



Actualization of Luqman al-Hakim's Educational Values in Strengthening Children's Digital Character in the Family

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Abstract

The expansion of digital technology has broadened children's learning and social environments while creating challenges related to weak self-control, inappropriate content, declining communication ethics, and increasing digital validation seeking. These conditions require families not only to supervise children's use of digital devices but also to develop their digital character through religious values. This study examines family education values in Surah Luqman verses 12–19, constructs their relevance to children's digital character, and formulates their application within the family. It employed qualitative library research. Primary data were limited to Surah Luqman verses 12–19, Tafsir Al-Mishbah, and Tafsir Al-Azhar, while secondary data comprised relevant hadith, Islamic education books, journal articles, and institutional reports. Data were collected through documentation and analyzed using content analysis. The novelty lies in systematically transforming Luqman al-Hakim's educational values into dimensions of children's digital character in the family context. The findings show that monotheism strengthens digital integrity, gratitude fosters moderation, respect for parents promotes responsible compliance, prayer develops time discipline, enjoining good and preventing wrongdoing encourages critical responses to content, patience supports emotional regulation, humility reduces validation seeking, and ethical communication guides digital interaction. These values can be actualized through dialogical communication, parental role modeling, habituation, family agreements on device use, active content mediation, and gradual autonomy. Digital character is thus a contextual expression of moral education that guides children to use technology faithfully, ethically, safely, and responsibly.

Keywords: digital character; digital parenting; family education; Islamic education; Luqman al-Hakim

Abstrak

Perkembangan teknologi digital telah memperluas lingkungan belajar dan interaksi anak, tetapi juga menghadirkan tantangan berupa lemahnya kontrol diri, paparan konten yang tidak sesuai, menurunnya kesantunan komunikasi, serta meningkatnya kebutuhan akan validasi digital. Kondisi tersebut menuntut keluarga untuk tidak hanya mengawasi penggunaan gawai, tetapi juga membentuk karakter digital anak berdasarkan nilai keagamaan. Penelitian ini bertujuan menganalisis nilai-nilai pendidikan keluarga dalam QS. Luqman ayat 12–19, mengonstruksikan relevansinya dengan karakter digital anak, serta merumuskan bentuk aktualisasinya di lingkungan keluarga. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kepustakaan. Data primer dibatasi pada QS. Luqman ayat 12–19, Tafsir Al-Mishbah, dan Tafsir Al-Azhar, sedangkan data sekunder mencakup hadis, buku pendidikan Islam, artikel jurnal, dan laporan lembaga yang relevan. Data dikumpulkan melalui dokumentasi dan dianalisis menggunakan analisis isi. Kebaruan kajian terletak pada konstruksi

sistematis nilai pendidikan Luqman al-Hakim menjadi dimensi karakter digital anak dalam konteks keluarga. Hasil kajian menunjukkan bahwa tauhid membentuk integritas digital, syukur menumbuhkan kesederhanaan, bakti kepada orang tua mengarahkan kepatuhan yang bertanggung jawab, salat melatih disiplin waktu, amar ma'ruf nahi munkar membangun sikap kritis terhadap konten, sabar memperkuat regulasi emosi, rendah hati mengendalikan kebutuhan akan validasi, dan adab berbicara menjadi dasar etika komunikasi digital. Nilai-nilai tersebut dapat diaktualisasikan melalui komunikasi dialogis, keteladanan orang tua, pembiasaan, kesepakatan penggunaan gawai, mediasi aktif terhadap konten, dan pemberian kemandirian secara bertahap. Dengan demikian, karakter digital merupakan aktualisasi pendidikan akhlak dalam penggunaan teknologi secara beriman, santun, aman, dan bertanggung jawab.

Kata kunci: karakter digital; Luqman al-Hakim; pendidikan Islam; pengasuhan digital; pendidikan keluarga

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Introduction

The family is the first educational environment in which the foundations of children's faith, morality, habits, and behavioral patterns are formed. Before receiving formal schooling, children first learn from how their parents speak, perform religious practices, solve problems, and treat others. Family education therefore occurs not only through advice, but also through communication, habituation, supervision, and role modeling in everyday life (Aman, 2008; Natuna et al., 2023). From an Islamic perspective, this responsibility is affirmed by the command to protect oneself and one's family from wrongdoing in Surah At-Tahrim verse 6 and by the Prophet's hadith stating that every person is a leader and will be held accountable for those under their leadership (Al-Bukhari, 2022, Hadith No. 7138). Consequently, children's character formation cannot be entrusted entirely to schools because the fundamental values of life are first instilled within the family.

