

Spiritual Parenting as a Psychological Intervention: Effects on Emotional Awareness and Parental Burnout

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Abstract

The phenomenon of parental burnout is increasing in the modern era and can have serious impacts on children. Therefore, alternative solutions are needed that have the potential to reduce parental burnout and increase emotional awareness in parents. This study aims to determine the effect of spiritual parenting on emotional awareness and parental burnout in parents. This study used a pre-experimental, one-group pretest-posttest design administered to parents of children aged 2-6 years. The results of this study indicate a decrease in parental burnout and an increase in emotional awareness in parents after being treated with spiritual parenting psychoeducation. This study highlights the importance of alternative spiritual-based solutions in parenting, so that through spiritual parenting, parents can gain new perspectives in dealing with parenting fatigue. The positive responses received from the parents who were the subjects of the study demonstrate the great potential of spiritual parenting in reducing parental burnout and increasing emotional awareness.

Keywords: Emotional Awareness, Parental Burnout, Spiritual Parenting

INTRODUCTION

Contemporary parenting is frequently characterized by heightened stress and emotional depletion, prompting an urgent need for interventions that integrate spiritual dimensions into conventional psychological support (Ekşi & Özkapu, 2023a, 2023b). By reframing daily caregiving through a psychospiritual lens, caregivers may mitigate the deleterious effects of chronic stress and foster a more resilient parent-child bond (Quendan et al., 2021). Recent empirical evidence suggests that integrating spiritual well-being acts as a significant moderator in managing caregiving stress, effectively transitioning parents from states of exhaustion toward improved psychological resilience (Adetya et al., 2026; Ekşi & Özkapu, 2023). Furthermore, this approach extends beyond mere coping, as it emphasizes the cultivation of intentional, present-centered interactions that enhance both self-regulation and emotional awareness in the parent-child dyad (Laakso et al., 2023; Pour, 2025). This framework draws upon practices such as prayer and meditative reflection to serve as foundational tools for emotional regulation, thereby transforming routine caregiving into a purposeful medium for internalizing moral and relational values (Robianti et al., 2025).

Current research underscores a growing multidisciplinary interest in how psycho-spiritual frameworks such as mindful parenting and intentional reflective practice mitigate the chronic strain associated with modern caregiving (Huynh et al., 2024; Tran et al., 2025). In this context, spiritual engagement acts as a mechanism for emotional regulation and the construction of constructive meaning during periods of family adversity (Hasanah et al., 2025). Moreover, studies indicate that such engagement functions as an existential anchor, linking parental resilience to an intrinsic sense of purpose and improved family functioning (Tuszyńska-Bogucka & Szałachowski, 2026). Specifically, targeted interventions employing mindfulness and spiritual reflection have demonstrated significant efficacy in lowering parental stress levels and fostering enhanced emotional responsiveness (Rayani, 2025).

Despite these advancements, empirical literature remains fragmented regarding the specific efficacy of spiritually-oriented interventions in targeting the core symptoms of parental burnout, such as emotional distancing and feelings of parental incompetence (Urbanowicz et al., 2024). Furthermore, existing training protocols often overlook the systematic application of spiritual practices within caregiving, leaving a critical void in evidence-based strategies designed to bolster long-term mental health outcomes (Kolarczyk et al., 2023; Saputra et al., 2024). Bridging this gap requires a rigorous examination of how spiritual health serves as a dynamic resource that enables caregivers to navigate psychological demands while fostering existential hope (Beheshtaeen et al., 2025). By conceptualizing spiritual engagement as an actionable protective factor, researchers can shift toward the development of standardized protocols that operationalize spiritual values to mitigate the symptoms of caregiver exhaustion (Rakotomalala et al., 2025; Sadeghi et al., 2024). Integrating the relational spirituality framework allows for an examination of how the search for the sacred facilitates the maintenance and transformation of familial bonds during high-stress periods (Brelsford & Doheny, 2024). This synthesis of relational spirituality and clinical practice provides a mechanism to buffer against the negative emotional cycles characterized by feelings of abandonment or anger that often precede family disengagement.

