

## **Parenting Generation Z in QS. An-Nur [24]: 30-31 and Its Relevance in the Modern Era**

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### **Abstrak**

Penelitian ini bertujuan untuk membahas pola asuh generasi Z berdasarkan penafsiran QS. an-Nisa' [24]: 30-31. Hal ini dilatarbelakangi oleh tantangan pola asuh yang dimanjakan dengan teknologi yang terus berkembang sehingga melemahnya peran keluarga sebagai pranata pendidik pertama. Pola asuh generasi Z memiliki ciri khas unik dari generasi sebelumnya yang dapat memanfaatkan perkembangan teknologi, namun memiliki tantangan baru yang dituntut untuk siap siaga dalam menjaga, mengawasi dan memberikan pola asuh anak dengan baik. Metode yang digunakan kualitatif-deskriptif dengan jenis penelitian kepustakaan (*library research*). Dengan metode tersebut, hasil kajian menunjukkan bahwa dari tafsir klasik maupun kontemporer, QS. an-Nisa' [24]: 30-31 mengandung pesan kuat tentang pentingnya menanamkan kesadaran moral, disiplin, dan tanggung jawab sejak dini. Dalam tinjauan tafsir *maudhu'i*, ayat tersebut menekankan prinsip yang sangat relevan dalam konteks pola asuh di era modern, yakni mengedepankan pentingnya pandangan dan akhlak, terutama memberikan pedoman penting bagi orang tua generasi Z dalam mendidik anak-anaknya. Hasil kajian ini menunjukkan bahwa orang tua generasi Z di era modern perlu membimbing cara pandang, karakter, dan perilaku anak baik di dunia nyata maupun di ruang digital, karena pengawasan yang bijak, komunikasi yang terbuka, serta keteladanan orang tua merupakan unsur utama dalam pola pengasuhan anak pada era modern.

Kata Kunci: *Pola Asuh, Generasi Z, Tantangan Teknologi, Tafsir Tematik*

### **Abstract**

This study aims to discuss the parenting pattern of Generation Z based on the interpretation of QS. an-Nisa' [24]: 30-31. This is motivated by the challenges of parenting in an era that is indulged by continuously developing technology, which has weakened the role of the family as the first educational institution. The parenting pattern of Generation Z has unique characteristics compared to previous generations, as they are able to utilize technological developments, yet they also face new challenges that require readiness to maintain, supervise, and provide

proper parenting for children. The method used is qualitative-descriptive with a type of library research. Through this method, the results of the study show that both classical and contemporary interpretations indicate that QS. an-Nisa' [24]: 30-31 contains a strong message about the importance of instilling moral awareness, discipline, and responsibility from an early age. From the perspective of thematic interpretation (*tafsir maudhu'i*), the verse emphasizes principles that are highly relevant in the context of parenting in the modern era, namely prioritizing the importance of controlling one's gaze and maintaining morality, which provides important guidance for Generation Z parents in educating their children. The results of this study indicate that Generation Z parents in the modern era need to guide the perspectives, character, and behavior of children both in the real world and in the digital space, because wise supervision, open communication, and parental role modeling are the main elements in parenting patterns in the modern era.

**Keywords:** *Parenting, Generation Z, Technological Challenges, Thematic Interpretation*

## INTRODUCTION

Child-rearing patterns that were once widely practiced have reemerged as an important topic in family discussions.<sup>1</sup> This development is driven by the various challenges faced in educating children in the modern era, particularly among Generation Z who have now become parents and will shape the next generation. In the present era, significant changes have occurred in the social structure of families that were not experienced by previous generations, such as the increasing number of children raised by parents who both work outside the home and parenting practices influenced by rapidly advancing technology.<sup>2</sup> Therefore, for Muslims who seek to understand ideal parenting practices, it is important to return to reflecting on the values contained in the verses of the Qur'an.

In parenting, parents serve as the first educators before children receive formal education in school. Agoes Dariyo emphasizes that parents hold the primary responsibility for shaping and developing a child's morality.<sup>3</sup> This statement indicates that the way parents educate their children greatly influences the formation and development of their attitudes and moral values. Data from the Online Information System for the Protection of Women and Children (PPPA) recorded 14,039 cases of violence against women and children as of July 3, 2025, with an increase of more than 2,000 cases within only 17 days. Furthermore, the Indonesian Child Protection Commission (KPAI), in collaboration with the Cyber Crime Directorate of Metro Jaya Regional Police, took action against the distribution

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<sup>1</sup> Yumna Kamilah, *Resolusi Konflik Antara Orang Tua dan Anak Generasi Z untuk menjaga Ketahanan Keluarga Perspektif Maqāṣid Syarī'ah*, (Bogor: Universitas Islam Indonesia, 2024).

