

## Holy Qur'an Based Parenting from the Perspective of Luqman Al-Hakim In Millennial Era

**Nurul Hidayah**

Magister Pendidikan Agama Islam, Universitas Muhammadiyah Malang

[nurulhidayah1217@gmail.com](mailto:nurulhidayah1217@gmail.com)

**Romelah**

Magister Pendidikan Agama Islam, Universitas Muhammadiyah Malang

[romlah@umm.ac.id](mailto:romlah@umm.ac.id)

**Abstract:** *This study aims to explain the challenges in families in the millennial era, the description of al-Qur'an-based parenting in Luqman al-Hakim's perspective, and the implementation of al-Qur'an-based parenting in the millennial era. The research method used is library research by collecting books, journals, articles related to al-Qur'an-based parenting. The data collection technique used is documentation. This study found that there are two challenges in the millennial family, namely internal challenges associated with the different perspectives between parents and children caused by generation differences and external challenges related to the rapid development of technology in this millennial era. Through Luqman al-Hakim's al-Qur'an-based parenting, it is hoped that it can overcome challenges in millennial families because the education carried out by Luqman al-Hakim is very relevant for today's millennial families such as building a pattern of loving interaction between parents and children. The existence of exemplary figures who not only come from the mother, but the father must also play a role in it. The strengthening of faith, worship, and commendable morals must be applied to children early. In addition, it must be emphasized that technology can be used as a means of nurturing and education but is not the primary goal. Because, after all, technological developments cannot replace the emotional closeness between parents and children.*

**Keywords:** Parenting, Al-Qur'an, Luqman al-Hakim, Millennial Era

**Abstrak:** Penelitian ini bertujuan untuk menjelaskan tantangan dalam keluarga di era *millennial*, gambaran Parenting berbasis al-Qur'an dalam Perspektif Luqman al-Hakim, dan implementasi Parenting berbasis al-Qur'an di era *millennial*. Metode penelitian yang digunakan adalah studi kepustakaan (*Library Research*) dengan mengumpulkan buku-buku, jurnal, artikel, yang berkaitan dengan Parenting berbasis al-Qur'an. Adapun teknik pengumpulan data yang digunakan adalah dokumentasi. Dalam penelitian ini mendapatkan hasil bahwa terdapat dua tantangan dalam keluarga millennial, yaitu tantangan internal yang berkaitan dengan perbedaan cara pandang yang berbeda antara orang tua dan anak yang disebabkan perbedaan generasi dan tantangan eksternal yang berkaitan dengan perkembangan teknologi yang begitu pesat di era *millennial* ini. Melalui Parenting berbasis al-Qur'an ala Luqman al-hakim ini diharapkan dapat mengatasi tantangan dalam keluarga *millennial*, sebab pendidikan yang dilakukan oleh Luqman al-Hakim sangat relevan untuk keluarga millennial saat ini, seperti membangun pola interaksi yang penuh kasih sayang antara orang tua dan anak, adanya figur keteladanan yang bukan datang hanya dari ibu saja, melainkan ayah juga harus ikut berperan didalamnya, dan penguatan akidah, ibadah, serta akhlak terpuji yang harus diterapkan kepada anak sejak dini. Selain itu, yang harus ditekankan bahwa teknologi dapat digunakan sebagai sarana pengasuhan dan pendidikan tetapi bukan menjadi tujuan utama. Sebab, bagaimanapun juga perkembangan teknologi tidak dapat menggantikan kedekatan emosional antara orang tua dan anak.

**Kata Kunci:** Parenting, Al-Qur'an, Luqman al-Hakim, Era Millennial

## INTRODUCTION

Family is the first and primary environment that builds future generation. This thing fits with the statement of Muhammad Abduh as Islamic Reformist from Egypt who stated that human being is built in family that means good things of human being comes from good things happen in family.<sup>1</sup> Therefore, the sustainability of a country is very dependent on every family that lives in.

Unfortunately, in the industrial era 4.0, humans are increasingly spoiled by increasingly sophisticated technology. There are continuous changes in the role and perspective of humans in living life as social beings, including family life.<sup>2</sup> That development sometimes results the new global cultural values and norms which are contrast with national culture values. In this time, national defense really depends on family defense infrastructure as the smallest unit in a nation.<sup>3</sup> As John Naisbitt said that world society nowadays start to be in the era of being “drunk on technology”<sup>4</sup>, including Indonesia.

