



Islamic Parenting for the Alpha Generation Efforts to Maintain Family Resilience: Q.S Luqman Verses 12-19 Perspective of Tafsir

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Keywords

Islamic Parenting,
Alpha Generation,
Resilience

Abstract: This research is motivated by the challenges faced by the alpha generation in the fast-paced digital era, where family values and morality are often eroded by technological developments and foreign cultures. This study examines Islamic parenting based on Q.S luqman verses 12-19 from the perspective of Tafsir Al-Mishbah as an effort to maintain family resilience. The formulation of the problem in this study is how the implementation of Islamic parenting towards the alpha generation of family resilience efforts and how efforts to maintain family resilience in Q.S Luqman verses 12-19 Perspective Tafsir Al-Mishbah. The research method used is a qualitative study with a literature review approach. Data is taken from the main source in the form of Tafsir Al-Mishbah by M. Quraish Shihab and other relevant supporting literature. The results showed that Q.S Luqman verses 12-19 contain educational principles that are very relevant for Islamic parenting, such as the importance of teaching morals, tawhid, and ethics to children. The discussion reveals that the application of these values in the family can strengthen family resilience, help children face the challenges of the times, and keep them on the right track. The conclusion of this study emphasizes that Islamic parenting based on Luqman's teachings is an effective solution to shape children's character and maintain family resilience in the modern era.

Vol. 2, No. 2, (2025)

DOI: <https://doi.org/10.47352/3032-503x.113>

INTRODUCTION

In modern times, the rapid development of technology makes education one of the main focuses in creating quality human resources. Along with the rapid development of the times, a new generation has emerged known as Generation Alpha. This generation includes children born between 2010 and 2025. As the youngest generation today, the alpha generation grew up in a highly advanced digital era, where technology has been an integral part of their daily lives since birth (Annisa Afani, 2024).

Children are the epitome of life and happiness in a family, being the center of hope and the main reason behind marriage. They are often regarded as the focus of parental affection, which is always the main concern. Parents' tiredness seems to disappear when they hug their children, and the weariness of the mind subsides when children are in their arms. Children are the source of enthusiasm, the center of affection, the object of love, and the support of hope in old age. Like precious plants, they are raised with full dedication, cared for with deep affection, protected from various risks, supervised with clear boundaries, kept from being affected by harmful negative elements, and kept away from ignorance (Syaiful Bahri Djamarah, 2014).

In the context of family resilience, education includes not only academic knowledge, but also involves values, ethics and social norms. The family is the first place where children learn about the world and how to interact with others. In this context, mothers are often the first and most influential teachers in a child's life. She is the one who is close to the child and the source of knowledge about various aspects of life. Mothers also play a role in teaching children how to do things correctly. Therefore, mothers can be considered as the first school for children and are expected to have a positive impact on the development of children's behavior. Children tend to imitate what they see and hear in the family or surrounding environment (Maghfiroh, 2021).

Parenting in Islam does not only focus on religious aspects, but also includes the development of the child's character as a whole. Parents are expected to be the primary educators who provide early education, both in the family and community environment. In this case, parents play an important role in shaping children's personality and morals, which will later impact on their ability to contribute to society. Surah Luqman verses 12-19 provide valuable guidance for parents in educating children. These verses portray Luqman as wise and full of wisdom in educating his son. The wisdom given to Luqman includes religious understanding, reason, and truth in action. In this verse, Luqman advises his son to be grateful to Allah, not to associate partners with Him, to be devoted to parents, to do good deeds, and to be noble towards others (Faza Daffa Al Khirzin, 2024).

Based on the background description above, the question arises, how is the implementation of Islamic parenting towards the alpha generation of family resilience efforts and how efforts to maintain family resilience in Q.S luqman verses 12-19 Perspective Tafsir Al-Misbah. through this Qur'anic scientific paper, the author will present a description of the implementation of Islamic parenting efforts to maintain family resilience which is compiled in a Qur'anic scientific paper with the title "Islamic Parenting towards the Alpha Generation Efforts to Maintain Family Resilience : Q.S Luqman Verse 12-19 Perspective of Tafsir Al-Misbah".

