

Research Article

The Influence of Father Involvement in Islamic Parenting on Generation Z's Emotional Intelligence

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ABSTRACT

The phenomenon of low father involvement in modern families is one of the factors suspected of influencing the development of emotional intelligence of Generation Z. In the perspective of Islamic parenting, fathers have a role as qawwam, educators, as well as role models in shaping children's character and emotional regulation. This study aims to analyze the influence of father involvement in Islamic parenting on the emotional intelligence of Generation Z. The study used a quantitative approach with a survey method of 110 Muslim Generation Z respondents selected using a purposive sampling technique. Data were collected through a Likert scale questionnaire and analyzed using simple linear regression with the help of IBM SPSS Statistics. The results showed that father involvement in Islamic parenting had a positive and significant effect on the emotional intelligence of Generation Z ($t = 5.887$; Sig. = 0.000). The regression model produces a regression coefficient of 0.281 with a coefficient of determination (R^2) of 0.243, which means that father involvement contributes 24.3% to the variation in emotional intelligence of Generation Z. This study concludes that the higher the father's involvement in Islamic parenting, the higher the emotional intelligence of Generation Z. This finding strengthens the importance of the father's role in parenting based on Islamic values as an effort to support the emotional development of the younger generation.

Keywords: Father Involvement; Islamic Parenting; Emotional Intelligence; Generation Z; Islamic Religious Education

1. INTRODUCTION

Generation Z, growing up alongside digital technology and the rapid flow of information, faces different psychosocial challenges compared to previous generations, one of which is in the development of emotional intelligence, namely the ability of individuals to recognize, understand, manage, and express emotions healthily both within themselves and in relationships with others. Adolescent emotional intelligence has been shown not to stand alone, but is closely related to the parenting patterns received from parents (Nguyen et al., 2020), while the family remains the primary domain for the formation of adolescents' emotional side, especially when strengthened by Islamic educational values within it (AL Zbon & Smadi, 2020). On the other hand, the role of the father specifically has been found to have a significant influence on child development, and the absence or minimal involvement of fathers has been shown to have a negative impact on children's psychological development, as confirmed both from the perspective of educators (Botha & Meyer, 2020) and from empirical research on children who have lost direct care from their fathers (Deng & Chen, 2020). The phenomenon of low father involvement in parenting has become a real problem in many societies, including Muslim societies, amidst shifting patterns of modern family relationships, even though Islamic value-based parenting has been proven to contribute to overall family well-being (Zur Raffar et al., 2021) as well as to the emotional regulation of the younger generation in Islamic educational environments (Ma'ruf et al., 2025).

Several previous studies have focused on the relationship between parenting styles and children's emotional intelligence. Research on adolescents in Vietnam showed that children's perceived parenting styles were associated with their emotional intelligence levels (Nguyen et al., 2020). Similarly, public health research has found that parents' current emotional intelligence influences their parenting styles and parental competence (Șițoiu & Pânișoară, 2023). Other studies have also confirmed that parental relationships and emotional intelligence impact children's emotional intelligence development through dyadic or parent-child-based clinical interventions (Walter et al., 2025). In the young adult population, parenting styles were also found to influence the emotional intelligence and personality traits of medical students (Alvi et al., 2023), while other research in Indonesia showed that self-esteem was a mediator between family communication, peer support, emotional intelligence, and adolescent social competence (Sitepu & Madjid, 2025).

Attention to the specific role of fathers and the dimensions of Islamic parenting has also grown, albeit with varying emphasis. Research among teachers demonstrates the impact of father absence on child development from an educator's

perspective (Botha & Meyer, 2020) , while empirical research in rural China reveals the importance of fathers for children left behind (Deng & Chen, 2020) . From an Islamic perspective, studies on the role of the family in adolescent emotional development demonstrate the importance of Islamic education as a framework for adolescent emotional development within the family (AL Zbon & Smadi, 2020) . More specifically, research on parenting skills from an Islamic perspective demonstrates their contribution to family well-being. well-being (Zur Raffar et al., 2021) , and studies on father personality from an Islamic perspective also emphasize the importance of father character and role within the framework of Islamic values (Zur Raffar et al., 2021) . In the Indonesian context, recent research on Generation Alpha students in Islamic educational institutions found that parental parenting styles mediated the influence of demographic factors on students' emotional regulation (Ma'ruf et al., 2025) , indicating the relevance of Islamic value-based parenting to the emotional aspects of the younger generation in Islamic educational environments.

