JURNAL ILMIAH
ISLAM FUTURA
Universitas Islam Negeri Ar-Raniry Banda Aceh

ISSN 1412-1190
E-ISSN 2407-7542
Vol. 26. No. 2, August 2026, 555-580

RAISING THINKERS OR FOLLOWERS? NEGOTIATED OBEDIENCE, AUTONOMY, AND CRITICAL THINKING IN MUSLIM FAMILIES

Izzatur Rusuli[1*)], Saiful Akmal[2)], Lihanna Borhan[3)], Zakiul Fuady Muhammad Daud[4)], Silahuddin[5)]

[1,4]Institut Agama Islam Negeri Takengon, Indonesia
[2,5]Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia
[3]International Islamic University Malaysia, Malaysia

Email: izzaturrusuli10@gmail.com[1*)]; saiful.akmal@ar-raniry.ac.id[2)]; lihanna@iium.edu.my[3)]; zakiulfuadymds@gmail.com[4)]; silahuddin@ar-raniry.ac.id[5)]

Abstract

This study examines how obedience, autonomy, and critical thinking are negotiated in Muslim families. Using a qualitative Constructivist Grounded Theory design, the study drew on semi-structured interviews with 22 Muslim participants aged 18–20 years in Central Aceh, Indonesia. Data were analysed through constant comparison, initial coding, focused coding, and theoretical coding. The analysis was informed by Self-Determination Theory, relational autonomy, and the Islamic ethical concept of *birr al-wālidayn* (dutifulness and kindness toward parents), which frames parental authority in moral and religious terms. Participants described varied responses to parental authority, including reflective compliance, negotiated disagreement, and covert noncompliance. Negotiated obedience refers to compliance accompanied by reflection, personal evaluation, and negotiation of parental expectations rather than unquestioning acceptance. Autonomy and critical thinking were expressed through questioning family rules, comparing perspectives, experiencing internal conflict, and expressing opinions while maintaining respect for family relationships. These findings suggest that obedience, autonomy, and critical thinking can be interrelated rather than mutually exclusive in the family experiences examined. By interpreting negotiated obedience and relational critical thinking within the existing relational autonomy framework, the study offers a context-specific understanding of these relationships in Muslim family education, with relevance to Sustainable Development Goal 4 (SDG 4).

Keywords: Autonomy; Critical Thinking; Negotiated Obedience; Muslim family education.

Abstrak

Penelitian ini mengkaji bagaimana kepatuhan, otonomi, dan berpikir kritis dinegosiasikan dalam keluarga Muslim. Dengan menggunakan desain kualitatif melalui pendekatan teori dasar konstruktivis (Constructivist Grounded Theory), penelitian ini mengumpulkan data melalui wawancara semi-terstruktur terhadap 22 partisipan Muslim berusia 18–20 tahun di Aceh Tengah, Indonesia. Data dianalisis melalui perbandingan konstan, pengodean awal, pengodean terfokus, dan pengodean teoretis. Analisis didasarkan pada teori determinasi diri, perspektif otonomi relasional, dan konsep etika Islam birr al-wālidayn (berbakti dan berbuat baik kepada orang tua), yang menempatkan otoritas orang tua dalam kerangka moral dan religius. Partisipan menggambarkan beragam respons terhadap otoritas orang tua, termasuk kepatuhan

* Corresponding author: izzaturrusuli10@gmail.com

Citation: Rusuli, Izzatur, Saiful Akmal, Lihanna Borhan, Zakiul Fuady Muhammad Daud, and Silahuddin. "Raising Thinkers or Followers? Negotiated Obedience, Autonomy, and Critical Thinking in Muslim Families." *Jurnal Ilmiah Islam Futura* 26, no. 2 (2026): 555-580

10.22373/jiif.v26i2.35286

©Universitas Islam Negeri Ar-Raniry Banda Aceh. All rights reserved.

reflektif, negosiasi perbedaan pendapat, dan ketidakpatuhan terselubung. Kepatuhan yang dinegosiasikan merujuk pada kepatuhan yang disertai refleksi, evaluasi pribadi, dan negosiasi terhadap harapan orang tua, bukan penerimaan tanpa pertanyaan. Otonomi dan berpikir kritis terungkap melalui tindakan mempertanyakan aturan keluarga, membandingkan sudut pandang, mengalami konflik internal, dan mengungkapkan pendapat sambil tetap menjaga penghormatan terhadap hubungan keluarga. Temuan ini menunjukkan bahwa kepatuhan, otonomi, dan berpikir kritis dapat saling berkaitan, bukan menjadi posisi yang saling meniadakan dalam pengalaman keluarga yang diteliti. Dengan menafsirkan kepatuhan yang dinegosiasikan dan berpikir kritis relasional dalam kerangka otonomi relasional yang telah ada, penelitian ini menawarkan pemahaman kontekstual mengenai hubungan ketiganya dalam pendidikan keluarga Muslim, yang relevan dengan Tujuan Pembangunan Berkelanjutan ke-4 (SDG 4).

Kata Kunci: *Berpikir kritis; Kepatuhan yang dinegosiasikan; Otonomi; Pendidikan keluarga muslim.*

مستخلص

تهدف هذه الدراسة إلى بحث كيفية التفاوض حول الطاعة والاستقلالية والتفكير النقدي داخل الأسر المسلمة. واعتمدت الدراسة تصميمًا نوعيًا وفق منهج النظرية المجذرة البنائية، مستندةً إلى مقابلات شبه منظمة مع 22 مشاركًا مسلمًا تتراوح أعمارهم بين 18 و20 عامًا في منطقة آتشيه الوسطى بإندونيسيا. وحُلّلت البيانات باستخدام المقارنة المستمرة، والترميز الأولي، والترميز المركّز، والترميز النظري. واستند التحليل إلى نظرية تقرير المصير، ومنظور الاستقلالية العلائقية، والمفهوم الأخلاقي الإسلامي لبرّ الوالدين، أي الإحسان إلى الوالدين والقيام بحقهما، الذي يضع سلطة الوالدين ضمن إطار أخلاقي وديني. وأظهرت روايات المشاركين أشكالًا متعددة من الاستجابة لسلطة الوالدين، شملت الامتثال التأملي، والتفاوض حول اختلاف الآراء، وعدم الامتثال غير المعلن. وتشير «الطاعة التفاوضية» إلى امتثال يصاحبه التأمل والتقييم الشخصي والتفاوض بشأن توقعات الوالدين، لا إلى قبول التعليمات دون تساؤل. وظهرت الاستقلالية والتفكير النقدي من خلال التساؤل عن قواعد الأسرة، ومقارنة وجهات النظر، والشعور بصراع داخلي، والتعبير عن الرأي مع الحفاظ على احترام العلاقات الأسرية. وتشير النتائج إلى أن الطاعة والاستقلالية والتفكير النقدي يمكن أن تكون عمليات مترابطة، وليست مواقف متعارضة بالضرورة، في التجارب الأسرية التي تناولتها الدراسة. ومن خلال تفسير الطاعة التفاوضية والتفكير النقدي العلائقي في إطار الاستقلالية العلائقية القائم، تقدم الدراسة فهمًا مرتبطًا بالسياق لهذه العلاقات في التربية الأسرية لدى المسلمين، بما يتصل بالهدف الرابع من أهداف التنمية المستدامة.

الكلمات الرئيسية: الاستقلالية؛ التفكير النقدي؛ الطاعة التفاوضية؛ التربية الأسرية لدى المسلمين.

A. Introduction

The capacity of critical thinking is one of the main 21st-century challenges amidst extensive information flood, the development of digital technology, and the increasing prevalence of disinformation in modern society. Thinking critically not only involves analyzing

information but also interpreting, evaluating, inferring, self-regulating, and exhibiting intellectual dispositions such as curiosity, reflection, and autonomy.[1] Here, the growth of critical thinking competence is influenced not only by formal education but also by the family as the first social space where children understand the world, express opinions, and make decisions. Various studies show that communication in a dialogic, warm, and open family contributes positively to the development of reflection, creativity, and children's autonomy. Meanwhile, overly caring, controlling, and minimal dialogue tend to hinder the development of autonomy and courage in children.[2]

In practice, the relationship between obedience and autonomy often poses a dilemma because both are considered important in a child's development. On the one hand, parents want an obedient and respectful child; on the other, they also expect the child to think independently and critically. Literature on developmental psychology shows that authoritarian parenting, which emphasizes control and compliance, tends to hinder development, reflection, and independent thinking. Whereas authoritative parenting that combines assertiveness, warmth, and greater dialogue supports children's development, autonomy, and reflective capacity.[3] However, research on contemporary parenting shows that the relationship between compliance and autonomy is not always dichotomous. Autonomy can develop through the negotiation process, namely a dialogical and relational process, when teenagers start building a self-position, interpret rules, and negotiate authority in connection with family without having to cut off emotional connectedness with parents.[4] In this context, development is more

[1] Christopher P Dwyer, Michael J Hogan, and Ian Stewart, "An Integrated Critical Thinking Framework for the 21st Century," *Thinking Skills and Creativity* 12 (2014): 43, https://doi.org/10.1016/j.tsc.2013.12.004; Dora Lucia Jaramillo Gómez et al., "Determining Factors for the Development of Critical Thinking in Higher Education," *Journal of Intelligence* 13, no. 59 (2025): 1, https://doi.org/10.3390/jintelligence13060059; Hermes Emilo Martínez Barrio, Yim James Rodríguez Diaz, and Leonardo Enrique Martínez Arredondo, "Critical Thinking as a Fundamental Tool in Contemporary Higher Education: Conceptualization, Characteristics, Improtance and Dimensions," *International Journal of Applied Mathematics* 38, no. 4 (2025): 1121, https://doi.org/10.12732/ijam.v38i4s.291.

