



PAPER DERIVED FROM THESIS

Cultivating Responsibility in Adolescents Based on Stages of Development and Upbringing in Islam

Tasneem-e-Fāṭema Kermālī^{1*}, Asgher Kermālī², Hājar Zabīhī³

1. ^{*} Department of Educational Psychology, Faculty of Literature and Humanities, Bint al-Huda Higher Education Complex, Al-Mustafa International University, Qom, Iran. (*Corresponding Author*).

2. Department of Quran and Hadith Sciences, Faculty of Theology in Islamic Studies, Qom University, Qom, Iran. karmali21@hotmail.com

3. Instructor and Head of the Department, Educational Sciences, Bint al-Huda Higher Education Complex, Al-Mustafa International University, Qom, Iran. zabihihajar@gmail.com

ARTICLE INFO		ABSTRACT	
Article History: Received: 31 January 2025 Revised: 28 March 2025 Accepted: 27 April 2025 Key Words: Mashwarah (Consultation) Responsibility Adolescence Vizier DOI: https://doi.org/10.22034 This is an open-access article under the CC BY license (http://creativecommons.org/licenses/by/4.0/). 		SUBJECT & OBJECTIVES: The confluence of Islamic tradition and developmental psychology reveals a compelling paradigm for navigating adolescence. Grounded in the Prophetic three-phase model, i.e., nurture-discipline-consult, and substantiated by empirical research on authoritative parenting, <i>Mashwarah</i> (consultation) emerges as a transformative practice that balances autonomy and guidance by engaging adolescents in family decisions, builds competence, and strengthens relationships. This synthesis addresses a critical gap in parenting literature by systematizing consultation as an evidence-based tool while offering measurable benefits for individual and societal well-being. Future research should explore its cross-cultural adaptability and long-term impacts on civic engagement. METHOD & FINDING: This qualitative study combines Islamic teachings on <i>Mashwarah</i> with developmental psychology to show how involving adolescents in decision-making builds responsibility. Key findings reveal that structured consultation supports teens' cognitive growth (Inhelder), autonomy (Erikson), and moral reasoning (Kohlberg) while aligning with Prophetic nurturing methods. It strengthens responsibility through problem-solving, which builds self-efficacy (Bandura), better parent-child bonds (Steinberg), and intrinsic motivation. The research frames <i>Mashwarah</i> as an evidence-based, authoritative parenting style (Baumrind) that aligns with Islamic pedagogy and brain development (Giedd). Limitations include the need for cross-cultural studies, but the findings highlight <i>Mashwarah</i> as a culturally rooted tool for fostering responsible adulthood. CONCLUSION: Consulting youths boosts their self-worth, cognitive skills, and independence, preparing them for responsible adult roles.	
* Corresponding Author: Email: tasneemefatema@yahoo.com ORCID: 0009-0001-4967-8061		Article Address Published on the Journal Site: http://p-l.journals.miu.ac.ir/	
NUMBER OF REFERENCES 31	NUMBER OF AUTHORS 3	NATIONALITY OF AUTHOR (Iran, Tanzania)	

Introduction

Adolescence marks a critical period of human development (Sawyer et al., 2018) characterized by significant physical, cognitive, and emotional changes (Inhelder & Piaget, 1958; Steinberg, 2022). During this transitional phase, individuals experience a natural tension between their growing desire for independence and their ongoing need for guidance (Erikson, 1968). Emotionally, brain maturation leads to heightened emotional sensitivity and mood swings, which can be challenging for parents and teachers. Socially, peer groups often replace the family as the primary center of social interaction, as adolescents seek to establish their identity and social validation within these groups. Cognitively, the development of abstract and reflective thinking allows adolescents to contemplate their values, goals, and future (Bagley, 2024).

During adolescence, the acceptance of personal and social responsibilities gradually takes shape. Studies indicate that this process faces challenges influenced by individual, familial, social, and cultural factors. For example, research has shown that social responsibility values in adolescents decline between ages 9 and 16 before stabilizing in late adolescence (Wray-Lake et al., 2010). An empirical study found that

responsibility follows an increasing trajectory throughout the lifespan, with individuals aged 45–55 exhibiting the highest levels, while adolescents aged 12–13 show the lowest levels. However, a rising trend in responsibility becomes evident by late adolescence (Yektāparast et al. 2024).

Parenting style plays a crucial role in shaping responsibility, particularly the authoritative style—which combines support and reasonable control—demonstrating the most positive impact.

The process of transferring daily responsibilities from parents to adolescents often spans several years, with a noticeable gap between the initiation and full assumption of responsibilities. Adolescents who participate in social and supportive programs exhibit a stronger sense of responsibility toward themselves and society, as these initiatives foster self-confidence and a sense of ownership in decision-making (Ballard et al., 2022). Given these findings, it can be argued that integrating adolescents into family and societal roles encourages them to take on more active responsibilities, thereby enhancing their ability to manage personal and social tasks. Furthermore, participation in supportive and collaborative programs boosts their self-worth and confidence, motivating them to accept greater responsibilities.

Conceptual Framework

1. *Mashwarah* (Consultation)

The term *Mashwarah* comes from the Arabic root “*sh-w-r*,” which means to consult, deliberate, or seek counsel (Wehr, 1979, Vol. 4, p. 434). It is also defined as extracting opinions through mutual consultation (Ibn Manẓūr, 1956, p. 437) or it can also mean the extraction of an appropriate judgment, meaning when someone is unable to make a decision, they choose to consult others and make a decision using others’ intellect and experiences (Rāghib Isfahānī, 2002, p. 470). According to the Oxford English Dictionary (n.d.), consultation is the action or process of formally consulting or discussing; a meeting held for this purpose, whereas Merriam-Webster (2024) defines it as *a meeting in which someone (such as a doctor or lawyer) talks to a person about a problem, question, etc.*

In the religious texts, consultation holds a special value, and Allah has stated that seeking consultation is a quality of a believer: “*Those who answer their Lord, maintain the prayer, and [conduct] their affairs by mutual consultation among themselves, and they spend out of what We have provided them*” (Quran, 42:38).

