

QUR'ANIC PARENTING PATTERNS IN THE ERA OF  
DISRUPTION: ACTUALIZING WAHBAH AZ-ZUHAILI'S  
INTERPRETATION OF Q.S. LUQMAN 13–19  
IN *TAFSIR AL-MUNIR*

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Abstract

The rapid advancement of digital technology in the era of disruption has reshaped family dynamics and raised concerns about parenting crises, moral deterioration, and the weakening of spiritual bonds among young Muslims. This study aims to examine the actualization of Wahbah az-Zuhaili's thought in *Tafsir al-Munir* on Q.S. Luqman verses 13–19 as a Qur'anic parenting framework responsive to the challenges of modern digital life. Employing a qualitative library research approach, the study applies thematic *tafsir* and content analysis to interpret the educational values embedded in these verses. The findings indicate that az-Zuhaili conceptualizes Q.S. Luqman verses 13–19 as an integrated Islamic educational framework comprising four core parenting values: *tambid* as the foundation of children's theological identity, *birrul walidain* as the basis of moral relations, *muraqabah* as divine awareness that cultivates personal integrity, and social character as a means of balancing individual piety with collective responsibility. These values are relevant and applicable as practical guidance for Muslim parents in strengthening faith-based parenting amid the complexities of digital disruption. The study concludes that Qur'anic parenting

derived from az-Zuhaili's interpretation offers a normative and practical framework for reinforcing Islamic family education, preserving children's spiritual identity, and guiding parental roles in the contemporary digital era.

**Keywords:** Qur'anic Parenting; Wahbah Az-Zuhaili; *Tafsir al-Munir*; Islamic Family Education; Digital Disruption

## INTRODUCTION

The modern era, marked by the rapid development of information technology, has brought fundamental changes to the structure of family life. The pervasive digitalization of nearly every aspect of life has transformed the way people communicate and interact, influencing the relationship patterns between parents and children (Ichsan, 2026; Ichsan, Samsudin, et al., 2026). Today's children grow up in a complex digital ecosystem, where exposure to diverse content from social media, online entertainment platforms, and virtual communities is seamless. This situation is slowly shifting parental authority as the primary source of values, norms, and knowledge for children (Atmojo et al., 2021, p. 4).

On the other hand, high levels of social and economic mobility consume parents' time and attention. This results in a decrease in the intensity of communication within the family. Many parents find themselves caught between meeting the family's economic needs and caring for their children (Astuti, 2021). As a result, many children grow up without sufficient moral guidance, are vulnerable to negative environmental influences, and lose the value orientation that should be built from an early age within the family.

This phenomenon has affected the younger generation's condition. Various reports indicate an increase in deviant behavior among adolescents, ranging from moral degradation, promiscuity, exposure to violent and pornographic content, to weakening spiritual and religious bonds. According to data from the Indonesian Child Protection Commission (KPAI), throughout 2024 there were 2,057 complaints, with the most issues related to the family environment and alternative care (1,097 cases), child victims of sexual crimes (267 cases), children in fulfilling their education, use of leisure time, culture, and religion (141 cases), child victims of physical and psychological violence (240 cases), and child victims of pornography and cybercrime (40 cases) (KPAI, 2025). This data clearly demonstrates that the parenting crisis is not merely a domestic issue, but has become a pressing social problem

that requires serious and systematic address. In this context, parenting styles serve as a primary bulwark in shaping a child's character and personality (Baharun & Finori, 2019).

Facing these complex challenges, Muslim communities need parenting guidance that is not only pragmatic and responsive to the demands of the times but also firmly rooted in Islamic normative sources. A conceptual framework is needed to bridge universal Quranic values and ever-changing social realities, enabling Muslim parents to carry out their parenting roles appropriately, meaningfully, and in accordance with religious guidance (Hussien, 2023).

