

Islamic Religiosity and Parenting Self-Efficacy Among Mothers of Toddlers in Indonesia

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Abstract. This study examined the relationship between Islamic religiosity and parenting self-efficacy in a sample of 69 Indonesian Muslim mothers of toddlers. Parenting self-efficacy refers to parents' self-referent estimations of competence in the parental role. In this study, Islamic religiosity was measured by The Revised – Muslim Religiosity-Personality Inventory (Krauss, 2011), whereas the parenting self-efficacy was measured by Self-Efficacy Parenting for Task Index – Toddler Scale (Coleman, 1997). The result of this study shows that there is a significant, positive relationship between Islamic religiosity and parenting self-efficacy ($r=0.475$; $p<0.05$). Based on this study, both of Islamic religiosity's dimensions are found to be positively correlated with parenting self-efficacy. However, the religious personality dimension has a stronger correlation, because it measures the manifestation of faith that a Muslim has into his daily life. Individuals who score high on this dimension have already implemented the teachings and rules of Islam in their daily life, including their parenting. Based on this result, increasing the Islamic religiosity is necessary for mothers, as it is associated with their parenting self-efficacy, which is important due to its correlation with parents' positive parenting practices and children development.

Keywords: Islamic religiosity, parenting self-efficacy, toddler

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Introduction

A religion has a significant role in the lives of its adherents. Islam, for instance, requires its followers to worship and establish interaction with God and apply the Islamic teachings in their everyday lives. In the holy book, the Qur'an, there are Islamic rules governing human life in the world—for example, in economic terms, marriage, inheritance, family education, and others—as well as obligation to worship God. One of the verses of the Qur'an (2:233), for instance, regulate the role of parents:

“Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. ...And fear Allah and know that Allah is Seeing of what you do.”

The verse above describes an advice for mothers to breastfeed their children for two years if she is able to, and to be responsible for all actions (including in acting as parents) because God can see everything that humans do. This verse shows that Islam also governs its followers lives in their role as

parents, not only in their role as a creature of Allah who is obliged to serve Him.

In a qualitative study conducted by Becher (2008), it is found that the participants, who are Muslims, reveal that in Islam, a mother is the first teacher for their children. Therefore, a mother has a duty to teach their children about the environment around them, as well as matters related to Islam. Moreover, in Surah At-Tahrim, there is a warning for the Muslims to keep himself and his family from the fire of hell (Qur'an, 66:6). There is also a hadith narrated by Bukhari which states that every person is a leader and responsible for what they lead, so parents have the responsibility to lead their children.

Although it has many challenges, raising children and educating them is one of the responsibilities of the parents who will be rewarded with heaven. Most participants in the study by Becher (2008) looked at it the same way, that prioritizing Islam in everyday life, including in educating and raising children, means investing in the hereafter. In a hadith, the Prophet told Muslims to educate their children well and said that the people who educate children properly will be on his side in the hereafter (Jazuli, 1997/2006). According to

Jazuli, Muslims who act as parents are expected to educate their children properly and in accordance with the things that God has set, in order to get into heaven and get blessings from God as a reward. The belief that being a mother is a major responsibility and that doing good deeds, including being a good mother, will make her able to enter heaven in the hereafter, may encourage the mother to perform her role, as well as make her more persistent in educating and raising her children.

In addition, through the Qur'an and Hadith, Islam also provides references for parents in educating and raising their children. In a Hadith, Prophet Muhammad said that parents have obligation to fulfill the rights of their children by giving them a decent name, making sure that their children are well-behaved, and teaching them about the Qur'an. Moreover, a reference in parenting that is written in the Qur'an can be found in Surah Luqman (Quran, 31:13-19) which contains a conversation that Luqman said to his child about a few pieces of advice: to not associate anything with Allah (by replacing Him with other things), care for both parents, know that they are responsible for everything they do, perform prayer, do what is right, avoid what is wrong, be patient, and not become haughty and arrogant. According to Ghazzawi (2006), these verses are written to teach Muslims who act as parents about the optimal parenting method.

Religiosity and Parenting

Not only by the adherents of Islam, the role of religion in family life is also shared by other faiths' adherents. A qualitative research conducted by Marks (2005) on Christians, Jews, Mormons, and Muslims showed that belief in God is considered as a strength and support that helps couples to survive their marriages. This study also showed that prayer is reported to influence marriage through a variety of ways, including providing a connection with God, improving a sense of caring for the spouse and children, bringing in the spirit of love, and offering a valuable tool for conflict resolution. In addition, Ellison (1991; in Booth, Johnson, Branaman, & Sica, 1995) found that interaction with God through prayer and reading scripture can assist individuals in solving and understanding problems. It is also found by Pargament (1997; within Annette, et al., 2001) that in general, religion can play a role in providing the resources to do the cognitive and behavioral coping with various contexts of life, including

marriage and parenting.

