

THE STRENGTH OF PARENTING PATTERNS WITH A BEHAVIORIST APPROACH FROM THE PERSPECTIVE OF THE PROPHET MUHAMMAD'S EXEMPLARY BEHAVIOR IN INCREASING THE MEANINGFULNESS OF STUDENT LEARNING

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Abstract: *Improving the meaningfulness of student learning is determined not only by the quality of the learning process at school, but also by the parenting patterns implemented by parents at home. This study aims to analyze the strength of parenting patterns based on a behaviorist approach from the perspective of the Prophet Muhammad's exemplary behavior and its implications for the meaningfulness of student learning. The behaviorist approach was chosen because it emphasizes behavioral formation through habituation, reinforcement, and structured consequences. Meanwhile, the Prophet Muhammad's exemplary behavior provides a moral and spiritual foundation in the form of principles of compassion, wisdom, consistency, and role-modeling. This study used qualitative methods with a systematic literature review design involving primary and secondary sources, both classical and contemporary. The results show that integrating behaviorist parenting patterns with the Prophet Muhammad's exemplary behavior can strengthen the internalization of values, increase positive discipline, and foster students' intrinsic motivation in learning. This combination of the two creates a parenting environment that balances behavioral reinforcement and moral formation, thus significantly impacting the meaningfulness of the learning process. These findings confirm that a parenting model that combines a scientific approach and prophetic values has the potential to be an effective strategy for improving the quality of character education and student learning outcomes.*

Keywords: *Parenting Styles, Behaviorism, The Prophet's Role Model, Meaningful Learning*

Introduction

Ideally, education should not only produce academic achievement, but also shape the character, intrinsic motivation, and meaningfulness of students' learning [1], [2]. In this context, parenting patterns are seen as the main foundation that determines the direction of the development of children's learning behavior and attitudes [3], [4]. Normatively, parents are expected to be able to create a conducive learning environment, instill positive learning habits, and build learning motivation oriented towards self-development and moral values [5]. However, the reality in the field shows that the parenting patterns applied still tend to be instructional, emphasizing compliance and academic achievement alone, and do not touch on the aspects of meaningful learning and internalization of values. This condition has an impact on low intrinsic motivation, mechanical learning behavior, and minimal connection between learning activities and the formation of student character.

From an educational psychology perspective, the behaviorist approach emphasizes that learning behavior can be shaped through reinforcement, punishment, habituation, and consistent stimulus [6], [7]. Several previous studies have shown that behaviorist-based parenting

significantly influences learning discipline, adherence to rules, and improved academic performance in children [8], [9], [10]. These studies generally emphasize the effectiveness of external reinforcement in shaping desired learning behavior. However, most studies still view behaviorism mechanistically, focusing on stimulus-response relationships, and relatively ignoring the affective, moral, and spiritual dimensions of the learning process [11], [12], [13]. Theoretically, the behaviorist approach is based on the view that learning is a relatively permanent change in behavior as a result of an individual's interaction with the environment [13]. The main principles of behaviorism include positive reinforcement, negative reinforcement, punishment, and conditioning [14], [15]. In the family context, parents act as behavioral architects who regulate learning stimuli and the consequences of children's behavior [16], [17].

On the other hand, Islamic education studies place exemplary behavior (*uswah hasanah*) as the main principle in the educational process. The Prophet Muhammad SAW demonstrated educational practices that align with behaviorist principles, such as providing positive reinforcement, cultivating good behavior, and proportional correction, but carried out in a humanistic, empathetic, and divinely imbued manner [18], [19]. Several studies have examined the Prophet Muhammad's exemplary behavior in the context of character education and Islamic parenting, but these studies are generally normative-theological in nature and have not been conceptually integrated with modern behaviorist theory [20], [21]. There is a research gap related to how behaviorist parenting can be enriched with the example of the Prophet Muhammad SAW to build learning behavior that is not only externally obedient, but also internally meaningful [22]. Based on this description, the conceptual integration between the behaviorist approach in educational psychology with the example of the Prophet Muhammad SAW in the context of parenting patterns is a novelty in this study. This research does not only view behaviorism as an instrument for behavior modification, but develops it as an educational approach oriented towards the internalization of moral and spiritual values, so as to increase the meaningfulness of student learning [23]. This integration is expected to enrich the treasure trove of educational science, especially in the development of contextual and humanistic parenting models.

This research is expected to yield empirical understanding of the role of integrating behavioral reinforcement and spiritual values in shaping intrinsic motivation, positive learning habits, and long-term learning orientation. The results are expected to serve as theoretical and practical references for parents, educators, and policymakers in developing parenting patterns and educational practices that are not only pedagogically effective but also morally meaningful and sustainable.