One of indications is the use of television that becomes a part that is impossible to be separated with Indonesia family living. Unfortunately, television channels tend to produce unqualified shows which only sell sensation to the viewers, such as hoax, gossip, and soap operas which are not even showing qualified substance or even educating the society thought.<sup>5</sup> Also, internet technology usage that is now known in the midst of society, such as forbidden contents which are not allowed to be watched. Based on the research of Indonesia Internet organizer association (APJII) at the year 2019-2020, it is written in the data that 196.71 million internet users from the total amount of 266.91 million Indonesia societies. Ironically, the research conveyed that 75.50% users with the age around 13-18 years old have accessed digital world, such as

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<sup>1</sup> Muhammad Imarah, *Manhaj Islam Imam Muhammad Abduh*, ed. Ahmad Nabil Amir (Kuala Lumpur: IRF, 2017).

<sup>2</sup> Dian Arif Noor Pratama, “Tantangan Karakter Di Era Revolusi Industri 4.0 Dalam Membentuk Kepribadian Muslim,” *Al-Tanzim : Jurnal Manajemen Pendidikan Islam* 3, no. 1 (2019): 198–226.

<sup>3</sup> Heru Dwi, Wahana Markas Besar, and Angkatan Darat, *Pengaruh Nilai-Nilai Budaya Generasi Millennial Dan Budaya Sekolah Terhadap Ketahanan Individu (Studi Di SMA Negeri 39, Cijantung, Jakarta)*, *Jurnal Ketahanan Nasional*, XXI, 2015

<sup>4</sup> Wendi Zarman, *Ternyata Mendidik Anak Cara Rasulullah Mudan Dan Efektif* (Jakarta: Kawan Pustaka, 2017).

<sup>5</sup> Muhammad Riyanto Rasyid, *Kekerasan Di Layar Kaca* (Jakarta: Kompas, 2013).

youtube, instagram, twitter, and others.<sup>6</sup> Time that is actually passed by children with their family, now changed with their activity to play around in cyberspace.

In another part, if we analyze the use of digital facility has spread in children world, many of parents give gadget and other technology tools for their children or parents allow their children to use gadget. Actually, it does not matter to give gadget to their children if it is followed with appropriate dose, not to be overdose (based on needs).<sup>7</sup> At this part, parent's roles to guide their children as the young generations, in order not to be drifted by the flow of globalization. Because, without the directions given by their parents, technology users tend to absolutely give negative impacts for the development and growth of children. Robert Locke stated, "*Staying connected may mean that your child is becoming disconnected from real life*". It means, children who are addicted to use gadget, thus, the children don't care of other people in their surrounding, or even trying to communicate and socialize with others.

The existence of child who is let by either the parents or their other family member will make the child and their family drifted in the happiness of technology without the effort of being educated. Therefore, family reinforcement as one of national defense elements will be difficult to be reached. Holy Qur'an also implies to all parents to have an anxiety if leaving behind the weak future generations, as how the commandment of Allah in Surah al-Nisa verse 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۙ ٩

Artinya: "*And let fear (of Allah) those who, if they leave weak offspring behind them, worry about their welfare*" (QS. Al-Nisa [4]: 9).

Comprehending this verse, parents are actually having heavy duty to guarantee their children life both physically and mentally, so that, they are not allowed to let the safety of world living and hereafter to be threatened.<sup>8</sup> Therefore, nurturing and educating pattern which are suitable with the values of Holy Qur'an (*Parenting based on Holy-Qur'an*) must be planted since young age, so that, it will result strong and unstoppable generation. It is started with daily activities that must be done by children, including good words uttered and good behaviors done.

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<sup>6</sup> Asosiasi Penyelenggara Jasa Internet Indonesia, *Laporan Survei Internet APJII 2019-2020*, 2020

<sup>7</sup> Ayah Edy, *Ayah Edy Menjawab Problematika Orang Tua ABG Dan Remaja* (Jakarta: Noura, 2015).

<sup>8</sup> Nurul H Maarif, *Islam Mengasahi Bukan Membenci* (Bandung: Mizan, 2017).