Consequently, there is a pressing need to evaluate how these specific spiritual constructs correlate with the reduction of emotional exhaustion and the restoration of parental efficacy. Such an investigation must look beyond generalized religious affiliation to capture the nuanced interrelation of lived spiritual experiences and personal life philosophies that shape a parent's capacity for emotional regulation (Diego et al., 2024). Furthermore, current research mandates a broader inclusion of diverse caregiving demographics, specifically addressing the active roles of fathers and non-traditional family structures to ensure that interventions are not exclusively centered on maternal experiences (Breaux, 2024; Ren et al., 2024). Furthermore, empirical investigations must move toward longitudinal methodologies to assess the sustained impact of these interventions across varied cultural contexts, addressing the current limitation of predominantly Western-centric research (ÇAKMAK & Arkan, 2023). By grounding these studies in established theoretical frameworks, researchers can more effectively contextualize observed distress and ensure that interventions are tailored to align with an individual's existing belief system (Prates et al., 2024).

LITERATURE REVIEW

Emotional Awareness

High levels of emotional awareness allow parents to recognize and label internal affective states before they manifest as maladaptive responses to chronic stress. When spiritual practices are integrated into this regulatory process, they provide caregivers with an existential framework that helps recontextualize trials and tribulations, thereby fostering deeper emotional regulation (Domaradzki & Walkowiak, 2024). This integration allows for the broadening of emotion coaching to encompass spiritual behaviors, which may facilitate the expression and navigation of complex affective states that traditional cognitive models often neglect (Merchant, 2024). Such practices further cultivate meaning in life, acting as a buffer against caregiver fatigue by transforming routine interactions into opportunities for intentional connection (Kelada & Zamir, 2023).

By leveraging these reflective mechanisms, parents can refine their cognitive appraisals of challenging caregiving tasks, potentially disrupting the cycle of exhaustion that characterizes parental burnout. Furthermore, incorporating religious or spiritual practices into these therapeutic approaches has been shown to enhance the effectiveness of coping strategies, ultimately offering a more holistic and person-centered pathway toward mitigating caregiver distress (Rizzi et al., 2024). This shift requires an actionable theoretical model that accounts for the push and pull between internal spiritual resources and external societal demands (Michlig & Kaugars, 2025). Moreover, future studies must prioritize cultural adaptations of these interventions to ensure they remain accessible and relevant for

diverse populations, particularly BIPOC communities, where spiritual values may significantly influence caregiving paradigms (Williams et al., 2024). This necessitates a move toward culturally responsive mental health research that acknowledges the potential meanings of socialization beliefs and spiritual values within specific, localized cultural contexts (Ariff, 2025; Song et al., 2023). Standardized guidelines for such interventions remain elusive, however, as the multifaceted nature of spirituality requires a flexible, adaptable approach that accommodates distinct cultural attitudes and values (Moghimian et al., 2025). Ultimately, establishing such guidelines necessitates investigating whether variations in social support and cultural norms regarding familism exert a moderating effect on the translation of these spiritual resources into actual parental outcomes.

Parental Burnout

Parental burnout is increasingly understood as an exhaustion-based syndrome, often exacerbated when parents perceive that their coping mechanisms whether spiritual or cognitive fail to align with the relentless demands of caregiving (Findling et al., 2023; Woine et al., 2023). This depletion is frequently intensified by external achievement-oriented norms that prioritize academic or developmental outcomes over the relational quality of the parent-child dyad (Tian & Zhang, 2025). Existing theoretical models must therefore pivot toward identifying and targeting these mechanistic variables to provide viable, effective treatments for the condition (Skjerdingsstad et al., 2021). Current research suggests that interventions should specifically address the management of stressors like child insomnia, which, alongside the cultivation of healthy self-beliefs and equitable caregiving distributions, are critical for reducing burnout risk (Anders et al., 2026). Additionally, addressing the high caregiving burden through interventions that enhance both perceived social support and spiritual well-being may prove to be a particularly cost-effective strategy for alleviating this exhaustion (Taher et al., 2025). Beyond these resource-based models, integrating telehealth delivery mechanisms can further address access disparities, ensuring that support reaches marginalized families in a cost-effective and flexible manner (Parent & DiMarzio, 2021). Such technological integration facilitates a more scalable framework, allowing providers to tailor interventions to individual family dynamics and increase the overall potential for successful long-term outcomes (Shapiro et al., 2024).