Literature Review

1. The Behaviorist Perspective in Education and Parenting

Several modern educational studies confirm that the behaviorist approach is effective in shaping children's learning behavior through reinforcement, habituation, and consistent learning environment conditioning. In the context of parenting, behaviorism asserts that positive reinforcement of desired behavior can increase the frequency of that behavior, while habituation helps children form stable learning habits. However, other literature reviews indicate that conventional applications of behaviorist theory tend to view behavior as the result of mechanistic stimulus-response relationships. This is a weakness because affective aspects and moral values are often not strongly explicit in children's learning [24], [25].

This approach tends to view learning behavior as the result of a mechanistic stimulus-response relationship, so the primary focus is directed toward external behavioral change. As a result, the affective dimensions, moral values, and subjective meanings experienced by children in the learning process often receive less attention. This condition has the potential to result in

outwardly obedient learning behavior, but not necessarily accompanied by intrinsic motivation and deep internalization of values. Therefore, an enrichment of the behaviorist perspective is needed so that it is not only effective in modifying behavior but also able to accommodate the affective and value aspects in the child's educational process.

2. Integration of Behaviorism with Islamic Education and the Prophet's Example

In the context of family education, the Prophet Muhammad (peace be upon him) consistently reinforced good behavior and encouraged positive habits long before behaviorist theory was systematically formulated by modern psychologists such as Pavlov, Thorndike, and Skinner. This finding demonstrates a conceptual harmony between modern educational psychology theory and Islamic educational traditions, particularly in terms of shaping behavior through structured and repeated learning experiences. In the context of family education, the Prophet Muhammad's parenting style was characterized by compassion, respect, and deep concern for the holistic development of children. He emphasized the instilling of moral, spiritual, and social values, and treated children with gentleness and patience, rather than violence or coercion.[26].

Furthermore, other studies show that education based on the example of the Prophet Muhammad (peace be upon him) in the family emphasizes exemplary behavior (*uswah hasanah*), justice, compassion, and empathetic guidance. This parenting style, for example, in Islamic parenting books, includes activities such as gentle advice, fulfilling children's rights, praying for them, and avoiding unproductive praise or criticism.

3. Prophetic Parenting and Child Character Formation

A number of recent literatures have proposed the concept of prophetic parenting as an effective parenting model for comprehensively shaping children's character. This parenting model focuses not only on a child's external behavior but also emphasizes the development of the heart, moral awareness, and strengthening the spiritual dimension as the foundation for developing a child's overall character and morals [27].

The study shows that prophetic parenting emphasizes role modeling, compassion, fairness, and consistency as key principles in parenting. Children are not simply guided to behave well but are encouraged to understand the meaning behind that behavior through positive emotional experiences and warm relationships with their parents. Character formation in prophetic parenting occurs internally and continuously, not solely as a result of external control. Islamic parenting, as a form of family education, serves as the foundation for the formation of children's character and morals. Islamic parenting is seen as contributing significantly to the development of self-discipline, responsibility, and prosocial attitudes in children. These values are strongly relevant to the context of meaningful learning, as learning behaviors grounded in moral and spiritual awareness tend to encourage deeper and more long-term learning engagement.

4. Behaviorism, the Prophet's Example, and the Meaning of Student Learning

Various empirical studies in Islamic education journals demonstrate that parenting styles significantly contribute to the formation of students' character, attitudes, and learning behaviors. Consistently applied parenting styles, particularly those combined with a moral and spiritual approach, have been shown to influence students' psychological aspects such as intrinsic motivation, self-control, and value orientation in the learning process. Reinforcing Islamic values in parenting styles, for example through role models and habituation, encourages students to

interpret learning activities not only as academic demands, but also as part of self-development and the practice of religious values [28].

However, a literature review shows that most empirical research still discusses parenting styles in general, both from the perspective of educational psychology and Islamic education, without specifically examining the integration of the behaviorist approach and the example of the Prophet Muhammad (peace be upon him) in relation to the meaning of student learning. Studies on behaviorism generally focus on the effectiveness of shaping learning behaviors, while studies on prophetic education focus more on character and moral formation. The relationship between the two in explaining how the learning behavior that is formed can develop into a meaningful learning experience is still relatively limited.

Method

This study employed a Systematic Literature Review (SLR) as its research method, aiming to systematically identify, evaluate, and synthesize scientific findings related to the power of behavioristic parenting integrated with the Prophet Muhammad's exemplary behavior in enhancing meaningful student learning [29]. The SLR approach was chosen because it allows researchers to gain a comprehensive, objective, and structured understanding of existing research developments, while simultaneously identifying relevant research gaps.