Based on the results of Nurhabibah's research entitled *Instilling Islamic Values in the family in the Yogyakarta Flower Market Localization Environment in the 2018 Tadris Journal*, Vol. 13, No.2 found that the method of teaching Islamic values in the family in the localization environment includes: First, the exemplary method. Second, by habituation (repeating). Third, advice (give advice). Fourth, award and punishment.<sup>9</sup>

In addition, based on the results of research conducted by Taklimuddin entitled "Method of Islamic Exemplary in the First Islamic Perspective" in the 2018 *Belajea journal*, Vol. 3, No. 1 get the results education will provide convenience to educators in evaluating the teaching and learning process that they carry out. The exemplary method will make it easier for students to practice and implement the knowledge they have learned during the educational process. In addition, the exemplary method in education is a method that has influence and is proven to be effective with various advantages.<sup>10</sup>

From this, it can be seen that exemplary education in the family is critical. One of role models of education child that exist in Holy-Qur'an is the words of testament by Luqman al-Hakim, including the awareness of doing good faith and right worship, while also educating commendable morals of children. Luqman name has been actually known in legends, tales, and imagery in the midst of Arabians. Even some advices related to wisdom and spiritual values have been perpetuated in a poem by Ziyad bin Muawiyah.<sup>11</sup> Therefore, it is not surprising if Holy-Qur'an adopt and bring up the name of Luqman al-Hakim and his life lessons to be learned.

Therefore, Luqman al-Hakim becomes appropriate figure in Holy Qur'an to explain and describe about the right manners of nurturing and educating children in the aim of strengthening family function. Thus, the problems of study are (1) How are family challenges in millennial era? (2) How is Parenting based on Holy-Qur'an in Luqman al-Hakim perspective? (3) How is the implementation of parenting based on Holy-Qur'an in Millennial era?

## RESEARCH METHODOLOGY

This research is used literature research method. The data collection used documentation technique that forms one of ways of collection data and

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<sup>9</sup> Nurhabibah Nurhabibah, "Penanaman Nilai-Nilai Keislaman Dalam Keluarga Di Lingkungan Lokalisasi Pasar Kembang Yogyakarta," *TADRIS: Jurnal Pendidikan Islam* 13, no. 2 (2018).

<sup>10</sup> Taklimudin Taklimudin and Febri Saputra, "Metode Keteladanan Pendidikan Islam Dalam Perspektif Quran," *BELAJEA: Jurnal Pendidikan Islam* 3, no. 1 (2018): 1.

<sup>11</sup> Muhammad Asad, *The Message of the Qur'an*. Terj. Tim Penerjemah Mizan, ed. Tim Penerjemah Mizan (Bandung: Mizan, 2017).

information in a book, document journal as explanation supporting the research.<sup>12</sup> In this case, it includes book, journal, and other literatures which are related with Holy Qur'an based Parenting according to Luqman al-Hakim. Data collection technique uses **(1) *Editing technique***, has an effort of re-correcting data clarity and meaning correlation. **(2) *Organizing***, by organizing data which are collected as the matrix outline of Holy Qur'an based *Parenting*. **(3) *Finding***, by doing further analysis toward the result of organizing data principle, theory, and methods which are fixed<sup>13</sup>. Thus, it can be summarized the integrated conclusion from those three problems of study.

## RESEARCH OBJECTIVES AND DISCUSSION

### Family Reinforcement in Millennial Era: Challenges and Hope

Millennial word forms English term which is absorbed in Indonesia language to be Millennium. Millennial in Oxford Dictionary has meaning, "Denoting people reaching young adulthood in the early 21<sup>st</sup> century: most social networking groups are dominated by the millennial generation". In another word, millennial could be understood as young generation that nowadays hold social role in modern era.

It is important to be understood that, a family is arranged with some different generations. Every generation has its own characteristic and thought based on its development and challenges in the era. Here is character analysis from every generation that was discovered by Muhammad Faisal, Founder Youth Laboratory Indonesia.<sup>14</sup>

Table1. An Analysis of Generation Character Changes

No	Generation	Challenge of The Ages	Mindset
1.	<b><i>Beta</i></b> Teenager: 1930-1966	The instability of politic-economy, building up republic, and the entrance of ideology that is considered threatening.	Heroic, optimist, holding up self-pride and groups.

<sup>12</sup> Sugiyono, *Metode Penelitian Kombinasi (Mix Methods)* (Bandung: Alfabeta, 2015).

<sup>13</sup> Yaniawati, Poppy. *Penelitian Studi Kepustakaan (Library Research)* (Bandung: FKIP Unpas, 2020).

<sup>14</sup> Muhammad Faisal, *Generasi Phi: Memahami Milenial Pengubah Indonesia* (Jakarta: Republika, 2017).

