active mediation) based on Islamic values. The main challenges faced include gadget addiction, lack of parental digital literacy, and peer influence.

The mindfulness-based approach in parenting aims to enhance present-moment awareness and non-judgmental acceptance of experiences for both parents and adolescents. This method encourages parents to be emotionally attuned, regulating their own reactions, and engaging empathically with their children especially within the emotionally charged context of peer group interactions. Parents who apply mindfulness practices are more likely to respond consciously and with compassion, rather than reacting impulsively or judgmentally (Jepson et al., 2022; Simmons, 2023).

Mindful parenting facilitates adolescents' development of emotional self-regulation and supports the establishment of secure, open communication. This nurturing environment empowers adolescents to share their thoughts and challenges, particularly related to peer pressure, thereby improving their confidence and social adaptability (Kamarudin & Ibrahim, 2024; Kumar Vats & Biswas, 2024; Mukau, 2025). Furthermore, a family atmosphere that cultivates mindfulness provides a psychological buffer against external stressors, enhancing adolescents' resilience in navigating social relationships and peer conflicts. Adolescents raised in such environments tend to experience lower levels of emotional reactivity and are better equipped to maintain mental stability during social challenges (Dollar et al., 2023; Filetti et al., 2023).

While mindfulness is often grounded in secular psychology, its core principles—such as self-awareness, patience, empathy, and acceptance align closely with Islamic teachings. Integrating Islamic values into parenting deepens its ethical and spiritual foundation. Islam encourages tadabbur (reflection), sabr (patience), rahmah (compassion), and ihsan (excellence), all of which are essential in mindful parenting (Qur'an, Surah Luqman: 13–19; Ar-Ra'd: 28; Al-Hujurat: 12). In Islamic parenting, being mindful is not only about managing behavior but also about fulfilling spiritual responsibility (amanah). The Prophet Muhammad (peace be upon him) emphasized compassion, stating, "He is not one of us who does not show mercy to our young ones" (Abu Dawood, Hadith no. 4941). These values help parents approach their children with emotional intelligence, moral clarity, and spiritual grounding (Al Eid et al., 2021; Harris, 2022; Sitepu, 2024).

Islamic practices such as dhikr (remembrance of Allah), muhasabah (self-reflection), and shukr (gratitude) promote emotional regulation, spiritual resilience, and peace of mind. Adolescents raised in families where these practices are routinely implemented often develop stronger internal coping mechanisms and moral boundaries. These outcomes are parallel with the goals of psychological mindfulness while providing an added spiritual dimension that guides behavior and perspective during peer interaction (Qur'an, Ar-Ra'd: 28).

Research showed that mindfulness-based parenting helps adolescents develop emotional balance and social functioning. When Islamic values are embedded in this approach, it not only strengthens emotional health but also nurtures moral character (akhlaq), which is essential in managing peer relationships. Adolescents who internalized values like hikmah (wisdom) and amanah (trustworthiness) are more likely to make ethical decisions and resist harmful peer influence (El Hidayah et al., 2023; Ismet et al., 2025; Suzana et al., 2023). Mindfulness helps adolescents manage emotions without being overwhelmed, while Islamic ethics provide a moral compass, as reflected in the verse, "Indeed, Allah will not change the condition of a people until they change what is in themselves" (Qur'an, Ar-Ra'd: 11). This shared principle of inner transformation is central to both Islamic parenting and psychological mindfulness (Rouzi et al., 2025).

The long-term effects of mindfulness in parenting are best realized when practiced consistently. Parents who regularly engage in both mindfulness exercises and Islamic spiritual practices such as prayer, istighfar (seeking forgiveness), and tawakkul (trusting Allah) tend to foster greater emotional resilience and mental stability in their children (Armoor et al., 2023; Bensaid et al., 2021; Hamid et al., 2025). This consistency provides a structured emotional environment that not only supports mental health but also reinforces spiritual values.

Nonetheless, this review has several limitations. Although numerous studies support mindfulness in parenting, only a few have explored its integration with Islamic principles. Many available works use secular or Western frameworks, which may not fully reflect the cultural-religious context of Muslim families (Cummins & Hennig, 2025; Tayeb et al., 2023). Furthermore, studies often treat adolescence as a homogenous period, without distinguishing the effects across early, middle, and late adolescence. This reduces the ability to draw age-specific conclusions (Leisman et al., 2025; Rietz et al., 2023). These limitations inevitably affect the depth of discussion and the generalizability of conclusions, as the findings cannot fully capture the nuances of Islamic parenting practices or the developmental variations across different stages of adolescence. As a result, the interpretation of results must be approached with caution, acknowledging that cultural and age-specific dynamics may influence outcomes differently. To address these gaps, the present study attempts to bridge the limitations by synthesizing insights from both secular mindfulness literature and emerging works on Islamic parenting, thereby creating a more contextualized framework. In addition, references from developmental psychology are used to support the differentiation of adolescent stages, ensuring that the discussion and conclusions remain grounded in valid and relevant sources despite the scarcity of directly aligned studies.