Since seeking consultation helps in resolving difficulties, Allah also asks the Holy Prophet to seek counsel despite Him being an infallible: “*And*

consult them in the affairs (of moment)” (Quran, 3:159).

2. Responsibility

According to the Oxford English Dictionary (n.d.), responsibility is the state or fact of having a duty to deal with something or of having control over someone. The Cambridge Dictionary describes it as something that it is your job or duty to deal with, whereas the Stanford Encyclopedia of Philosophy defines it as the status of deserving praise, blame, reward, or punishment for one’s actions (Eshleman, 2016). According to Bandura, responsibility is the conscious acknowledgment and ownership of one’s actions, decisions, and their consequences, guided by internal moral standards and self-regulatory mechanisms. According to him, to accept self-responsibility is to recognize one’s role as an agent who is both producer and regulator of their actions, without diffusing or displacing blame (Bandura, 2016).

Adolescent responsibility refers to the developing capacity of teenagers to be accountable for their actions and manage their obligations. This is a central task in Erikson’s stage of identity versus role confusion, where adolescents learn to make independent choices and take responsibility for their consequences, which is crucial for forming a stable identity (Erikson, 1968).

3. Adolescence

The World Health Organization (2023) defines adolescence as the phase of life between childhood and adulthood. According to Steinberg (2022), the period of adolescence begins with the physical changes that are accompanied by puberty and reaches completion when the youth has attained physical, cognitive, emotional, and psychosocial maturity. For those who focus on the physical aspect, adolescence is the stage of life that begins at some point around the onset of puberty and ends sometimes when the individual attains adult rights, responsibilities, and recognition by family, law, society, and such (Sawyer et al., 2018).

Stanley Hall, who was a pioneering American psychologist, attempted to determine the effect of adolescence on education and defined adolescence and young adulthood as a period of 'storm and stress' and also ascribed this life stage as lasting from the ages of fourteen to twenty-four years. Furthermore, neurological research in the past decade has discovered that the brain does not fully mature until one's twenties, though this is a stage of extraordinary physical, mental, and emotional capabilities (Giedd, 2016). Though psychologists do not agree upon a single definition for adolescence, there is a general agreement that adolescence is defined as the stage between childhood and

adulthood, and the length of this stage is influenced by the cultural and environmental surroundings and can encompass any ages between eleven to twenty years (Keshāvarz & Mirzaei, 2018). While biological markers (Mendle et al., 2019) and *Fiqh* (jurisprudence) guidelines (Makārem Shīrāzī, 1996, pp. 45-47) define maturity thresholds, socioeconomic pressures (Burton, 2007, Vol. 2, pp. 341-355) and cultural norms (Arnett, 2015, p.18) necessitate adaptive parenting strategies—a principle echoed in Islamic pedagogical flexibility (Amīnī, 2004, p.112).

4. Vizier

Vizier literally means an advisor, a helper, and someone who takes up the responsibilities of the head of government. It refers to someone that a king takes help from, and the vizier then helps the king with his advice and deeds (Farāhīdī, 1988, Vol. 7, p. 381). The meaning of vizier has also been translated as a helper and friend who undertakes some of the responsibilities of someone with a higher status (Qarashī, 1985, p. 207).

By taking into consideration the root from which the word vizier is derived, a vizier is someone who shares part of the responsibility of the ruler, and this occurs when the ruler and vizier share similar thoughts and beliefs. However, it is important to note that though a vizier is a representative whose

opinions hold value, he does not have complete freedom to act upon his will, nor can he give orders to the ruler. Thus, a vizier is someone to consult with and someone who gives his opinions but has no direct authority to order others, but rather he himself also has to follow the commands of his ruler (Muṣṭafawī, 1989, 13: 94).

However, there also lies a difference between a vizier and a normal layman, for if a vizier were to be in total submission to the ruler, there would be no difference between the vizier and the general public. Thus, the duty of the vizier is to assess and critique his ruler, and the ruler must also take it upon himself/ herself to listen to this critique with due respect and, after discussion and consideration, take an impartial decision. This mirrors the adolescent-parent dynamic in Islamic pedagogy: youth voices are valued in consultation, while ultimate responsibility remains with parents (Amīnī, 2004, p. 203). To conclude, adolescents also, upon discussion with their parents, must obey the decision of their parents just as a vizier does, though this obedience should only be expected after discussion and exchange of ideas (‘Ālemzādeh Nūrī, 2008).

Literature Review

G. Stanley Hall (1904), in the book *“Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion and*

Education,” first identified adolescence as a distinct stage marked by ‘storm and stress.’ Later, Erikson (1968) in the book *“Identity: Youth and Crisis”* framed adolescence as a crucial identity crisis where individuals seek to establish a coherent sense of self. The development of responsibility during this period follows a complex trajectory. Wray-Lake et al. (2010) in the article *“Exploring the Changing Meaning of Work for American High School Seniors From 1976 To 2005”* indicated that social responsibility values typically decline in early adolescence before stabilizing in late adolescence. This pattern reflects teenagers' natural struggle between autonomy-seeking and responsibility-acceptance.