<sup>2</sup> Mira Mareta, "Pendidikan Humanis dalam Keluarga: Konstruksi Pola Asuh Orang Tua dalam Mempersiapkan Generasi Masa Depan", *Qawwam: Journal for Gender Mainstreaming* 12, no. 1 (2018), 18-39. <https://doi.org/10.20414/qawwam.v12i1.749>.

<sup>3</sup> Rusmini, *Ilmu Pendidikan* (Yogyakarta: Pustaka Felicha, 2013).

of electronic documents containing pornographic material, identifying 1,237 contents, including those involving children aged 5 to 12 years.<sup>4</sup> In response to these cases, the Chairperson of KPAI emphasized the importance of parental vigilance regarding children's online activities in the modern era by providing adequate attention so that children feel valued and well protected.

The increasing speed of internet access provides convenience for various groups, including children who are in the learning process. The internet can facilitate children's access to information and support their learning activities; however, its use must still be monitored because it also contains various potential negative aspects. These include the spread of false information, hate speech, and radical ideologies that can easily be found online. Children who have not yet developed the ability to filter information and control their behavior may imitate and apply negative actions encountered in the digital environment.<sup>5</sup> In addition to technological influences, the role of the family as the first educational institution often weakens due to limited parental supervision, lack of quality time with children, minimal effective communication caused by work demands, and the inability to provide proper role models. Consequently, in the modern era, digital screens frequently replace the role of parents in child-rearing.<sup>6</sup>

Islam has provided clear guidance for the education of children from birth until they reach adulthood. This guidance is found in the Qur'an, which contains universal noble values and functions as a source of guidance and solutions for human life. The concept of parenting aligned with the teachings of the Qur'an can be derived from verses that explicitly explain how parents should raise their children, such as the narrative in Surah Luqman which presents Luqman's advice and guidance to his child. This advice encompasses three fundamental pillars of Islam: faith (*iman*), Islamic law (*sharia*), and morality (*akhlak*).<sup>7</sup> By understanding and applying these three pillars, family life – particularly for Generation Z parents in the modern era – can function effectively. When education within the family is implemented properly, it will positively influence a child's development and guide family life toward harmony and well-defined goals.

The importance of parental roles in shaping child-rearing practices is also reflected in various hadiths of the Prophet Muhammad (peace be upon him), which

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<sup>4</sup> Anita Permata Dewi, "Eksplorasi Seksual Anak di Era Digital, Ancaman Nyata di Ruang Maya," Kantor Berita Indonesia, 2025.

<sup>5</sup> Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya dan Sioteknologi* (Bandung: Simbiosis Rekatama Media, 2015).

<sup>6</sup> Erni Ratna Dewi, "Hubungan Media Sosial dalam Pembentukan Karakter Anak," *Indonesian Journal of Learning Education and Counseling* 3, no. 1 (2020): 41–49, <https://doi.org/10.31960/ijolec.v3i1.586>.

<sup>7</sup> Dina Fadhila, "Keluarga Di Era Milenial: Membahas Hak Pengasuhan Anak dalam Al-Qur'an," *Journal of Islamic Family Law* 01, no. 01 (2014): 18–44.

emphasize that guiding children is the responsibility of both parents, father and mother. In practice, the mother's role is often considered more prominent due to her closeness to the child during the early stages of development.<sup>8</sup> Nevertheless, the father also plays an equally crucial role in building the child's character. The father serves as a primary model for leadership, perseverance, and responsibility.<sup>9</sup> Therefore, to produce good character in children, both parents must cooperate in educating and nurturing them in accordance with prescribed teachings. In the context of parenting, the thematic interpretation approach (*tafsir maudhu'i*) can be used to explore Qur'anic verses related to moral and ethical values so that they may be applied by parents in their parenting practices.<sup>10</sup>