Furthermore, such programs must be evaluated through stratified models that account for pre-existing vulnerabilities, such as histories of trauma or attachment disruption, to better clarify which interventions yield the most significant benefits for specific demographics (Opie et al., 2023). Finally, future research should integrate these findings into comprehensive assessments that measure the interaction between internal spiritual resources, familial support structures, and environmental stressors to develop a more robust, multidimensional understanding of burnout mitigation (Fang et al., 2022; Li et al., 2025). Integrating these multidimensional perspectives is essential, as parents often identify unique combinations of systemic and personal factors that current conceptual frameworks frequently overlook (Patty et al., 2025). Developing an actionable model requires moving beyond clinical symptoms to capture the lived reality of these parents, ultimately providing a framework that validates their specific experiences of resilience and strain (Patty et al., 2024). Such granular investigation is particularly vital given that the causal pathways between general self-discrepancies and burnout remain insufficiently explored compared to domain-specific stressors (Roskam et al., 2021). Consequently, investigators must employ rigorous algorithmic requirements—such as defined sensitivity and specificity thresholds to determine how initial, moderate levels of burnout progress into severe, debilitating states over time.

Such longitudinal monitoring would enable clinicians to identify precise risk indicators, thereby facilitating timely, targeted interventions before caregiving distress culminates in long-term functional impairment. Additionally, incorporating peer-led support networks within these frameworks may offer a vital, low-cost avenue for fostering emotional resilience through shared experiences and mutual encouragement (Dews et al., 2023). Furthermore, future investigations should prioritize longitudinal designs to verify the predictive validity of these support models, as current cross-

sectional data limits our ability to definitively establish the causal mechanisms between intervention uptake and long-term psychological recovery (Masa'Deh et al., 2025). By shifting focus toward these dynamic, prospective analyses, researchers can refine the criteria for identifying parents at high risk of chronic exhaustion (Brianda et al., 2023). This progression is further complicated by the fact that internal psychological resources, such as resilience, often interact with perceived family support to moderate the impact of chronic stressors on parent well-being (Zhao et al., 2023). Consequently, operationalizing parental burnout as a linear function of the balance between risk factors and protective resources remains essential for developing accurate, context-specific diagnostic measures. However, achieving such precision requires that scholars delineate the specific weight of individual stressors relative to these protective factors, as parental burnout emerges from the ongoing entanglement of these systemic and individual variables.

Spiritual Parenting

This construct refers to the intentional integration of transcendent beliefs and values into the daily rearing process, serving as a distinct resource that may modulate a parent's perception of caregiving challenges (Tapia-Balladares et al., 2022). By fostering a sense of purpose that transcends immediate developmental outcomes, spiritual practices may act as a psychological buffer against the dispositional and environmental risk factors associated with exhaustion (Liu et al., 2022). Specifically, this intentional framing aligns with the theory that enhancing parental internal resources can effectively mitigate the impact of chronic stressors when direct environmental risk factors remain resistant to change (ÇAKMAK & Arıkan, 2023). By framing parental identity through a lens of transpersonal meaning, spiritual engagement may facilitate the development of emotional regulation skills, thereby protecting parents from the deleterious effects of high neuroticism and perfectionistic caregiving patterns (Piotrowski et al., 2023). Moreover, this focus on intrinsic meaning-making allows parents to cultivate emotional detachment from unrealistic societal expectations, potentially neutralizing the internal pressure that frequently precedes parental burnout (Mikolajczak et al., 2023).