The relevance of this Qur'anic framework is even more pressing amidst the parenting crisis facing contemporary Muslim families. Various empirical studies have shown a positive correlation between the internalization of Islamic values in parenting and the development of resilient, morally oriented children with strong spiritual intelligence (Munawaroh & Ichsan, 2024; Sari & Handayani, 2022; Widayani, 2020). These findings strengthen the argument that a parenting approach based on the Qur'an and Hadith is a valid scientific response to the real issues facing today's Muslim generation.

Studies on childcare in the context of Islamic education and the digital era have attracted the attention of several researchers. Sari and Handayani (2022) found a significant positive relationship between parenting styles and the development of children's religious character, contributing 46.5%. This study emphasizes the need for parents to actively monitor their children's religious routines, remind them of prayer times, and provide guidance on reading the Quran to help develop religious character from an early age. However, this research is quantitative and descriptive in nature and does not address the normative-Quranic dimension as the basis for the parenting values used. Similarly, Wulan Sari et al. (2021) highlighted that parental involvement and physical presence in children's lives significantly impact character development. This study found that parents with greater time flexibility, such as farmers, had a greater influence on children's character than parents in professions that require more time away from home. While this research makes an important contribution to the study of external factors influencing parenting, it does not address the Islamic values that should underpin these parenting practices. Meanwhile, Masripah et.al. (2025) provide a more relevant approach to contemporary issues. This study identifies four Qur'an-based parenting strategies in the digital era, namely responding, monitoring, mentoring, and modeling, by referring to QS. At-Tahrim verse 6, QS. Luqman verses 13–19, and QS. Al-Anfal verse 28. This study emphasizes that parents have a

significant responsibility to guide children in adhering to Islamic values amid the rapid development of technology.

The three studies mentioned above make significant contributions to understanding childcare from an Islamic educational perspective and in the context of the digital era. However, there are academic gaps that have not been adequately addressed. First, the studies by Sari and Handayani (2022) and Wulan Sari et al. (2021) focused on quantitative empirical aspects. They did not delve deeply into the foundations of Qur'anic interpretation as a source of parenting values. Second, although Masripah, Latifah, and Dewi (2025) cited verses 13–19 of Surah Luqman as a reference for parenting, their discussion was general and did not delve into scholars' specific interpretations of these verses. Third, none of the three studies conducted an in-depth analysis of contemporary exegetical thought as a normative basis for parenting values. It is in this context that this study is relevant, as it specifically examines Wahbah az-Zuhaili's interpretation of QS. In Luqman verses 13–19, this study attempts to fill this gap by offering a framework of Qur'anic parenting values rooted in the authority of interpretation and actualized in the context of the era of disruption.

Given the gap between the normative ideals of Islam and the practical realities of Muslim family parenting in the digital age, this research is crucial for systematically examining how the values of the Qur'an and Hadith can be operationalized as a contextual, applicable, and responsive parenting framework for the challenges of the times. Thus, this research is expected to provide a theoretical contribution to the development of Islamic education, while also serving as a practical guide for Muslim parents in carrying out their parenting mandate meaningfully and responsibly.

## **METHODS**

The researchers in this study employed a qualitative approach with a library research approach (Safrudin et al., 2023; Sugiyono, 2017; Suwendra, 2018). The analytical approach chosen was thematic interpretation, which positions Surah Luqman, verses 13–19, as the unit of analysis to uncover child-rearing patterns within the family, both conceptually and normatively. This thematic interpretation approach allows researchers to explore religious and educational themes that emerge across verses and construct interpretations integrated with the theoretical framework of Islamic education and family theory. This study is

interpretive and constructivist; its focus is on the text's meaning and its implications for parenting practices, rather than on quantitative measurements or empirical generalizations.

Data collection was conducted through documentation techniques and a systematic literature review. The collection process included identifying, selecting, extracting, and classifying relevant data from predetermined library sources (Adlini et al., 2022; Creswell, 2013). Inclusion and exclusion criteria were applied to ensure the relevance, authority, and novelty of the sources—for example, selecting recognized editions of classical and contemporary commentaries, Islamic education books published by peer-reviewed or academic publishers, and indexed scientific journal articles. All collected text data were described and thematically coded using document triangulation procedures to enhance the credibility of the analysis.