Research on parenting patterns aimed at establishing families in accordance with Qur'anic values has been widely conducted by scholars and researchers from various universities. Syamsul Ma'arif and Imam Syafi'i examine the actualization of parental parenting patterns in shaping children's character in the digital era from a Qur'anic perspective.<sup>11</sup> Laili Qotrunnada and Siti Masyithoh demonstrate that efforts to build household harmony amid moral modernization focus on the practical implementation of moral values within family parenting practices to strengthen family resilience.<sup>12</sup> Meanwhile, Muhammad Ghoust and Muhajirin explore how moral education within the family can be implemented effectively in the midst of the challenges of modernity. Their research seeks to bridge the gap between theological studies and socio-cultural realities, while also integrating reflections on QS. An-Nisa verse 3 as a reference for developing morally strong families.<sup>13</sup>

Compared with these three studies, the present research shares a similar object of study, namely parenting practices. However, this study specifically analyzes the concept of child-rearing as contained in Surah An-Nur verses 30–31

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<sup>8</sup> Eko Zulfikar, "Peran Perempuan Dalam Rumah Tangga Perspektif Islam: Kajian Tematik Dalam Alquran Dan Hadis", *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 7, no. 1 (2019), 79-100. <https://doi.org/10.24235/diyyaafkar.v7i01.4529>.

<sup>9</sup> Sostenis Nggebu dan Yusoveri Chung, "Ayah Teladan Sebagai Peletak Dasar Iman Anak," *Manna Rafflesia* 8, no. 2 (2022): 616–41, <https://doi.org/10.38091/manRAF.v8i2.243>.

<sup>10</sup> Iskandar Mirza dan Sri Azizah Siroj, "Analisis Tafsir Tarbawi dalam Pendidikan Karakter: Studi Literatur tentang Konsep, Prinsip, dan Implementasi," *Jurnal Pendidikan Indonesia: Teori Penelitian dan Inovasi* 5, no. 1 (2025): 233–42, <https://doi.org/10.59818/jpi.v5i1.1166>.

<sup>11</sup> Syamsul Ma'arif dan Imam Syafi'i, "Aktualisasi Pola Pengasuhan Orang Tua dalam Pembentukan Karakter Anak Di Era Digital Perspektif Al-Qur'an," *Jurnal Al-Itqan* 3, no. 2 (2019): 71–94, <https://jurnal.staialanwar.ac.id/index.php/itqon/article/view/39/54>.

<sup>12</sup> Laili Qotrunnada dan Siti Masyithoh, "Peran Akhlak Dalam Membangun Keharmonisan Rumah Tangga Pada Era Modernisasi Moral," *Jurnal IHSAN : Jurnal Pendidikan Islam* 3, no. 3 (2025): 755–61, <https://doi.org/10.61104/ihsan.v3i3.1511>.

<sup>13</sup> Muhammad Ghoust dan Muhajirin, "Peran Keluarga Dalam Menanamkan Akhlak Di Era Modern: Refleksi Qs. an-Nisa: 3," *Halaqah: Journal of Multidisciplinary Islamic Studies* 2, no. 1 (2025): 23–41, <https://doi.org/10.62509/hjis.v2i1.199>.

with a focus on its relevance in the modern era. These verses are often associated with the command to cover the aurat and wear the hijab, particularly for women. Nevertheless, a more comprehensive reading reveals that these verses convey a broader message concerning self-control, moral integrity, and social responsibility, all of which are closely related to parenting practices. Notably, the first command in verse 30 is directed to men, instructing them to lower their gaze and guard their modesty before a similar command is addressed to women in verse 31.

This indicates that Islam positions moral education as a universal obligation, not merely a matter of clothing symbolism, but as an inner awareness that must be instilled from an early age through parenting. In the present era, many members of Generation Z have entered the role of parents while facing the rapid development of technology and its accompanying challenges, along with the responsibility of shaping a wise generation in the digital age. Therefore, this study seeks to examine parenting patterns in the modern era more deeply. It is hoped that this research will provide benefits for readers, particularly Generation Z couples who are preparing to undertake the role of parenthood.