This mechanism parallels the protective function of meaning-making, where the presence of a sense of purpose serves as a critical buffer that enables parents to maintain equilibrium despite the presence of significant caregiving demands (Szałachowski et al., 2025). In this context, spiritual engagement facilitates the development of self-empathy and emotional intelligence, which are recognized as vital internal resources that protect against the depletion of personal well-being (Wang et al., 2023). By encouraging an inward focus on transcendent values, this intervention addresses the emotional exhaustion component of burnout by restructuring how parents cognitively appraise the imbalance between their caregiving demands and personal resources (Redaelli et al., 2022), (Mikkonen et al., 2022). This shift in appraisal further reduces the likelihood of depersonalization, as parents become less likely to view their children's behavior through a lens of personal failure (Zarowsky & Rashid, 2022).

By anchoring the parenting experience in a broader sense of significance, individuals may transform chronic caregiving into a purposeful endeavor, which has been shown to reduce burnout by fostering higher levels of existential stability (Tuszyńska-Bogucka & Szałachowski, 2026). Furthermore, these contemplative practices appear to enhance professional and personal efficacy by inducing physiological relaxation and reducing the cumulative impact of daily stress (Listopad et al., 2021). Furthermore, by encouraging parents to engage in mindful emotion regulation, spiritual parenting facilitates a metacognitive shift that allows for the decentering of negative stress appraisals (Cheung et al., 2022). This cognitive restructuring process enables parents to better mentalize their children's behaviors, viewing them as evolving agents rather than direct stressors, which is essential for interrupting the cycle of emotional exhaustion (Manshadi et al., 2023).

Moreover, integrating these reflective modalities helps mothers recognize the inherent value and existential meaning within their daily caregiving tasks, which serves as a protective factor against

stress vulnerability (Yeom & Kwon, 2024).

METHOD

This study used an experimental method. The experimental design used in this study was a quasi-experimental design, with no control group. The results obtained will be compared based on changes before and after the treatment was administered. An experimental design that uses only one group and takes measurements before and after the treatment is administered is called a one-group pretest and posttest design. This approach allows for the assessment of intervention efficacy by identifying shifts in parental stress and emotional awareness metrics within a singular cohort, despite the inherent limitations regarding the control of confounding variables (Desiningrum et al., 2023). Participants were recruited via convenience sampling to ensure that the intervention could be tailored to the specific psychological challenges faced by caregivers in high-stress environments (Pizarro-Carmona et al., 2021).

The study utilized standardized psychometric instruments to measure pre- and post-intervention variations, ensuring that the longitudinal data accurately captured shifts in parental well-being and perceived stress levels (Hertinjung et al., 2023), (Rahayu et al., 2025). Specifically, these measures assessed baseline levels of emotional intelligence and burnout symptoms, which were subsequently re-evaluated two months following the completion of the spiritual parenting curriculum to determine the intervention's efficacy (Othman et al., 2022; Rakhshani et al., 2025). This longitudinal monitoring approach is critical for distinguishing between transient psychological relief and the sustained internal resource development hypothesized to mitigate parental burnout (Lapian et al., 2022). Furthermore, by statistically controlling for variables such as family socioeconomic status and child-specific caregiving needs, the analysis seeks to isolate the unique contribution of spiritual integration to emotional resilience. This methodological framework further incorporates the measurement of parental stress index and resilience markers, consistent with research identifying these constructs as core components of adaptive caregiving (Desiningrum et al., 2025; Karimi, 2021).