Although the literature above collectively demonstrates the link between parenting styles, fathers' roles, and emotional intelligence, there are significant gaps. First, studies on emotional intelligence in relation to parenting have so far focused more on parenting styles in general or the role of parents collectively, without specifically isolating the role of fathers as a primary variable. Second, studies focusing on Islamic parenting have focused more on fathers' personalities, parenting skills, or general family well-being, but have not specifically linked these to the emotional intelligence of Generation Z as research subjects. Third, studies on the impact of father absence have generally been conducted in non-Muslim cultural contexts (e.g., South Africa and China), thus lacking a comprehensive understanding of how father involvement within an Islamic framework specifically contributes to the development of Gen Z's emotional intelligence, particularly given the digital nature of this generation, which is prone to emotional regulation challenges. This gap presents an important opportunity for further research.

Based on this description, and referring to the recommendations of a number of previous studies, the study of Islamic parenting should be expanded more specifically to the role of fathers and the younger generation (Ma'ruf et al., 2025). (Zur Raffar et al., 2021) , this study aims to analyze the influence of father involvement in Islamic-based parenting on the emotional intelligence of generation Z. In more detail, this study is expected to: (1) identify the level of father involvement in Islamic-based parenting in families with generation Z children (2) measure the level of emotional intelligence of generation Z, as conceptualized in previous studies (Nguyen et al., 2020) (Șițoiu & Pânișoară, 2023) and (3) analyze the relationship and the magnitude of the influence of father involvement in Islamic parenting on the emotional intelligence of generation Z, as a continuation of the finding that parental relationships and emotional intelligence have an impact on the development of children's emotional intelligence (Walter et al., 2025) . The results of this study are expected to provide theoretical contributions to the development of Islamic family psychology studies, as well as practical contributions in the form of recommendations for fathers, families, and educational institutions in optimizing the role of fathers to support the healthy emotional development of generation Z.

THEORITICAL REVIEW

1. Father Involvement Theory

The concept of father involvement in this study refers to the theoretical framework developed by (Lamb et al., 1976) and (Pleck, 2010) , which divides father involvement in parenting into three main dimensions, namely engagement (direct interaction between father and child, such as playing, chatting, or accompanying learning), accessibility (availability or presence of father physically and psychologically that can be accessed by the child even when not in direct interaction), and responsibility (responsibility of father in ensuring the child's needs are met, including planning and decision-making regarding parenting). These three dimensions were then further developed to also include aspects of emotional closeness and moral guidance of fathers towards children.

This theory is relevant to the finding that minimal paternal involvement, or paternal absence, negatively impacts children's psychological development, both from the perspective of educators (Botha & Meyer, 2020) and from the experiences of children who lack direct paternal care (Deng & Chen, 2020) . Thus, paternal involvement extends beyond physical presence to emotional involvement and active responsibility, which directly shape children's emotional regulation capacities.

Based on this theory, the variable of Father Involvement in Islamic Parenting in this study was operationalized into five measurement indicators, namely: (1) interaction and physical presence of fathers, (2) education of faith and worship, (3) formation of morals and role models, (4) emotional support and communication, and (5) supervision and Islamic processing. These five indicators were measured using 20 country items with a four-level Likert scale.

2. Islamic Parenting Theory (Islamic Parenting Theory)

Parenting from an Islamic perspective is based on the concept of tarbiyah (education and comprehensive development of children) which includes the development of aspects of faith (tarbiyah imaniyah), morals (tarbiyah khuluqiyah), physical (tarbiyah jasadiyah), intellect (tarbiyah aqliyah), spirituality (tarbiyah nafsiyah), and social (tarbiyah

ijtima'iyah), as in the work of Abdullah Nashih Ulwan quoted by (Ubaidilla & Izzatul Yuanita, 2021) in his work *Tarbiyatul Hall in Islam* . Within this framework, the father is positioned as the qawwam (leader and primary person in charge) in the family who has the obligation to guide the child completely, not only materially but also spiritually and emotionally. One classic reference often used to describe the model of father- child relationships in Islam is the dialogue between Luqman al-Hakim and his son (QS. Luqman: 13–19), which displays a pattern of communication full of affection, advice, and the gradual instillation of moral-emotional values.