2. <b><i>Omega</i></b> Teenager: 1970-1998	Being over competitive, individualism, and expression limitation.	Adaptive, competitive, oriented with achievement, and tend to be expert in some certain sides.
3. <b><i>Phi</i></b> Teenager: awal abad 21	Digital development, corruption in the domain of government, radicalism, free trade, and abroad culture influence.	Tend to passion and creativity, pluralist, and communal

Understanding above classification, there are two points that must be underlined. First, that generation typology separation is based on deep research, but it is not appropriate if it uses generalization pattern. As the example, 'equalization' all generations phi lives in creativity environment and communal. Second, the research is based on Indonesia generation transmission since the era of Independency. Whereas, the general term that is used by scientist are *baby boomer generation*, *X*, and *millennial*.<sup>15</sup> Whatever terms which are used, it basically gives an emphasis that every generation has its own uniqueness and different characters which fit with the dynamics era, as parents, it is important to educate children based on era development and changes.

Furthermore, based on Culture and Education Ministry, it states that an individual which was born before the appearance of digital technology is called as digital immigrant generation. Meanwhile, an individual who was born in the era after digital development is named as *native* digital.<sup>16</sup> In other words, almost all *millennial* generation is *native* digital, whereas their parents are digital immigrant. Here is the place of internal challenges in a family which has its own point of view.

Meanwhile, an external challenge from family nowadays is technology development that is more sophisticated. As known by people, digital room has widened its arena for self-expression over all spaces existing in home.<sup>17</sup> It is important to be strengthened that, Islam does not limit any use of technology as long as it is not being contradictive with the substances and religion teachings.<sup>18</sup>

<sup>15</sup> David dan Jonah Stillman Stillman, "Gen Z Work: How the Next Generation Is Transforming the Workplace," in *Terj. Lina Jusuf* (Jakarta: Gramedia, 2018), 1.

<sup>16</sup> Kementrian Pendidikan dan Kebudayaan, *Mendidik Anak Era Digital* (Jakarta: Kemendikbud, 2016).

<sup>17</sup> Sheilina Janmohammed, "Generation M," in *Terj. Yusa Tripeni* (Yogyakarta: Bentang, 2017), 50.

<sup>18</sup> M. Quraish Shihab, *Islam Yang Saya Anut* (Tangerang: Lentera Hati, 2018).

Therefore, there are three family typologies to see technology development, especially social media and internet. First, family that uses unlimited technology tills 'over' and result many problems. At least, there are four negative effects of overly using technology, it covers: (a) contained with many negative information, such as physical violence and pornography, (b) susceptible to be addicted (*addicted*); (c) make people last to do something while limiting their interaction spaces; and (d) negatively take effect against somebody emotion.<sup>19</sup>

Second, family that rejects all forms of using technology and tend not to be *up to date* to face era development. Third, wise family selectively uses technology with the right direction and guidance from parents. It finally makes technology as education facility. This last typology is hoped able to create above all today's family reinforcement.

In Islam, the appearance that is not only physical but also attention and affection of parents toward the children are really important. Because, that thing becomes the foundation of family to create qualified generation and guaranteed safe both in world and hereafter, as Allah Swt said in Surah al-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ... ٦

Artinya: "O you who believe, protect yourselves and your families from a Fire..." (QS. Al-Tahrim [66]: 6).

Understanding that verse, al-Sa'di argued that keeping family especially child is to educate (*ta'dib*) and teach (*ta'lim*) them based on God's guidance.<sup>20</sup> In other words, education in family means "transferring knowledge and inculcation of moral values from one generation to another generation".<sup>21</sup> Thus, education in family becomes an effort to grow scientific values in family in order to bear strong future generation.

### **Holy Qur'an Based Parenting in Luqman al-Hakim Perspective**

Education in family is one of efforts that can be done to create and enhance family reinforcement. According to Ibn Khaldun, teaching and learning method have any kinds of type in the midst of various Islamic societies based on the environment.<sup>22</sup> Meanwhile, point that must be underlined is the basic or

<sup>19</sup> Zarman, Wendi. *Ternyata Mendidik Anak Cara Rasulullah Mudah & Efektif*. Jakarta: Kawah Pustaka, 2017.

<sup>20</sup> Abdurrahman bin Nashir Al-Sa'di, *Tafsir Al-Karim Al-Rahman* (Beirut: Dar Ibn Hazm, 2003).