The development of digital technology has substantially transformed the practice of family education. Children no longer acquire knowledge and values solely from parents, teachers, and their immediate social environment, but also from social media, digital games, online videos, and various forms of information accessed through digital devices. Indonesia's more than 221 million internet users and an internet penetration rate of approximately 79.5% indicate that digital technology has become an integral part of social life, including the lives of children and families (Asosiasi Penyelenggara Jasa Internet Indonesia [APJII], 2024). This condition requires parents not only to attend to children's activities in the physical world, but also to guide their behavior, content choices, and interactions in digital spaces.

Digital technology can serve as a learning resource, a means of communication, and a medium for developing creativity. However, use without adequate guidance may lead to dependence on devices, reduced family communication, exposure to age-inappropriate content, and weakened self-control and courtesy. Atmojo et al. (2022) explain that parenting in the digital era is increasingly challenging because children are more readily influenced by sources outside the family. Sisbintari and Setiawati (2022) emphasize the importance of time management, guidance, activity monitoring, and consistent boundaries, while Ratnaningtyas et al. (2023) show that parental mediation in children's digital media use is associated with behavioral development. UNICEF Indonesia (2025) also found that some children still lack adequate knowledge of online safety and have experienced discomfort during digital activities. These findings indicate that the challenge of family education lies not only in the length of time children use devices, but also in their moral readiness and ability to navigate the digital environment.

Accordingly, family education should be directed toward developing children's digital character, namely the values and habits that enable them to use technology with awareness, courtesy, discipline, safety, and responsibility. In this study, digital character encompasses integrity in online conduct, self-control, disciplined device use, courteous communication, the ability to evaluate content, and responsibility for information received and shared. Such character cannot be developed solely through prohibitions and restrictions; it requires dialogical communication, parental role modeling, habituation to religious values, and consistent guidance. From the perspective of Islamic education, the gap between children's technical proficiency and moral readiness underscores the need for a theological foundation that cultivates awareness that every activity, including digital activity, forms part of human accountability before Allah.

A relevant source of Islamic educational values for addressing this issue is Luqman al-Hakim's counsel to his son in Surah Luqman verses 12-19. These verses encompass education in tawhid, gratitude, filial piety toward parents, awareness of Allah's watchfulness, religious observance, enjoining good and forbidding wrong, patience, humility, and ethics of speech. Luqman's story not only identifies the content that should be taught to children, but also demonstrates a dialogical, wise, and compassionate educational approach. The expression *yā bunayya* reflects emotional closeness between parent and child, indicating that counsel is conveyed not through pressure but through communication that awakens awareness. This model is relevant to

family education in the digital era, which requires a balance among guidance, supervision, role modeling, and respect for children’s development.

Several studies have examined the educational content of Surah Luqman verses 12–19. Hardiansyah et al. (2021) show that these verses contain values related to faith, worship, morality, and children’s social development. Hajar et al. (2025) examine Luqman Hakim’s pedagogy in developing students’ character and find that the values of faith, sharia, and morality can support the formation of religious, disciplined, and courteous character in school settings. A comparison between previous studies and the position of the present study is presented in Table 1.

Table 1. Comparison of Previous Studies and the Position of the Present Study

Study	Focus of the study	Research context	Limitation or unexplored area
Hardiansyah et al. (2021)	Educational and social values in Surah Luqman verses 12–19	Child education in general	Did not construct Luqman’s values as dimensions of digital character or formulate their actualization within the family
Hajar et al. (2025)	Luqman Hakim’s pedagogy in developing religious, disciplined, and courteous character	Formal education or school setting	Did not focus on children’s digital challenges or the family’s role as the primary educational environment
Present study	Actualization of Luqman al-Hakim’s educational values in strengthening children’s digital character	Family education in digital life	Connects Qur’anic values with digital integrity, discipline, emotional regulation, critical engagement with content, and digital communication ethics

Based on this comparison, previous studies have largely discussed Luqman al-Hakim’s values as a general foundation for character education or their application in formal education. Studies that specifically construct these values as dimensions of children’s digital character within family education remain limited. Unlike Hardiansyah et al. (2021), who map educational and social values in general, and Hajar et al. (2025), who focus on students’ character formation at school, the present study positions the family as the primary setting for developing children’s character in response to digital life.