[2] M Fadlillah and Syifa Fauziah, "Analysis of Diana Baumrind's Parenting Style on Early Childhood Development," *Al-Ishlah: Jurnal Pendidikan* 14, no. 2 (2022): 2129, https://doi.org/10.35445/alishlah.v14i2.487; X. Zhao and J. Yang, "Fostering Creative Thinking in the Family: The Importance of Parenting Styles," *Thinking Skills and Creativity* 41, no. 100920 (2021), https://doi.org/10.1016/j.tsc.2021.100920; Candice M Mills et al., "Cognitive Reflection and Authoritarianism Relate to How Parents Respond to Children's Science Questions," *Developmental Psychology*, 2021, 18, https://doi.org/10.1037/dev0001309.

[3] Diana Baumrind, "Effects of Authoritative Parental Control on Child Behavior," *Child Development* 37, no. 4 (1966): 891; Jiahe Zhang et al., "Authoritarian Parenting Effect on Children's Executive Control and Individual Alpha Peak Frequency," *Mind, Brain and Education 15,* no. 4 (2021): 280–288, https://doi.org/10.1111/mbe.12295; Izzatur Rusuli, "Which Is the Most Appropriate Parenting Style for the Adolescents ' Self-Esteem among Acehnese People ?," *Humanitas Indonesian Psychological Journal* 18, no. 1 (2021): 33, https://doi.org/10.26555/humanitas.v18i1.15743; Mills et al., "Cognitive Reflection and Authoritarianism Relate to How Parents Respond to Children's Science Questions."

[4] Leon Kuczynski, Robyn Pitman, and Kate Twigger, "Flirting with Resistance: Children's Expressions of Autonomy during Middle Childhood," *International Journal of Qualitative Studies on Health and Well-Being* 13, no. 1 (2019): 5, https://doi.org/10.1080/17482631.2018.1564519; N. Flamant et al., "How Do Adolescents Deal with Intrusive Parenting? The Role of Coping with Psychologically Controlling Parenting in Internalizing and Externalizing Problems," *Journal of Adolescence* 84 (2020): 200–212, https://doi.org/10.1016/j.adolescence.2020.09.003; Wim Beyers, Bart Soenens, and

appropriately understood as resulting from the negotiation process, rather than as a release from the authority of the family.

Tensions between obedience and autonomy also arise in Muslim family education, a context relevant to Sustainable Development Goal 4 (SDG 4), which concerns quality education. In a Muslim family, the connection between children and their parents is not only understood as a socio-biological relation, but also as trust in religious matters that contain moral responsibility and spiritual orientation. Various studies show that parents have an Islamic obligation to nurture, educate, instill religious values, and become role models as well in their children from an early age.[5] In this context, *birr al-wālidayn* (dutifulness and kindness toward parents) refers to the Islamic ethical responsibility to treat parents with respect and care, framing the parent–child relationship as a moral and religious obligation.[6] In addition to emphasizing respect for parents, Islamic parenting positions the family as a primary setting for developing moral character and responsibility through parental example, affection, guidance, and the cultivation of values such as honesty and consistency.[7] Thus, compliance in Muslim families does not solely function as social control, but also as part of the formation of moral awareness and children's religious identity.

The association between parental authority, autonomy and adolescent development has been better understood by recent research. Cross-cultural studies have shown that the

Maarten Vansteenkiste, "Autonomy in Adolescence: A Conceptual, Developmental and Cross-Cultural Perspective," *European Journal of Developmental Psychology* 22 (2024): 2.

[5] Islahuddin, Roslan Bin Yahya, and Zulkifli Bin Awang Besar, "Parenting in Educating Children in Accordance with Sunnah Guidance," *Religio Education* 1, no. 2 (2021): 86–96, https://doi.org/10.17509/re.v1i2.41344; Sulieman Ibraheem Shelash Al-Hawary et al., "The Education of Children in an Islamic Family Based on the Holy Qur'an," *HTS Teologiese Studies/ Theological Studies* 79, no. 2 (2023): 1–6, https://doi.org/10.4102/hts.v79i2.8273; Syamsuddin AB et al., "Parenting Children in a Religious Perspective of Fishermen's Families in Sinjai, Indonesia: Structural Functionalism Approach," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024): 257–80, https://doi.org/10.22373/sjhk.v8i1.17854; Salami Mahmud et al., "Educating Children in the Twenty-First Century: An Insight from Muslim Families," *Islam Futura* 24, no. 2 (2024): 329–47, https://doi.org/10.22373/jiif.v24i2.19827.

[6] N. Amin, "Daughters of the Revolution: Negotiating Filial Piety in Post-2011 Egypt," *Die Welt Des Islams*, 2021, 1, https://doi.org/10.1163/15700607-61020006; Martyarini Budi Setyawati et al., "The Family Caregiving; A Rogerian Concept Analysis of Muslim Perspective & Islamic Sources," *Heliyon* 10, no. 3 (2024): 1, https://doi.org/10.1016/j.heliyon.2024.e25415; Fitri Ayu Kusumaningrum, "The Meaning of Verses on Parents- Children Relationship as Basis for Sandwich Generation Concept in Islam," *Millah: Journal of Religious Studies* 22, no. 2 (2023): 570, https://doi.org/10.20885/millah.vol22.iss2.art10.

[7] Hani Sholihah and Sri Nurhayati, "Prevention of Violence Against Children in School through Islamic Parenting Styles," *Society* 10, no. 2 (2022): 627, https://doi.org/10.33019/society.v10i2.255; Izzah Nur Aida Zur Raffar et al., "Parenting Skills According to the Islamic Perspective towards Family Well-Being," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (2021): 556, https://doi.org/10.22373/sjhk.v5i2.9576; Muhammad Rizaq, "Family as Children's First Education; the Role of Parents in the Development of Islamic Religious Education for Elementary School Age Children," *Ar-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 13, no. 1 (2022): 187, https://doi.org/10.34005/alrisalah.v13i1.1785; Bahrun Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023): 1129, https://doi.org/10.22373/sjhk.v7i2.17901; AB et al., "Parenting Children in a Religious Perspective of Fishermen's Families in Sinjai, Indonesia: Structural Functionalism Approach."

interpretation and implications of parental control differ across socio-cultural contexts, [8] and studies on filial piety and relational autonomy have increasingly recognized obedience and autonomy as relational and multidimensional rather than necessarily dichotomous.[9] Similarly, research on Muslim American youth demonstrates that religiosity and autonomy are not mutually exclusive, as adolescents actively negotiate religious, cultural, and social identities while maintaining religious commitment.[10] Studies have examined religious parenting, family resilience, and the transmission of Islamic values in Muslim-majority contexts. [11]

However, current research still largely focuses on religious socialization, parenting practices, and cultural value negotiation.[12] In addition, other research focuses more on the negotiation of cultural values and on Muslim identity and freedom for migrant Muslim families amid pressure from Western culture.[13] On the other hand, studies that specifically focus on compliance, autonomy, and critical thinking development in Muslim families are still relatively limited. Previous studies show that high levels of religiosity in Muslim families often correlate with an emphasis on obedience and politeness, but not enough to give space for the development of autonomy and children's imagination.[14] Research on *birr al-wālidayn* also tends to position compliance as a matter of religious moral values, without exploring how children build autonomy and think relationally.[15]

Thus, three gaps are found from the existing literature. First, there is little research that examines the connections among compliance, autonomy, and critical thinking development simultaneously, which is critical for a comprehensive analysis. The existing literature tends to separate compliance from religion and critical thinking from objective modern education. Second, most studies highlight parenting outcomes, while the subjective experiences of Muslim

[8] Danyang Ma, Rebecca Y.M. Cheung, and Cecilia Cheung, "Parenting Approaches and Feelings of Autonomy among Adolescents in Two Cultures," *International Journal of Behavioral Development*, 2025, 1, https://doi.org/10.1177/01650254251392364.

[9] Yena Kyeong et al., "Filial Piety Across Sociocultural Context and the Life Span," *Current Directions in Psychological Science* 34, no. 3 (2025): 1, https://doi.org/10.1177/09637214241312630.

[10] Hatice Gürsoy, Charissa S. L. Cheah, and Merve Balkaya-Ince, "What Helps Muslim American Youth to Thrive? The Role of Maternal Promotion of Volitional Functioning and Religiosity in Their Civic Engagement," *Youth and Society* 57, no. 3 (2025): 416–37, https://doi.org/10.1177/0044118X241261985.

[11] Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," 1128; AB et al., "Parenting Children in a Religious Perspective of Fishermen's Families in Sinjai, Indonesia: Structural Functionalism Approach," 276.

[12] AB et al., "Parenting Children in a Religious Perspective of Fishermen's Families in Sinjai, Indonesia: Structural Functionalism Approach"; Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia."

[13] Anna Miglietta, Dalia El Brashy, and Roberta Ricucci, "Religious Transmission and Cultural Negotiation in First-Generation Muslim Migrant Parents in Italy: A Qualitative Study." *Journal of Community & Applied Social Psychology 34,* no. 3 (2024): e2792. https://doi.org/10.1002/casp.2792.

[14] Gabriel A Acevedo, Christopher G Ellison, and Murat Yilmaz, "Religion and Child-Rearing Values in Turkey," *Journal of Family Issues* 36, no. 12 (2015): 1595–1623, https://doi.org/10.1177/0192513X13504921.