The SLR procedure in this study follows the main stages of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses, tailored to the context of educational research, including identification, screening, eligibility, and inclusion. During the identification stage, researchers searched for scientific articles through reputable national and international journal databases, such as journals on Islamic education, educational psychology, and Islamic family studies. Keywords used included behavioristic parenting, behaviorism in education, prophetic parenting, Islamic parenting, the Prophet Muhammad's exemplary behavior, and meaningful learning. The search was conducted on articles published within a specific timeframe to ensure the study's recency [30].

The screening stage involved selecting article titles and abstracts to ensure they align with the research focus. Articles that were irrelevant, opinionated, or lacked a clear methodological basis were eliminated. Next, in the eligibility stage, researchers reviewed the full text of the articles to ensure their content suitability, methodological quality, and theoretical contribution to the topic under study. Articles that met the criteria then proceeded to the inclusion stage, namely articles that explicitly discussed (1) the behaviorist approach to education or parenting, (2) the exemplary behavior of the Prophet Muhammad (PBUH) or prophetic parenting, and (3) its implications for character formation, motivation, or the meaning of student learning.

The inclusion criteria for this study included: (1) articles from national or internationally reputable journals, (2) empirical and conceptual research relevant to the topic of study, (3) publications in the fields of Islamic education, educational psychology, and family education, and (4) articles available in full text. Meanwhile, the exclusion criteria included articles that had not undergone a peer review process, popular publications, and studies that had no direct relevance to the focus of integrating behaviorism and the exemplary behavior of the Prophet Muhammad SAW.

The data in this study consists of secondary data obtained from selected scientific articles and academic books. Data collection techniques were carried out through systematic documentation, noting the research objectives, theoretical approaches, main findings, and educational implications of each article analyzed. Data analysis was conducted using thematic analysis (thematic synthesis). The researcher coded the main findings from the included

literature and then grouped them into broad themes, such as the principles of behaviorism in parenting, the example of the Prophet Muhammad as an educational strategy, the concept of prophetic parenting, and the dimensions of meaning in student learning. Next, a cross-study synthesis was conducted to integrate the behaviorist approach and prophetic values into a coherent conceptual framework. To maintain validity and legitimacy, researchers employed source triangulation, comparing findings from various journals and scientific perspectives. Furthermore, the literature selection and analysis process was conducted transparently and systematically to minimize researcher bias.

Result and Discussion

The results of a systematic literature review indicate that behaviorist parenting enriched with the example of the Prophet Muhammad SAW is consistently described as a powerful and effective approach in shaping meaningful learning behavior [31], [32]. Most of the analyzed literature confirms that the application of positive reinforcement, habituation of learning behavior, and consistent conditioning of the learning environment are the main characteristics of behaviorist parenting in the context of family education. When these practices are combined with parental role models who emulate the behavior of the Prophet Muhammad SAW, this approach not only functions as a tool for behavior modification, but also as a means of internalizing moral and spiritual values [33], [34].

- a. Exemplary Behavior (Uswah Hasanah). The Prophet Muhammad (peace be upon him) placed role modeling at the heart of education. Parents serve as primary role models for children in their attitudes, behavior, and understanding of life, including learning activities. This aspect is reflected in the consistency of parents in demonstrating discipline, responsibility, honesty, sincerity in pursuing knowledge, and good manners in interactions. This role modeling serves as the primary stimulus that children imitate and internalize naturally without coercion [35].
- b. Meaningful Positive Reinforcement. The Prophet Muhammad's parenting style is characterized by positive reinforcement that is not merely material, but also full of emotional and spiritual meaning. This reinforcement includes appropriate praise, attention, prayer, and recognition of the child's efforts. This reinforcement is often associated with values of faith, such as the intention to learn for the sake of Allah, moral responsibility, and the virtue of seeking knowledge, so that learning behavior is not only reinforced externally but also internalized intrinsically. [36].
- c. Habituation. The Prophet Muhammad (peace be upon him) instilled values and behaviors through consistent and ongoing habituation. In the context of parenting, habituation includes study routines, time discipline, etiquette in seeking knowledge, and regularity in carrying out responsibilities. This habituation helps children develop stable and sustainable study habits, while strengthening character and self-control [37].
- d. Empathetic and Educative Behavioral Correction. Correction in the Prophet Muhammad's parenting style is carried out with a gentle, compassionate approach that respects the child's dignity. Reprimands are oriented toward improvement, not merely punitive punishment. This aspect emphasizes the importance of reflective communication that helps children understand mistakes, foster self-awareness, and develop moral responsibility [38].
- e. Affection and Emotional Closeness. Affection is the main foundation of the Prophet Muhammad's parenting style. Emotional closeness between parents and children creates a sense of security, trust, and psychological comfort. This condition is crucial in supporting

meaningful learning, as children feel accepted, valued, and emotionally supported throughout every stage of their learning [26].