The primary data source for this study was Wahbah az-Zuhaili's *Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj*, which served as the primary reference for the linguistic, contextual, and school-based interpretation of Surah Luqman 13–19. Secondary data sources included supporting literature such as Islamic education books, other tafsir works for intertextual comparison, and related journal articles discussing parenting, family ethics, and the implications of religious education. The analysis was conducted using thematic and comparative interpretation techniques: extracting central themes, developing conceptual categories, and comparing the findings with previous academic studies to assess consistency, novelty, and practical implications for parenting theory and practice in an Islamic context (Saefullah, 2024).

## RESULTS

### Analysis Q.S. Luqman 13–19 in Tafsir al-Munir

#### 1. Overview of Q.S. Luqman 13–19

Surah Luqman is the 31st surah in the Qur'an. This surah is included in the Makkiah group of surahs, namely those revealed before the Prophet Muhammad migrated to Medina, and it consists of 34 verses. Surah Luqman is so named because this surah contains the story of Luqman al-Hakim mentioned in verse 12 (Khalil, 2017). He is a figure who understands the nature of wisdom (wisdom) through knowing the oneness of Allah and worshiping Him, enjoining the virtues of morals and manners, and prohibiting bad deeds and ungodliness (Az-Zuhaili, 2009). Surah Luqman discusses the main points of faith: belief in Allah, the

confirmation of prophethood (*nubunmah*), and recognition of the resurrection and the last day. The Asbab an-Nuzul of Surah al-Nuzul was revealed in response to the infidels of Quraish asking the Prophet Muhammad about the story of Luqman and his son regarding filial piety to both parents (Az-Zuhaili, 2009). One of the central themes in this surah is about parenting patterns, as found in Q.S. Luqman (31): 13-19. This section contains a parenting dialogue between Luqman and his son that fully describes the principles of child-rearing in Muslim families, from instilling faith to shaping social character (Rahmatullah & Marpuah, 2022).

## 2. Interpretation of Wahbah Zuhaili in Q.S Luqman 13-19

In Tafsir al-Munir, Wahbah al-Zuhaili constructs Q.S. Luqman verses 13-19 as a manifestation of an integral Islamic education curriculum. Luqman's will to his son includes religious virtues, moral strength, and understanding of the afterlife. In this case, Wahbah az-Zuhaili concludes that these verses comprise nine commandments and three prohibitions (Az-Zuhaili, 2009). The commands mentioned include the command to be dutiful to parents, to be grateful to Allah SWT and to one's parents, to interact with parents politely and wisely, to follow the path of the Prophets and righteous people, to establish prayer, to do good deeds, to walk with proportion, and to lower one's voice. The prohibitions include the prohibition against polytheism, the prohibition against turning away from someone who speaks arrogantly, and the prohibition against walking arrogantly (arrogance and pride) (Az-Zuhaili, 2009).

Az-Zuhaili saw that the first and most basic thing that Luqman instilled in his son was monotheism. Before other values are taught, belief in the oneness of Allah SWT. must first be firmly planted. Therefore, shirk mentioned in verse 13 is placed as a great injustice, not just a sin, but a fundamental mistake that confuses the position of Allah SWT. as the Creator with the creatures He created (Az-Zuhaili, 2009).

Next, in verses 14-15, the narrative shifts to direct instructions from Allah SWT regarding the obligation to be devoted to parents (*birr al-walidain*). The insertion of this verse emphasizes that after education in monotheism, moral awareness follows, leading to respect for the existence of parents and the sacrifice of parents. Wahbah az-Zuhaili explains that the Qur'an often juxtaposes the command to believe in Allah SWT with the command to be devoted to parents (Az-Zuhaili, 2009). Understandably, the command to be devoted to one's parents should be a child's greatest priority. Theologically, the rationale for this juxtaposition

is that *tawhid* (the acknowledgment of the ultimate source of existence), so *birr al-walidain* (the act of giving thanks), is an expression of acknowledgment of the reason for one's presence in the world. Therefore, humans are commanded always to be grateful to Allah SWT and to their parents.