Some research also suggests the role of religion and its application in the way its adherents do their parenting. A study conducted by Pearce and Axin (1998; within Bartkowski, Xu, & Levin, 2008) suggests that religion may increase the bond or relationship between mother and child. Furthermore, Bartkowski, Xu, and Levin (2008) prove that the religiosity of parents, in general, have a positive impact on child development. Religiosity, which has also been used interchangeably with 'religious commitment' in some studies (Krauss, 2005), is defined by Johnson, Jang, Larson, and De Li (in Krauss, 2001) as the extent to which an individual is committed to the religion he or she professes and its teachings, such that the individual's attitudes and behaviors reflect this commitment. Wilcox (2002) showed that elderly people with high religiosity have a better chance to develop the situation and practice the values that can develop the character of their children. Wilcox also found that the average religious parents give considerable sacrifice to spend time with their children, to discipline their children in order to have self-control, keep their marriage relationship, treat their children with great affection, and control the social lives of children.

Islamic Religiosity

Krauss (2005) defined Islamic religiosity as:

"level of consciousness of God as understood according to the tawhidic worldview of Islam, and acting in accordance with that consciousness; or, one's level and manifestation of God-consciousness in everyday life, as understood through the teachings of Sunni Islam."

Therefore, Islamic religiosity is a level of beliefs, understanding, and manifestation of Islamic teachings into daily life. According to Krauss, Islamic Religiosity was constructed by two dimensions. The first dimension is Islamic worldview, which is a set of beliefs about fundamental aspects of religion that affect a Muslim's perception, thoughts, knowledge, and behavior. Islamic worldview consists of two sub-dimensions: Worldly, or the level of believe and understanding about the congruency between Islam and the worldly life, and spiritual, or the level of belief and understanding about the relationship between Allah and His creatures, as well as other spiritual realities. Meanwhile, the other dimension is

religious personality, which was defined as a Muslim's manifestation of his/her faith in daily life. Religious personality was also consisted of two sub-dimensions: Specific worship, or rituals that are conducted as a form of worship to Allah which was required in the five pillars of Islam (admits that Allah is the only God and Rasulullah Muhammad is a prophet, pray five times a day, donates money to charity, fast in Ramadhan, and do hajj in Mecca); and General worship, which was explained as an act of worship that is manifested in a Muslim's relationship with others and behaviors in daily life.

Parenting Self-Efficacy

Parenting self-efficacy is a construct derived from Bandura's theory about self-efficacy, which was applied in parenting practices. According to Bandura (1994), self-efficacy is one's beliefs about his ability to achieve a targeted outcome. Self-efficacy could affect how someone's feelings, thoughts, self-motivation, and behavior, and can be applied in certain contexts, including parenting. According to Coleman and Karraker (2000), parenting self-efficacy is parents' self-referent estimations of competence in the parental role, or parents' perceptions of their ability to positively influence the behavior and development of their children. What the parents believe about their parenting skills could affect their parenting practices and therefore the children's development (Siegel & DeLisi, 2002).

Coleman (1997) argued that parenting self-efficacy has seven domains: (1) Emotional availability, or parents' perception about their ability to always be there whenever their children need them; (2) Nurturance, valuing the child, and empathetic responsiveness, which measure parents' perception in understanding their children's mood and give appropriate responses; (3) Protection from harm or injury, which is parents' perception of their ability to protect their children from harm; (4) Discipline and limit setting, which is the parents' judgement about their ability in setting rules and disciplines; (5) Playing, which measures parents' perception of their ability to play with their children; (6) Teaching, which measures the parents feeling about their ability to teach the concept of the world to their children; and (7) Instrumental care and establishment of structure and routines, or parents' perception of their ability in setting routines for their children.

Coleman and Karraker design several

parenting self-efficacy measurement tools based on the child's age, including for parents of toddlers. Coleman (1998) argued that toddlerhood could be challenging for mothers, as it is a developmental stage where a child has an emerging need for independence and exploration of the environment, with rapid developmental changes which could create entirely new challenges to parents that were not present during infancy.