This Islamic parenting theory is strengthened by empirical findings that parenting skills based on an Islamic perspective contribute to family well-being. well-being (Zur Raffar et al., 2021) , as well as a study of fathers' personalities from an Islamic perspective that emphasizes the importance of a father's character and role model (*uswah hasanah*) in educating children (Raffar & Salasiah Hanin Hamjah, 2020) . The role of the family, grounded in Islamic education, has also been shown to contribute to the emotional growth of adolescents (AL Zbon & Smadi, 2020) , while also mediating students' emotional regulation in an Islamic educational environment (Ma'ruf et al., 2025) .

In this study, the concept of Islamic parenting is not positioned as a separate variable, but rather as a conceptual foundation that strengthens the measurement of father involvement. Islamic tarbiyah values are operationalized through indicators of training in faith, worship, morals, communication, role modeling, and emotional support provided by fathers in the parenting process.

3. Emotional Intelligence Theory

Emotional intelligence in this study refers to two main theoretical frameworks that are most widely used in the psychology literature. First, the ability model developed by (Salovey & Mayor, 1990) , which defines emotional intelligence as the ability to perceive emotions, use emotions to facilitate thinking, understand emotions, and manage one's own and others' emotions. Second, the mixed model popularized by (Goleman, 1995) , which breaks down emotional intelligence into five components, namely self -awareness , self - regulation , motivation , empathy , and social skills . These two models complement each other: the model (Salovey & Mayor, 1990) emphasizes the cognitive aspects of emotion, while Goleman's model emphasizes the behavioral and relational aspects that can be shaped through the parenting process.

The relevance of this theory to the parenting context has been proven by various studies, including that parenting style is related to adolescent emotional intelligence (Nguyen et al., 2020) , that parental emotional intelligence influences parenting style and parental competence (Șițoiu & Pânișoară, 2023) , that parental relationships and emotional intelligence impact the development of children's emotional intelligence through dyadic intervention (Walter et al., 2025) , and that parenting style contributes to emotional intelligence and personality in young adult populations (Alvi et al., 2023) and to adolescent social competence through mediation of self-esteem (Sitepu & Madjid, 2025) . The three theoretical frameworks above, father involvement, Islamic parenting, and emotional intelligence, are the main conceptual foundations that connect the variables of father involvement in Islamic parenting as independent variables with Gen Z emotional intelligence as dependent variables in this study.

Based on the theory (Goleman, 1995) and (Salovey & Mayor, 1990) , the Generation Z Emotional Intelligence variable is operationalized into five indicators, namely: (1) self -awareness , (2) emotional management (self-regulation), (3) self-motivation, (4) empathy, and (5) social skills . skills). The five indicators were measured using 20 country items on a four-level Likert scale.

2. RESEARCH METHOD

This research was conducted by distributing questionnaires using Google Forms to Generation Z Muslim respondents via social media TikTok, Instagram, Threads, and X. Data collection was conducted in June 2026. This research uses a quantitative approach with a survey method and explanatory research design. The quantitative approach was chosen because the study aims to test the influence of father involvement variables in Islamic parenting on Generation Z's emotional intelligence through statistical analysis. The survey design is used to obtain empirical data from respondents using a structured questionnaire so that the relationship between the independent and dependent variables can be analyzed objectively.

2.1 Population and Sample

The study population was Generation Z Muslims who still have their fathers as their caregivers. The sampling technique used purposive sampling in accordance with the research criteria. The number of respondents used was 110 people. The determination of the sample size refers to the recommendation (Hair et al., 2019) which states that regression analysis requires a minimum of 5-10 times the number of research indicators. Because this study used 20 indicators, the minimum sample requirement was 100 respondents. Thus, the sample size of 110 respondents met the requirements for regression analysis.

The sampling technique used purposive sampling, which is a technique for determining a sample based on specific criteria relevant to the research objectives. This technique was chosen because not all members of the population met the characteristics required for research on father involvement in Islamic parenting. The sample size was determined by considering the need for simple linear regression analysis, considering that the research instrument consisted of 40 indicators (20 indicators of variable X and 20 indicators of variable Y).

2.2 Research Instruments

The research instrument used a closed-ended questionnaire based on theories of father involvement, Islamic parenting, and emotional intelligence. The questionnaire used a four-level Likert scale: Strongly Disagree (STS), Disagree (TS), Agree (S), and Strongly Agree (SS), with scores ranging from 1 to 4 for favorable statements and reversed for unfavorable statements.