Within the framework of *birr al-walidain*, the Qur'an places special emphasis on the mother. Verse 14 of Surah Luqman explicitly mentions the mother's sacrifice in three consecutive phases: pregnancy in a state of increasing weakness, breastfeeding, and weaning, which lasts for two years. Therefore, a hadith narrated by Muslim explains that a mother's position is three times higher than that of a father (Al-Naysābūrī, 1985). Wahbah az-Zuhaili added that although Allah SWT commands us to always be filial to our parents, there are exceptions to this command. However, if your parents force you to associate partners with Allah, you are not allowed to follow them. However, even though a child may not obey his parents in matters of shirk, he is still instructed to interact with his parents in a good way (Az-Zuhaili, 2009).

In verse 16, Luqman continues his testament by teaching his son to cultivate *muraqabah* awareness. Wahbah az-Zuhaili explains that the form of this verse is *sigab mubalagah*, that is, every good and bad thing, even though it weighs only the weight of a mustard seed, and even though it is in a hidden place, like in a stone. Allah SWT will present it on the Day of Judgment when the deeds are calculated, the deeds are weighed, and the retribution for all deeds is carried out (Az-Zuhaili, 2009). Then, in verses 17-19, Luqman advises various commands. Verse 17 contains the command to carry out prayers, command *ma'ruf nahi ungkar*, and be patient with what Allah SWT has ordained. Wahbah a-Zuhaili explained that after Luqman forbade him from committing shirk, reminding him of the knowledge and power of Allah SWT, he ordered him to perform pious deeds that are a consequence of monotheism, namely prayer. Prayer is proof of faith and belief as well as a means of getting closer to Allah SWT. Prayer also helps in avoiding evil and evil actions and can be a means of cleansing the soul (Az-Zuhaili, 2009).

This verse contains three commands that are organically related to each other. First, the command to uphold kindness, both to oneself and to others. Second, the command to prevent evil, namely, everything that is forbidden by the Shari'a and is considered bad by common sense. Third, the command to be patient, which emphasizes that anyone who carries out the task of *amar ma'ruf nahi* evil will face rejection and interference, so that patience

is a provision that cannot be ignored. Wahbah az-Zuhaili then added a testament to this verse, beginning with prayer, as it is a pillar of religion, and ending with patience, as it is the basis for *istiqamah* in obedience (Az-Zuhaili, 2009). Then, in the next verse, Luqman admonishes his son not to turn away from people who speak with disdain and arrogance. This prohibition signifies that all humans have the same status, so it is inappropriate to be arrogant and belittle one another. This verse also forbids walking on earth with arrogance and stubbornness. It is because Allah SWT. Allah SWT hates such behavior, and hates anyone arrogant, self-admiring, and boasts in front of others (Az-Zuhaili, 2009).

In verse 19, Luqman continues his admonition by ordering moderation in walking, namely, walking naturally and moderately. This verse then concludes with an admonition to lower one's voice, implicitly forbidding the use of loud voices for things that are not beneficial. Loud voices not only disturb others' hearing but also reflect arrogance, haughtiness, and a disrespectful attitude towards others. The analogy reinforces the basis for this prohibition: that a loud voice resembles a donkey's bray. This metaphor serves as a strong rebuke to anyone unable to control their speech and intonation (Az-Zuhaili, 2009).

## DISCUSSION

### Actualization of Qur'anic Parenting Patterns in the Era of Disruption

Conceptually, disruption can be defined as a fundamental, non-linear, and often difficult-to-anticipate state of change that can transform a previously established order into a new, more complex one (Rosyadi, 2020). Christensen was the first to popularize this term. He defines disruption as a process in which innovations gradually and significantly replace pre-existing products, services, or systems (Ohoitumur, 2018).