[15] Kusumaningrum, "The Meaning of Verses on Parents- Children Relationship as Basis for Sandwich Generation Concept in Islam."

teenagers in negotiating authority, compliance, and independent thinking are still minimally explored. Third, relatively few of the studies reviewed examine how Muslim adolescents respond to restrictive expectations of obedience while maintaining their religious commitments, including *birr al-wālidayn*. This gap shows that the connection between religious compliance and the development of critical thinking in Muslim families still needs more in-depth elaboration, especially from the Muslim teenager experience.

To address this gap, three theoretical perspectives form the basis of this study. First, Self-Determination Theory (SDT) offers a psychological framework for distinguishing between types of obedience that are willingly internalized and those that are imposed from the outside. Second, the relational autonomy approach offers a relational account of teenage development, arguing that meaningful interpersonal connections—rather than isolation from them—can foster autonomy. Third, the Islamic concept of birr al-wālidayn provides a moral and theological framework through which parental authority is understood and negotiated in Muslim family education (SDG 4). Each framework tackles a distinct aspect of the identified gaps; SDT clarifies internalization processes, relational autonomy sheds light on how agency emerges in family relationships, and *birr al-wālidayn* offers a moral-religious framework for negotiating and interpreting parental authority. When considered collectively, these perspectives enable analysis of how internalization processes, familial dynamics, and ethically sound religious beliefs concurrently affect obedience, autonomy, and critical thinking.

This study contributes to family studies, developmental psychology, and the study of Muslim adolescents by examining negotiated obedience and relational critical thinking within an existing relational autonomy framework. It offers a context-specific interpretation of how participants reflect on parental authority, evaluate family expectations, and express independent judgment while maintaining religious commitment and emotional attachment to their families. By positioning obedience, autonomy, and critical thinking as interconnected and negotiated processes rather than opposing constructs, this research offers a more integrative framework for understanding adolescent development, parenting, and moral-religious authority in Muslim families.

Starting from this gap, this research aims to discover how Muslim teenagers describe the experience of parenting in relation to obedience and autonomy, how they negotiate the psychological dynamics underlying obedience and autonomy, and how they describe and express reflective judgment and critical thinking in family decision-making. This research also attempts to understand how Muslim teenagers negotiate parental authority with their autonomy

without losing respect for the value of *birr al-wālidayn*. Using qualitative research, this study offers a conceptual contribution by positioning obedience and critical thinking not as inherently contradictory, but as a dynamic negotiation process in the contemporary Muslim family.

This study employed Charmaz's constructivist grounded theory (CGT) approach to explore how obedience, autonomy, and critical thinking are negotiated within Muslim family experiences. Grounded in a constructivist paradigm, this approach assumes that meanings and interpretations are co-constructed through interactions between researchers and participants. The study involved 22 Muslim participants aged 18–20 years from Central Aceh, Indonesia, who were initially selected through purposive sampling based on three criteria: being Muslim, having been raised in a Muslim family, and having experienced parental authority and religious upbringing during adolescence. Data were collected through in-depth semi-structured interviews, which enabled participants to articulate their subjective experiences, reflections, and meaning-making processes while allowing the researcher to explore emerging themes. Interviews and analysis were conducted concurrently, with emerging categories continually compared across participants. During the analysis, emerging categories such as negotiated obedience, internal struggle, psychological negotiations, and relational autonomy were continually compared across subjects. In the twentieth interview, no new dimensions, properties, or relationships emerged in the core categories, indicating that theoretical saturation had been reached. Two more interviews were conducted to check the reliability and consistency of the emerging categories. As no variation appeared during these two interviews, the final number of subjects became twenty-two.

Interviews were conducted on campus at mutually agreed-upon times. Interviews were approximately 45–60 minutes in length, depending on the depth of participants' responses and the flow of the discussion. All interviews were conducted in Bahasa Indonesia to facilitate participants' expression of their experiences and views. The participant quotations are presented in English in this manuscript. The protocol of interview was organized around six interrelated domains: parental authority, experiences of obedience, development of autonomy, psychological transition from obedience to autonomy, development of critical thinking, and negotiation of parental authority and autonomy. Representative questions explored how parents guided and supervised participants, experiences of following rules without fully understanding their rationale, opportunities for independent decision-making, dilemmas between parental expectations and personal judgment, responses to differing opinions or information, and perceptions regarding the necessity of complying with parental decisions. These domains were

designed to capture how adolescents experience parental authority, develop critical awareness, negotiate autonomy, and construct critical thinking within Muslim family relationships.

Data were analysed using CGT's iterative procedures proposed by Charmaz.[16] The analysis began with initial coding and constant comparison to identify patterns across interviews, followed by focused coding to develop broader conceptual categories. Memo writing was used throughout the process to record emerging interpretations and theoretical insights, while theoretical coding was employed to integrate categories into an explanatory framework. Data collection and analysis proceeded concurrently until theoretical saturation was achieved. To enhance trustworthiness, the study employed reflexive memoing, an audit trail, and member reflection with selected participants. The analysis organized participants' accounts into four interrelated themes: experiences of parental authority and obedience, psychological negotiation of autonomy, expressions of critical thinking, and negotiations between parental authority and independent judgment. These themes were integrated into an interpretive model of obedience, autonomy, and critical thinking within Muslim family relationships.

B. Result and Discussion

Based on analysis of interviews with 22 Muslim teenagers, it is found that the relationship between obedience, autonomy, and development of critical thinking in Muslim families is neither linear nor fully conflictual. Participants' experiences show that obedience to parents is still viewed as an important moral and religious value, but teenagers also seek personal autonomy, especially in their educational and social relationships and in their future. Participants described diverse experiences of negotiating parental authority and the psychological tensions involved, including voluntary compliance, forced compliance, quiet resistance, reflective questioning and open dialogue with parents.

There are four main themes that are suitable for the research objective, namely: (1) Muslim parenting experience in relation to obedience and autonomy, (2) the process of psychological transition from obedience to autonomy, (3) development of critical thinking in experienced Muslim families, and (4) negotiations between parental authority and independent thinking.

[16] K. Charmaz, "Constructivist Grounded Theory," *The Journal of Positive Psychology* 12, no. 3 (2017): 299, https://doi.org/10.1080/17439760.2016.1262612.

1. Muslim parenting experience in relation to compliance and autonomy

The findings suggest that participants experience obedience and autonomy as connected aspects of family life, not separate ones. Among the participants, obedience and personal agency were not always mutually exclusive. However, accounts of imposed educational decisions also reveal tensions between parental authority and opportunities for autonomous choice. Other participants described exercising personal agency while maintaining emotional, moral, and religious connections with their families. Whereas this process does not necessarily resolve conflicts, it actually allows adolescents to reconcile their desire for independence with their commitment to their parents' authority and birr al-wālidayn.

Most participants still see parents as figures of authority, the main people to respect and consider when making decisions. However, the relationship is not fully one-way. Some teenagers are starting to have space to discuss, share opinions, and make decisions, especially about education and their future. These experiences reveal variation in family relationships, ranging from predominantly hierarchical decision-making to more dialogic forms of communication and negotiation. A number of participants describe their experiences of parental guidance as follows:

> "Yup, I have a chance to express and convey an opinion without judging."[17]

> "Yup, my parents let me give an opinion when I don't agree with what they recommend, for example, about studying on campus."[18]

These findings extend Baumrind's authoritative parenting model.[19] If classic literature emphasizes the balance between control and emotional warmth, this research shows that in a Muslim family, this balance is also shaped by the moral legitimacy and parents' religiosity. Parental authority is not solely understood as social control but also as a responsibility encompassing children's character, morals, and life orientation.[20] However, the results also show that many Muslim teenagers do not see this authority as involving talking or agreeing. In some cases, adolescents said that parents made all the choices without asking them first. Some accounts concerned parental decisions about education and discipline. These stories show a struggle between parents' duties and Muslim teenagers' desire to have a say in their own lives. Like participants who stated:

[17] Participant 21, "Personal Interview", March 13th, (Central Aceh, 2026)
[18] Participant 12, "Personal interview", March 12th, (Central Aceh, 2026)
[19] Baumrind, "Effects of Authoritative Parental Control on Child Behavior," 891.
[20] AB et al., "Parenting Children in a Religious Perspective of Fishermen's Families in Sinjai, Indonesia: Structural Functionalism Approach"; Al-Hawary et al., "The Education of Children in an Islamic Family Based on the Holy Qur'an."

> "My parents teach reading to their son and force him to study every night, if the son doesn't want to, he is forced to until he cries. Learning of responsibility must be executed."[21]

> "When I graduated from junior high school, I was commended to pursue an Islamic boarding school, even though I only wanted to go to school here, but I still had to go to an Islamic boarding school, and I had to accept it forcibly."[22]

However, this research shows that Muslim teenagers' obedience is not entirely passive. Some participants still carry out parental decisions while keeping their evaluation of decisions personal. This shows that teenagers start building internal reflection without necessarily openly rejecting their parents. From the perspective of Self-Determination Theory, conditions indicate that compliance is not fully in the form of controlled external compliance, but is beginning to move towards more reflective self-regulation.[23]

This research conceptualizes negotiated obedience as compliance accompanied by personal reflection, evaluation of parental expectations, and value-based judgment rather than unquestioning acceptance. The interviews also reveal disagreement and covert noncompliance, which represent related but analytically distinct responses to parental authority. This concept is important because it shows that compliance in Muslim families is not identical with mere cognitive passivity. On the contrary, compliance can serve as a safe space for teenagers to develop self-reflection while still maintaining emotional connectedness with family.