The independent variable (X), namely Father's Involvement in Islamic Parenting, is measured using 20 statement items consisting of five indicators, namely:

- Interaction and physical presence
- Education of faith and worship
- Formation of morals and role models
- Emotional support and communication
- Islamic surveillance and restrictions

The dependent variable (Y), namely Generation Z's Emotional Intelligence, is measured using 20 statements consisting of five indicators, namely:

- Self-awareness
- Emotional management (self-regulation)
- Self-motivation
- Empathy
- Social skills

Validity and Reliability Test

Before being used as a data collection tool, the instrument was first tested for content validity through expert judgment with expertise in Islamic Religious Education and educational psychology. Next, an empirical validity test was conducted on the instrument trial results using Pearson Product Moment correlation. Each item was declared valid if the correlation coefficient (r-calculated) was greater than the r-table at a significance level of 5%.

Instrument reliability was analyzed using the Cronbach's Alpha coefficient. An instrument is considered reliable if its Cronbach's Alpha value is ≥ 0.70 , indicating that the internal consistency of the statement items is in the good category.

Data collection technique

Research data was collected using a questionnaire distributed online via Google Forms to respondents who met the research criteria. Before completing the questionnaire, respondents were provided with an explanation of the research objectives, data confidentiality, and informed consent. All data obtained was used solely for research purposes.

Data Analysis Techniques

Data analysis was conducted using IBM SPSS Statistics. The analysis phase included descriptive statistics to describe the characteristics of respondents and the trends of each research variable. Next, prerequisite analysis tests were conducted, including a normality test using the Kolmogorov-Smirnov test and a linearity test to confirm a linear relationship between father involvement in Islamic parenting and Generation Z's emotional intelligence.

Hypothesis testing was conducted using simple linear regression analysis because the study only involved one independent variable and one dependent variable. The regression equation model used is:

$$Y = a + bX + e$$

with:

Y = Generation Z Emotional Intelligence

X = Father's Involvement in Islamic Parenting

a = constant

b = regression coefficient

e = error

The hypothesis was tested using a t-test at a significance level of 0.05. If the significance value is less than 0.05, then the alternative hypothesis is accepted which indicates a significant influence of father involvement in Islamic parenting on the emotional intelligence of Generation Z. The magnitude of the contribution of the independent variable to the dependent variable was analyzed using the coefficient of determination (R^2) to determine the percentage of variation in emotional intelligence that can be explained by father involvement in Islamic parenting.

3. RESULTS AND DISCUSSION

3.1 Respondent Characteristics

This research involved 110 respondents obtained through purposive sampling techniques with the following criteria: (1) including Generation Z aged around 18–27 years, (2) Muslim, (3) still having a biological father or father figure who plays a role in parenting, and (4) willing to be research respondents.

Since the research instrument does not collect demographic data (age, gender, etc.) separately, the characteristics of respondents in this study are presented based on the tendency of the research variable scores, namely the level of father involvement in Islamic parenting (variable X) and the level of emotional intelligence of Generation Z (variable Y). Categorization is carried out using the ideal mean (M_i) and ideal standard deviation (SD_i) of the instrument consisting of 20 items with a score range of 1-4, so that a minimum ideal score of 20, a maximum ideal score of 80, $M_i = 50$, and $SD_i = 10$ are obtained. The three categories are determined as follows: High category (score ≥ 60), Medium ($40 \leq \text{score} < 60$), and Low (score < 40).

Table 1. Categorization of the Level of Father Involvement in Islamic Parenting (X) and Emotional Intelligence of Generation Z (Y)

Category	Score Interval	f(X)	% (X)	f (Y)	% (Y)
Tall	Score ≥ 60	43	39.1	52	47.3
Currently	$40 \leq \text{Score} < 60$	48	43.6	57	51.8
Low	Score < 40	19	17.3	1	0.9
Total	–	110	100.0	110	100.0

Table 1 shows that the majority of respondents (43.6%) perceived father involvement in Islamic parenting as moderate, followed by high (39.1%) and low (17.3%) categories. Regarding emotional intelligence, the majority (51.8%) were in the moderate category, and nearly half (47.3%) were in the high category, while only 0.9% were in the low category. This figure indicates that, in general, respondents in this study had relatively good emotional intelligence, although the level of father involvement in Islamic-based parenting they perceived varied.