Prior research has shown the correlation between parenting self-efficacy and religiosity (Dumas & Nissley-Tsiopinis, 2006), although the religiosity was only measured universally by asking two questions about the parents' own evaluation about their religiosity and spirituality. According to Krauss (2005), measuring religiosity universally cannot capture the unique dimensions, hierarchies of knowledge and practices, and other elements inherent in each religion. Therefore, in this research, religiosity was specifically measured for one religion. Islam was chosen because it is the most dominant religion in Indonesia, with more of 87.18% adherents (Statistics Indonesia, 2010). Moreover, research about religion in psychology often focuses on western religion such as Christian and Judaism (Mahoney et al., 2001), and research on how the tradition of non-western religion affect family life is needed. For that reason, the author is interested in investigating the relationship between Islamic religiosity and parenting self-efficacy in mothers of toddlers. Mother was chosen specifically because they tend to have more interaction with children, more focused to teach interpersonal behaviors to their children, and tend to have more intimate and continuous relationship with their children (Kosterman, Haggerty, Spoth, Redmond, 2004; in DeGenova, 2008).

Methods

Participants

Sixty-nine Indonesian Muslim mothers of 12-36-months-olds (M participants' age=31.1 years, SD=3.96 years; M children's age=23.4 months, SD=8 months) were recruited with convenience sampling methods, both through paper and pencil questionnaire and online form. 170 questionnaires were distributed to preschools and parenting communities, but only 78 were returned. 6 subjects were then excluded due to the high social desirability score, along with 3 incomplete subjects. The characteristics of 69 mothers participating in the study can be seen on Table 1.

Table 1
Socio-demographic Characteristics of the Participating Mothers

Participants' Characteristics	Frequency	Percentage
Age		
20-30 years	38	55.1 %
30-40 Years	29	42 %
> 40 years	2	2.9 %
Education		
High school	11	15.9 %
Diploma	11	15.9 %
Bachelor's degree	39	56.5 %
Postgraduate degree	8	11.5 %
Job		
Not working	31	44.9%
Self-employed/freelance	4	5.8%
Full time worker	34	49.3%
Location		
Jakarta	25	36.2 %
Jakarta Surroundings (Bogor, Depok, Tangerang, Bekasi)	34	49.3 %
Other cities	10	14.5 %

Procedures

Because both questionnaires have never been used in Indonesia, the author first adapted SEPTI-TS and MRPI to Indonesian by following the test adaptation steps proposed by Beaton et al. (2000). Both forms were translated in Bahasa Indonesia by three translators (one translator who understands the construct measured for each test and one naïve translator), back translated to English to ascertain the validity of the translated items and their equivalence with the English version, readability survey to a few mothers and experts, and tryout to measure the tests' reliability scale.

Measures

The Revised-Muslim Religiosity Personality Index (Krauss, 2011) was used to measure Islamic Religiosity. It is a self-report questionnaire that consists of 20 items that measure Islamic worldview (Cronbach $\alpha = .82$) and 27 items that measure religious personality (Cronbach $\alpha = .91$). Besides those 47 items, Krauss also included 5 additional items as a social reliability/lie scale to anticipate social desirability effect. A six-point Likert-type scale is provided for each item, ranging from "strongly disagree" to "strongly agree". The adapted form has a reliability score of .8 and .88. Parenting self-efficacy was measured by The Self-Efficacy for Parenting Task Index-Toddler Scale (Coleman, 1998) to measure the seven domains of parenting self-efficacy (Cronbach $\alpha = .91$). The Index has 52 items with six-point likert-type scales, from "strongly disagree" to "strongly agree." The adapted form has a total reliability score of .88.

Results

Descriptive findings are presented first to analyze the participant's characteristics, followed by a preliminary analysis of variance to evaluate Islamic religiosity and parenting self-efficacy based on the participant's demographic characteristics. Finally, Pearson's correlation was done to examine the relationship between the two variables.

Descriptive Statistics

Overall, the participants have an average score of Islamic Religiosity 5.05 with a standard deviation score of 0.37. As shown on Table 2, Islamic Worldview dimension has an average score of 5.34 (SD=0.37) and Religious Personality of 4.77 (SD=0.49). The small standard deviation indicates that the data are clustered closely around the mean.

Next, the participants' PSE have an average score of 4.69 with 0.52 standard deviation score, showing that the data don't deviate far from the mean. The minimum PSE score in the study was 2.77, with the maximum score of 5.47. Table 3 shows the descriptive statistics of each domain of PSE.