As one participant explained "*You have to be polite, don't oppose parents*."[24] These findings extend existing debates about autonomy because, in this study, participants experienced autonomy in relation to their family rather than apart from it. Approaches emphasizing separation–individuation have examined autonomy in relation to increasing differentiation from parents, whereas relational perspectives emphasize the possibility of exercising agency while maintaining meaningful family connections. However, this research shows that, among Muslim teenagers, autonomy precisely grows within the family through communication, self-adjustment, and ongoing psychological negotiation. Thus, autonomy in the Muslim teenagers is more appropriately understood as relational autonomy, namely the ability to make choices and self-engage in reflection without being cut off from connectedness,

[21] Participant 9, "Personal Interview," March 11th, (Central Aceh, 2026)
[22] Participant 1, "Personal Interview," March 10th, (Central Aceh, 2026)
[23] Nathalie Aelterman, Maarten Vansteenkiste, and Leen Haerens, "Correlates of Students' Internalization and Defiance of Classroom Rules : A Self-Determination Theory Perspective," *British Journal of Educational Psychology* 89, no. 1 (2019): 4, https://doi.org/10.1111/bjep.12213.
[24] Participant 6, "Personal Interview," March 11th, (Central Aceh, 2026)

emotional, and moral ties with family.[25] As participant stated "*Silent, but I do not follow*."[26] Other participants also indicated that they start by selecting values and accepted decisions from family, such as "*Accepting, then comparing the suitable ones*."[27]

Generally, findings show that Muslim teenagers' experiences of parental guidance cannot be understood simply as the connection between controlling parents and compliant children. The findings clearly show the existence of a more complex relationship: a gradual combination of hierarchical authority, emotional support, moral-religious compliance, and a negotiated space for autonomy. This pattern shows that parenting in Muslim families involves two orientations simultaneously: maintaining the values of obedience and respect for parents, while also creating an open space for the child's development and autonomy.

2. Psychological processes shaping the transition: from obedience to autonomy

Participants' retrospective accounts describe experiences of questioning family rules, reconsidering parental decisions, and, in some cases, becoming more willing to express personal preferences. It works when Muslim teenagers reflect on how they grew up with their parents, what they want for themselves, and talk with their parents about how to blend these ideas. The study reveals independence doesn't happen simply because Muslim teenagers say no to their parents. Instead, it happens when they start to see things, ask questions, and keep talking back and forth to find a middle ground between what they want and what the family expects. Many of the people talked about feeling pulled in two directions inside their heads. This pull was not always a big, long-lasting emotional pain. Many of them tried to find a way to keep their dreams alive while still keeping their religious teachings and family duties. In this way, obeying parents in Islam is not about being a slave to them. It is a rule that is limited by the rules of faith and does not include doing things that go against what God says.[28] Therefore, the move toward independence for Muslim teenagers is best seen as a way to have a conversation with family and ensure that personal choices align with moral and religious values, rather than a simple break from parents, as some other studies suggest.

The emergence of critical awareness in teenagers occurs when they begin questioning the reasons behind family rules and seeking to understand the objectives of parental decisions.

[25] Anne Bülow et al., "Universal Ingredients to Parenting Teens: Parental Warmth and Autonomy Support Promote Adolescent Well - Being in Most Families," *Scientific Reports* 12, no. 16836 (2022): 1–13, https://doi.org/10.1038/s41598-022-21071-0; Beyers, Soenens, and Vansteenkiste, "Autonomy in Adolescence: A Conceptual, Developmental and Cross-Cultural Perspective."

[26] Participant 1, "Personal Interview," March 10th, (Central Aceh, 2026)

[27] Participant 1, "Personal Interview," March 10th, (Central Aceh, 2026)

[28] Misnawati and Radwan Jamal Elartash, "Al Sam'u Wa Al Ta'ah Fi Al Islam: Dirasah Awwaliyyah," *Jurnal Ilmiah Islam Futura* 22, no. 1 (2022): 42, https://doi.org/10.22373/jiif.v22i1.8913.

Teenagers do not accept the rule passively; they then start comparing, evaluating, and considering the rule's relevance only to themselves. This condition shows development of reflective judgment, when an individual becomes aware of controversy or uncertainty surrounding a problem that cannot be resolved solely through formal logic, and it requires thoughtful evaluation of one's beliefs based on the available supporting evidence.[29] This shows that Muslim teenagers are moving from a compliance-based reception to compliance, accompanied by a personal evaluation process.

> "I am curious and want to know what objective parents make the rule."[30]
>
> "Sometimes I start to be aware of what my parents said and start to see the positive impact for me."[31]

However, critical awareness is often followed by an emotional conflict between the need to build autonomy and the obligation to respect parents. Some participants experience a dilemma when they desire something different from their family, especially regarding education and life choices. From the perspective of Self-Determination Theory, these conditions show a tension between the need for autonomy and the need for emotional relatedness with family.[32] In other words, autonomy development in Muslim teenagers is not ongoing in a psychologically neutral way, but is negotiated within the moral and emotional structure of the family, such as:

> "When I wanted to study in the geography department, but my parents wanted me to pursue the guidance counselling department, I continued studying in the guidance counselling department. Although my heart was sad, I still lived on."[33]
>
> "When I want to determine where to study, on one side, I want to study in an outside area, but my parents do not support it, and I feel a little disappointed. However, I accept the decision from parents because people say that Mother's word is true."[34]
>
> "I experienced a dilemma when choosing a major college and campus, I was sad, but I still live for the sake of happiness, both of them".[35]

The above statements show that a teenager's decision is not solely determined by individual rationality, but also by moral relations and emotional obligation to family. In a collectivistic and religious cultural context, this is very understandable because teenagers' self-

[29] Patricia M King and Karen Strohm Kitchener, "Reflective Judgment: Theory and Research on the Development of Epistemic Assumptions Through Adulthood," *Educational Psychologist* 39, no. 1 (2004): 6.
[30] Participant 10, "Personal Interview," March 11th, (Central Aceh, 2026)
[31] Participant 9, "Personal Interview," March 11th, (Central Aceh, 2026)
[32] B. Soenens and M. Vansteenkiste, "Studying Parenting in Adolescence from a Dynamic Perspective: The Case of Autonomy-Supportive and Controlling Parenting," *European Journal of Developmental Psychology* 22 (2025): 1, https://doi.org/10.1080/17405629.2023.2282647.
[33] Participant 2, "Personal Interview," March 10th, (Central Aceh, 2026)
[34] Participant 6, "Personal Interview," March 11th, (Central Aceh, 2026)
[35] Participant 12, "Personal Interview," March 12th, (Central Aceh, 2026)

identity is not built individually, yet is still tied to family relationships and values of respect.[36] Therefore, internal conflict in Muslim teenagers is not just a conflict between "obedience" and "freedom," but between the need to become themselves and the need to maintain family harmony.

Interestingly, research shows that conflict is rarely expressed as open resistance. On the other hand, teenagers tend to use more smooth and reflective strategies, such as carefully conveying an opinion, maintaining a personal view in a subtle way, following the family's decision, and considering their own evaluation. These strategies represent a form of covert resistance that allows teenagers to maintain their self-identity without damaging family harmony.[37] In other words, resistance among Muslim teenagers does not always take the form of open disobedience (oppositional defiance) or compulsive disobedience, but more often appears as silent negotiation that maintains a stable family relationship. Based on Flamant et al.,[38] it is considered a more adaptive response because it allows teenagers to maintain a connection with their parents while developing independent thinking.

> "If I have a different opinion from my parents, I try to convey my opinion nicely and steadily honour them".[39]
>
> "I have more to lose if I have a different opinion in order to maintain parents' hearts."[40]

These findings show that resistance among Muslim teenagers is more relational than oppositional. Teenagers do not fully reject their family authority; instead, they try to build a sense of autonomy within a connected relationship with their parents. In this context, autonomy development is more appropriately understood as a relational negotiation process, namely the process in which a teenager gradually builds a self-position through reflection, communication, and psychological adjustment, which continues to unfold within the family relation. These findings align with the relational autonomy approach, which emphasizes that the ability to think and make choices can develop without cutting off emotional connections to family.[41]

---

[36] Heejung Park and Anna S Lau, "Socioeconomic Status and Parenting Priorities: Child Independence and Obedience Around the World," *Journal of Marriage and Family* 78, no. 1 (2016): 46, https://doi.org/10.1111/jomf.12247; Shubhra Sinha and R.C. Mishra, "Revisiting the Obedience Orientation in India," *Discover Psychology* 4, no. 67 (2024), https://doi.org/10.1007/s44202-024-00158-x.

[37] Kuczynski, Pitman, and Twigger, "Flirting with Resistance: Children's Expressions of Autonomy during Middle Childhood"; Flamant et al., "How Do Adolescents Deal with Intrusive Parenting? The Role of Coping with Psychologically Controlling Parenting in Internalizing and Externalizing Problems."

[38] Flamant et al., "How Do Adolescents Deal with Intrusive Parenting? The Role of Coping with Psychologically Controlling Parenting in Internalizing and Externalizing Problems."

[39] Participant 8, "Personal Interview," March 11th, (Central Aceh, 2026)

[40] Participant 16, "Personal Interview,", March 12th, (Central Aceh, 2026)

[41] B. Soenens et al., "How to Solve the Conundrum of Adolescent Autonomy? On the Importance of Distinguishing between Independence and Volitional Functioning," in *Autonomy in Adolescent Development*, ed. Bart Soenens, Maarten Vansteenkiste, and Stijn Van Petegem, 1st ed. (London: Psychology Press, 2017), 1, https://doi.org/10.4324/9781315636511-

3. Expressions of Critical Thinking in Muslim Family Experiences

This study provides evidence that, according to participants' experiences, critical thinking can be demonstrated through reflective questions, comparisons of views, evaluations of parental advice, and independent judgments in decision-making. This result contributes to the literature by showing that critical thinking is not only a cognitive skill but is also situated within a network of ongoing moral, emotional, and religious relations. Contrary to the idea that critical thinking occurs when a person is detached from authority, participants engaged in reflective practice and evaluation while respecting parental advice and *birr al-wālidayn*.