Islamic teachings present a sophisticated developmental framework that remarkably aligns with modern psychological findings. The Prophetic narration recorded by Majlisi outlines a three-phase model: the first seven years as "kingdom" (unconditional nurturing), the second seven as "servitude" (disciplined training), and the final seven as "vizierate" (consultative partnership) (Majlisi, 1983, Vol. 1, p. 95). This final stage positions adolescents as ministerial figures who bear responsibility while providing counsel—a concept that resonates with modern autonomy-supportive parenting.

The Quranic concept of *Shurā* (consultation) provides a theological foundation for this approach. The Quran stated, “*Those who answer their Lord, maintain the prayer, and conduct their affairs by mutual consultation*” (Quran, 42:38). Even the Prophet Muhammad was instructed to “*consult them in affairs*” (Quran, 3:159), establishing consultation as both a religious value and educational methodology. Islamic scholars like Ṭabāṭabā’ī emphasize that responsibility emerges from *Taqwā* (God-consciousness), representing internalized accountability rather than external imposition (Ṭabāṭabā’ī, 1973).

While existing literature has extensively documented various aspects of adolescent development—including physical and neurological changes (Susman & Dorn, 2009; Santrock, 2022), cognitive maturation (Steinberg, 2022), and cultural influences (Keshāvarz & Mirzaei, 2018)—the specific methodology of consultation as an educational tool remains understudied. This gap persists despite growing recognition of parenting's critical role in shaping society. The current research addresses this oversight by systematically analyzing consultation-based parenting through both Islamic texts and psychological theory, employing a descriptive-analytical methodology to explore key questions about its developmental

impacts, family dynamics, and long-term outcomes.

The findings of this study have significant practical applications for parents, educators, and policymakers. By validating traditional Islamic parenting methods with empirical evidence, the research provides actionable strategies for nurturing morally grounded and resilient youth. Furthermore, it advocates for the professionalization of parent education, emphasizing that effective parenting requires intentional skill development. Ultimately, this integrated approach—rooted in Quranic principles (e.g., Quran, 3:159 and 42:38), prophetic traditions, and contemporary psychology—offers a comprehensive framework for guiding adolescents through their transformative years while promoting individual well-being and societal health.

1. Characteristics of the Adolescent Years

Adolescence is a crucial phase for personality development and self-identity discovery. Psychologists have offered various perspectives on this stage. Sigmund Freud (1958) described adolescence as a period of inherent upheaval triggered by puberty, leading to internal strife that shapes personality. He emphasized the role of family and environment in influencing personality development, cautioning that neglectful parenting could result in undesirable traits.

Anna Freud added that as children recognize the world's limitations, they experience conflict, which later manifests as rebellion during adolescence (Freud A, 1958, pp. 255-278).

Harry Sullivan Stack emphasized that adolescents aspire to establish intimacy in relationships and may face psychological challenges if unsuccessful (Sullivan, 1953, pp. 245-263). Erik Erikson, drawing on clinical studies of World War II veterans, likened adolescence to the transitional struggles of veterans, as both grapple with forming a stable personality and confronting psychological difficulties (Erikson, 1950, pp. 261-263).

1.1. Seeking Independence

Steinberg (2001) discusses adolescents' growing need for autonomy and conflicts with parental authority while expounding on Kohlberg's (1969, 1984) work, integrating his Self-Determination Theory (SDT) into his parenting model, which Sharafi further expounds by saying adolescence is marked by a strong craving for independence, significantly influencing social growth in thoughts and actions. Before puberty, children view their parents as all-capable and rely on them for guidance. However, as they reach adolescence, this perspective shifts, and they begin to challenge parental authority and seek autonomy (Sharafi, 2009; Steinberg, 2022).

During this phase, adolescents prefer performing tasks independently, distancing themselves from family activities and resisting interference from parents, teachers, or other figures of authority. They strive to assert their independence, often clashing with family values and boundaries. Many seek financial independence through employment to meet personal needs, though they remain reliant on their parents for support and guidance. This quest for autonomy may even lead some to leave their family homes, only to face the challenges of responsibility and self-sufficiency (Keshāvarz & Mirzaei, 2018, p. 2; Dabīhī, 2021, p. 19).

The difficulty of transitioning into adulthood is amplified for those who are not exposed to responsibility or included in decision-making processes during adolescence, and thus, when parents expose their children to responsibility during their formative years, this helps them to navigate the complexities of independence more effectively during adolescence, for gradual exposure to responsibilities during formative years eases this shift.

1.2. Collectivism and Socialization

During adolescence, as individuals withdraw from their parents and challenge all moral values and social norms, they often experience confusion and isolation (Erikson, 1968; Blakemore, 2018). Adolescents experiencing identity

confusion often rely on peer groups to mitigate isolation, as dyadic (special) friendships may intensify emotional dependency (Castellanos et al., 2020), while group socialization fosters broader social skills (Steinberg, 2022). Islamic pedagogy cautions against excessive peer dependency, advocating instead for balanced family consultation to guide this developmental phase (Amīnī, 2004, p. 203).

Parents who obsessively monitor their adolescents' activities and independence often resort to commands, leading to misunderstandings and conflicts. As tensions at home increase, adolescents spend more time with friends, seeking acceptance and a sense of belonging. This amplifies peer pressure, which further exacerbates parent-child conflicts due to differing perceptions of authority and boundaries. Psychologists have noted that parents with a democratic approach face fewer conflicts compared to those with a dictatorial style of parenting (‘Azīzī et al., 2022).