## **RESEARCH METHOD**

This study is a library research that employs a qualitative descriptive approach using the *tafsir maudhu'i* method. The data sources used in this study are divided into two categories: primary and secondary data. The primary data consist of the Qur'anic verses in Qur'an 24:30-31 along with classical and contemporary interpretations, referring to the concept of thematic interpretation popularized by Abdul al-Hayy al-Farmawi, who is recognized as one of the pioneers in the application of the *tafsir maudhu'i* method. This approach is used to examine the content of the verses related to child-rearing practices. Meanwhile, the secondary data are obtained from various supporting references such as scholarly articles and books discussing parenting patterns in Islam and the development of harmonious families. In this regard, the topic examined is the Qur'anic verses related to parenting in Islam, particularly concerning children's character education as found in Qur'an 24:30-31. Therefore, this study aims to reinterpret the meaning of these verses in relation to the context of modern family life so that they may serve as a foundation for addressing parenting challenges amid globalization and the rapid advancement of technology.

## **RESULT AND DISCUSSION**

### **Systematics of the *Tafsir Maudhu'i* Method in the Theme of Parenting**

Based on the object of study, this research emphasizes the analysis of Qur'anic interpretation specifically related to the concept of parenting. Therefore, it is

important to introduce the concept of thematic interpretation (*tafsir maudhu'i*) as the primary approach in this study. *Tafsir maudhu'i* is a method that collects Qur'anic verses related to a particular theme and organizes them systematically according to the context of their revelation. The verses are then analyzed by considering their context, the explanations of exegetes, and the relationships between verses in order to derive principles relevant to the theme under discussion.<sup>14</sup>

The term *maudhu'i* originates from the word *al-maudhu'*, which means topic or subject matter. In Arabic, it derives from the root word (موضوع), which is the *isim maf'ul* form of a past verb (*fi'il madhi*). Linguistically, the term refers to something that is placed or made the subject of discussion. In the context of Qur'anic exegesis, the *maudhu'i* method refers to an interpretative approach that focuses on a specific theme or issue.<sup>15</sup> Abdul al-Hayy al-Farmawi explains that *tafsir maudhu'i* is a method aimed at understanding Qur'anic verses that share a similar theme and arranging them according to the chronological order of their revelation. The interpreter then analyzes these verses comprehensively to produce a systematic conclusion.

Several characteristics of the *tafsir maudhu'i* method, as explained by Nashruddin Baidan, include the following:<sup>16</sup>

1. This method emphasizes thematic discussion; therefore, it is often referred to as the topical method. The exegete identifies themes that develop within society, whether derived from the Qur'an itself or from social realities.
2. The study is conducted thoroughly and comprehensively from various perspectives according to the content of the verses being interpreted.
3. This method continues to apply the general principles of Qur'anic exegesis and is supported by the hadith of the Prophet, the opinions of the Companions, and the views of Islamic scholars.

According to Abdul al-Hayy al-Farmawi, the steps of thematic interpretation are as follows:<sup>17</sup>

1. Determining the topic to be studied after understanding the scope of the relevant Qur'anic verses.
2. Collecting verses related to the topic and arranging them according to the chronological order of their revelation.
3. Examining the *asbāb al-nuzūl* (occasions of revelation) of the verses discussed.

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<sup>14</sup> Abdul al-Hayy Al-Farmawi, *al-Mu'jam al-Faz wa al-a'lam al-Qur'aniyah* (kairo: Dar al-'ulum, 1968).

<sup>15</sup> Dinni Nazhifah, "Hakikat Tafsir Maudhu' i dalam al-Qur' an," *Jurnal Iman dan Spiritualitas* Vol. 1, no. September (2021): 368-76.

<sup>16</sup> Muslimin, "Kontribusi Tafsir Maudhu'i Dalam Memahami Al-Qur'an," *Tribakti: Jurnal Pemikiran Keislaman* 30 (2019): 75-84.

<sup>17</sup> Abdul Hayy al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudhu'i* (Mesir: Dirasat Manhajiyah Maudu'iyah, 1997).

4. Carefully analyzing every word and sentence in the verses by considering linguistic, cultural, historical, *munāsabah* (inter-verse relationships), pronoun usage, and other relevant aspects.
5. Analyzing the interpretations of these verses from various schools of thought and exegetical perspectives, both classical and contemporary.
6. Organizing the study in a systematic and structured framework.
7. Complementing the analysis with relevant hadiths.
8. Studying the verses comprehensively by correlating verses with similar meanings and reconciling those that are *'ām* (general) and *khāṣ* (specific), as well as *muṭlaq* (absolute) and *muqayyad* (restricted).