In the dimension of thinking patterns, participants' narratives show different levels of introspective and evaluative participation with daily decisions, family rules, and parental expectations in the thinking patterns dimension. Teenagers start questioning the reasons behind family rules, comparing views, and evaluating the decisions they accept. These narratives illustrate reflective questioning, comparison of perspectives, and evaluation of parental decisions, processes that are closely associated with critical thinking in the literature.[42] This supports Li et al. [43] who stated adolescence is viewed as an important stage in the development of high-order thinking ability because adolescents can reason abstractly, engage in self-reflection, and make decisions more independently. Like participants' statement:

"I accept, then comparing the appropriate ones."[44]

"Sometimes I look for the truth."[45]

"I started thinking why must so, isn't it? just follow directly."[46]

Participants' accounts of questioning family rules and evaluating parental advice illustrate reflective thinking processes that can be interpreted in relation to metacognition and internal evaluation. Teenagers start building the ability to "think about their own mind", evaluate the reason behind a family decision, and consider alternatives. These findings support a previous study that places metacognition as an important foundation for the critical thinking

1; Beyers, Soenens, and Vansteenkiste, "Autonomy in Adolescence: A Conceptual, Developmental and Cross-Cultural Perspective."

[42] Le Chi Nguyen et al., "Impact of Problem-Based Learning on Critical Thinking: An Exploration with Middle School Students," *International Journal of Innovative Research and Scientific Studies* 8, no. 2 (2025): 2809, https://doi.org/10.53894/ijirss.v8i2.5819; Dwyer, Hogan, and Stewart, "An Integrated Critical Thinking Framework for the 21st Century."

[43] Shuangshuang Li, Ziyue Wang, and Yijia Sun, "Relationship between Thinking Dispositions, Working Memory, and Critical Thinking Ability in Adolescents: A Longitudinal Cross-Lagged Analysis," *Journal of Intelligence* 12, no. 52 (2024): 1, https://doi.org/10.3390/jintelligence12060052.

[44] Participant 1, "Personal Interview," March 10th, (Central Aceh, 2026)

[45] Participant 17, "Personal Interview," March 12th, (Central Aceh, 2026)

[46] Participant 4, "Personal Interview," March 10th, (Central Aceh, 2026)

development in adolescence.[47] In this context, according to Nguyện et al.[48], adolescents start to show the ability not only to accept information but also to consider reasons, relevance, and the impact of a decision.

"I am listening nicely, then discuss it."[49]

Participant 9's statement illustrates a willingness to listen and engage in discussion before responding to parental advice. In metacognition development theory, this ability is viewed as an important indicator of reflective thinking development in adolescence.[50] Moses-Payne et al.'s research[51] also shows that teenagers with better metacognitive ability are more capable of evaluating the quality of information and are less likely to accept opinions without critical consideration. Therefore, these findings show that the development of a critical thinking pattern among Muslim teenagers is closely related to the emergence of self-reflection ability in experiencing parenting and family values.

Interestingly, participants' critical thinking does not manifest as rejection of parents or religious values. On the contrary, critical reflection actually develops within a relationship of respect for parents. These conditions demonstrate negotiated obedience, which is compliance accompanied by internal evaluation and reflection. These findings support the concept of relational autonomy, which emphasizes that autonomy and self-reflection can grow within social and emotional connectedness, not only through individual separation.[52] This finding is important because it challenges assumptions about Western view that often position independent thinking as a process of moving away from family authority.

In the dimension of courage, participants associated their willingness to express opinions with feeling heard and emotionally accepted by their parents. Participants who described more open family communication also reported feeling more comfortable expressing their views. The following participant illustrates how feeling accepted within the family can encourage them to express their opinions:

[47] Leonora G Weil et al., "The Development of Metacognitive Ability in Adolescence," *Consciousness and Cognition* 22 (2013): 264, https://doi.org/10.1016/j.concog.2013.01.004; Madeleine E Moses-Payne et al., "I Know Better! Emerging Metacognition Allows Adolescents to Ignore False Advice," *Developmental Science* 24 (2021): 1, https://doi.org/10.1111/desc.13101; Louise Goupil and Sid Kouider, "Developing a Reflective Mind: From Core Metacognition to Explicit Self-Reflection," *Current Directions in Psychological Science* 28, no. 4 (2019): 403, https://doi.org/10.1177/0963721419848672.

[48] Nguyen et al., "Impact of Problem-Based Learning on Critical Thinking: An Exploration with Middle School Students."

[49] Participant 9, in interview with author, March 11, 2026

[50] Weil et al., "The Development of Metacognitive Ability in Adolescence"; Goupil and Kouider, "Developing a Reflective Mind: From Core Metacognition to Explicit Self-Reflection."

[51] Moses-Payne et al., "I Know Better! Emerging Metacognition Allows Adolescents to Ignore False Advice."

[52] Bart Soenens and Maarten Vansteenkiste, "Antecedents and Outcomes of Self-Determination in 3 Life Domains : The Role of Parents ' and Teachers ' Autonomy Support," *Journal of Youth and Adolescence* 34, no. 6 (2005): 590, https://doi.org/10.1007/s10964-005-8948-y; Beyers, Soenens, and Vansteenkiste, "Autonomy in Adolescence: A Conceptual, Developmental and Cross-Cultural Perspective."

> "I just feel comfortable when I express my opinion bravely because my parents certainly listen to me."[53]

This supports the concept of autonomy-supportive parenting, which creates space for dialogue and recognizes the child's voice as an important factor in teenagers' reflective development and self-regulation.[54] Various researchers have revealed that support for autonomy is closely associated with greater self-regulation, reflective ability, and intellectual courage in teenagers.[55] Thus, these results show that the development of courageous opinions among Muslim teenagers is intensely prompted by the quality of dialogue and open communication within the family.

However, courageous opinions on Muslim teenagers remain limited by norms of respect and family ethics. Therefore, the opinion is more often delivered in a careful, non-confrontational way. This condition shows that argument development among Muslim teenagers occurs through reflective communication and relational engagement, rather than through open opposition to family authority.

> "I must remain safe with the talk method so that my parents don't get offended."[56]

> "In the past, I only shut up; now I try to talk slowly."[57]

These findings show that the courage to express opinions among Muslim teenagers develops through reflective rather than confrontational communication. In the theory of social-cognitive development, the ability to convey opinions argumentatively and reflectively is an important part of critical thinking development because it shows the ability to maintain a position based on rational consideration.[58] However, this research shows that the Muslim teenagers' ability is mediated by cultural and religious norms about etiquette towards parents. Thus, courageous opinion is not manifested through direct resistance, but through more careful, polite, and relational communication.

In the dimension of thinking independence, some participants begin to show the ability to maintain a personal evaluation of family rules, although they do not always express it

[53] Participant 14, "Personal Interview," March 12th, (Central Aceh, 2026)
[54] Ziwen Teuber et al., "Autonomy-Related Parenting Pro Fi Les and Their Effects on Adolescents ' Academic and Psychological Development : A Longitudinal Person-Oriented Analysis," *Journal of Youth and Adolescence* 51 (2022): 1334, https://doi.org/10.1007/s10964-021-01538-5; Soenens and Vansteenkiste, "Studying Parenting in Adolescence from a Dynamic Perspective: The Case of Autonomy-Supportive and Controlling Parenting."
[55] N. Li and S. Hein, "Parenting, Autonomy in Learning, and Development During Adolescence in China," *New Directions for Child and Adolescent Development* 163 (2019): 67, https://doi.org/10.1002/cad.20272; Sebastiano Costa et al., "Antecedents and Consequences of Parental Psychological Control and Autonomy Support: The Role of Psychological Basic Needs," *Journal of Social and Personal Relationships* 36, no. 4 (2019): 1168, https://doi.org/10.1177/0265407518756778.
[56] Participant 9, "Personal Interview," March 11th, (Central Aceh, 2026)
[57] Participant 18, "Personal Interview," March 12th, (Central Aceh, 2026)
[58] King and Kitchener, "Reflective Judgment: Theory and Research on the Development of Epistemic Assumptions Through Adulthood"; Dwyer, Hogan, and Stewart, "An Integrated Critical Thinking Framework for the 21st Century."

directly. This condition shows the development of self-positioning and volitional functioning, namely the ability to act on self-considerations and self-values.[59] However, making a decision still involves emotional ties with family. From the perspective of identity development, this ability is an important part of forming psychological identity and autonomous thinking.[60]

These findings are very important because they show that the growth of critical thinking in Muslim teenagers is not moving towards radical individualism, but is forming reflective independence that remains rooted in moral, emotional, and religious connectedness with family. This is different from the classical approach of separation–individuation, which views autonomy development as a process of release from parents.[61] In the context of a Muslim family, thinking independently is precisely developed through negotiation between respect for family and the need to think independently.

4. Negotiation between parental authority and the autonomy of Muslim teenagers

Findings from the study show that negotiation between parental authority and autonomy among Muslim teenagers occurs as a dynamic, gradual, and contextual relational process. The teenagers do not fully reject family authority, but gradually begin building a self-position through reflection, communication, and identity transformation, thereby instilling and maintaining emotional connectedness with their parents. In this study, the process is examined along two main dimensions: the relationship with authority and self-transformation.