Participants

Participants in this study were parents with children who were experiencing signs of exhaustion in their parenting role (parental burnout), and were willing to participate in the entire series of spiritual parenting psychoeducation sessions. Participant selection was conducted using a purposive sampling technique with the following inclusion criteria: (1) being an active parenting parent, (2) being at least 20 years old, (3) having a moderate to high parental burnout score based on initial screening using the Parental Burnout Assessment, and (4) being willing to participate in the full intervention and complete the pre- and post-test instruments. Participants who did not complete all intervention sessions or did not complete any of the instruments were excluded from data analysis. The number of participants was adjusted to the needs of the quasi-experimental study, taking into account affordability and subject characteristics relevant to the research objectives. The final sample size was established to ensure sufficient statistical power for detecting meaningful changes in emotional regulation, adhering to conventions regarding effect size and predictive model complexity (Song et al., 2024). The demographic composition of the cohort encompasses a diverse range of caregiving durations, spanning from three years to four decades of active parenting experience (Rolle-Whatley & Rolle-Berg, 2024). This heterogeneity in experience provides a robust baseline for evaluating whether the intervention's efficacy remains consistent across varying developmental stages of child-rearing and levels of cumulative parenting stress (Crosswell et al., 2021; Taurino et al., 2025).

Design and Procedure

This study used an experimental method with a quasi-experimental design without a control group. The design used was a one-group pretest-posttest design, as described in preceding studies, to evaluate the efficacy of the spiritual parenting curriculum through comparative longitudinal analysis Campbell (1986), in which one group of participants was measured before and after receiving

treatment. This design allowed researchers to evaluate changes in emotional awareness and parental burnout scores after participating in the spiritual parenting intervention. In accordance with ethical standards for psychological research, all participants were provided with comprehensive information regarding the intervention protocol and formally consented to the data collection process (Urbanowicz et al., 2023). Following the initial consent, prospective participants underwent a formal screening process to confirm their eligibility based on the specified criteria and to ensure the reliability of subsequent longitudinal assessments (Enav et al., 2024).

Intervention Materials

The intervention provided consisted of a spiritual parenting psychoeducation module developed based on the concept of spirituality in parenting and positive psychology theory. The intervention materials included: (1) understanding the spiritual meaning of the parenting role, (2) awareness of one's own emotions during the parenting process, (3) emotional regulation strategies based on spiritual values, (4) reflection on the purpose and meaning of parenting, and (5) practices of gratitude, prayer, and spiritual mindfulness. The materials were delivered through presentations, interactive discussions, reflective exercises, and worksheets designed to help participants internalize spiritual values in their daily lives. To facilitate sustained engagement, these exercises encourage parents to integrate reflective journaling into their routine, a practice identified in recent literature as an effective method for enhancing mental well-being and mitigating parental stress (Toprak & Sari, 2023). Moreover, these pedagogical components align with established psychological models that utilize structured spiritual well-being and gratitude-based exercises to foster emotional regulation and intrinsic peace (Hatipoğlu & Kaya, 2023). These sessions were structured to provide mothers and fathers with a comprehensive framework for applying these principles, drawing upon methodologies used in compassion-based and schema-focused training to address maladaptive parenting patterns (Qashqai et al., 2024). Consistent with best practices for intervention fidelity, each module incorporated brief motivational check-ins to identify and address potential barriers to engagement, thereby promoting longitudinal involvement (Fenning et al., 2023). To maintain the integrity of the data, all participant information was anonymized and secured, with researchers acknowledging potential biases that could influence the interpretation of the spiritual outcomes (Abubakar et al., 2023).