The novelty of this study lies in constructing the relationship between Luqman al-Hakim’s educational values and children’s digital character. Tawhid is positioned as

the foundation of digital integrity; gratitude as a restraint on consumerism and social comparison; worship as the basis of disciplined time use; enjoining good and forbidding wrong as the courage to reject harmful content; patience as the foundation of emotional regulation; humility as a safeguard against self-display; and ethics of speech as the basis of courteous digital communication. On this basis, the study aims to analyze family education values in Surah Luqman verses 12–19, construct their relevance to children's digital character, and formulate their actualization through dialogical communication, parental role modeling, habituation to worship and morality, and family guidance in digital media use.

Research Method

This study employed a qualitative approach using library research to examine family education values in Surah Luqman verses 12–19 and their relevance to children's digital character. The primary data were drawn from the Qur'an, specifically Surah Luqman verses 12–19, *Tafsir Al-Mishbah*, and *Tafsir Al-Azhar*. Secondary data were obtained from hadith, Islamic education books, journal articles, and reports from official institutions addressing family education, character education, parenting, and children's digital media use. The literature was selected according to its relevance to the research focus, publication credibility, and recency. Journal articles published from 2020 to 2025 were prioritized to represent contemporary issues, whereas the principal works of Qur'anic exegesis and core books were not restricted by publication year.

Data were collected through documentation by reading, recording, selecting, and classifying the literature according to the research themes. Sources not directly related to Luqman al-Hakim's educational values, family education, children's character, or digital technology use were not employed as primary references. This procedure ensured that the analyzed sources were clearly aligned with the objectives of the study.

The data were analyzed using qualitative content analysis by adapting Mayring's (2014) model and referring to the principles of content analysis described by Sumarno (2020). The analysis proceeded through several stages. First, the text of Surah Luqman verses 12–19 and its explanations in the works of exegesis were condensed into units of meaning relevant to family education. Second, these meaning units were coded into value themes comprising tawhid, gratitude, filial piety toward parents, awareness of Allah's watchfulness, prayer, enjoining good and forbidding wrong, patience, humility, and ethics of speech. Third, the themes were grouped into spiritual, self-regulatory, and

relational dimensions. Fourth, each category was compared with literature on family education, digital parenting, children's behavior, and the risks of digital media use. Fifth, the results of the comparison were conceptualized as dimensions of digital character, including digital integrity, disciplined technology use, emotional regulation, responsibility for digital footprints, critical engagement with content, and digital communication ethics.

Conclusions were drawn by interpreting the relationships among the meanings of the verses, categories of educational values, children's digital challenges, and forms of actualization within the family. The credibility of the findings was maintained by comparing interpretations in *Tafsir Al-Mishbah* and *Tafsir Al-Azhar*, theories of Islamic education, previous research findings, and relevant institutional reports. The analytical results were then used to formulate the actualization of Luqman al-Hakim's values through dialogical communication, parental role modeling, habituation to worship and morality, agreements on technology use, active content mediation, and the gradual provision of autonomy to children.

Results and Discussion

Problems of Children's Digital Character in Family Education

The development of digital technology has expanded children's learning and socialization environments. Their values, language, habits, and behavioral patterns are no longer shaped solely by the family, school, and surrounding community, but also by social media, digital games, online videos, and various forms of content available through electronic devices. This change exposes families to increasingly diverse sources of influence, not all of which can be directly controlled. Children can gain positive knowledge and experiences from technology, but they may simultaneously encounter behavior, language, and values that are inconsistent with their developmental stage and family education (Atmojo et al., 2022; Modecki et al., 2022).

Digital technology provides learning resources, communication tools, entertainment, and spaces for creative development. It should therefore not invariably be positioned as the cause of declining child behavior. Problems arise when technical proficiency in operating devices is not accompanied by moral readiness, the ability to evaluate information, safety awareness, and self-control. Modecki et al. (2022) explain that digital parenting should encompass rules, communication, guidance, supervision, content filtering, and support for positive uses of technology. From the perspective of

Islamic education, such moral readiness is related to cultivating awareness that every action has consequences and entails accountability. The interpretation of Surah Luqman verse 16 in *Tafsir Al-Mishbah* emphasizes that even the smallest and most concealed deed remains within Allah's knowledge; therefore, children's education should develop internal self-monitoring rather than mere compliance when they are being observed (Shihab, 2015).