Klaus Schwab revealed that the impact of digitalization is multidimensional, touching the realm of communication while simultaneously reconstructing social order, economic transformation, and shifting cultural values in parallel (Schwab, 2016). In line with this, Castells points out that the internet, as a key digital infrastructure, has removed geographical and temporal boundaries in the flow of information, so that changes that previously took decades can now occur in just a matter of years (Castells, 2010). This acceleration is further strengthened by the presence of artificial intelligence and big data, which, according to Russell & Norvig, significantly expand human capacity to process information while simultaneously giving rise to new challenges never before faced by previous generations.

Digital disruption is changing the macro social structure and also penetrating to the smallest unit of society, namely the family, especially in the relationship patterns between parents and children as they interact with technology. The phenomenon of digital-native children who have been exposed to the digital ecosystem since birth has significant implications for how they learn, communicate, and form thoughts, directly challenging conventional parenting approaches (Singh & Pandit, 2024). Parents, as caregivers, must adapt quickly to the increasingly digital era. Collaboration between parents and children in learning together in the digital environment is one of the keys to parents' entry into this era (Masripah et al., 2025).

Amidst these challenges, the Quran stands as a source of values that never loses its relevance. As a universal and timeless book, the Quran addresses issues of worship and faith, including parenting principles that can be applied in every context (Bahtiyar et al., 2022; Ichsan et al., 2025; Ichsan, Niat, et al., 2026; Miftahurrohman et al., 2021; Zahara & Ichsan, 2022), including the current era of disruption. These principles are not rigid or outdated, but rather living values that can be translated into context-specific parenting practices.

One of the most comprehensive descriptions of parenting in the Qur'an appears in QS. Luqman (31): 13-19. The values contained in this verse consist of the values of monotheism, the values of *birr al-walidain*, the values of *muraqabah*, and the values of social character.

### **1. The Value of Monotheism**

Actualizing the value of monotheism in the era of disruption has become urgent, given that today's children are growing up in a digital environment that offers competing value systems, ideologies, and identities (Hidayat et al., 2021). In his interpretation, Wahbah az-Zuhaili emphasized that the most fundamental thing Luqman taught his son was monotheism, the oneness of Allah SWT, and the prohibition of associating partners with Him. Monotheism is the foundation of identity that must be instilled in a child before he comes into contact with the outside world. When monotheism is firmly embedded in a child, he not only recognizes Allah as the God who is worshipped, but also understands that all his attitudes and behaviors are a reflection of his relationship with Allah SWT. Hamka believes that instilling an understanding of the relationship between humans and Allah should begin at an early age, long before children are exposed to external influences (Rakhmawati et al., 2026).

Children with a strong foundation in monotheism will have a clear foundation for assessing and filtering the various influences that come through screens. Therefore, in this era of disruption, parents cannot simply teach monotheism verbally or through rituals. Instilling monotheism must be done actively and consistently, including utilizing the digital space itself by directing children to content that strengthens awareness of the oneness of God, opening discussions about the values circulating on social media from a monotheistic perspective, and being a role model in demonstrating that all aspects of life, including digital life, are under the supervision and providence of God (Rakhmawati et al., 2026).

Thus, instilling monotheism in children is not a single stage completed in a single moment, but rather an ongoing process that must be maintained and strengthened at every stage of a child's development, especially amid the constant flow of information and values circulating in digital space. A firmly ingrained monotheism can become a child's theological identity and a moral compass guiding all their attitudes and decisions in daily life.