3.2 Results of Instrument Validity and Reliability Test

The empirical validity test was conducted using the Pearson Product Moment correlation between the score of each item and the total score of the variable, with the criteria for the item being declared valid if the calculated $r > r$ table. At a significance level of 5% with degrees of freedom ($df = n - 2 = 108$), the r table value was obtained as 0.187.

Table 2. Summary of Instrument Validity Test Results

Variables	Number of Grains	Valid Items	Invalid Item	r-Table (n=110, $\alpha=5\%$)
Father Involvement in Islamic Parenting (X)	20	20	0	0.187
Emotional Intelligence of Generation Z (Y)	20	19	1 (item Y4)	0.187

All 20 items in variable X were declared valid with correlation values ranging from 0.499 to 0.769. In variable Y, 19 of the 20 items were declared valid (r ranged from 0.297–0.614), while one item (Y4) had a correlation value of 0.185 which was slightly below the r -table and therefore categorized as invalid. Considering that the proportion of invalid items was very small (5% of the total items in variable Y) and did not significantly change the indicator structure, the item was retained in the calculation of the total score following the original instrument, but this note became input for instrument refinement in further research.

Table 3. Results of Instrument Reliability Test

Variables	Cronbach's Alpha	Information
Father Involvement in Islamic Parenting (X)	0.941	Reliable (very high)
Emotional Intelligence of Generation Z (Y)	0.830	Reliable (high)

Both variables have a Cronbach's Alpha value above 0.70, which means that this research instrument is reliable and suitable for use in collecting research data.

3.3 Descriptive Analysis

Descriptive statistics are used to describe the general trends in the variable data on father involvement in Islamic parenting (X) and emotional intelligence of Generation Z (Y) which have gone through a scoring process, including reverse scoring on unfavorable items according to the instrument scoring guidelines.

Table 4. Descriptive Statistics of Research Variables

Variables	N	Min Score	Max Score	Mean	Median	Mode	Elementary School
Father Involvement in Islamic Parenting (X)	110	21	76	54.01	56.00	56	13.40
Emotional Intelligence of Generation Z (Y)	110	39	80	59.72	58.50	55	7.64

Table 4 shows that the average score for father involvement in Islamic parenting (X) is 54.01 out of a theoretical score range of 20–80, which is in the medium to high category. The distribution of X scores is relatively wide (SD = 13.40), indicating that respondents' experiences with father involvement are quite diverse. Meanwhile, the average emotional intelligence score for Generation Z (Y) is 59.72 with a narrower distribution (SD = 7.64), indicating that respondents' emotional intelligence tendencies are relatively more homogeneous and generally fall in the medium to high category.

3.4 Assumption Test (Prerequisite Analysis Test)

Before testing the hypothesis, analysis prerequisite tests were carried out, including normality tests and linearity tests to ensure that the data met the linear regression assumptions.

3.4.1 Normality Test

A normality test was performed on the residual values (unstandardized residuals) of the regression results using the One-Sample Kolmogorov-Smirnov test with Lilliefors correction. Data were declared normally distributed if the significance value was > 0.05 .

Table 5. Results of the Kolmogorov-Smirnov Normality Test

N	KS Statistics	Asymp. Sig. (2-tailed)	Information
110	0.078	0.488	Normally distributed

The results of the Kolmogorov-Smirnov test show a significance value of 0.488 (> 0.05), so it can be concluded that the residual data is normally distributed and meets the normality assumptions for linear regression analysis.

3.4.2 Linearity Test

A linearity test is performed to determine whether the relationship between variables X and Y is linear, by looking at the significance value in the Deviation from Linearity row. The relationship is declared linear if the significance value is > 0.05 .

Table 6. Linearity Test Results

Source of Variation	Sum of Squares	df	Mean Square	F	Sig.
Combined (Between Groups)	4162,180	44	94,595	2,797	0,000
Linearity	1545,251	1	1545,251	45,695	0,000

Deviation from Linearity	2616,929	43	60,859	1,800	0.016
Within Groups	2198,083	65	33,817	–	–
Total	6360,264	109	–	–	–

Table 6 shows that the Linearity component has an F value of 45.695 with a significance of 0.000 (<0.05), which confirms the existence of a highly significant linear relationship between father involvement in Islamic parenting and the emotional intelligence of Generation Z. However, the significance value in the Deviation from Linearity row of 0.016 (<0.05) indicates a deviation from the pure linear line which is statistically significant. This condition is most likely influenced by the large number of unique X score groups (45 groups) relative to the number of respondents (n = 110), so that some groups only have a few respondents and make the deviation test very sensitive. Considering the strength of the linear component is much more dominant and very significant compared to the deviation component, and is supported by an adequate coefficient of determination in the regression results.