1.3. Conflict with Authority

Young children often accept authority and the world at face value, even under strict or dictatorial rules. However, adolescents, who are at a sensitive stage of striving for independence, frequently question the rules and the fairness of the world around them. These questions, stemming from their developing cognitive skills, may lead to agitation, confusion, and even rebellion against

ideas they perceive as illogical. Adolescents often criticize parents, teachers, and other authority figures, and when their idealistic expectations clash with reality, they tend to act erratically (Dabīhī, 2021, p. 66).

Thus, rebellion manifests itself in boundary-crossing behaviour like prolonged arguments, breaking curfews, neglecting schoolwork, engaging in vices like smoking, or even committing crimes. These tendencies are more intense in environments with authoritarian parenting or schools with rigid rules that are imposed without consultation or explanation. Adolescents in such settings feel stifled and are more likely to resist authority through disruptive actions (Dehghan, 2018).

2. Consultation and Its Impact on Sense of Responsibility

This matter is implemented through the following three items:

2.1. Mediation of Satisfying the Need for Independence

Adolescence marks a critical developmental stage characterized by a strong psychological need for independence—defined as the ability to function autonomously without undue external influence (Cambridge Dictionary, 2009). This drive for self-determination, well-documented in developmental psychology (Steinberg, 2022), manifests in adolescents' desire to shape their own lives through decision-

making and experiential learning. While this natural pursuit of autonomy often triggers conflicts with authority figures, research demonstrates that authoritative parenting—which balances structure with emotional support—significantly mitigates such tensions (Baumrind, 1991, pp. 56–95; Smetana, 2017, p. 21). Islamic pedagogical models echo this approach, advocating for compassionate guidance (Amīnī, 2004, p. 204) and emphasizing consultation as a means to nurture self-esteem while maintaining ethical boundaries (Javādī Āmolī, 2008, p. 155). The Prophetic tradition of engaging youth in meaningful roles, exemplified by the appointment of young leaders like Usama ibn Zaid (Kulaynī, 2008, p. 87), underscores Islam’s recognition of adolescents’ capabilities.

When parents actively involve their children in family decision-making—treating them as trusted advisors rather than passive recipients of directives—they foster mutual respect and strengthen intergenerational bonds (Hosseini, 2010). This consultative approach aligns with empirical evidence showing that adolescents respond positively to autonomy-supportive parenting (Steinberg, 2022) while resisting authoritarian control. By providing logical explanations for rules and valuing their children’s perspectives, parents can subtly guide adolescents without inciting rebellion. Such practices not only reduce conflict

but also diminish the allure of negative peer influence, as adolescents who feel heard and valued are less likely to seek validation elsewhere. Ultimately, consultation cultivates self-assured, resilient individuals who view their parents as allies. This foundation of trust encourages youth to seek parental advice in personal matters, counteracting peer pressure and promoting healthy independence, self-esteem, and moral integrity.

2.2. Mediation of Self-Esteem and Self-Confidence

Adolescence is a pivotal stage where individuals explore their identity, and failure to do so can lead to role confusion (Erikson, 1968). It is at this critical phase that personality development takes place. Success in expressing one’s true self leads to a sense of purpose, while failure can impact self-esteem, causing stress and internal conflict (Keshāvarz & Mirzaei, 2018, p. 1). Self-esteem, as defined by Anita Woolfolk (2022), is the value that individuals attribute to themselves and plays a crucial role in decision-making and personal growth. A strong sense of self-esteem enables individuals to pursue success with confidence (‘Alawī, 2019, p. 89).

Adolescents need love, trust, and respect to avoid identity crises. Parents play a key role in fostering self-confidence by focusing on their children’s strengths, teaching resilience, and

promoting self-acceptance. This balanced approach includes offering freedom, teaching values during formative years, and seeking adolescents' counsel to build responsibility and strengthen parent-child bonds. According to Islam, addressing children's needs at each developmental stage requires different methodologies to motivate them effectively (Hosseini, 2010, pp. 98, 108, 109)

Consulting adolescents appropriately transforms feelings of emptiness into positive energy, reducing the likelihood of engaging in social vices. Adolescents accustomed to consultation are more inclined to seek advice from parents when facing challenges, for their parents are their role models. However, if parents feel that their adolescent is resisting parental advice, they may use controlled experiments to help them learn through experience, fostering self-identity and responsibility (Ālemzādeh Nūrī, 2008).

It is necessary for parents to ensure that they bring up a responsible child, be it from a personal perspective or a societal one. Apart from catering to their adolescents' needs, they must also ensure their children have a strong personality and a healthy self-esteem, and thus they need to allow their children to perform their own tasks by themselves (Khaamooshi, 2010, pp. 60-65).

Parents play a pivotal role in nurturing responsible adolescents by balancing support with autonomy-

granting (Steinberg, 2022). Research confirms that authoritative parenting—which pairs clear expectations with opportunities for independent task performance—fosters both competence and self-esteem (Baumrind, 1991, p. 72; Ryan & Deci, 2020, pp. 231–234). Islamic teachings similarly emphasize *tarbiyah* (structured responsibility-taking) as a means to develop moral character (Amīnī, 2004, p. 115). Proper consultation transforms feelings of emptiness into positive energy, with enhanced self-esteem subsequently improving responsible behaviour. Research by Zāreī (2013) examining the relationship between self-esteem, responsibility, and social adjustment among high school students demonstrated a direct and significant correlation between these factors. Thus, parents' efforts to nurture self-esteem and allocate responsibilities are essential for raising confident, responsible adults capable of personal and societal contributions.