<sup>21</sup> Abdullah Syukri Zarkasyi, *Gontor Dan Pembaharuan Pendidikan Pesantren* (Jakarta: Raja Grafindo Persada, 2005).

<sup>22</sup> Ibn Khaldun, *Muqaddimah Ibn Khaldun*, Jilid 2. (Beirut: Maktabah al-Hidayah, 2004).

foundation of Islamic education that is Holy Qur'an. Here is the important of digging up education values based one Holy Qur'an as the effort of family reinforcement in *millennial* era. One of models that is exemplified by Holy Qur'an is the figure of Luqman al-Hakim, as Allah said in Surah Luqman verse 12:

وَأَقْدَأَاتِنَا لَقْمَنَ الْحَكَمَةَ أَنِ أَشْكُرَ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۝ ١٢

Artinya: "And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy." (QS. Luqman [31]: 12).

Comprehending this verse above, Allah Swt conveyed that Luqman al-Hikam figure is perpetuated as one of Surah names that exist in Holy Qur'an. According to the expert of interpretation and history, he lived in the era of Prophet David.<sup>23</sup> Also, some scholars have different perspectives about the profession of Luqman al-Hakim. One said Luqman al-Hakim was a tailor, woodworker, shepherd, and there was another one said Luqman al-Hakim was a lawyer.<sup>24</sup> Fundamentally, Holy Qur'an indeed doesn't clearly describe about the t profession of Luqman al-Hakim. This thing implies that Holy Qur'an more strengthens the massage substance rather than the one who is talked. What becomes the principle of tales existing in Holy Qur'an, including the tale of Luqman al-Hakim.

Besides, that verse also conveyed that Luqman al-Hakim got wisdom from Allah Swt. According to al-Biq'a'i, the word of wisdom means knowledge that is supported by charity while charity is carried by knowledge, or *amaliyah* knowledges and scientific knowledges.<sup>25</sup> This wisdom is reflected by some advices of Luqman al-Hakim that is contained with the best imagery or *absan al-amtsal*.<sup>26</sup> Thus, Holy Qur'an based parenting could be interpreted through the testament uttered by Luqman al-Hakim.

Luqman al-Hakim advices are completely recorded in Qur'an Surah. Luqman [31]: 13-19. According to Ahsin Sakho Muhammad, these verses are

<sup>23</sup> Muhammad Thair bin 'Asyur, *Tafsir Al-Tabrir Wa Al-Tamwir* (Tunisia: Dar al-Tunis, 1983).

<sup>24</sup> Mushthafa Al-'Adawi, *Qishabah Washaya Luqman Li Ibnib* (Mekkah: Maktabah Mekkah, n.d.).

<sup>25</sup> Ibrahim bin Umar Al-Biq'a'i, *Naẓm Al-Durar Fi Tanasub Al-Ayat Wa Al-Suwar* (Kairo: Dar al-Kutub al-Islami, n.d.).

<sup>26</sup> 'Asyur, Muhammad Thahir bin. *Tafsir al-Tabrir wa al-Tamwir*. Tunisia: Dar al-Tunis, 1983.

gorgeous achievements in children education knowledge.<sup>27</sup> Based on analysis of these verses, there are three aspects that could be noticed in Holy Qur'an based parenting.

*First*, the interaction pattern to children by Luqman al-Hakim, if we see this verse, he trice called his child by *'yaa bunayya'*. According to Muhammad Asad, this word is *'ism tasghir'* that is idiomatically uttering affection; even this child is either still young or adult.<sup>28</sup> This thing describes that to build communication between child and parent must be based on affection values.

Moreover, in Luqman al-Hakim advice, he also often arranged it with logical argument.<sup>29</sup> This is important to be noticed, because child soul is full of anxiety and questions, thus, parent intelligence is needed to answer the questions. One of strategies that were used by Luqman al-Hakim was to give analogy and mind's mapping. As the example of prohibition to be disobedient to parents, because they are the one who struggle hard to bear, educate, and raise child.

*Second*, the existence of figured model that could be imitated in family, learn from Luqman al-Hakim that the figure of family education is not the duty of mother, but, so does the father. There are various researchers that show the positive intervention of father in family education. As the example, based on the research of *Father Involvement Research Alliance* showing that child having tight relation with the father, tend to have stable emotion and confidence to develop his talent and skills (Permatasari, 2017: 89).