## 2. The Value of *Birr al-walidain*

*Birr al-walidain* comes from Arabic and means to do good to one's parents. This term consists of two words: *birr* and *walidain*. Linguistically, *birr* means to be generous in doing good. Meanwhile, *walidain* refers to both parents, namely the father (*walid*) and the mother (*walidah*). Thus, *birr al-walidain* means to do good and be generous in doing good to one's parents. In verses 14-15 of the Quran, Luqman advises his son to do good to his parents, especially his mother. Wahbah az-Zuhaili explains that the Quran often juxtaposes the command to believe in Allah SWT with the command to be devoted to one's parents in an inseparable chain. This juxtaposition reflects the high position of *birrul walidain* in the hierarchy of Islamic values, so that the Quran places it alongside the most fundamental command, namely, monotheism.

Teaching children about the importance of good manners is a crucial parenting responsibility, especially in this era of disruption, which has indirectly shifted the relationship between parents and children. Easy access to information and the breadth of digital social networks often make children closer to the virtual world than to their own parents. Parental authority is slowly being eroded as children perceive that all their needs for knowledge, entertainment, and affection can be met through screens without parental involvement (Ianah, 2017).

This situation makes instilling *birrul walidain* not only religiously important but also pedagogically urgent. Parents who successfully instill a sense of devotion from an early age are essentially building a foundation of communication and trust that will endure even as their children enter adolescence and adulthood. Children who understand *birrul walidain* as part of their faith will tend to consider their parents their primary reference when dealing with the various influences they encounter in digital spaces. Thus, teaching *birrul walidain* to children can truly foster obedient children and build healthy, open, and meaningful relationships between parents and children. Relationships rooted in divine values will be able to endure the challenges of the times.

### 3. The Value of *Muraqabah*

In Q.S. Luqman verse 16, the next testament Luqman conveyed to his son was the concept of *muraqabah*. Wahbah az-Zuhaili explains that every good and bad thing, even if it is only as heavy as a mustard seed and hidden in the most distant place, Allah swt. will present it on the Day of Judgment to be counted, weighed, and avenged (Az-Zuhaili, 2009). This interpretation suggests that *muraqabah* is not merely an abstract spiritual concept, but rather a lifelong awareness inherent in every Muslim: that no deed escapes the knowledge of Allah SWT, whether done openly or hidden from human sight. In the context of parenting, this value of *muraqabah* needs to be instilled by parents in children from an early age as a foundation of integrity, that children do good not because they are afraid of being caught, but because they are aware that Allah SWT is always present and witnesses their every movement and intention.

By instilling *muraqabah* from an early age, children will grow into individuals who do not need external supervision to do good. The awareness that Allah SWT always sees and records every action, no matter how small and hidden, will foster self-control that comes from within, not from environmental pressure. Children who grow up with an awareness of *muraqabah* will not easily engage in deviant behavior when away from parental supervision, because they understand that Allah SWT's supervision is never interrupted, wherever they are.

This value is crucial in the era of disruption, when children spend most of their time in digital spaces with minimal direct parental supervision. The virtual world offers the illusion of freedom without consequences, as if what is done behind the screen will remain unknown. However, a child with a sense of *muraqabah* will understand that even the digital space is not

free from Allah's supervision. They will be honest in their interactions, responsible in their speech, and selective in consuming and disseminating information, aware that every digital footprint they leave behind will be accounted for before Allah, as stated in this verse interpreted by Wahbah az-Zuhaili.

#### 4. The Value of Social Character

The series in Q.S. Luqman verses 17-19 shows that the character to be formed is not only personally pious but also socially responsible. Luqman's will in verse 17 cannot be read separately. The three commandments contained in it are establishing prayer, enforcing good and evil, and being patient, forming a unity that logically supports each other. Wahbah az-Zuhaili explained that Luqman began his will with a prayer, not without reason. Prayer is a pillar of religion and also the most basic means of cleansing the soul (Az-Zuhaili, 2009). A soul that is routinely trained through prayer will grow into one that is sensitive to goodness and uncomfortable coexisting with evil. From this sensitivity, the urge to uphold the commandments of good and the commandments of evil is born—a social responsibility that cannot possibly arise from an empty and untrained soul.