### **General Overview of Generation Z Parenting in the Modern Era**

The rapid development of digital technology has brought fundamental changes to various aspects of social life, including perspectives and practices of child-rearing.<sup>18</sup> In the modern era, parents face new challenges that require them to remain vigilant in guiding, supervising, and implementing appropriate parenting practices. One of the main challenges faced by Generation Z parents – those born between 1997 and 2012 – is the exposure to unfiltered information on social media. Unlimited access to various forms of information and media can potentially have negative impacts on children's development, particularly in shaping their mindset, attitudes, and behavior.

In the present era, studies on parenting have once again gained considerable attention. This is largely due to the increasing occurrence of juvenile delinquency and various social problems among children that are often associated with inappropriate parenting practices. Generation Z, who grew up during the wave of the digital revolution, are intrinsically familiar with technology from an early age. This characteristic provides a unique foundation for how they raise children in the digital era.<sup>19</sup> Generation Z parents are not only capable of using technology but are also skilled in utilizing various digital platforms, ranging from educational applications to social media, as sources of information, tools to support parenting, and spaces for building parenting communities.

Research indicates that Generation Z parenting styles possess distinctive characteristics compared with previous generations. This finding aligns with the research of Corey Seemiller and Meghan Grace, who state that Generation Z tends

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<sup>18</sup> Kezia Laura et al., "Dampak Perkembangan Teknologi Terhadap Manajemen Sumber Daya Manusia," *Gudang Jurnal Multidisiplin Ilmu* 2, no. 2 (2024): 31–34.

<sup>19</sup> Norhidayati Sormin, et al., "Pengaruh Pola Asuh Orang Tua Terhadap Perilaku Menyimpang Anak Remaja di Era Digital", *Innovative: Journal Of Social Science Research* 4, no. 6 (2024), 4752–4762. <https://doi.org/10.31004/innovative.v4i6.16932>.

to be pragmatic and adaptive in facing life's challenges, including in parenting.<sup>20</sup> In this context, Generation Z demonstrates the ability to combine authoritative, gentle, and digitally adaptive parenting styles according to children's needs. The integration of Islamic values in digital parenting also shows that Generation Z does not fully adopt Western parenting models but adapts them to local cultural and religious contexts. This perspective is consistent with the educational thought of Al-Ghazali regarding holistic *tarbiyah*, which emphasizes the development of children's spiritual, intellectual, physical, and social aspects. Their ability to utilize technology to support parenting also reflects their identity as digital natives. Unlike Generation X or Millennials, who gradually adopted technology, Generation Z integrates technology naturally into everyday life, including in child-rearing practices.

This phenomenon is also evident in the increasing use of social media as a source of parenting information. Such a trend indicates a shift from traditional parenting learning models to digital-based learning models. These differences sometimes create tension between Generation Z and previous generations regarding the role of technology in parenting. Older generations tend to perceive technology as a potential threat in children's education, while Generation Z often views it as a positive tool that can be utilized constructively. This tension also reflects a shift in parenting values—from previously dominant authoritarian styles toward more authoritative or gentle parenting approaches favored by Generation Z. In practice, screen-time management among Generation Z parents tends to be more adaptive, indicating that technology use does not need to be completely restricted or entirely unrestricted, but rather managed flexibly according to context.

A simple example of parenting practices in modern society can be observed in how parents deliver advice to children to build positive character. In the modern era, the way parents communicate advice differs significantly from previous generations due to technological advancements and the rise of social media. Messages that were once conveyed directly can now also be delivered through various digital platforms such as social media, text messaging, and video calls. When used wisely, social media can offer many benefits, particularly in spreading positive messages and guidance. Therefore, Generation Z parents play a crucial role in guiding children to use technology responsibly. Parents, as educators, must act as role models by demonstrating wise and responsible use of technology so that children can learn to utilize it positively in their daily lives. Such role modeling includes aspects of faith, obedience in worship, attitudes, and daily behavior.<sup>21</sup> This

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<sup>20</sup> Sisca Nurul Fadila et al., "Gaya Parenting Generasi Z dalam Mendidik Anak Usia Dini di Era Teknologi," *Jurnal Pendidikan Tambusai* 9 (2025): 21273–81.