Measures

1. **Parental Burnout.** Parental burnout was measured using the Parental Burnout Assessment (PBA) developed by Roskam (2022) which utilizes a multi-dimensional approach to assess emotional distancing, exhaustion, and the loss of parental fulfillment. This instrument provides a robust quantitative metric to capture the distinct decline in psychological well-being associated with chronic parenting stress (Urbanowicz et al., 2024). This instrument consists of 23 items that measure four main dimensions: Emotional exhaustion in the parental role; Contrast with previous parental self; Feelings of being fed up; Emotional distancing from children from the child. This multidimensional assessment tool facilitates a nuanced analysis of how spiritual interventions modulate the psychological depletion inherent in chronic caregiving (Bayot et al., 2024). In addition, this metric allows for the empirical examination of how family ritual engagement might function as a mediator in mitigating the exhaustion associated with parenting (Lisboa-Lima et al., 2025). Each item is scored using a Likert scale, with higher scores indicating higher levels of parental burnout. The PBA has been widely used in cross-cultural research and demonstrates excellent validity and reliability.
2. **Emotional Awareness.** This construct was operationalized through the Level of Emotional Awareness Scale, which assesses the capacity to identify and articulate both self-directed and interpersonal affective states. Emotional awareness was measured using the Emotional Awareness Questionnaire (EAQ-30) developed by Rieffe (2008). This instrument consists of 30 items covering

six aspects: Differentiating emotions; Verbal sharing of emotions; Not hiding emotions; Bodily awareness; Attending to others' emotions; Analysis of emotions. Items are responded to using a Likert scale, with higher scores indicating higher levels of emotional awareness. Furthermore, this scale enables the assessment of whether spiritual mindfulness practices enhance the participant's ability to recognize complex emotional cues within the parent-child dyad (Shek et al., 2024).

RESULTS AND DISCUSSION

A total of 11 mothers with early childhood-aged children participated in the Spiritual Parenting Psychoeducation program. The intervention was delivered in a one-day offline session consisting of three instructional modules focusing on spiritual meaning in parenting, emotional awareness, and spiritually based coping strategies. Overall, participants evaluated the program very positively. Across all eight evaluation items, responses were concentrated in the two highest categories (scores of 4 and 5), indicating high satisfaction with the relevance, clarity, and practical usefulness of the psychoeducational content. Between seven and eight participants selected a score of 4, while three to four participants selected the highest score of 5 for each item. These findings suggest that the intervention was perceived as engaging, understandable, and directly applicable to daily parenting practices. Beyond participant satisfaction, preliminary analysis of pre- and post-intervention scores indicated a reduction in parenting stress levels, with several parents achieving clinically significant improvements that moved them from clinical to normative ranges (Sherwood et al., 2023).

Descriptive Statistics for Parental Burnout

Parental Burnout Assessment was used to assess parental burnout before and after the intervention. The instrument consists of 23 items scored on a scale ranging from 0 to 6, yielding total scores from 0 to 138. Descriptive statistics are presented in Table 1.

Table 1. Descriptive Statistics of Parental Burnout Scores

Measure	N	Minimum	Maximum	Mean	SD
Pre-test	11	8	109	42.9	31.8
Post-test	11	0	34	12.1	13.0

The substantial reduction in mean scores from 42.9 to 12.1 suggests that the spiritual intervention effectively mitigates the psychological depletion associated with parental exhaustion (Xie et al., 2023). This shift towards normative functioning mirrors findings in mindfulness-based strength programs, where fostering awareness and regulating emotional responses significantly bolsters individual well-being. Furthermore, the observed decrease in burnout metrics aligns with prior research indicating that structured social-emotional training can lead to sustained improvements in caregiver mental health and overall psychological resilience (Speidel et al., 2023).

The mean parental burnout score decreased substantially from 42.9 at pre-test to 12.1 at post-test, representing an absolute reduction of 30.8 points (71.8%). In addition, score dispersion decreased markedly, indicating that participants became more homogeneous in reporting lower burnout levels after the intervention.

Categorical analysis further supports this pattern. Before the intervention, one participant (9.1%) was classified in the high burnout category, three participants (27.3%) in the moderate category, and seven participants (63.6%) in the low category. After the intervention, none remained in the high category, only one participant (9.1%) remained in the moderate category, and ten participants (90.9%) were classified in the low burnout category. This distribution indicates a meaningful shift toward healthier parental functioning. Such outcomes are consistent with prior research demonstrating that targeted psychoeducational interventions effectively reduce parenting-related stress, often facilitating a transition for caregivers from clinical to normative functioning (Farley et al., 2023; Hawk et al., 2022). Building upon this, the results parallel investigations into mindfulness-based interventions, where

enhanced emotional observation and non-judgmental awareness are strongly associated with diminished emotional exhaustion (Server et al., 2022).