RESULTS AND DISCUSSION

Islamic Parenting for the Alpha Generation to Maintain Family Resilience

1. Definition of *Islamic Parenting*, Alpha Generation and Family Resilience

According to Drajat, *Islamic parenting* is a complete upbringing based on the attitude and behavior of parents towards children from an early age in fostering, familiarizing and guiding children to the fullest based on the Qur'an and Sunnah (Z Drajat, 1985). Abdurrahman defines *Islamic parenting* as the process of preparing the younger generation to fill their roles in the future in accordance with the guidance of the Qur'an and Sunnah. Helmawati stated that *Islamic parenting* is a parenting pattern that is guided by Islamic teachings in educating, guiding, and directing children to become humans who have faith, knowledge, and noble character.

From some of these definitions, it can be concluded that *Islamic parenting* is a parenting pattern based on Islamic teachings and values with the aim of shaping children's personality and morals according to the guidance of the Qur'an and Sunnah. The application of Islamic parenting includes various aspects such as instilling aqidah, worship, morals, and muamalah from an early age. The concept of *Islamic parenting* emphasizes the important role of parents as the main educators who are responsible for instilling Islamic values in children. The methods used include exemplary, habituation, advice, attention, and punishment that educate according to Islamic teachings.

Generation Alpha is a term used to describe the demographic group born after Generation Z. Mark McCrindle, a social and demographic researcher from Australia, was the one who first coined the term "Generation Alpha" in 2005. According to McCrindle, Generation Alpha are those born between 2010 and 2025. McCrindle defines Generation Alpha as the first fully-fledged generation born in the 21st century, which will be the most educated, most technologically connected and most materially prosperous generation in history. Paul Suparno describes the characteristics of Generation Alpha as a generation that has high multitasking abilities, extensive communication networks, open and innovative ways of thinking, and excellent technological skills from an early age (Editorial, 2024).

From these various definitions, it can be concluded that Generation Alpha is a demographic group born between 2010-2025, is the children of the Millennial Generation, and has unique characteristics related to early mastery of technology and the potential to become the most educated and transformative generation in history.

In an Islamic perspective, Sayyid Qutb emphasizes that family resilience is also related to the spiritual and moral strength of family members, which is the foundation for facing various challenges. According to Government Regulation No. 21 of 1994, family resilience is "the family's ability to manage resources and problems faced in order to meet the living needs of all family members". Machrus states that family resilience is formed from the resilience of individual family members. This resilience serves as a bulwark against difficulties that can cause emotional instability and trigger problems in the family.

2. Implementation of Islamic Parenting for the Alpha Generation of Family Resilience Efforts

The implementation of *Islamic parenting* towards the Alpha generation is a very relevant topic in today's digital era. The Alpha generation, born between 2010 and 2015, is known as a generation that is highly dependent on technology and gadgets. This poses its own challenges in their education and parenting process, especially in forming a strong religious character. Generation Alpha is often caught up in the excessive use of gadgets, neglecting important aspects of daily life, including worship and social interaction. This dependency can lead to a decline in children's religious and moral character, which is a major concern for parents and educators. Research shows that a lack of supervision and attention from parents contributes to this problem, making it important to implement more effective parenting methods.

Islamic Parenting is an approach that emphasizes religious values in the parenting process. This approach includes three stages of education:

- a. Pre-conception: Education begins when parents choose a life partner and prepare for the birth of a child.
- b. Pre-natal: Education provided while the child is still in the womb.
- c. Post-natal: Education that extends from birth to adulthood, including lifelong education.

The importance of religious education in *Islamic Parenting* is to equip children with values that can help them face challenges in an increasingly complex world. In the context of the family, parents are expected to play an active role in educating their children in a way that suits the characteristics of the Alpha generation. This includes:

- a. Strict Supervision: Monitor gadget use and set time limits for play.
- b. Consistent Religious Education: Teach religious values regularly so that the child understands the importance of worship and morality.
- c. Involvement in Social Activities: Encourage children to participate in positive social activities, so that they can learn to interact with their surroundings.