2.3. Mediation of Cordial Relations

Abraham Maslow, a pioneer of humanistic psychology, studied mentally healthy individuals to understand human potential and the drive for self-actualization. He proposed the Hierarchy of Human Needs, a motivational model consisting of five levels: basic physiological needs, safety needs, love and belonging, esteem, and self-actualization. Maslow emphasized

that individuals must satisfy lower-level needs before addressing higher ones. Self-actualization, the highest level, involves realizing one's full potential and achieving harmony (Maslow, 1943, pp. 370-396)

A critical stage in Maslow's hierarchy is the need for love and belonging (third level), reflecting the importance of socio-emotional connections. Psychologists believe that these emotions are the reason why people rely on each other. Hence, fulfilling these needs early in life helps children and adolescents to avoid hostile emotions, thus helping them to develop emotional well-being (Dabīhī, 2021, pp. 79-80). In reality, early childhood is foundational for lifelong parent-child relationships. By age two, children begin exploring their independence, and if parents are mindful and accept their children unconditionally, this can help to reduce rebellion during adolescent years (Dastranj, 2020).

Empirical findings indicate a positive relationship between overall family functioning and adolescents' responsibility and social development. Measures of parent-adolescent communication, role fulfillment, and emotional bonding can predict levels of adolescent responsibility and social growth (Bāgherzādeh et al., 2015). Experimental research by Dokanch and Larjvardi (2023) further demonstrated that maternal involvement, parental

support for autonomy, and parental warmth all show significant positive correlations with adolescents' personal responsibility. Authoritative parenting - characterized by warmth combined with clear expectations - has consistently been associated with higher levels of social responsibility in children. This parenting style fosters independent decision-making while maintaining ethical boundaries. In contrast, permissive or neglectful parenting typically leads to poor accountability, while authoritarian approaches that impose responsibilities as external demands often provoke resistance (Solṭān Nejād et al., 2015).

A nurturing family environment during childhood and adolescence builds trust and strengthens parent-child bonds. When parents involve children in age-appropriate decision-making and assign responsibilities from an early age, children learn accountability and develop into capable, socially responsible adults.

The Quran (17:23) elevates parental duties to the level of worship, while psychological research confirms that nurturing parenting contributes to societal health. Islamic teachings bridge these domains by promoting the concept of *Tarbiyah* (holistic upbringing) that addresses both emotional and moral needs, highlighting parents' profound impact on their children's moral and

psychological development. Consultation not only strengthens adolescents' self-determination but also increases their awareness of duties and responsibilities.

3. Family Environment and a Sense of Responsibility

Authoritative parenting—characterized by warmth paired with clear expectations—consistently predicts higher levels of social responsibility in children (Baumrind, 1991, pp. 72-75; Steinberg, 2022). This style fosters independent decision-making while maintaining ethical boundaries, an approach mirrored in Islamic pedagogical models (Amīnī, 2004, p. 91). While permissive or uninvolved parenting often results in poor accountability (Baumrind, 1991; Simangunsong & Sihotang, 2022), authoritarian approaches trigger resistance by framing responsibilities as externally imposed (Steinberg, 2022). Islamic pedagogy similarly cautions against excessive control, emphasizing gradual moral internalization (Amīnī, 2004, p. 103).

A nurturing family environment during early childhood and adolescence builds trust and strengthens parent-child bonds. When parents involve children in age-appropriate decision-making and assign them responsibilities early on, children learn accountability and grow into capable, socially responsible adults. Open communication and mutual respect

encourage adolescents to seek parental guidance, reducing behavioral issues and reinforcing family cohesion. In this dynamic, parents act as supportive advisors—consulting their children while maintaining final decision-making authority.

This underscores the profound impact parents have on their children's moral and psychological development. By addressing emotional needs and adopting effective parenting strategies, parents not only nurture well-rounded individuals but also contribute to a healthier society. Educating parents on evidence-based child-rearing practices is essential for raising responsible, productive adults and reducing social problems (Sandler et al., 2015).

4. Practical Guide to Consultation-Based Parenting

The Islamic parenting model, derived from the Prophetic narration that divides childhood into three seven-year phases (Majlisi, 1983, Vol. 101, p. 95), suggests a developmentally-appropriate approach to child-rearing. During the first phase (0-7 years), parents should focus on building unconditional love and emotional security, establishing a strong foundation of trust (Ṭabāṭabā'ī, 1973, Vol. 15, p. 312). The second phase (7-14 years) involves introducing structured responsibilities like age-appropriate chores and time management skills through clear

expectations and consistent routines (Makārem Shīrāzī, 1995, p. 205).

As children enter adolescence (14-21 years), parents should transition from a controlling role to a consultative one, engaging their teens in family decision-making processes through regular councils where financial, educational, and household matters are discussed collaboratively. This approach mirrors the Quranic principle of *Shura* (consultation) and involves joint problem-solving where parents and teens collectively brainstorm solutions, evaluate options, and agree on mutually acceptable plans. When implemented consistently, starting with low-stakes decisions and gradually progressing to more significant ones, this method fosters responsibility and eases the transition to adulthood. Resistance may indicate the need to revisit earlier phases to strengthen trust, while successful implementation is evidenced by teens voluntarily engaging in problem-solving and demonstrating responsibility in unsupervised situations (Kulaynī, 2008). This phased approach, grounded in Islamic tradition and supported by contemporary research, provides a comprehensive framework for raising confident, responsible adults, without provoking their rebellion.