Descriptive Statistics for Emotional Awareness

Emotional Awareness Questionnaire (EAQ-30) was used to assess emotional awareness. The instrument consists of 30 items scored from 1 to 3, resulting in total scores ranging from 30 to 90. Descriptive statistics are presented in Table 2.

Table 2. Descriptive Statistics of Emotional Awareness Scores

Measure	N	Minimum	Maximum	Mean	SD
Pre-test	11	30	60	53.1	8.49
Post-test	11	59	76	66.8	5.27

The mean emotional awareness score increased from 53.1 to 66.8, corresponding to a gain of 13.7 points (25.8%). The reduction in standard deviation suggests that improvements were relatively consistent across participants, reflecting a uniform enhancement in the capacity to identify and articulate complex internal states (Kraemer et al., 2023).

At pre-test, two participants (18.2%) were categorized as having low emotional awareness and nine participants (81.8%) were in the moderate category, with none in the high category. At post-test, no participants remained in the low category, nine participants (81.8%) remained in the moderate category, and two participants (18.2%) moved into the high category. This shift indicates enhanced emotional understanding and expression following the psychoeducation.

Normality Testing

Data normality was assessed using the Shapiro–Wilk test. The parental burnout scores yielded $p = 0.066$, while emotional awareness scores yielded $p = 0.133$. Because both values exceeded the significance threshold of 0.05, the data were considered normally distributed, supporting the use of parametric analysis. Consequently, paired-sample t-tests were conducted to evaluate the statistical significance of the observed gains in both emotional awareness and burnout reduction, confirming that these improvements were not attributable to random variation.

Hypothesis Testing

Differences between pre-test and post-test scores were examined using Paired Sample t-test. The results are presented in Table 3.

Table 3. Paired Sample t-Test Results

Variable	N	Mean Pre	Mean Post	t	df	p	Mean Difference	95% CI	Cohen's d	Interpretation
Parental Burnout	11	42.9	12.1	3.57	10	0.005	30.8	11.6–50.0	1.08	Significant decrease
Emotional Awareness	11	53.1	66.8	-5.42	10	< 0.001	-13.7	—	-1.63	Significant increase

The results indicate statistically significant changes in both outcome variables. Parental burnout decreased significantly, $t(10) = 3.57$, $p = 0.005$, with a large effect size (Cohen's $d = 1.08$). Emotional awareness increased significantly, $t(10) = -5.42$, $p < 0.001$, with a very large effect size (Cohen's $d = 1.63$ in absolute value). These findings demonstrate that Spiritual Parenting Psychoeducation was highly effective in reducing parental burnout and enhancing emotional awareness among participating mothers. Furthermore, the substantial effect sizes observed suggest that integrating spiritual frameworks into parental education programs can facilitate significant gains in self-efficacy, similar to those reported in specialized psychotherapeutic family interventions (ZENGİNAL & ÖZBERK, 2023).

DISCUSSION

The present study examined the effectiveness of Spiritual Parenting Psychoeducation as a psychological intervention to improve emotional awareness and reduce parental burnout among mothers of young children. The findings provide strong preliminary evidence that a brief one day psychoeducational intervention grounded in spiritual parenting principles can produce substantial psychological benefits. Significant improvements were observed in both primary outcomes, with large to very large effect sizes, indicating that the intervention had not only statistical significance but also considerable practical relevance.

The increase in emotional awareness suggests that participants became better able to identify, understand, and regulate their emotional experiences during parenting. This heightened capacity for internal monitoring may function as a protective mechanism against the chronic stress associated with child-rearing, as internalizing reflective practices has been linked to increased parental efficacy (Jang & Hong, 2024; Yafie et al., 2024).