In the dimension of relations with authority, some participants are still looking to parents as the primary decision-makers. However, the relationship is not fully hierarchical or one-directional. Some teenagers start to create space for dialogue and personal consideration in the family. This condition shows the existence of a transformation from an absolute authority to more participatory, negotiated relationships.

"Sometimes I follow, sometimes no."[62]

"If there is about studying at college, I start to choose myself ."[63]

---

[59] Stijn Van Petegem et al., "On the Association Between Adolescent Autonomy and Psychosocial Functioning : Examining Decisional Independence From a Self-Determination Theory Perspective," *Developmental Psychology* 48, no. 1 (2012): 76–88, https://doi.org/10.1037/a0025307.

[60] M. Zimmer-Gembeck, W. Ducat, and W. Collins, "Autonomy, Development Of," *Encyclopedia of Adolescence, Vol. 1* (Elsevier Inc., 2011), https://doi.org/10.1016/b978-0-12-373951-3.00004-1; Wawie D. G. Ruiz and Homer J. Yabut, "Autonomy and Identity: The Role of Two Developmental Tasks on Adolescent' s Wellbeing," *Frontiers in Psychology* 15, no. 1309690 (2024): 01–16, https://doi.org/10.3389/fpsyg.2024.1309690.

[61] Yulia Bakka, "The Influence of Social and Emotional Factors on the Development of Personality Independence in Adolescence," *Personality and Environmental Issues* 4, no. 1 (2025): 51–56, https://doi.org/10.31652/2786-6033-2025-4(1)-51-56; Luc Goossens, "The Many Faces of Adolescent Autonomy: Parent-Adolescent Conflict, Behavioral Decision-Making, and Emotional Distancing," in *Handbook of Adolescent Development*, ed. Sandy Jackson and Luc Goossens, 1st ed. (London: Psychology Press, 2020), 19, https://doi.org/10.4324/9780203969861.

[62] Participant 1, "Personal Interview," March 10th, (Central Aceh, 2026)

[63] Participant 5, "Personal Interview," March 10th, (Central Aceh, 2026)

The above statement shows a shift in the pattern of relations from absolute authority to more dialogic, participatory relationships. These findings show that Muslim teenagers do not position themselves solely as passive recipients of authority, but start to become active agents in relation to their family. From the perspective of contemporary developmental psychology, the change can be understood through the co-regulation concept, which is the course by which parents and children gradually build closer relationships with each other and customize and share influence in decision-making.[64] Different from the traditional approach that places parents as the source of control, this approach views family relations as a continuous negotiation process that develops alongside increasing age and children's reflective capacity. Therefore, the study's results show that changing the authority relationship in Muslim families does not mean the disappearance of respect for parents, but rather a transformation in how authority is exercised and negotiated.

Although participants described seeking greater autonomy, they also expressed concern about offending their parents. As Participant 9 described earlier, expressing disagreement involved choosing words carefully to avoid causing offense.[65] This account illustrates how expressions of autonomy may be shaped by norms of etiquette and family respect. In the experiences presented here, negotiating parental authority could therefore involve careful, nonconfrontational communication rather than openly opposing parents.

This pattern is closely related to the conception of birr al-wālidayn in Islamic ethics, which places respect for parents as a moral and spiritual obligation.[66] In this context, Muslim teenagers not only consider personal desire, but also consider the impact of their emotional decisions on their parents. Therefore, negotiations with family authority are often done smoothly, carefully, and non-confrontationally, while still maintaining stable relationships and emotional family ties.

Some participants described maintaining their own judgments without openly challenging parental decisions. As illustrated by Participant 1's earlier account, remaining silent

[64] Frances M Lobo and Erika Lunkenheimer, "Understanding the Parent-Child Coregulation Patterns Shaping Child Self-Regulation," *Developmental Psychology* 56, no. 6 (2020): 1121–34, https://doi.org/10.1037/dev0000926; Elin Marie Frivold Kostøl and Velibor Bobo Kovač, "Co-Regulation in Dyadic Parent – Child Relationships: A Video Analysis of Well-Functioning Interactions," *Early Child Development and Care* 194, no. 1 (2024): 72–86, https://doi.org/10.1080/03004430.2023.2282357.

[65] Participant 9, "Personal Interview," March 11th, (Central Aceh, 2026)

[66] Siti Muliya Septiani Turaedi et al., "Filial Piety in the Qur'anic Perspective: A Thematic Study Using Grounded Theory," *Tanzil: Jurnal Studi Al-Qur'an* 8, no. 1 (2025): 135–54, https://doi.org/10.20871/tjsq.v8i1.449; Muhammad Zulfikar Nur Falah and Azzam Musoffa, "Plato's Ethical Philosophy and Relevance to the Concept of Birr Al-Walidayn in the Qur'an," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 9, no. 2 (2023): 245–62, https://doi.org/10.20871/kpjipm.v9i2.278; Kusumaningrum, "The Meaning of Verses on Parents- Children Relationship as Basis for Sandwich Generation Concept in Islam."

did not necessarily mean following parental instructions.[67] This response reflects covert noncompliance rather than unquestioning obedience. In the literature on parent–child relationships, such behaviour can be understood as covert resistance, particularly when opportunities for direct negotiation are limited.[68] In this study, the account illustrates how participants may avoid open confrontation while maintaining their personal judgments. This distinction indicates that negotiation with parental authority can involve noncompliance as well as reflective obedience.

In the self-transformation dimension, research shows that teenagers begin building a personal identity through reflection on rules, experiences, and their family values. Participants described evaluating decisions, considering others' perspectives, and expressing personal preferences more consciously. However, identity development is still taking place within emotional connectedness to family.

"I started think Why must so, isn't it? direct follow just."[69]

" Sometimes I try to see from the other side too."[70]

However, this research reflects that self-transformation in Muslim teenagers is not ongoing through releasing emotions from the family. On the other hand, some participants still see family as the main source of emotional support.

"For me, my family is very kind and is the best support system in my life."[71]

Findings indicate a limitations-separation–individuation approach, which views autonomy development as a process of moving away from parents.[72] In the context of Muslim families, identity and autonomy are precisely developed through relational connectedness within the family. Thus, autonomy development in Muslim teenagers is more appropriately understood as a form of relational autonomy, that is, growing independence through the negotiation of social and emotional processes, and moral within the family.

Overall, the results of this study show that autonomy and critical thinking were not the products of detachment from the family but rather the products of continuous negotiation of

[67] Participant 1, "Personal Interview," March 10th, (Central Aceh, 2026)
[68] Kuczynski, Pitman, and Twigger, "Flirting with Resistance: Children's Expressions of Autonomy during Middle Childhood"; Flamant et al., "How Do Adolescents Deal with Intrusive Parenting? The Role of Coping with Psychologically Controlling Parenting in Internalizing and Externalizing Problems."
[69] Participant 4, "Personal Interview," March 10th, (Central Aceh, 2026)
[70] Participant 17, "Personal Interview," March 12th, (Central Aceh, 2026)
[71] Participant 14, "Personal Interview," March 12th, (Central Aceh, 2026)
[72] Goossens, "The Many Faces of Adolescent Autonomy: Parent-Adolescent Conflict, Behavioral Decision-Making, and Emotional Distancing"; Bakka, "The Influence of Social and Emotional Factors on the Development of Personality Independence in Adolescence."

relationships. This approach enabled participants to think, judge, and make decisions on their own while remaining spiritually close to their parents.

Based on the above findings, the study builds a conceptual model as shown in the diagram below:

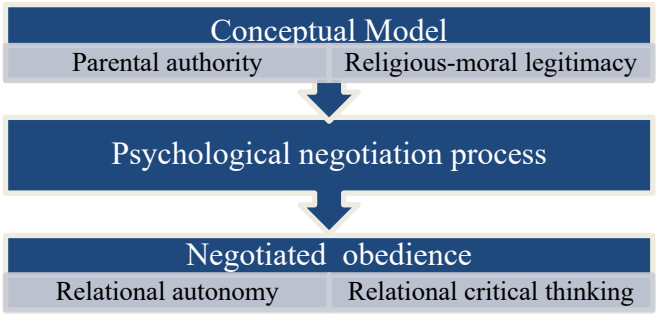


Figure 1. Conceptual model

Figure 1 synthesizes the interpretive relationships among parental authority, religious-moral legitimacy, psychological negotiation, and participants' expressions of obedience, autonomy, and critical thinking. The arrows represent conceptual relationships identified through the analysis rather than an empirically observed temporal or causal sequence. Within this framework, participants described different ways of responding to parental expectations, including reflective compliance, negotiated disagreement, and covert noncompliance. These responses illustrate how personal judgment and expressions of autonomy may coexist with moral and emotional commitments to parents. The model therefore provides a context-specific interpretation of the relationships among obedience, autonomy, and critical thinking in the Muslim family experiences examined. Its applicability to other social and cultural contexts remains an issue for further investigation.

C. Conclusion

This study shows that the relationship among obedience, autonomy, and critical thinking in Muslim teenagers participating in this study unfolds through a dynamic, relational negotiation process. Participants do not entirely reject parental authority; instead, they describe engaging in reflection, personal judgment, and independent thinking while maintaining respect, religiosity, and emotional attachment to their families. The findings reveal that parental authority in Muslim families represented in this study continues to possess strong moral and religious legitimacy through the value of *birr al-wālidayn*. However, obedience among Muslim teenagers participating in this study is not entirely passive. Participants described negotiated obedience as reflective compliance accompanied by personal evaluation and value-based

judgment. Their accounts also included disagreement and covert noncompliance, indicating variation in how parental authority was negotiated. Participants also described critical awareness, internal conflict, and psychological negotiation as interconnected aspects of their experiences of parental authority and autonomy. In this context, critical thinking was expressed relationally through participants' questioning of family rules, evaluation of parental expectations, willingness to express opinions, and efforts to exercise independent judgment while respecting family relationships.