3.5 Hypothesis Testing (Simple Linear Regression Analysis)

Hypothesis testing was conducted using simple linear regression analysis to determine the effect of father involvement in Islamic parenting (X) on the emotional intelligence of Generation Z (Y).

Table 7. Model Summary

R	R Square	Adjusted R Square	Standard Error of the Estimate
0.493	0.243	0.236	6,677

Table 8. F Test Results (ANOVA)

Source of Variation	Sum of Squares	df	Mean Square	F	Sig.
Regression	1545,251	1	1545,251	34,660	0,000
Residual	4815,012	108	44,583	–	–
Total	6360,264	109	–	–	–

Table 9. t-Test Results (Coefficients)

Model	B	Std. Error	t	Sig.
(Constant)	44,542	2,655	16,775	0,000
Father Involvement in Islamic Parenting (X)	0.281	0.048	5,887	0,000

Based on **Table 9**, the following simple linear regression equation is obtained:

$$Y = 44.542 + 0.281 X$$

The constant value (a) of 44.542 indicates that if father involvement in Islamic parenting is zero, then the emotional intelligence score of Generation Z is predicted to be 44.542. The regression coefficient (b) of 0.281 is positive, which means that every one unit increase in the score of father involvement in Islamic parenting is predicted to increase the emotional intelligence score of Generation Z by 0.281 units.

The t-test results in **Table 9** show a t-count value of 5.887 with a significance level of 0.000 (<0.05). This t-count value is greater than the t-table at df = 108 and a significance level of 5% (t-table = 1.982). The F-test results in **Table 8** also show a F-count value of 34.660 with a significance level of 0.000 (<0.05), which confirms the feasibility of the overall regression model. Thus, H_0 is rejected and H_1 is accepted, which means there is a positive and significant influence between father involvement in Islamic parenting on the emotional intelligence of Generation Z.

The coefficient of determination (R Square) value in **Table 7** of 0.243 shows that the variable of father involvement in Islamic parenting contributes to explaining 24.3% of the variation in emotional intelligence of Generation Z, while the remaining 75.7% is explained by other factors outside this research model, such as maternal parenting patterns, peer relationships, educational environment, and individual personality characteristics.

3.4 Discussion

The results of this study empirically prove that father involvement in Islamic parenting has a positive and significant impact on the emotional intelligence of Generation Z, with a contribution of 24.3%. This finding strengthens the Father Involvement Theory framework developed by (Lamb et al., 1976) and (Pleck, 2010), which emphasizes that father involvement is not simply understood as physical presence, but encompasses the dimensions of engagement (direct interaction), accessibility (psychological availability), and responsibility (parenting responsibility). These three dimensions, when enriched with Islamic values through the tarbiyah process as formulated (Ubaidilla & Izzatul Yuanita, 2021), form a father-child relationship pattern that meets not only the material but also the spiritual and emotional needs of the child.

The finding that paternal involvement significantly influences children's emotional intelligence aligns with several previous studies that have highlighted parenting patterns in general. Research (Nguyen et al., 2020) on adolescents in Vietnam showed that children's perceived parenting style was related to their emotional intelligence levels, while (Șițoiu & Pânișoară, 2023) found that parents' emotional intelligence also influenced their parental competence. Research (Walter et al., 2025) conducted a dyadic clinical intervention and confirmed that parental relationships and emotional intelligence impact children's emotional intelligence development. This study extends these findings by specifically isolating the role of non-parental fathers collectively as predictors and integrating it with an Islamic values framework, which has not been widely studied simultaneously.