<sup>21</sup> Ma'arif dan Syafi'i, "Aktualisasi Pola Pengasuhan Orang Tua dalam Pembentukan Karakter Anak Di Era Digital Perspektif Al-Qur'an."

is particularly relevant in the modern era, where children tend to be more critical and democratic in their perspectives. From a psychological standpoint, children naturally imitate the behavior of people around them, especially their parents.

Despite the many challenges faced by Generation Z parents in the modern era, the parenting values emphasized in the Qur'an remain highly relevant, particularly the principles of compassion and effective communication. Communication continues to be a crucial element for successful parenting even amid rapid technological advancement. When communication between parents and children is well maintained, parents will find it easier to monitor, guide, and support their children's development effectively.

### **The Qur'an as a Solution for Parenting in the Modern Era**

All aspects of life have been regulated by Allah SWT in the Qur'an. No creature exists beyond His supervision, and no power can rival His authority as the Supreme King and Creator. Allah has established detailed guidance for all of His creation, including matters related to family life and ways of facing the challenges of modernization and digitalization. The Qur'an is not merely a text to be recited; rather, it was revealed as a comprehensive guide for Muslims and as a means of protection that directs humanity away from prohibited actions and harmful consequences. Thus, the Qur'an functions as a strong foundation for building families that are not only emotionally harmonious but also resilient in facing life's trials, as it serves as guidance for the past, present, and future.<sup>22</sup>

In the context of child-rearing, as discussed earlier, the Qur'an provides principles, methods, and solutions that can serve as guidance in preparing a generation capable of becoming outstanding successors in their time. These values can also serve as a foundation for establishing harmonious families in the modern era. The success of a family in maintaining harmony largely depends on the consistent application of moral values by all family members. Therefore, moral education is not solely the responsibility of formal educational institutions but must begin within the family as the primary center for character and spiritual development from an early age. In this regard, morality (*akhlak*) becomes one of the fundamental elements of parenting, functioning as the primary foundation for character formation. Parents who demonstrate exemplary values such as patience, perseverance, and compassion are more effective in shaping children who are emotionally and spiritually resilient.<sup>23</sup> Consequently, moral education within the

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<sup>22</sup> Syahfitri Pasaribu dan Islamiyah, "Ketahanan Keluarga dalam Perspektif al- Qur ' an : Fondasi Spiritual di Tengah Dinamika Zaman," *At-Ta'wil: Jurnal Pengkajian al-Qur'an dan at-Turats* Vol. 03, no. 01 (2025): 60-78.

<sup>23</sup> Qotrunnada dan Siti Masyithoh, "Peran Akhlak Dalam Membangun Keharmonisan Rumah Tangga Pada Era Modernisasi Moral."

family can serve as a primary safeguard against moral crises that often affect younger generations and can also become a long-term investment contributing to moral development within society.

Amid the rapid flow of modernization, character and moral education play a crucial role in establishing effective parenting practices and maintaining family harmony. Moral values function as spiritual guidance that strengthens the bond between family members and serves as a social foundation that encourages fairness in roles and mutual respect in communication. Therefore, these values not only contribute to the development of effective parenting patterns but also help maintain the integrity of the family in facing modern challenges such as economic pressure, the influence of digital culture, and increasingly complex social relationships. In such circumstances, moral values such as patience, honesty, compassion, and forgiveness can act as solutions that strengthen family resilience. This study emphasizes that families that prioritize moral values are more capable of adapting to social changes without losing their moral identity. For this reason, strengthening moral education in parenting practices and within family life should be considered an important cultural and spiritual strategy for maintaining family harmony in the modern era.

By adhering to the Qur'an and the Sunnah while remaining open to the progress and changes of the times, Muslim families can serve as a source of tranquility amid the turbulence of modern life and at the same time preserve the authenticity of divine values for future generations.

### **The Concept of Parenting in QS. An-Nur [24]: 30-31 and Its Relevance in the Modern Context**

In an increasingly modern era, it does not mean that people should change their lifestyle to the point of losing direction and purpose, including in choosing parenting patterns or ways of educating children to become better generations. In reality, in the modern era it is not uncommon to find several family members – especially parents – who are less successful or even fail in nurturing, guiding, and educating the character of their children so that they become good individuals with righteous morals.