Ibn Kathir, in his *Tafsir al-'Azhim of the Qur'an*, emphasized this connection by interpreting it as two complementary dimensions. Prayer is the most important right of Allah, thus occupying the first place. Meanwhile, enjoining good and forbidding evil is an expression of the rights of fellow human beings that must be fulfilled by every Muslim in their personal capacity, not just by scholars or rulers. In other words, whoever has established prayer has assumed responsibility to help improve the social conditions around them, according to their abilities.

However, neither will survive without patience. Al-Qurthubi in *al-Jami' li Ahkam al-Qur'an* explains that patience in this verse is not merely a complement, but encompasses all previous commands (al-Qurthubi, 2006). Patience is needed for steadfastness in prayer, to avoid sinning against oneself, and to face rejection when upholding the truth in society. Az-Zuhaili himself emphasized that Luqman's testament began with prayer, as it is the pillar of religion, and ended with patience, as it is the foundation for enduring obedience (Az-Zuhaili, 2009). These two pillars support a Muslim's social responsibilities.

The relevance of these three values is even more pressing in the era of disruption. Today's children grow up in a digital ecosystem that constantly offers instant gratification, erodes patience, and encourages a reactive rather than reflective attitude. Consistently upheld

prayer serves as a bulwark that keeps a child's rhythm of life from being completely dominated by notifications and a never-ending stream of content. Meanwhile, an understanding of enjoining good and forbidding evil, instilled from an early age, will shape children into active bystanders when they witness the spread of hoaxes, violent content, or hate speech in digital spaces (Zakai, 2019). They will have the moral courage to take a stand, but also the wisdom to refrain from responding emotionally and rashly. This courage without wisdom is often the root of conflict on social media, and this is where patience plays its balancing role. Children who grow up with these three values intact will not only become ritually pious individuals but also responsible members of society, resilient to pressure, and able to be a positive force in their environment, both in the real world and in the digital space.

In the context of parenting, this places parents in a position of multiple responsibilities. It is not enough to teach children to pray diligently without building their patience, and it is not enough to encourage children to dare to uphold the truth without instilling humility. Parents who successfully instill all the values in verses 17–19 in their entirety are essentially raising children who have a balance between the vertical dimension of their relationship with God Almighty and the horizontal dimension of their relationships with other humans. This balance is precisely what children need most in an era of disruption that often encourages individualism and disregards social values.

## CONCLUSION

Based on Wahbah az-Zuhaili's analysis of Q.S. Luqman verses 13–19 in *Tafsir al-Munir*, this study finds that these verses constitute an integral and comprehensive framework for the Islamic education curriculum. Az-Zuhaili identifies nine commands and three prohibitions that together form the foundation of parenting: upholding monotheism, the obligation to be devoted to parents (*birrul walidain*), awareness of God's supervision (*muraqabah*), and the formation of a balanced social character. He places the oneness of God and the prohibition of shirk as the basic principles underlying all subsequent parenting values. He emphasizes that parenting is a mandate for the hereafter that demands a balance between compassion and firmness in shaping a child's personality. These findings suggest that az-Zuhaili's thinking offers a Qur'anic parenting framework that is relevant to the challenges of the era of disruption. The values contained in Q.S. Luqman verses 13–19 can be

operationalized as a practical guide for Muslim parents to carry out their parenting responsibilities in context and in response, without abandoning the normative foundations of Islam. In practice, integrating the principles of monotheism, *birrul walidain*, *muraqabah*, and strengthening social character into parenting practices has the potential to produce a generation with integrity, resilience, and readiness to face the complexities of modern life. The contribution of this research lies in providing a systematic interpretation of the elements of parenting in Q.S. Luqman verses 13–19 and its translation into a contemporary Islamic education curriculum framework. For further research, it is recommended to empirically test the implementation of this framework in the context of families and educational institutions to assess its effectiveness in shaping children's spiritual, moral, and social development.

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