From the perspective of Islamic parenting theory, these results also strengthen the findings (Zur Raffar et al., 2021) regarding the contribution of Islamic perspective-based parenting skills to family well-being, as well as a study (AL Zbon & Smadi, 2020) which emphasized the role of Islamic education in the family as a framework for shaping adolescent emotions. The father's position as a role model (*uswah hasanah*), as emphasized (Raffar & Salasiah Hanin Hamjah, 2020), appears consistent with the findings of this study that fathers' involvement in fostering faith, morals, and emotional support contributes to children's ability to recognize, manage, and express their emotions healthily, as conceptualized in the ability model (Salovey & Mayor, 1990) and the mixed model (Goleman, 1995).

Conversely, these findings are also consistent with research on the negative impact of father absence or minimal involvement on children's psychological development, both from the perspective of educators (Botha & Meyer, 2020) and the experiences of children who lose their father's direct care (Deng & Chen, 2020). The lower the father's involvement, the greater the risk of children losing the source of emotional support, moral role models, and social guidance necessary for the development of their emotional regulation, in line with the positive direction of the relationship found in this study. These findings are also relevant to research (Ma'ruf et al., 2025) on Generation Alpha students in Indonesian Islamic educational institutions, which showed that parental parenting styles mediate students' emotional regulation, reinforcing the relevance of Islamic value-based parenting to the emotional development of young people in Islamic educational contexts.

However, the coefficient of determination of 24.3% indicates that most of the variation in Generation Z's emotional intelligence (75.7%) is explained by factors beyond father involvement in Islamic parenting. This is in line with findings (Sitepu & Madjid, 2025) which show that self-esteem acts as a mediator between family communication, peer support, and adolescent emotional intelligence, and (Alvi et al., 2023) which found that parenting style also interacts with personality traits in shaping emotional intelligence. These findings indicate that Generation Z's emotional intelligence is a multifactorial construct shaped not only by the father's role, but also by the mother's role, peer relationships, educational environment, and the child's own individual characteristics.

The findings of this study also align with several other supporting studies on the role of fathers and family caregiving on child development. Research (Devianti et al., 2020) confirms that paternal involvement has a significant influence from pregnancy through the early years of a child's life, while (Xiang & Zhou, 2023) developed a specific instrument to measure father-love absence in adolescents and found a link to psychological vulnerability. A study (Cheon & Chung, 2020) in South Korea also showed that fathers' emotional support in daily interactions contributes to adolescents' self-evaluation. From an Islamic perspective, findings (Kosim, 2021) and (Riany, YE, Meredith, P., & Cuskelly, 2016) reinforce the importance of cultural and religious values as a relevant parenting framework in the Indonesian family context. Meanwhile, studies by (Rey, L., Extremera, N., & Pena, 2011) and (Pérez-Fuentes et al., 2019) confirmed the close relationship between emotional intelligence, self-esteem, and life satisfaction in adolescents, which strengthens the relevance of emotional intelligence as a dependent variable in this study.

4. CONCLUSION

Based on the results of the data analysis and discussion that have been described, this study concludes several things as follows:

1. The level of father involvement in Islamic parenting among the respondents in this study was generally in the moderate to high category (mean = 54.01 from a score range of 20–80), with 43.6% of respondents in the moderate category and 39.1% in the high category.
2. The level of emotional intelligence of Generation Z in this study's respondents was generally in the medium to high category (mean = 59.72 from a score range of 20–80), with 51.8% of respondents in the medium category and 47.3% in the high category.
3. There is a positive and significant influence between father involvement in Islamic parenting on the emotional intelligence of Generation Z, as indicated by the regression equation $Y = 44.542 + 0.281X$ with t-count = 5.887 (Sig. = 0.000 < 0.05) and F-count = 34.660 (Sig. = 0.000 < 0.05). Thus, H_0 is rejected and H_1 is accepted.
4. Father's involvement in Islamic parenting contributes 24.3% (R Square = 0.243) to the variation in emotional intelligence of Generation Z, while the remaining 75.7% is influenced by other factors outside this research model.

tarbiyah values, including the dimensions of engagement, accessibility, and responsibility, plays a significant role in shaping the emotional intelligence of Generation Z. These findings reinforce the urgency of strengthening the role of fathers as qawwam in modern Muslim families, while also providing scientific contributions to Islamic Religious Education studies on family care. Practically, the results of this study can be a basis for educational institutions, family counselors, and religious communities to design programs to strengthen father involvement based on Islamic values to support the more optimal emotional development of Generation Z. Given the limitations in the number of respondents and indications of deviations from pure linearity, this conclusion needs to be interpreted proportionally and strengthened through further research with a wider and more representative sample coverage.

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