The results of several studies show that with the proper implementation of Islamic Parenting, parents' knowledge and awareness of parenting in the digital age can increase, which in turn contributes to the formation of a better religious character in the Alpha generation. The implementation of *Islamic parenting* towards the Alpha generation is a must to ensure that children are not only technologically savvy, but also have a strong character based on religious values. With proper attention and supervision from parents, it is expected that this generation can grow into a balanced individual, both in spiritual and social aspects.

Efforts to Maintain Family Resilience in Surah Luqman Verses 12-19 Perspective of Tafsir Al-Misbah

1. Surah luqman verses 12-19 and its translation

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ .
وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ ۚ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ .

وَأَنْ جَاهِدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ .
يَا بُنَيَّ إِنَّ تَكُ مِنْ خَزَائِلِ فَتَكُنْ فِي صَحْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِي بِهَا اللَّهُ ۖ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ .
يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأَمْرٌ بِالْمَعْرُوفِ وَأَنْتَ عَنِ الْمُنْكَرِ وَصِيْرٌ عَلَى مَا أَصَابَكَ ۖ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ .
وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ .
وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۖ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ
وَقُصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۖ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ .

Meaning: *And indeed, We have given Lukman wisdom, namely, "Give thanks to Allah; and whoever gives thanks (to Allah), then indeed he gives thanks for himself; and whoever does not give thanks (disbelieves), then indeed Allah is All-Rich, All-Praised. And (remember) when Lukman said to his son, when he was instructing him, "O my son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice. And We commanded man (to do good) to his parents. His mother conceived him in a state of increasing weakness, and weaned him at the age of two years. And if they force you to associate with Me something of which you have no knowledge, then obey them not, and associate with them in the world well, and follow the path of those who return to Me. Then only to Me shall you return, and I will tell you what you have done. u And to your parents. (Lukman said), "O my son, if there is an action as heavy as a mustard seed, and it is in a stone or in the heavens or in the earth, Allah will surely give it a reward. Verily, Allah is the most expedient, the most meticulous. O my son! Perform the prayer and enjoin what is right and forbid what is evil and be patient with what befalls you; surely that is one of the most important matters. And do not turn your faces away from people (out of pride) and do not walk the earth arrogantly. Indeed, Allah dislikes those who are proud and boastful. And be modest in walking and soften your voice. Verily, the worst of voices is that of a donkey." (Q.S Luqman Verses 12-19) (Ministry of Religious Affairs of the Republic of Indonesia, 2014).*

2. History, method and style of tafsir al-misbah

Tafsir al-Mishbah consists of 15 volumes. In its writing, there are certain reasons underlying it. Quraish Shihab mentions four main reasons: first, he hopes that this tafsir book can help ordinary people understand the content of the Qur'an more easily; second, there is a mistake in understanding the function of the Qur'an itself; third, mistakes made by academics in understanding scientific matters related to the Qur'an; and fourth, the encouragement of Muslims who encourage Quraish Shihab to write this tafsir book (Diah Ayu Firdaus, 2023).

The style applied in Tafsir al-Mishbah is adabi al-ijtima', which is a style that focuses on literature, culture, and society. Quraish Shihab explains the meanings in the Qur'an by using language that is easy to understand and relate it to social reality. This shows that Quraish Shihab wants ordinary people to understand that the Qur'an is not fixated on one meaning alone, but develops along with human development and the times.

In contrast to other works of Quraish Shihab which usually use the maudhui method in interpreting the verses of the Qur'an, the book of Tafsir al-Mishbah applies the tahlili method. This method interprets the verses in accordance with the order contained in the Usmani Mushaf.

1. Biography of Quraysh Shihab

M. Quraish Shihab, the author of Al-Misbah is an exegete who was born on February 16, 1994 in Rapang, South Sulawesi. He comes from a family of great scholars, his father's name is Abdurrahman Shihab, also known as a scholar of Arab descent and a respected exegete in the community. Since childhood, M. Quraish Shihab grew up in a family environment that obeys religion (M. Quraish Shihab, 2008).