Future research should focus on developing culturally relevant mindfulness interventions that integrate Islamic principles. These studies should also evaluate spiritual practices like shukr, tawakkul, and istighfar as mechanisms that support emotional regulation and resilience. Additionally, exploring mediating variables such as religiosity, moral identity, and spiritual coping could help clarify how these processes influence adolescent mental health and peer group dynamics (Allen et al., 2023; Nwafor et al., 2024; Schnitker et al., 2021). In conclusion, integrating mindfulness with Islamic values in parenting offers a powerful and culturally meaningful approach to support adolescent mental health. It enables adolescents to navigate the pressures of peer environments with greater self-awareness, emotional regulation, and spiritual resilience.

CONCLUSION

This study underscores the importance of integrating mindfulness practices with Islamic values in parenting as a holistic strategy to support adolescent mental health, especially within the context of peer group interactions. Mindfulness-based parenting fosters emotional awareness, self-regulation, and empathy, creating a nurturing environment where adolescents feel safe, understood, and emotionally supported. When these psychological principles are reinforced by Islamic teachings such as rahmah (compassion), sabr (patience), and tawakkul (trust in God) they not only shape the emotional landscape of the family but also instill strong moral and spiritual foundations in adolescents.

The integration of Islamic values enriches the mindfulness approach by providing a sense of purpose, ethical guidance, and spiritual resilience. This synergy equips adolescents with the tools to navigate peer pressure, interpersonal conflicts, and developmental challenges with confidence and

integrity. Moreover, it empowers parents to become more present, emotionally balanced, and spiritually mindful in their parenting roles.

While the reviewed literature highlights the effectiveness of mindfulness in promoting adolescent mental well-being, it also reveals the need for culturally relevant and spiritually integrated approaches, particularly in Muslim-majority contexts. However, most existing studies are limited by the absence of longitudinal designs, making it difficult to assess sustained impacts of mindfulness-based parenting across different stages of adolescence. In addition, the scarcity of empirical data situated within Muslim family contexts reduces the applicability of current findings to culturally specific settings. Future research should therefore expand on how particular Islamic practices can enhance mindfulness outcomes, while also employing longitudinal approaches to capture long-term effects across diverse adolescent age groups.

In conclusion, a parenting model grounded in both mindfulness and Islamic ethics offers a powerful and contextually appropriate solution to address the complex mental health challenges faced by adolescents today. It promotes not only psychological wellness but also the development of *akhlaq* (noble character), which is essential for youth growing in increasingly demanding social environments.

Based on the findings, it is recommended that future research on mindfulness-based parenting particularly in the context of adolescent peer relationships be expanded both methodologically and thematically. Researchers should consider broader literature coverage using diverse databases and sources to minimize bias and capture wider trends. Empirical studies are especially needed to assess the real-world effectiveness of mindfulness-based parenting, ideally through interdisciplinary approaches combining psychology, education, and Islamic studies. Exploring how spiritual practices rooted in Islamic values can enhance mindfulness outcomes will offer culturally relevant insights into adolescent mental health support. In summary, future research should deepen the exploration of how integrated mindfulness and Islamic values in parenting contribute to emotional regulation, resilience, and social harmony among adolescents within peer groups.

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AUTHORS' CONTRIBUTIONS: LA contributed to the conceptual framework, literature review synthesis, and the integration of Islamic values into the theoretical model of the study. She also led the manuscript writing and coordination process. IFR was responsible for the methodology design, academic referencing, and critical analysis of mindfulness based parenting literature. He also contributed to the final editing and validation of the discussion. YA supported the data sourcing and assisted in structuring the results and discussion section, especially in aligning empirical findings with adolescent mental health theory. MA participated in drafting the introduction and conclusion, as well as in formatting and ensuring the consistency of academic writing standards throughout the manuscript. IH contributed to the development of the research context and relevance, especially in aligning the discussion with current issues in adolescent peer group dynamics. She also assisted in reviewing the manuscript's structure and coherence.

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