Table 2
Descriptive Statistics of Islamic Religiosity Dimensions

Islamic Religiosity Dimension	Items	Average	Min	Max	SD
Islamic Worldview	20	5.34	4.5	6.0	0.37
Religious Personality	37	4.77	3.37	5.89	0.49

Tabel 3

Descriptive Statistics of Parenting Self-Efficacy Domain

PSE Domains	Items	Max	Min	Average	SD
Emotional Availability	7	3.14	5.86	4.88	0.61
Nurturance	8	2.50	5.75	4.86	0.57
Protection	7	2.29	6.00	4.84	0.68
Discipline	7	2.71	5.57	4.15	0.61
Playing	7	2.43	5.71	4.78	0.62
Teaching	9	3.25	6.00	4.87	0.62
Instrumental Care	8	2.13	6.00	4.45	0.70

Preliminary Analysis

Based on analysis of variance, it is found that there is no significant difference on Islamic religiosity based on participants' age group ($F=0.743$, ns), educational background ($F=1.84$, ns), job ($F=0.112$, ns), and social economy status ($F=1.2$, ns), as seen on Table 4.

Similarly, there was also no significant difference on Parenting Self Efficacy based on the participant's education ($F=0.77$, ns), age ($F=0.112$, ns), job ($F=1.154$, ns), socio-economic status ($F=1.04$, ns), number of children ($F=0.58$, ns), age of toddler ($F=0.14$, ns), and toddler's sex ($t=0.47$, ns), as written on Table 5.

Table 4

Islamic Religiosity based on Socio-Demographic Aspects

Demographic Characteristics	N	M	F (p value)
Age			
20-30 years	38	5.08	$F=0.743$ ($p=.24$)
30-40 years	29	5.00	
> 40 years	2	5.27	
Education			
Highschool	11	4.84	$F=1.84$ ($p=.149$)
Diploma	11	5.07	
Bachelor's Degree	39	5.07	
Postgraduate Degree	8	5.23	
Job			
Not Working	31	5.06	$F=0.112$ ($p=.447$)
Self-Employed	4	5.13	
Working	34	5.04	
SES - Monthly Expenditure (Million Rp)			
< 1.5	6	5.00	$F=1.2$ ($p=.133$)
1.5 – 3	22	4.9	
3 – 4.5	9	5.28	
4.5 – 6	13	4.99	
> 6	19	5.18	
TOTAL	69	5.05	

Table 5
Parenting Self-Efficacy based on Socio-Demographic Aspects

Demographic Characteristics	N	M	F (p value)
Education			
High school	11	4.69	F=0.765 (p=0.518)
Diploma	11	4.83	
Bachelor's Degree	39	4.61	
Postgraduate Degree	8	4.85	
Age			
20 – 30 years	38	4,67	F=0,112 (p=0,89)
30 – 41 years	29	4,69	
> 40 years	2	5,04	
Job			
Not Working	31	4,79	F=1,154 (p=0,16)
Self-Employed	4	4,62	
Employee	34	4,6	
SES - Monthly Expenditure (Million Rp)			
< 1.5	6	4,74	F=1,04 (p=0,199)
1.5 – 3	22	4,51	
3 – 4.5	9	4,72	
4.5 – 6	13	4,79	
> 6	19	4,8	
Number of Children			
1	32	4,76	F=0,58 (p=0,315)
2	22	4,63	
3	8	4,73	
> 3	7	4,5	
Age of Toddler (toddler)			
12 – 18 months	18	4,71	F=0,140
18 – 24 months	18	4,63	
24 – 30 months	11	4,75	
30 – 36 months	22	4,68	
Sex of Toddler			
Male	31	4,72	t=0,465 (p=0.322)
Female	38	4,66	
TOTAL	69	4.69	

Main Analysis

Table 6 shows the positive, significant correlation between Islamic Religiosity and Parenting Self-Efficacy ($r=.475$, $p<.01$). Both Islamic worldview and religious personality were found to correlate significantly with Parenting Self-

efficacy ($r=.366$ and $r=.441$, $p<.01$), with medium to large effect size. At the level of significance of .05, Islamic Worldview and Religious Personality is correlated with all dimension of Parenting Self-Efficacy, with Pearson correlation coefficient ranging from .203 to .447.