This need is reinforced by the conditions experienced by Indonesian children in online spaces. UNICEF Indonesia (2025) reports that most children use the internet daily, primarily for communication and entertainment. However, only 37.5% of children had ever received information about how to remain safe online. In addition, 42% had felt afraid or uncomfortable because of an online experience, and 50.3% had encountered sexual images through social media. These data reveal a gap between children's high level of digital activity and their readiness to address the accompanying risks. Family guidance therefore cannot be limited to reducing device-use duration; it must also develop children's capacity for self-protection, content selection, privacy protection, and responsible decision-making.

Problems in children's digital character can be identified in several forms. First, weak self-control is evident in difficulty stopping device use, neglected obligations, and emotional reactions when access to devices is restricted. Second, the quality of face-to-face communication declines because children's attention is directed predominantly toward devices. Third, limited capacity to evaluate content makes children prone to imitating or sharing information without considering its accuracy and effects. Fourth, tendencies emerge toward social comparison, recognition seeking, and following lifestyles displayed on social media. Fifth, weakened communication ethics are reflected in harsh language, ridicule, disclosure of personal information, or conduct that demeans others.

Several studies support the identification of these problems. Apsari et al. (2023) show that device use may be associated with changes in children's social behavior, particularly their ability to interact, cooperate, share, and demonstrate concern for their environment. Nihaya et al. (2024) also identify tendencies toward device addiction, interaction difficulties, changes in self-control, and imitative behavior based on what children observe through digital devices. In the context of madrasah students, Afriantoni et al. (2025) argue that device and social media use without adequate guidance may affect character and emotional development. These findings do not suggest that all

technology use has negative effects; rather, they emphasize that patterns of use, media content, children's individual conditions, and the quality of family guidance are decisive in shaping its impact.

Parental communication and mediation are central to addressing these problems. Fitri (2022) shows that parent-child dialogue can be used as a strategy to prevent device addiction, while Wahyuni and Junaidi (2023) explain that parental communication patterns influence the supervision of children's device use. Supervision based exclusively on prohibition may produce resistance or concealment of activities, whereas open communication enables children to understand the reasons underlying family rules. This pattern corresponds with the expression *yā bunayya* in Luqman's counsel, which portrays education through closeness, affection, and wisdom (Shihab, 2015). Hamka (2015) likewise presents Luqman's education as a gradual process of instilling faith and morality to develop children's awareness.

Parental mediation extends beyond technical supervision to include time management, content selection, guidance, role modeling, and the provision of age-appropriate trust. Sisbintari and Setiawati (2022) explain that digital parenting should combine restrictions with guidance and role modeling in technology use. Ratnaningtyas et al. (2023) show that parental involvement in digital media use is associated with children's behavior, while Sevilla-Fernández et al. (2025) emphasize that no single mediation strategy is consistently effective under all conditions. Parents should therefore combine dialogue, restrictions, supervision, guidance, and the gradual provision of autonomy.

Based on these findings, the principal challenge of family education in the digital era is not the existence of devices per se, but the absence of internalized values that can guide children's use of them. Children require digital character encompassing integrity, self-control, discipline, the ability to evaluate information, courteous communication, and responsibility for online conduct. Within the framework of Surah Luqman verses 12-19, these qualities are rooted in tawhid, gratitude, awareness of Allah's watchfulness, discipline in worship, patience, humility, enjoining good and forbidding wrong, and ethics of speech (Hamka, 2015; Shihab, 2015). Digital character is therefore not positioned as a new value separate from moral education, but as the contextual actualization of religious and moral values in digital life.

Construction of Family Education Values in Surah Luqman Verses 12–19

Surah Luqman verses 12–19 portray family education as an integration of faith, worship, personal morality, and social relations. Luqman's counsel contains not only commands and prohibitions, but also a wise, dialogical, and compassionate educational approach. The expression *yā bunayya* reflects emotional closeness between educator and child, enabling values to be internalized through communication that develops awareness (Aman, 2008; Shihab, 2015). This pattern is relevant to family education in the digital era, which requires a balanced combination of guidance, role modeling, supervision, and trust.

Surah Luqman verse 12 presents gratitude as awareness of acknowledging and properly using Allah's blessings. Hamka (2015) explains that gratitude is expressed by using blessings for good and avoiding excess. In the context of digital character, gratitude fosters digital moderation: the ability to use devices according to need, avoid consumerist behavior, and refrain from treating device ownership, follower counts, or 'likes' as measures of happiness.