*Third*, education materials which are told by Luqman al-Hakim include:

a. Faith aspect that is recorded in this verse:

وَأَذَىٰ قَالَ لَقَمْنُ لِأَبْنَيْهِ وَهُوَ يَعِظُهُ يُبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣

Artinya: "And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice." (QS. Luqman [31]: 13).

Regarding this verse, there is a word *ya'izhu* that means an advice related to virtue with affection ways. Besides, that word uses *fi'il mudhari'* giving an understanding that advice is actually given time by time with no feeling of tired.<sup>30</sup> Advice process that is gradually done will result a habit in the end.<sup>31</sup> this

<sup>27</sup> Ahsin Sakho Muhammad, *Keberkahan Al-Qur'an* (Jakarta: Qaf, 2017).

<sup>28</sup> Asad, Muhammad. *The Message of the Qur'an*. Terj. Tim Penerjemah Mizan. Bandung: Mizan, 2017.

<sup>29</sup> Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1992).

<sup>30</sup> Ibid. (Bandung: Mizan, 1992).

thing intimates that faith becomes the foundation that is important and must be implanted since child to make it be a habit.

According to Nashih 'Ulwan, one of messages that must be taught to children is recognizing the word "*Laa ilaaha illa Allah*".<sup>32</sup> Therefore, the main message from verse 13 is the message of monotheism or an effort to recognize Allah to children. Fauzin 'Adhim gave tips to introduce Allah to children through recognizing His-traits which recorded in the first revelation Qur'an Surah. Al-'Alaw (96):1 that is *al-Khaliq*.<sup>33</sup> Parent could introduce the existence of Allah Swt through all phenomena happening in the universe.

After the message of monotheism, in verse 16 Luqman al-Hakim gave an understanding through beautiful analogy he gives likened all things we do, even it is as small as mustard seed will be responsible in the end of the day. Ibn Katsir understood that the sentence of *ya'ti biha Allah* means Allah will show all humans behave and be counted with the fair weighing.<sup>34</sup> Therefore, there are two points in faith aspect that is perpetuated by Luqman al-Hakim; it covers the oneness of Allah and the existence of doomsday.

b. Worship aspect that exist in verse 17 as follows:

يُنَبِّئُ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ  
١٧

Artinya: "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve" (QS. Luqman [31]: 17).

This verse strengthens worship aspect through upholding symbol of Salat worship as the top of worship and good charity.<sup>35</sup> Furthermore, in that verse, Luqman al-Hakim arranged Salat commandment and patience, because both two are the pillar of help and Allah pleasure, as has been written in Surah al-Baqarah [2]: 153.<sup>36</sup>

Not only that, this verse is also contained with the order of doing *ma'ruf* and avoid *munkar*. *Ma'ruf* has a definition of inviting people to obey Allah Swt and follow all his-orders. Also, *munkar* means prohibiting society to do immoral

<sup>31</sup> Agus Sukaca, *The Golden Habits for Brighter Muslim* (Yogyakarta: Bunyam, 2017).

<sup>32</sup> Nashih 'Ulwan, *Tarbiyah Al-Awlad Fi Al-Islam* (Mekkah: Dar al-Salam, 1992).

<sup>33</sup> Mohammad Fauzil Adhim, *Positive Parenting* (Yogyakarta: Pro-U Media, 2015).

<sup>34</sup> Ibn Katsir, *Tafsir Al-Qur'an Dan Terjemahannya* (Kairo: Maktabah Awlad, 2000).

<sup>35</sup> Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002).

<sup>36</sup> Ahmad Musthafa al-Maraghi, *Tafsir Al-Maraghi* (Kairo: Musthafa al-babi al-Halabi, 1946).

against Allah Swt, and protect ourselves from all prohibited things.<sup>37</sup> Thus, worship aspect that is uttered by Luqman al-Hakim covers *mabdhah* worship that is intimated from Salat order, while *ghairu mabdhah* that is taken from *amr ma'ruf* and *nahy munkar*.

c. Morals aspect that exists in verse 14, 15, 18, and 19.

Verse 14 of Surah Lukman contained with the values of having good morals toward parent who have merited in bearing, taking care, and raise children. Even so, obey toward parent must be based on obeying Allah orders. So, if parent wants the child to do immoral, by the order of Allah the child must reject it wisely. Even, good morals must be also shown to parent who has doubled Allah. This thing is written in verse 15 giving message that an honor toward diversity becomes the symbol of tolerance that is fertilized since in family life.<sup>38</sup>

Moreover, Luqman al-Hakim also taught about life ethics to live in society, as the commandment of Allah:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ ١٨ وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝ ١٩

Artinya: “And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys” (QS. Luqman [31]: 18-19).