Table 6
Pearson Correlation between Islamic Religiosity and PSE

	Statistics	Islamic Religiosity	Islamic Worldview	Religious Personality
Parenting Self-Efficacy	Pearson r	.475**	.366**	.441**
	Sig. (1-tailed)	.000	.001	.000
Emotional	Pearson r	.416**	.384**	.339**
	Sig. (1-tailed)	.000	.001	.002
Nurturance	Pearson r	.345**	.304**	.292**
	Sig. (1-tailed)	.002	.005	.007
Protection	Pearson r	.415**	.239*	.447**
	Sig. (1-tailed)	.000	.024	.000
Discipline	Pearson r	.303**	.318**	.216*
	Sig. (1-tailed)	.006	.004	.037
Play	Pearson r	.328**	.203*	.42**
	Sig. (1-tailed)	.003	.047	.002
Teach	Pearson r	.437**	.318**	.421**
	Sig. (1-tailed)	.000	.004	.000
Instrumental Care	Pearson r	.420**	.298**	.411**
	Sig. (1-tailed)	.000	.007	.000

Based on the coefficient of determination (r^2) between Islamic Religiosity and PSE ($r^2=.226$), 22.6% variance of PSE can be explained by Islamic Religiosity, and the rest can be explained by errors, chance, or other factors that are not measured in the study.

Discussion

The result showed that there is a significant, positive relationship between Islamic religiosity and Parenting Self-Efficacy in mothers of toddlers. This indicates that the higher Islamic religiosity, the higher the Parenting Self-Efficacy, and vice versa. To analyze the result further, the author also correlated each dimension of Islamic Religiosity with each domain of PSE, and found a correlation for all of them.

The result of the present study is consistent with a study conducted by Dumas (2006) who found that parental global religiousness is correlated with their parental efficacy. The positive relationship between Islamic religiosity with parenting self-efficacy may occur for several reasons. One of them is because Islam can provide a way to cope with stress, which is congruent with Pargament's concept of religious coping (Shafranske, 1996). According to Pargament, religion can help people cope with stress through religious prevention, religious support from God and religious community, rituals of purification, and religious reframing – or

reappraising a stressor based on a religion's point of view. According to him, religion can be found to indeed provide its members with a variety of mechanisms to help them conserve whatever is of significance in times of trouble.

Based on a qualitative research conducted by Becher (2008), most of the participants mention that Islam is relevant to all aspects of life. Islam is also described as having 'an answer for everything' through its holy book, the Koran, which helps the adherents in overcoming problems in their lives. This is important, because according to Bandura (1994), people's belief in their coping capabilities affects how much stress and depression they experience in threatening or difficult situations, as well as their level of motivation, which can affect the affective processes of self-efficacy. A religious individual has more chance to effectively cope with their parenting problems, so their parenting self-efficacy can be better.

Moreover, another potential explanation behind the correlation between Islamic religiosity and parenting self-efficacy is because parents' religiosity is correlated with social support, as found by Hill, Burdette, Regnerus, and Angel (2008). Studies show that parents' religiosity is associated with broader and more diverse social networks, more contact with network members, more extensive family ties, and more types of social

support, (Abbott et al., 1990; Ellison & George, 1994; in Hill et al., 2008). Wilcox (2002) also found that religious parents tend to have tight social networks that provide high levels of social support. According to Wilcox (2002, in Hill et al.), supportive networks can offer advice to parents on the successful parenting strategies and practices. Moreover, some scholars argue that social support may buffer parents from stressful circumstances arise from the parental role, and foster more attitudes toward parenting (Meyers & Battistoni, 2013; Peterson & Hawley, 1998; in Hill et al.). Therefore, supportive social networks may affect parents' parenting self-efficacy.

In addition, hope and optimism, a greater sense of meaning and purpose, and greater social support – which benefit mental health – are correlated with religiosity (Koenig et al., in Hill, 2002). According to Hill, research also suggests that mental health can have important consequences for attitudes toward parenting. Parents with higher levels of psychological distress tend to report higher levels of parental stress and lower levels of perceived parental competence and parental empathy (Lutenbacher, 2002; Oyserman et al., 2002; in Hill et al.). Therefore, lower levels of psychological distress found in religious parents can be another argument behind the positive correlation between Islamic religiosity and parenting self-efficacy.

This study found that there is correlation between Islamic religiosity with parenting self-efficacy. However, further study is needed to measure the relationship in a bigger sample in order to generalize the findings. To enlarge the score variance for both Islamic religiosity and parenting self-efficacy, more heterogeneous participants need to be involved.

It would also be interesting to examine whether Islamic religiosity is related to parenting practices and child behavior or child well-being, as both were found to be affected by parenting self-efficacy (e.g. Mouton & Roskam, 2014). Probable mediating variables between the relationship (parents' involvement in religious community, parenting stress, marital satisfaction, etc.) also need to be measured and investigated in the future, in order to have a whole understanding about parenting self-efficacy.

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