Tawhid in Surah Luqman verse 13 provides the foundation for moral accountability before Allah. According to Shihab (2015), instilling tawhid from an early age establishes a foundation of faith that directs children's behavior. This value can be constructed as digital integrity, namely consistency in acting ethically even without parental supervision. Meanwhile, filial piety toward parents in verses 14–15 fosters responsible compliance with family agreements concerning device-use duration, content selection, study time, and privacy protection. Such compliance should be developed through dialogue rather than through prohibition alone.

Surah Luqman verse 16 teaches that every deed, however small or concealed, remains known to Allah. This teaching develops internal self-monitoring and awareness that every action carries moral consequences (Shihab, 2015). In relation to digital character, this value concerns responsibility for one's digital footprint. Children need to understand that posts, comments, images, and shared information can be stored, disseminated, and have consequences for themselves and others.

Surah Luqman verse 17 commands the establishment of prayer, enjoining good and forbidding wrong, and patience. Prayer cultivates regularity and time discipline, providing a foundation for regulating technology use so that it does not interfere with worship, study, rest, and family interaction. Enjoining good and forbidding wrong develops critical engagement with information, the courage to reject harmful content,

refusal to disseminate hoaxes, and concern about cyberbullying. Patience strengthens emotional regulation so that children do not react impulsively to comments, provocation, or differences of opinion in digital spaces (Hajar et al., 2025; Hardiansyah et al., 2021).

Surah Luqman verses 18–19 contain the values of humility, moderation, and ethics of speech. Hamka (2015) explains that these verses direct people not to demean others or display themselves excessively. In digital contexts, humility restrains self-display, social comparison, and validation seeking. Ethics of speech provide the foundation for digital communication through respectful language, appreciation of differences, and rejection of insults and cyberbullying.

Based on this content, Luqman al-Hakim's educational values can be constructed in three layers. First, spiritual values—tawhid, gratitude, and awareness of Allah's watchfulness—provide the foundation for digital integrity and responsibility. Second, self-regulatory values—discipline, patience, and moderation—provide the foundation for regulating technology use. Third, relational values—filial piety toward parents, enjoining good and forbidding wrong, humility, and ethics of speech—provide the foundation for ethical digital interaction. This construction extends the studies of Hardiansyah et al. (2021) and Hajar et al. (2025) by explicitly connecting Luqman's educational values with digital character and digital citizenship. Digital character is thus the actualization of Qur'anic values in technology use that is faithful, safe, critical, courteous, and responsible.

Transformation and Actualization of Luqman al-Hakim's Values in Developing Children's Digital Character

Luqman al-Hakim's educational values can be transformed into dimensions of digital character through contextual interpretation without altering the substance of Surah Luqman verses 12–19. Tawhid and awareness of Allah's watchfulness provide the foundation for digital integrity and responsibility; gratitude fosters digital moderation; prayer cultivates time discipline; enjoining good and forbidding wrong develops critical engagement with content; patience strengthens emotional regulation; and humility and ethics of speech regulate validation seeking and provide the foundation for digital communication ethics (Hamka, 2015; Shihab, 2015).

These values can be actualized through dialogical communication, parental role modeling, habituation to worship and morality, agreements on device use, active content mediation, and the gradual provision of autonomy. Dialogical communication

provides space for children to describe their digital experiences, while role modeling is demonstrated through proportionate device use, information verification, courteous language, and respect for privacy. Family agreements may address schedules of use, content choices, device-free periods, and actions to be taken when problematic content is encountered (Fitri, 2022; Modecki et al., 2022; Sisbintari & Setiawati, 2022).

The application of these values cannot follow a uniform pattern because levels of family digital literacy vary. Parents with adequate digital literacy can more readily guide children in understanding online safety, privacy, digital footprints, and information accuracy. Conversely, limited knowledge may reduce guidance to prohibitions and restrictions on duration. Successful actualization is also influenced by educational level, economic conditions, available time, access to devices, children's age, and consistency in parental role modeling.

In families with limited digital literacy, guidance can begin with simple measures such as establishing device-free periods, accompanying children in selecting content, checking privacy settings, habituating information verification, and discussing disturbing online experiences. Schools, Islamic Religious Education teachers, and community institutions should support families through digital literacy programs grounded in Islamic values. Developing digital character therefore requires the integration of moral foundations, technical competence, family communication, and environmental support.

The relationship among Luqman al-Hakim's values, dimensions of digital character, and forms of actualization is summarized in Table 2 and further illustrated by the following model.