Conclusion

Adolescence represents a critical developmental phase that demands a

balanced parenting approach, harmonizing the youth's need for autonomy with necessary guidance. Islamic teachings, particularly the Prophetic model of *Mashwarah* (consultation), provide a timeless framework that remarkably aligns with contemporary psychological findings on authoritative parenting. This approach—emphasizing mutual respect, dialogue, and gradual responsibility—transforms familial dynamics by engaging adolescents as active participants in decision-making regarding household matters, financial planning, and educational choices. Such inclusive practices not only foster self-esteem and moral integrity but also convert potential conflicts into valuable growth opportunities.

The Quranic directive to “consult them in affairs” (3:159) and the Prophet's consistent practice of valuing youth input underscore Islam's recognition of adolescents' evolving capabilities. When integrated with modern research on autonomy-supportive parenting, this Islamic model offers a comprehensive strategy for nurturing responsible adults. The benefits are multifaceted: strengthened family bonds, reduced rebellious behaviours, and enhanced moral development—all while fulfilling the Quranic imperative to “save yourselves and your families” (66:6).

The family, as society's foundational training ground, bears the primary responsibility for shaping adolescents through these turbulent years of physical, cognitive, and emotional change. While Western psychology has yet to formalize consultation as a singular solution, empirical evidence consistently validates its effectiveness. The practice not only cultivates problem-solving skills and realistic thinking in youth but also establishes enduring parent-child relationships built on trust. Though this research has focused on consultation's role in fostering responsibility, the broader psychological implications warrant further exploration—particularly in cross-cultural contexts and long-term developmental outcomes. Ultimately, the synthesis of Islamic wisdom with psychological science presents a robust, actionable paradigm for parenting that benefits both individuals and society at large.

Acknowledgment

All praise is due to the Almighty, whose boundless grace provided the strength and perseverance to complete this work. The authors also wish to express their sincere gratitude to all those who contributed to the writing of this article, as well as to the reviewers of the IMJPL for directing us to valuable points.

Funding

No financial support was received for the research, writing, and/or publication of this article.

Author Contributions

The corresponding author took the lead in writing the article, overseeing tasks such as the acquisition of data, drafting of the manuscript, and editing. The second author refined and edited the final version of the article for narrative consistency. The third author helped in the conception of the design and critical revision of the manuscript for important intellectual content.

Conflict of Interests

The authors declare that there is no conflict of interest regarding the publication of this manuscript.

Negative AI Statement

The author(s) declare that no AI tools or services were not used or not highly applied during the preparation of this work.

OPEN ACCESS

©2025 The author(s). This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license

and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit:

<http://creativecommons.org/licenses/by/4.0/>

References

The Holy Quran.

- ‘Alawī, J. (2019). Ezzat-e Nafs va Ahkam-e Feqhi-ye an [Self-Esteem and Its Jurisprudential Rulings]. *Journal of Fiqh and Usul*, 51(2). <https://doi.org/10.22067/jfu.v51i2.64481>
- ‘Ālemzādeh Nūrī, M. (2008). Rāhnamā-ye Tarbiyat [A Guide to Education/Rearing]. Pegāh-e Howzeh, 243.
- Amīnī, I. (2004). Ravesh-hā-ye tarbiyat-e farzand dar Eslām [Methods of child rearing in Islam]. Ansariyan Publications.
- ‘Azīzī, T., Amir, H., & Afshārīniā, K. (2022). Ta’yeen-e Model-e Rābete-ye Sākhṭārī-ye Ta’ārof-e Vāledāyn va Nowjavān bā Bad-Tanzimi-ye Heyjāni bā Naghsh-e Miyānji-ye Se-gāne-ye Tārīk-e Shakhṣiyat dar Nowjavānān [Determining the Structural Relationship Model between Parent-Adolescent Conflict with Emotional Disorder with the Dark Triple Mediator Role in Adolescents]. *Razi Journal of Medical Sciences*, 29(3), 59–70.
- Bāgherzādeh, F., Aḥmadī, A., & Jalālī, M. R. (2015). *The relationship between family functioning and responsibility, and social development in adolescents* [Master's thesis, Imam Khomeini International University]. Iran Doc. <https://irandoc.ac.ir>
- Bagley, S. M. (2024). Psychosocial development in adolescents. In *MSD Manual Professional Edition*. Merck & Co., Inc. Retrieved July 18, 2024, from <https://www.msdmanuals.com/professional/pediatrics/health-care-issues-in-adolescents/psychosocial-development-in-adolescents>
- Ballard, P.J., Hoyt, L.T. & Johnson, J. (2022). Opportunities, challenges, and contextual supports to promote enacting maturity during adolescence. *Front Psychol.* <https://doi.org/10.3389/fpsyg.2022.954860>
- Bandura, A. (2016). *Moral disengagement: How people do harm and live with themselves*. Worth Publishers.
- Baumrind, D. (1991). The influence of parenting style on adolescent competence and substance use. *Journal of Early Adolescence*, 11(1), 56-95. <https://doi.org/10.1177/0272431691111004>
- Blakemore, S. (2018). *Inventing Ourselves: The Secret Life of the Teenage Brain*. PublicAffairs.
- Burton, Linda (2007). Childhood Adulthood in Economically Disadvantaged Families: A Conceptual Model. *Family Relations: An Interdisciplinary Journal of Applied Family Studies*, 56(4), 329–345. <https://doi.org/10.1111/j.1741-3729.2007.00463.x>
- Cambridge University Press. (2009). *Cambridge Academic Content Dictionary*. Cambridge University Press.
- Castellanos, M., Persram, R., Bukowski, W.M., & Bagwell, C. (2020). Friendship in Adolescence. *The Encyclopedia of Child and Adolescent Development*. <https://doi.org/10.1002/9781119171492.wecad403>
- Ḍabīḥī, H. (2021). *Jozve-ye porsesh-hā-ye barā-ye javānān va pirān* [Booklet of questions for the youth and the elders]. Jāme'at-ol-Zahrā.
- Dastranj, N. (2020, June 5). Tarfand-hayi ke Vāledein va Farzandan ra ba Ham Dust Mikonad / Rahkar-hayi baraye Dusti ba Nowjavanan. [Tricks that Make Parents and Children Friends with Each Other / Strategies for Befriending Teenagers]. <https://www.yjc.ir/fa/news/7378402/>
- Dehghan, M. (2018, January 31). Deh Vizhegi-ye Khass dar Douran-e Nowjavani [Ten Specific Characteristics in Adolescence]. <https://rasekhoon.net/lifestyle/show/1361267>
- Dokānchī, S., & Lājevardī, H. (2023). Pishbini-ye Mas'uliyat-paziri-ye Shakhṣi-ye Danesh-amuzan bar asas-e Sabk-ha-ye Farzand-parvari-ye Edrak-shodeh va Huush-e Ma'navi [Predicting Personal Responsibility Based on Perceived Parenting Styles and Spiritual Intelligence]. *Journal of Management and Leadership Studies in Educational Organizations*, 3(2), 77-90.