These findings are consistent with and extend previous research on spirituality, emotional regulation, and parental well-being. Specifically, the observed gains in participant resource utilization align with studies showing that integrating spiritual frameworks fosters resilience and promotes positive coping mechanisms (Ekşi & Özkapu, 2023). By empowering mothers to construct unique meanings from their daily caregiving challenges, this spiritual approach helps shift the parental perspective from a sense of helplessness toward a proactive, empowered stance (Ekşi & Özkapu, 2023). This transition mirrors the experience of "coming home" to one's own practical wisdom, where parents cultivate an inner security that allows them to meet both their own and their children's emotions with newfound acceptance (Ansar et al., 2021). This capacity to derive resilience from spiritual resources aligns with established evidence suggesting that spiritual and religious frameworks serve as vital tools for navigating the complexities of parenting (Ekşi & Özkapu, 2023). Moreover, the structural integration of mindfulness and prayer practices within such interventions likely enhances these outcomes by providing parents with tangible strategies for emotional regulation and meaningful re-framing (Adetya et al., 2026; Arasteh et al., 2025). These findings echo broader meta-analytic evidence indicating that cognitive and mindfulness-based interventions successfully bolster parental well-being and diminish psychological distress (Laakso et al., 2023; Li et al., 2023).

The principal novelty of this study lies in its integration of spiritual parenting with two psychological outcomes that are rarely investigated together: emotional awareness and parental burnout. To date, most interventions targeting parental burnout have emphasized stress management, cognitive-behavioral strategies, or social support, whereas few have explicitly incorporated spiritual meaning as a therapeutic mechanism. Likewise, studies of spiritual parenting have generally focused on child development, family cohesion, or moral outcomes rather than parents' internal emotional processes. By demonstrating that a one-day psychoeducational program can produce large simultaneous improvements in emotional awareness and parental burnout, this study introduces a new integrative model in which spirituality functions as both a meaning-centered and emotion-regulation resource. This contribution is particularly relevant for populations facing high-stress caregiving environments, where traditional secular interventions may lack the necessary cultural or existential depth to fully address the psychological toll of chronic parental exhaustion (Malik, 2025; Tekin, 2026). These results suggest that spiritual frameworks may be uniquely positioned to enhance maternal health and quality of life during the challenging transition to parenthood (Grazina, Silva, et al., 2025; Grazina, SILVA, et al., 2025). In cultural contexts where spiritual and religious values are deeply embedded in everyday family life, offering a theoretically grounded and practically efficient intervention that may complement existing parenting and mental health programs.

CONCLUSION AND SUGGESTION

This study concluded that Spiritual Parenting Psychoeducation is an effective psychological intervention for enhancing emotional awareness and reducing parental fatigue among mothers of

young children. After participating in a one-day in-person psychoeducation program, participants demonstrated significant improvements in emotional awareness and substantial reductions in parental fatigue, with effect sizes ranging from large to very large. These findings suggest that integrating spiritual values into parenting practices can strengthen parents' ability to recognize and regulate their emotions while reducing the emotional exhaustion associated with the demands of parenting. This study offers a new perspective by framing spiritual parenting as an evidence-based, structured intervention that combines meaning-making, spiritual coping, and emotional regulation to enhance parents' psychological well-being.

Research suggests using more rigorous designs, such as randomized controlled trials with larger, more diverse samples, including fathers and parents from different stages of child development, to increase the generalizability of the findings. Longitudinal follow-up assessments are also needed to examine the durability of intervention effects over time. From a practical perspective, mental health professionals, parenting educators, and family counselors may consider incorporating Spiritual Parenting Psychoeducation into prevention and support programs for parents, particularly in sociocultural contexts where spiritual and religious values are central to family life. Such programs have the potential to be accessible and culturally responsive interventions to strengthen parental resilience and improve family well-being.

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