Theoretically, these results imply that Muslim teenagers' development of autonomy, critical thinking, and identity formation is facilitated by relational processes that are ingrained in family life. Participants experienced obedience, relational autonomy, and critical thinking not as competing dimensions, but as interconnected aspects of family life. Rather than positioning themselves as either passive followers or fully independent decision-makers, participants described negotiated obedience, relational autonomy, and critical thinking while staying committed to familial, moral, and religious values.

Despite those contributions, this paper has some constraints. First, the research focuses on a relatively limited number of Muslim teenagers within a particular socio-cultural context, which may not fully represent the diversity of Muslim family experiences. Second, this study primarily relies on qualitative self-reported experiences, meaning that the findings reflect subjective interpretations shaped by participants' personal and emotional perspectives. Third, the cross-sectional nature of the study limits the ability to capture how negotiation processes between obedience, autonomy, and critical thinking evolve over time.

These limitations open important directions for forthcoming studies. Relevant studies in the field are recommended to investigate the dynamics of obedience, autonomy, and critical thinking across more diverse Muslim communities, including variations in gender, social class, educational background, and parenting patterns. Longitudinal studies are also needed to explore how relational negotiation with parental authority develops from adolescence into early adulthood. In addition, future research may integrate comparative, interdisciplinary, or mixed-method approaches to deepen understanding of how Muslim adolescents construct critical thinking while maintaining religious and familial attachment in changing social contexts.

Declaration of AI Usage

The The authors declare that ChatGPT was used solely for language editing, including improving the grammar, readability, and flow of the text. Grammarly was used as a standard

grammar-checking tool. All content was reviewed, verified, and finalized by the authors, who take full responsibility for the integrity of the work.

REFERENCES

AB, Syamsuddin, Syama'un Syama'un, Muh. Ilham, Usman Jasad, and Idris Rasyid. "Parenting Children in a Religious Perspective of Fishermen's Families in Sinjai, Indonesia: Structural Functionalism Approach." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024): 257–80. https://doi.org/10.22373/sjhk.v8i1.17854.

Abubakar, Bahrun, Sanusi Sanusi, Razali Razali, Taat Kurnita Yeniningsih, and Mujiburrahman. "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023): 1121–47. https://doi.org/10.22373/sjhk.v7i2.17901.

Acevedo, Gabriel A, Christopher G Ellison, and Murat Yilmaz. "Religion and Child-Rearing Values in Turkey." *Journal of Family Issues* 36, no. 12 (2015): 1595–1623. https://doi.org/10.1177/0192513X13504921.

Aelterman, Nathalie, Maarten Vansteenkiste, and Leen Haerens. "Correlates of Students' Internalization and Defiance of Classroom Rules : A Self-Determination Theory Perspective." *British Journal of Educational Psychology* 89, no. 1 (2019): 22–40. https://doi.org/10.1111/bjep.12213.

Al-Hawary, Sulieman Ibraheem Shelash, Tribhuwan Kumar, Harikumar Pallathadka, Shadia Hamoud Ashahrani, Hadi Abdul Nabi Muhammad Al-Tamimi, Iskandar Muda, and Nermeen Singer. "The Education of Children in an Islamic Family Based on the Holy Qur'an." *HTS Teologiese Studies/ Theological Studies* 79, no. 2 (2023): 1–6. https://doi.org/10.4102/hts.v79i2.8273.

Amin, N. "Daughters of the Revolution: Negotiating Filial Piety in Post-2011 Egypt." *Die Welt Des Islams*, 2021, 1–20. https://doi.org/10.1163/15700607-61020006.

Bakka, Yulia. "The Influence of Social and Emotional Factors on the Development of Personality Independence in Adolescence." *Personality and Environmental Issues* 4, no. 1 (2025): 51–56. https://doi.org/10.31652/2786-6033-2025-4(1)-51-56.

Barrio, Hermes Emilo Martínez, Yim James Rodríguez Diaz, and Leonardo Enrique Martínez Arredondo. "Critical Thinking as a Fundamental Tool in Contemporary Higher Education: Conceptualization, Characteristics, Improtance and Dimensions." *International Journal of Applied Mathematics* 38, no. 4 (2025): 1121–34. https://doi.org/10.12732/ijam.v38i4s.291.

Baumrind, Diana. "Effects of Authoritative Parental Control on Child Behavior." *Child Development* 37, no. 4 (1966): 887–907.

Beyers, Wim, Bart Soenens, and Maarten Vansteenkiste. "Autonomy in Adolescence: A Conceptual, Developmental and Cross-Cultural Perspective." *European Journal of Developmental Psychology* 22, no. 2 (2025): 121–41. https://doi.org/10.1080/17405629.2024.2330734.

Bülow, Anne, Andreas B Neubauer, Bart Soenens, Jaap J A Denissen, and Loes Keijsers. "Universal Ingredients to Parenting Teens: Parental Warmth and Autonomy Support Promote Adolescent Well - Being in Most Families." *Scientific Reports* 12, no. 16836 (2022): 1–13. https://doi.org/10.1038/s41598-022-21071-0.

Charmaz, K. "Constructivist Grounded Theory." *The Journal of Positive Psychology* 12, no. 3 (2017): 299–300. https://doi.org/10.1080/17439760.2016.1262612.

Costa, Sebastiano, Maria C Gugliandolo, Nadia Barberis, Francesca Cuzzocrea, and Francesca

Liga. "Antecedents and Consequences of Parental Psychological Control and Autonomy Support: The Role of Psychological Basic Needs." *Journal of Social and Personal Relationships* 36, no. 4 (2019): 1168–89. https://doi.org/10.1177/0265407518756778.

Dwyer, Christopher P, Michael J Hogan, and Ian Stewart. "An Integrated Critical Thinking Framework for the 21st Century." *Thinking Skills and Creativity* 12 (2014): 43–52. https://doi.org/10.1016/j.tsc.2013.12.004.

Fadlillah, M, and Syifa Fauziah. "Analysis of Diana Baumrind's Parenting Style on Early Childhood Development." *Al-ISHLAH: Jurnal Pendidikan* 14, no. 2 (2022): 2127–34. https://doi.org/10.35445/alishlah.v14i2.487.

Falah, Muhammad Zulfikar Nur, and Azzam Musoffa. "Plato's Ethical Philosophy and Relevance to the Concept of Birr Al-Walidayn in the Qur'an." *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 9, no. 2 (2023): 245–62. https://doi.org/10.20871/kpjipm.v9i2.278.

Flamant, N., L. Haerens, E. Mabbe, and B. Vansteenkiste, M. Soenens. "How Do Adolescents Deal with Intrusive Parenting? The Role of Coping with Psychologically Controlling Parenting in Internalizing and Externalizing Problems." *Journal of Adolescence* 84 (2020): 200–212. https://doi.org/10.1016/j.adolescence.2020.09.003.

Gómez, Dora Lucia Jaramillo, Julieth Álvarez Maestre, Abad Ernesto Parada Trujillo, Carlos Alfredo Pérez Fuentes, Dago Hernando Bedoya Ortiz, and Ruth Katherine Sanabria Alarcón. "Determining Factors for the Development of Critical Thinking in Higher Education." *Journal of Intelligence* 13, no. 59 (2025): 1–22. https://doi.org/10.3390/jintelligence13060059.

Goossens, Luc. "The Many Faces of Adolescent Autonomy: Parent-Adolescent Conflict, Behavioral Decision-Making, and Emotional Distancing." In *Handbook of Adolescent Development*, edited by Sandy Jackson and Luc Goossens, 1st ed., 19. London: Psychology Press, 2020. https://doi.org/10.4324/9780203969861.

Goupil, Louise, and Sid Kouider. "Developing a Reflective Mind: From Core Metacognition to Explicit Self-Reflection." *Current Directions in Psychological Science* 28, no. 4 (2019): 403–8. https://doi.org/10.1177/0963721419848672.

Gürsoy, Hatice, Charissa S. L. Cheah, and Merve Balkaya-Ince. "What Helps Muslim American Youth to Thrive? The Role of Maternal Promotion of Volitional Functioning and Religiosity in Their Civic Engagement." *Youth and Society* 57, no. 3 (2025): 416–37. https://doi.org/10.1177/0044118X241261985.

Islahuddin, Roslan Bin Yahya, and Zulkifli Bin Awang Besar. "Parenting in Educating Children in Accordance with Sunnah Guidance." *Religio Education* 1, no. 2 (2021): 86–96. https://doi.org/10.17509/re.v1i2.41344.

King, Patricia M, and Karen Strohm Kitchener. "Reflective Judgment: Theory and Research on the Development of Epistemic Assumptions Through Adulthood." *Educational Psychologist* 39, no. 1 (2004): 5–18.

Kostøl, Elin Marie Frivold, and Velibor Bobo Kovač. "Co-Regulation in Dyadic Parent – Child Relationships: A Video Analysis of Well-Functioning Interactions." *Early Child Development and Care* 194, no. 1 (2024): 72–86. https://doi.org/10.1080/03004430.2023.2282357.