- f. **Instilling Spiritual and Moral Values.** The exemplary parenting style of the Prophet Muhammad (peace be upon him) consistently integrates spiritual values into every aspect of life, including education. Parents instill the values of sincerity, responsibility to God, awareness of life's purpose, and etiquette in seeking knowledge. These values serve as the foundation for children to understand learning as part of worship and long-term self-development [39].
- g. **Fairness and Consistency in Parenting.** The Prophet Muhammad (peace be upon him) exemplified fairness and consistency in his attitude toward children and family. Parents treated children fairly, were consistent in their rules and consequences, and avoided discrimination. This consistency fostered stable learning behaviors and provided clear expectations for children [40].

In the context of the meaning of student learning, theoretical reviews indicate that the integration of behaviorist approaches and prophetic values contributes to the development of intrinsic motivation, emotional engagement, and value orientation in learning. Various studies of Islamic education report that students raised in families with Islamic parenting styles tend to interpret learning not merely as an academic obligation, but as a process of self-development and character formation. Internalization of moral values, such as honesty, responsibility, and sincerity, is a crucial factor connecting learning behavior with deeper meaning.

Behaviorist parenting, based on the example of the Prophet Muhammad (peace be upon him), and the meaning of learning are conceptual and causal theoretically, although most studies address them only partially. Behaviorist literature emphasizes that habituation and reinforcement shape stable learning behavior, while studies of Islamic education and prophetic parenting expand this understanding by emphasizing the importance of affective and spiritual dimensions. The integration of these two approaches allows learning behavior to develop not only at the level of external obedience but also into a valuable and meaningful internal awareness. The analyzed literature shows that when the stimulus-response principle is combined with moral role models and spiritual values, the behaviorist approach is able to foster intrinsic motivation, emotional engagement, and ongoing meaningful learning. This confirms that behaviorism should not be understood narrowly but can be developed into a humanistic approach when integrated with prophetic values.

Studies on prophetic parenting further strengthen these findings by placing role modeling at the core of family education. The Prophet Muhammad's exemplary education through compassion, consistency, fairness, and the cultivation of good behavior is seen as the most powerful form of reinforcement. Within this framework, behavioral reinforcement serves not only to control children's behavior but also to instill meaning, intention, and moral awareness. This process explains why students demonstrate not only good learning behaviors but also positive value orientations and emotional engagement.

The integration of a behaviorist approach and the Prophet Muhammad's exemplary behavior contributes to the creation of a positive family learning climate. An emotionally warm family environment, consistent in the cultivation of learning behaviors, and rich in spiritual values, provides a crucial context for the formation of meaningful learning. The literature confirms that the meaning of learning does not emerge spontaneously but is constructed through ongoing educational interactions between children and parents, as the primary educators.

Overall, the results of this systematic literature review confirm that behaviorist parenting, inspired by the Prophet Muhammad's example, has significant potential for transforming learning from a merely instrumental activity into a meaningful, character-oriented, and

sustainable experience. The main contribution of this research lies in strengthening the theoretical framework that integrates behaviorism with prophetic values, while identifying the empirical research gaps that are still open to examine this relationship in more depth in the contemporary educational context.

Conclusion

This study concludes that behaviorist parenting integrated with the example of the Prophet Muhammad (peace be upon him) plays a significant role in shaping the meaning of student learning. The analysis shows that the application of positive reinforcement, habituation of learning behaviors, and parental role models based on Islamic spiritual values are high and contribute positively to intrinsic motivation, emotional engagement, and internalization of values in students' learning process.

Behaviorist parenting based on the example of the Prophet Muhammad (peace be upon him) significantly influences the meaning of student learning. This suggests that shaping learning behavior through stimulus and response will be more effective and meaningful when accompanied by moral and spiritual role models from parents. This study expands the mechanistic perspective of conventional behaviorism by emphasizing the importance of internalizing values, affection, and self-awareness in the learning process. This integration demonstrates that behavioral reinforcement accompanied by prophetic values can encourage learning that is oriented not only toward behavioral compliance but also toward character development and meaningful learning. Practically, the results of this study provide implications for parents and educators to develop consistent, empathetic, and role-model-based parenting patterns and family education practices, so that children's learning processes can take place in a more humane, meaningful, and sustainable manner.

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