Abu Hayyan al-Andalusi (1993: 183) comprehended the word “*wala tusba'ir kbaddaka li al-nas*” with an order to see people with peace, not with the sight of hatred and arrogance.<sup>39</sup> Whereas, in verse 19, it continues ethic from previous verse that was about manners in talking. Luqman al-Hakim forbade his child to talk with other people with a high intonation as the same as donkey. One of stories describes that donkey voice is devil's voice.<sup>40</sup> so that, the substance of this prohibition is in order people not to talk rude, mess, curse, and spread slander and fakeness, which all are included into devils behaves.

Actually, moral message is a top of faith as a Muslim. As the Hadith of Prophet Muhammad Saw. “*Actually, Muslims whose faiths are perfect are those who are the morals are good*”. (HR. Abu Dawud).

<sup>37</sup> Muhammad bin Jarir Al-Thabari, *Tafsir Al-Thabari Jami' Al-Bayan 'an Ta'wil Ay Al-Qur'an*, jilid 18. (Kairo: Dar al-Hijr, 2001).

<sup>38</sup> Eko Prasetyo, *Kitab Pembebasan* (Malang: Beranda, 2016).

<sup>39</sup> Abu Hayyan Al-Andalusi, *Tafsir Al-Babr Al-Mubith* (Beirut: Dar al-Kutub, 1993).

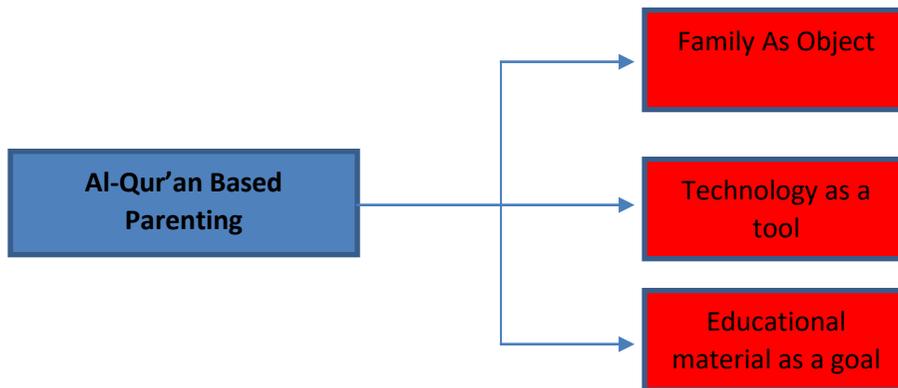
<sup>40</sup> Katsir, Ibn. *Tafsir al-Qur'an al-'Azhim*. Kairo: Maktabah Awlad, 2000.

Therefore, Holy Qur'an based Parenting as has been explained by Luqman al-Hakim; it could be the effort of carrying the defense and reinforcement of family in millennial era trough the implantation of faith values, worship, and morals. Certainly, before implanting those values to children, parent must earlier give good examples.

### The Implementation of Holy Qur'an based Parenting in Millennial Era

Previous explanation has talked about Holy Qur'an based Parenting by Luqman al-Hakim. If we further understand about it, this message carries universal values.

So, its implementation could be done by parent based on the era.<sup>41</sup> Based on interpretation of *Qur'anic Parenting* by Luqman al-Hakim, there are things that must be noticed as exist in the table here:



Picture1. Three aspects of Holy Qur'an based Parenting.

First, family implements democratic parenting. There are some characteristics from family that applies that kind of parenting, is that parent supports to talk about passion with the child, there is an interaction between parent and children, children are personally admitted, and getting guidance, direction, and control by parent.<sup>42</sup>

Also, parent must build up closed relation, vitality, and also fun with children. This forms one of principles parenting, that is: "*parenting is fun, plays are powerful moments*".<sup>43</sup> Parent must be able to build closeness and fun, example: accompanying children to freely play. Because, playing is able to teach tough

<sup>41</sup> Ahsin Sakho Muhammad, *Oase Al-Qur'an Penyejuk Kehidupan* (Jakarta: PT Qaf Media Kreativa, 2017).

<sup>42</sup> Syamsul Kurniawan, *Pendidikan Karakter* (Yogyakarta: Ar-Ruzz Media, 2014).