- Erikson, E. H. (1968). *Identity: Youth and Crisis*. W. W. Norton & Company.
- Erikson, Erik (1950). *Childhood and Society*. W. W. Norton & Company.
- Eshleman, A. (2016). *Moral Responsibility*. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Winter 2016 ed.). Metaphysics Research Lab, Stanford University. <https://plato.stanford.edu/entries/moral-responsibility/>
- Farāhīdī, Khalil ibn Aḥmad. (1988). *Kitāb Al-'Ayn*. Aalami Institute of Publications.
- Freud, Anna (1958). Adolescence. *The Psychoanalytic Study of the Child*. <https://doi.org/10.1080/00797308.1958.11823182>
- Giedd, J. N. (2016). The amazing teen brain. *Scientific American*, 312(6), 32-37. <https://www.scientificamerican.com/article/the-amazing-teen-brain/>
- Hall, G. S. (1904). *Adolescence: Its Psychology and its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education*. Appleton.
- Hosseini, D. (2010). "Rawaabit Saalim Dar Khaanewaadeh (13th Ed.)". Bustaane Kitaab Institute.
- Ibn Manzūr, M. ibn. M. (1956). *Lisān al-'Arab*. Dār Ṣādir.
- Inhelder, B., & Piaget, J. (1958). *The Growth of Logical Thinking from Childhood to Adolescence*. Basic Books.
- Javādī Āmolī, 'A. (2008). *Mabadi-i Akhlaq dar Quran* (Vol. 3) [Moral principles in the Quran]. Isra.
- Keshāvarz, M., & Mirzaei, F. (2018). Bolugh va Bohrān-e Hoviyat dar Dorān-e Nowjavāni va Naghsh-e ān dar Dustyābi [Puberty and Identity Crisis in Adolescence and Its Role in Dating/Friendship Formation]. *Iranian Journal of Psychology and Behavioral Sciences*, 22, 132-142.
- Khaamooshi, F. (2010). *Rahnamud-hā-ye Tarbiyat-e Dini* [Principles of Religious Education] (1st ed.). Aastaane Qodse Razavi Publication.
- Kulaynī, M. b. Y. (2008). *Al-Kafi*. (Vol. 5). Dar al-Hadith.
- Majlisi, M. B. (1983). *Bihar al-Anwar*. Tehran: Dar al-Ihya al-Turath al-Arabi.
- Makārem Shīrāzī, N. (1996). *Fiqh al-Tifl* [Jurisprudence of Childhood]. Dar al-Islam.
- Makārem Shīrāzī, Nāsir. (1995). *Tafsir Nemuneh* (Vol. 12) [Exemplary Interpretation]. Dar al-Kutub al-Islamiyya.
- Maslow, Abraham (1943). A Theory of Human Motivation. *Psychological Review*, 50(4). <https://doi.org/10.1037/h0054346>
- Mendle, J., Beltz, A. M., Carter, R., & Dorn, L. D. (2019). Understanding Puberty and Its Measurement: Ideas for Research in a New Generation. *Journal of Research Adolescence*. 29(1), 82-95. <https://doi.org/10.1111/jora.12371>
- Merriam-Webster (2024). *Merriam-Webster's Collegiate Dictionary* (12th ed.).
- Muṣṭafawī, H. (1989). *Al-Taḥqīq fī Kalimāt al-Qur'ān al-Karīm* (1st ed.) [Precise Investigation into the Words of the Noble Qur'an]. Ministry of Culture and Islamic Guidance Publication.
- Oxford University Press. (n.d.). Oxford English Dictionary. Retrieved from <https://www.oed.com/>
- Qarashī, 'A. A. (1985). *Qāmūs al-Qur'ān* (6th ed., Vol. 7) [The Dictionary of the Quran]. Dār al-Kutub al-Islāmīyah.
- Rāghib Isfahānī, H. b. M. (2002). *Al-Mufradāt* (4th ed.) [The Vocabulary]. Al-Hawraa.
- Ryan, R. M., & Deci, E. L. (2020). *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness*. Guilford Press.
- Sandler, I., Ingram, A., Wolchik, S., Tein, J. Y., & Winslow, E. (2015). Long-Term Effects of Parenting-Focused Preventive Interventions to Promote Resilience of Children and Adolescents. *Child Dev Perspect*, 9(3), 164-171. <https://doi.org/10.1111/cdep.12126>