Kuczynski, Leon, Robyn Pitman, and Kate Twigger. "Flirting with Resistance: Children's Expressions of Autonomy during Middle Childhood." *International Journal of Qualitative Studies on Health and Well-Being* 13, no. (sup 1) (2018): 1–12. https://doi.org/10.1080/17482631.2018.1564519.

Kusumaningrum, Fitri Ayu. "The Meaning of Verses on Parents- Children Relationship as Basis for Sandwich Generation Concept in Islam." *Millah: Journal of Religious Studies*

22, no. 2 (2023): 553–82. https://doi.org/10.20885/millah.vol22.iss2.art10.

Kyeong, Yena, Meryl Yu, Henning Tiemeier, Marian J. Bakermans-Kranenburg, and Peipei Setoh. "Filial Piety Across Sociocultural Context and the Life Span." *Current Directions in Psychological Science* 34, no. 3 (2025): 163–70. https://doi.org/10.1177/09637214241312630.

Li, N., and S. Hein. "Parenting, Autonomy in Learning, and Development During Adolescence in China." *New Directions for Child and Adolescent Development* 163 (2019): 67–80. https://doi.org/10.1002/cad.20272.

Li, Shuangshuang, Ziyue Wang, and Yijia Sun. "Relationship between Thinking Dispositions, Working Memory, and Critical Thinking Ability in Adolescents: A Longitudinal Cross-Lagged Analysis." *Journal of Intelligence* 12, no. 52 (2024): 1–11. https://doi.org/10.3390/jintelligence12060052.

Lobo, Frances M, and Erika Lunkenheimer. "Understanding the Parent-Child Coregulation Patterns Shaping Child Self- Regulation." *Developmental Psychology* 56, no. 6 (2020): 1121–34. https://doi.org/10.1037/dev0000926.

Ma, Danyang, Rebecca Y.M. Cheung, and Cecilia Cheung. "Parenting Approaches and Feelings of Autonomy among Adolescents in Two Cultures." *International Journal of Behavioral Development*, 2025, 1–13. https://doi.org/10.1177/01650254251392364.

Mahmud, Salami, Habiburrahim, Tabrani Z A, Muchlinarwati, and Fatmawati Fadli. "Educating Children in the Twenty-First Century: An Insight from Muslim Families." *Islam Futura* 24, no. 2 (2024): 329–47. https://doi.org/10.22373/jiif.v24i2.19827.

Miglietta, Anna, Dalia El Brashy, and Roberta Ricucci. "Religious Transmission and Cultural Negotiation in First-Generation Muslim Migrant Parents in Italy: A Qualitative Study." *Journal of Community & Applied Social Psychology 34,* no. 3 (2024): e2792. https://doi.org/10.1002/casp.2792.

Mills, Candice M, Judith H Danovitch, Victoria N Mugambi, Kaitlin R Sands, and Anthony J Monroe. "Cognitive Reflection and Authoritarianism Relate to How Parents Respond to Children's Science Questions." *Developmental Psychology*, 2021, 1–30. https://doi.org/10.1037/dev0001309.

Misnawati, and Radwan Jamal Elartash. "Al Sam'u Wa Al Ta'ah Fi Al Islam: Dirasah Awwaliyyah." *Jurnal Ilmiah Islam Futura* 22, no. 1 (2022): 42–62. https://doi.org/10.22373/jiif.v22i1.8913.

Moses-Payne, Madeleine E, Johanna Habicht, Aislinn Bowler, Nikolaus Steinbeis, and Tobias U Hauser. "I Know Better! Emerging Metacognition Allows Adolescents to Ignore False Advice." *Developmental Science 24,* no. 5 (2021): e13101. https://doi.org/10.1111/desc.13101.

Nguyen, Le Chi, Nguyen Van Ngo, Lan Nguyen Thi Ngoc, and Mai Van Hung. "Impact of Problem-Based Learning on Critical Thinking: An Exploration with Middle School Students." *International Journal of Innovative Research and Scientific Studies* 8, no. 2 (2025): 2809–19. https://doi.org/10.53894/ijirss.v8i2.5819.

Park, Heejung, and Anna S Lau. "Socioeconomic Status and Parenting Priorities: Child Independence and Obedience Around the World." *Journal of Marriage and Family* 78, no. 1 (2016): 43–59. https://doi.org/10.1111/jomf.12247.

Petegem, Stijn Van, Wim Beyers, Maarten Vansteenkiste, and Bart Soenens. "On the Association Between Adolescent Autonomy and Psychosocial Functioning : Examining Decisional Independence From a Self-Determination Theory Perspective." *Developmental Psychology* 48, no. 1 (2012): 76–88. https://doi.org/10.1037/a0025307.

Raffar, Izzah Nur Aida Zur, Salasiah Hanin Hamjah, Ahmad Dzaky Hasan, and Nang Maemah Nik Dahalan. "Parenting Skills According to the Islamic Perspective towards Family Well-

Being." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (2021): 552–78. https://doi.org/10.22373/sjhk.v5i2.9576.

Rizaq, Muhammad. "Family as Children's First Education; the Role of Parents in the Development of Islamic Religious Education for Elementary School Age Children." *Ar-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 13, no. 1 (2022): 184–208. https://doi.org/10.34005/alrisalah.v13i1.1785.

Ruiz, Wawie D. G., and Homer J. Yabut. "Autonomy and Identity: The Role of Two Developmental Tasks on Adolescent' s Wellbeing." *Frontiers in Psychology* 15, no. 1309690 (2024): 01–16. https://doi.org/10.3389/fpsyg.2024.1309690.

Rusuli, Izzatur. "Which Is the Most Appropriate Parenting Style for the Adolescents ' Self-Esteem among Acehnese People ?" *Humanitas Indonesian Psychological Journal* 18, no. 1 (2021): 32–44. https://doi.org/10.26555/humanitas.v18i1.15743.

Setyawati, Martyarini Budi, A.P John Parsons, Bobbi Laing, Andrew Lynch, Imam Labib Habiburrahman, and Farah Nuril Izza. "The Family Caregiving; A Rogerian Concept Analysis of Muslim Perspective & Islamic Sources." *Heliyon* 10, no. 3 (2024): 1–16. https://doi.org/10.1016/j.heliyon.2024.e25415.

Sholihah, Hani, and Sri Nurhayati. "Prevention of Violence Against Children in School through Islamic Parenting Styles." *Society* 10, no. 2 (2022): 627–38. https://doi.org/10.33019/society.v10i2.255.

Sinha, Shubhra, and R.C. Mishra. "Revisiting the Obedience Orientation in India." *Discover Psychology* 4, no. 67 (2024). https://doi.org/10.1007/s44202-024-00158-x.

Soenens, B., and M. Vansteenkiste. "Studying Parenting in Adolescence from a Dynamic Perspective: The Case of Autonomy-Supportive and Controlling Parenting." *European Journal of Developmental Psychology* 22 (2025): 142–67. https://doi.org/10.1080/17405629.2023.2282647.

Soenens, B., M. Vansteenkiste, S. Petegem, W. Beyers, and R. Ryan. "How to Solve the Conundrum of Adolescent Autonomy? On the Importance of Distinguishing between Independence and Volitional Functioning." In *Autonomy in Adolescent Development*, edited by Bart Soenens, Maarten Vansteenkiste, and Stijn Van Petegem, 1st ed., 1–32. London: Psychology Press, 2017. https://doi.org/10.4324/9781315636511-1.

Soenens, Bart, and Maarten Vansteenkiste. "Antecedents and Outcomes of Self-Determination in 3 Life Domains : The Role of Parents ' and Teachers ' Autonomy Support." *Journal of Youth and Adolescence* 34, no. 6 (2005): 589–604. https://doi.org/10.1007/s10964-005-8948-y.

Teuber, Ziwen, Xin Tang, Lena Sielemann, Nantje Otterpohl, and Elke Wild. "Autonomy-Related Parenting Pro Fi Les and Their Effects on Adolescents ' Academic and Psychological Development : A Longitudinal Person-Oriented Analysis." *Journal of Youth and Adolescence* 51 (2022): 1333–53. https://doi.org/10.1007/s10964-021-01538-5.

Turaedi, Siti Muliya Septiani, Muhammad Alif, Raudotul Jannah, Tasya Salsabila, and Putri Hudani Nabila. "Filial Piety in the Qur'anic Perspective: A Thematic Study Using Grounded Theory." *Tanzil: Jurnal Studi Al-Qur'an* 8, no. 1 (2025): 135–54. https://doi.org/10.20871/tjsq.v8i1.449.

Weil, Leonora G, Stephen M Fleming, Iroise Dumontheil, Emma J Kilford, Rimona S Weil, Geraint Rees, Raymond J Dolan, and Sarah-jayne Blakemore. "The Development of Metacognitive Ability in Adolescence." *Consciousness and Cognition* 22 (2013): 264–71. https://doi.org/10.1016/j.concog.2013.01.004.

Zhang, Jiahe, Zhixuan Yan, Wenya Nan, and Dan Cai. "Authoritarian Parenting Effect on Children's Executive Control and Individual Alpha Peak Frequency." *Mind, Brain, and*

Education 15, no. 4 (2021): 280–288. https://doi.org/10.1111/mbe.12295.

Zhao, X., and J. Yang. "Fostering Creative Thinking in the Family: The Importance of Parenting Styles." *Thinking Skills and Creativity* 41, no. 100920 (2021). https://doi.org/10.1016/j.tsc.2021.100920.

Zimmer-Gembeck, M., W. Ducat, and W. Collins. "Autonomy, Development Of." *Encyclopedia of Adolescence, Vol. 1*. Elsevier Inc., 2011. https://doi.org/10.1016/b978-0-12-373951-3.00004-1.