The love and full guidance given by his father to Quraish Shihab succeeded in shaping him into an exegete and intellectual figure known in Indonesia in this modern century. The love and attention given by Abdurrahman Shihab to his son in studying the Qur'an automatically fostered curiosity and a deep love for the Qur'an. This encouraged Quraish Shihab to have a strong determination to deepen his study of the Qur'an (Mahbub Junaidi, 2011).

Quraish Shihab is also active in various professional organizations, such as being the board of the consortium of religious sciences at the Ministry of Education and Culture, the board of the association of Sharia sciences, and assistant in Jakarta for two periods. In early 1998, he was appointed Minister of Religious Affairs for approximately two months. Then, he was appointed as Ambassador Extraordinary and Plenipotentiary of the Republic of Indonesia to the Arab Republic of Egypt and concurrently to the Republic of Djibouti, with a seat in Cairo (M. Quraish Shihab, 2010).

2. Efforts to maintain family resilience in Q.S luqman verses 12-19 Tafsir Al-Misbah Perspective on the alpha generation

Surah Luqman verses 12-19 in the Qur'an contains Luqman's golden will to his son. The material contained in Surah Luqman verses 12-19 covers several important topics in Islamic teachings for efforts to maintain family resilience to the alpha generation, including:

a. Teaching Gratitude to God

In verse 12 above, it is explained that Allah has given Luqman wisdom, reason, understanding and provided guidance to obtain true ma'rifat. Therefore, Luqman became a judge (has wisdom). owned.

b. Education on the prohibition of associating partners with Allah

Q.S luqman verse 13 explains Luqman who strictly forbids his son not to associate with Allah SWT. Because Allah has created giving love and only Allah deserves to be worshiped and deserves to be prioritized over others. As written in Tafsir Al-Misbah when Luqman advised his son, O my dear son, do not associate Allah with anything and do not associate Him physically or mentally (M. Quraish Shihab, 2002).

c. Filial piety education

M. Quraish Shihab interprets Q.S luqman verses 14-15 that many scholars are not part of Luqman's teaching to his children. He was inserted by the Qur'an to show how respect and devotion to both parents takes second place after exaltation to Allah SWT. Indeed, the Qur'an often combines the command to worship Allah and the command to be devoted to parents (M. Quraish Shihab, 2002).

d. Education for the day of reckoning.

Q.S luqman verse 16 explains for parents to instill the nature of a day of retribution for all the deeds we all do. If the deeds are good (in accordance with Allah's commands then Allah will reward with multiples of goodness as well and if the deeds are bad (not in accordance with Allah's Commands then Allah will reward (punishment) multiply as well.

e. Teaching amar ma'ruf nahi mungkar

M. Quraish Shihab explains this verse 17 to apply the benefits of doing prayers, namely doing the makhruf (good deeds) and leaving the mungkar (bad deeds) and being ordered to invite others (M. Quraish Shihab, 2002).

f. Good moral education.

M. Quraish Shihab interpreted Q.S luqman verses 18-19 that moral education to children is very important and instilling good moral traits and learning to maintain attitudes (M. Quraish Shihab, 2002)

CONCLUSIONS

Islamic Parenting is an approach that emphasizes religious values in the parenting process. This approach includes three stages of education Pre-conception Education begins when parents choose a life partner and prepare for the birth of a child. Pre-natal is education provided while the child is still in the womb. Post-natal is education that lasts from birth to adulthood, including lifelong education. The importance of religious education in Islamic Parenting is to equip children with values that can help them face challenges in an increasingly complex world.

Islamic parenting contained in Surah Luqman verses 12-19 can be applied in educating the Alpha Generation. Based on the perspective of Tafsir Al-Misbah, this article emphasizes the importance of building family resilience through moral education, instilling tawhid values, and good ethics.

Islamic education exemplified from Luqman is expected to be able to shape the character of children who are resilient and noble, so that families remain strong amid the challenges of modern times.

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