Table. 2 Matrix of the Transformation of Luqman al-Hakim's Values in Developing Children's Digital Character

Luqman al-Hakim's value	Educational meaning	Digital character dimension	Actualization in the family
Tawhid	Awareness of Allah and moral accountability	Digital integrity	Guiding children to maintain ethical online conduct even when unsupervised
Gratitude	Appreciating blessings and avoiding excess	Digital moderation	Habituating children to avoid consumerism and unhealthy social comparison
Filial piety toward parents	Respect and family communication	Responsible compliance	Establishing family agreements on technology use through dialogue

Awareness of Allah's watchfulness	Every action has consequences	Responsibility for the digital footprint	Verifying information, protecting privacy, and thinking before posting
Prayer	Regularity and time discipline	Regulation of technology use	Setting times for worship, study, rest, and device-free periods
Enjoining good and forbidding wrong	Courage to support good and reject wrongdoing	Critical engagement with content	Not sharing hoaxes, rejecting harmful content, and reporting cyberbullying
Patience	Emotional control and resilience	Digital emotional regulation	Avoiding reactive responses to comments, provocation, and disagreement
Humility	Avoiding arrogance and excess	Regulation of validation seeking	Avoiding self-display and respecting other people's circumstances
Ethics of speech	Courtesy in expressing opinions	Digital communication ethics	Using respectful language and avoiding insults or bullying

Source: Authors' analysis, 2026.

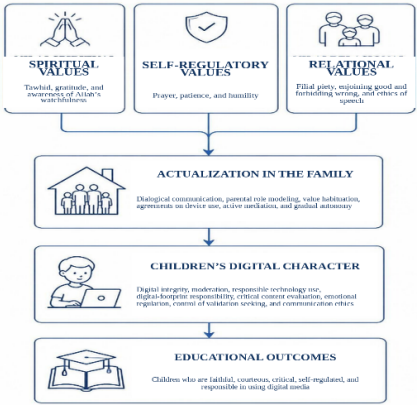


Figure 1. Conceptual Model for the Actualization of Luqman al-Hakim's Values

The findings of this study are consistent with Hardiansyah et al. (2021) regarding the values of faith, worship, morality, and social relations in Surah Luqman verses 12–19, as well as with Hajar et al. (2025) regarding Luqman's pedagogy in developing religious, disciplined, and courteous character. The present study extends these works by constructing Luqman's values as dimensions of digital character and positioning the family as the primary setting for their actualization. The findings also support Morales-Álvarez et al. (2025) and Sevilla-Fernández et al. (2025) regarding the importance of self-regulation, parental support, and combined mediation strategies. The distinction is that this study positions a theological foundation as the basis of children's internal control, whereas previous studies emphasize psychological dimensions and parenting strategies.

The contribution of this study lies in integrating Qur'anic educational values, digital character, and family parenting within a single conceptual framework. However, the study is limited to library research using *Tafsir Al-Mishbah* and *Tafsir Al-Azhar* as its principal works of exegesis. The resulting framework has not been tested among families with diverse socioeconomic conditions, educational levels, digital literacy, and children's ages; it therefore requires further examination through field research.

Conclusion

Luqman al-Hakim's educational values in Surah Luqman verses 12–19 are relevant to strengthening children's digital character within the family. Tawhid develops moral integrity; gratitude fosters moderation; filial piety toward parents promotes responsible compliance; prayer cultivates time discipline; enjoining good and forbidding wrong develops critical engagement with content; patience strengthens emotional regulation; humility regulates validation seeking; and ethics of speech provide the foundation for digital communication ethics. These findings affirm that digital character is the actualization of moral education in technology use that is faithful, safe, courteous, critical, and responsible. Theoretically, this study connects Qur'anic educational values, digital character, and family parenting. Practically, the framework can serve as a reference for parents, Islamic Religious Education teachers, and educational institutions in implementing dialogical communication, role modeling, habituation, family agreements on device use, content mediation, and the gradual provision of autonomy.

This study is limited to library research using *Tafsir Al-Mishbah* and *Tafsir Al-Azhar* as its principal works of exegesis; consequently, the resulting framework has not been tested among families with differing levels of digital literacy and social backgrounds. Future research should employ *Research and Development* (R&D) methods, such as the ADDIE or Borg and Gall models, to develop, validate, and test the effectiveness of a *digital parenting* module based on Luqman al-Hakim's values with the involvement of parents, children, and teachers.

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