- Santrock, J. W. (2022). *Life-Span Development* (18th ed.). McGraw-Hill.
- Sawyer, S. M., Azzopardi, P. S., Wickremarathne, D., & Patton, G. C. (2018). The Age of Adolescence. *The Lancet Child & Adolescent Health*, 2(3), 223-228.
- Sharafi, M. R. (2002). Donyâ-ye nowjavânân [The World of Adolescents]. Monaadi.
- Simangunsong, H. & Sihotang, M. (2022). Exploring Parenting Styles and Their Impact on Child Development in the Community. (2022). *Jurnal Sosial, Sains, Terapan Dan Riset (Sosateris)*, 10(2), 105-119. <https://doi.org/10.35335/yz9fkk66>
- Smetana, J. G. (2017). Current Research on Parenting Styles, Dimensions, and Beliefs. *Current Opinion in Psychology*, 15, 19-25. <https://doi.org/10.1016/j.copsyc.2017.02.012>
- Soltān Nejād, S., Sa'dipūr, E., & Asadzādeh, H. (2015). Râbete-ye Sabk-hâ-ye Farzandparvari-ye Edrāk Shode bâ Ehmâl-kâri va Khodnâtavân-sâzi [The Relationship Between Perceived Parenting Styles with Procrastination and Self-Handicapping]. *Educational Psychology* 11(38), 1-22. <https://doi.org/10.22054/jep.2016.3927>
- Steinberg, L. (2001). We Know Some Things: Parent-Adolescent Relationships in Retrospect and Prospect. *Journal of Research on Adolescence*, 11(1), 1-19. <https://doi.org/10.1111/1532-7795.00001>
- Steinberg, L. (2022). *Adolescence* (12th ed.). McGraw-Hill.
- Steinberg, L. (2022). *Adolescence* (13th ed.). McGraw-Hill.
- Sullivan, H. S. (1953). *The Interpersonal Theory of Psychiatry*. W. W. Norton & Company.
- Susman, E. J., & Dorn, L. D. (2009). Puberty: Its Role in Development. In R. M. Lerner & L. Steinberg (Eds.), *Handbook of Adolescent Psychology* (pp. 1-36). Wiley.
- Ṭabāṭabā'ī, M. H. (1973). *Al-Mīzān fī Tafṣīr al-Quran* [The Balance in the Exegesis of the Quran]. Dar al-Kutub al-Islamiyya.
- Wehr, H. (1979). *A Dictionary of Modern Written Arabic* (4th ed.). Otto Harrassowitz.
- Woolfolk, A. (2022). *Educational Psychology* (14th ed.). Pearson.
- World Health Organization. (2023). *Adolescent Health*. Retrieved October 29, 2024, from <https://www.who.int/health-topics/adolescent-health>
- Wray-Lake, L., Syvertsen, A. K., Briddell, L., Osgood, D. W., & Flanagan, C. A. (2010). Exploring the Changing Meaning of Work for American High School Seniors from 1976 to 2005. *Youth & Society*, 43(3), 1110-1135. <https://doi.org/10.1177/0044118X10381367>
- Yektāparast, M., Asadī, S., Raḥīmī, M., & Haqshenas, M. (2024). Tahavvol-e Mafhoum-e Mas'ouliyat-paziri az Dore-ye Nowjavanī ta Bozorgsalī dar Hāl-e Peydāyesh: Bā Negāhī be Sabk-hāye Farzand-parvari Edrāk Shode [The Development of the Concept of Responsibility from Adolescence to Emerging Adulthood: Considering the Relationship with Perceived Parenting Styles]. *Journal of Social Continuity and Change (JSCC)* 2(2), 249-266. <https://doi.org/10.22034/jssc.2023.19098.1045>
- Zāreī, E. (2013). Râbete-ye 'Ezzat-e Nafs va Mas'uliyat-Paziri bâ Sâzgâri-ye Ejtemâ'i dar Dâneš-âmuzân-e Motavassete-ye Shahr-e Marvdasht [The Relationship Between Self-esteem and Responsibility with Social Adjustment Among High School Students in Marvdasht (Master's Thesis, Islamic Azad University, Marvdasht Branch)]. Islamic Azad University, Marvdasht Branch.

AUTHOR BIOSKETCHES

Kermālī, Tasneem-e-Fāṭema. *Department of Educational Psychology, Faculty of Literature and Humanities, Bint al-Huda Higher Education Complex, Al-Mustafa International University, Qom, Iran.*

- ✓ Email: tasneemefatema@yahoo.com
- ✓ ORCID: <https://orcid.org/0009-0001-4967-8061>

Kermālī, Asgher. *Department of Quran and Hadith Sciences, Faculty of Theology in Islamic Studies, Qom University, Qom, Iran.*

- ✓ Email: karmali21@hotmail.com
- ✓ ORCID: <https://orcid.org/0009-0001-9299-6532>

Zabīhī, Hājar. *Instructor and Head of the Department, Educational Sciences, Bint al-Huda Higher Education Complex, Al-Mustafa International University, Qom, Iran.*

- ✓ Email: zabihihajar@gmail.com
- ✓ ORCID: <https://orcid.org/0000-0002-3594-025X>

CITE THIS ARTICLE

Kermālī, T. F., Kermālī, A., & Zabīhī, H. (2025). *Cultivating Responsibility in Adolescents Based on Stages of Development and Upbringing in Islam. International Multidisciplinary Journal of Pure Life (IMJPL), 12(42), 83-100.*

DOI: <https://doi.org/10.22034/>

URL: <http://p-l.journals.miu.ac.ir/>