<sup>43</sup> Najeela SHihab, *Kelurga Kita: Mencintai Dengan Lebih Baik* (Tangerang: Buah Hati, 2017).

attitude and toughness are proven to be one of factors influencing children success.<sup>44</sup>

Related with the life millennial generation, according to research from *Centre for Strategic and International Studies* revealed that, 4 activities which are interesting for them are sports, music, watching movie, and cooking.<sup>45</sup> Therefore, here is the important of parent to struggle with the aim of understanding children world, thus, parent could direct and guide today's generation life.

Second, technology is facility and manners. Understanding technology as facility is important to direct technology user wisely while not being too 'over'. Al-Qardhawi gave a rule, "*al-tamyiz baina al-wasilah al-mutaghayyirah wa al-hadf al-tsabit*".<sup>46</sup> Even this rule used by al-Qardhawi in the context of understanding Hadith, this rule could be applied in family education. Parent must understand technology as facility, not the main purpose.

One concrete application from the usage of technology is by directing technology users wisely. Parent needs to sharpen the skills to filter information till it can give positive and mutual parenting.<sup>47</sup> Skills to sort out and rightly choose information are important in the era where hoax is spread in social media.

There are some steps that could be done to avoid children from the negativity of technology, these are (a) deeper religion education; (b) knowing, guiding, and making agreement in using in using information media; (c) using technology as learning facility; (d) knowing manners to avoid and evade negative sites<sup>48</sup>; (e) teaching children about ethics and social media literacy.

Third, the main purpose of Holy Qur'an based Parenting by Luqman al-Hakim is to implant faith values, worship, and morals. Faith implantation trough research and observation toward the universe to introduce Allah Swt could sharpen cognitive skills of children. Whereas, worship aspect that is symbolized

<sup>44</sup> Jessica Joelle dan Iben Dissing Sandahl Alexander, *The Danish Way Of Parenting*, ed. Ade Kumalasari dan Yusa Tripeni (Bandung: Mizan, 2018).

<sup>45</sup> Centre for Strategic and International Studies, "Ada Apa Dengan Milenial? Organisasi Sosial, Ekonomi, Dan Politik" (Jakarta: CSIS, 2017), 8.

<sup>46</sup> Muhammad Yusuf Al-Qaradhawi, *Kaifa Nata'amal Ma'a Al-Sunnah Al-Nabawiyah* (Kairo: Dar al-Syuruq, 2002).

<sup>47</sup> Ikfina Maufuriyah, "Millennial's Parenting, Tantangan Pengasuhan Di Era Digital," in *Dalam Subhan Setowara. Muslim Miennial: Catatan Dan Kisah Wow Muslim Zaman Now* (Bandung: Mizan, 2018), 43.

<sup>48</sup> Munif Chatib, *Orangtuanya Manusia* (Bandung: Kaifa, 2015)

with teaching children about Salat steps become the bridge to enhance psychometric skills of children. At last, moral dimension that is contained with ethics, values, and daily activities become the effort to enhance the sensitivity of children or their affective skills.

Therefore, family reinforcement based on Holy Qur'an based Parenting by Luqman al-Hakim could be applied in today's era through the introduction of family interaction, technology as facility, and education materials as education aim that could be developed based on the need of living in certain eras.

## CONCLUSION

As taught by Luqman al-Hakim, Al-Qur'an-based parenting is one of the family parenting patterns that can be applied today. Of course, with some notes, including: *First*, Qur'anic Parenting must be understood as an absolute value and must be carried out by both parents *Second*, Qur'anic Parenting is a value whose implementation can be adapted to the times. *Third*, technology can be used to nurture education but is not the primary goal. Because, after all, technological developments cannot replace the emotional closeness between parents and children. Therefore, parents need to develop Qur'anic Parenting values according to the context of their respective family lives. Parents' creativity and innovation are needed as a bridge to communicate and interact with the millennial generation.

## Suggestion

- a. For parent, they must be willing to apply parenting pattern of Luqman al-Hakim, especially in this millennial era. Parent must not fall asleep with the development of technology, till, children are randomly left to surf in cyberspace. Creativity and innovation of parent are required as the bridge of communication and interaction with millennial generation.
- b. For further research, if they are interested to bring up the materials of Holy Qur'an based Parenting; they must be willing to take other stories written in Holy Qur'an as the matrix resource. ■

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