Observing the phenomena that occur due to the constantly developing conditions of the times, the interpretation of the Qur'an should not lag behind or be neglected by the progress of the era; instead, it must remain relevant. In the modern era, child-rearing practices can also benefit from and be enriched by the teachings of the Qur'an. Along with the advancement of knowledge, Qur'anic verses related to parenting and children's character education have been widely studied and interpreted through various approaches, methods, and interpretive styles. This can

be seen in many social phenomena that indicate deviations from the values contained in the Qur'an regarding the upbringing and guidance of children.

One of the challenges of the digital era that is often difficult for parents to control requires them to adopt a more conscious and critical approach toward the use of technology in daily life. Many children who are exposed to digital technology from an early age become more vulnerable to external influences that can shape their worldview.<sup>24</sup> Therefore, parenting or character education in the technological era must be carried out with great caution and careful consideration. Parents should act as supervisory figures who not only monitor the content accessed by children but also provide guidance on how to use technology wisely.

In implementing and achieving quality parenting concepts, it can be understood that parents' responsibilities are not limited to providing education and supervision in real life, but also in the digital world. The Qur'an clearly provides guidance for maintaining moral conduct and behavior in all situations, both in the real world and in cyberspace. A thematic (*tafsir maudhu'i*) interpretation of QS. An-Nur [24]: 30-31 offers principles that are highly relevant to this context. These verses emphasize the importance of guarding one's gaze and behavior as part of ethical conduct that must be upheld by every Muslim. In the digital context, guarding one's gaze means guiding children to be wise in selecting information and filtering the content they consume, especially on social media.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

*"Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is All-Aware of what they do."* (QS. An-Nur [24]: 30).

This verse emphasizes not only physical sight but also the importance of guarding the gaze of the heart and mind. In the digital era, guarding one's gaze means avoiding content that can damage children's faith, morals, and behavior. For instance, social media often presents images, videos, or information that are unfiltered and uncontrolled, which may contradict Islamic values, such as content leading to pornography or materialistic lifestyles. In such cases, parents need to provide advice and education to their children about how to select positive and beneficial information while avoiding things that may degrade their moral and spiritual quality.<sup>25</sup> Furthermore, the following verse emphasizes important principles regarding the use of media in the modern era, as stated in the words of Allah SWT:

<sup>24</sup> Abdul al-Hayy al-Farmawi, *Metode Tafsir Maudhu'i (Tematik)*. terj. Suryan A. Jamrah (Jakarta: Raja Grafindo Persada, n.d.).

<sup>25</sup> Yayuk Sugiarti dan Hidayat Andyanto, "Pembatasan Penggunaan Gadget Terhadap Anak Dibawah Umur Oleh Orang Tua," *Jurnal Jendela Hukum* Vol. 9, no. No. 1 (2022).

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصُرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ  
 خُمْرَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ  
 بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي  
 الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ  
 زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

*"And tell the believing women to lower their gaze, guard their private parts, and not display their adornment except what ordinarily appears thereof. Let them draw their veils over their chests and not reveal their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their fellow women, those whom their right hands possess, male attendants having no physical desire, or children who are not yet aware of women's private aspects. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn to Allah in repentance, all of you, O believers, so that you may succeed." (QS. An-Nur [24]: 31).*

The verse above further deepens the meaning of the previous one. Through a thematic interpretation of QS. An-Nur [24]: 31, which is addressed to believing women, the Qur'an provides important guidance related to moral conduct.<sup>26</sup> The verse emphasizes the necessity of maintaining modesty and proper behavior, which should be practiced both in real life and in the digital world. In the current digital context, safeguarding modesty and morality also means guiding children to protect their privacy and not to share personal information that could potentially be misused, such as photographs or personal data, by irresponsible parties.

Thus, the interpretation of these two verses emphasizes important principles in the use of social media in the modern era according to Islamic teachings, namely maintaining one's gaze and moral conduct, both in everyday life and in the digital world. This means that Generation Z parents today need to equip their children with education regarding boundaries that align with Islamic moral and spiritual values, including in the use of social media and information technology. However, one of the main challenges is how to supervise children in the modern era without causing them to fall behind in the digital world or technological progress. This is because excessive restrictions on social media may cause children today to lag behind in following developments in information. Therefore, a wiser and more adaptive approach is required, namely by providing children with a clear understanding of the risks and benefits of technology, as well as how to use it productively and

<sup>26</sup> Anis Saidah, Ita Yunita, dan Moch Tolchah, "Tanggung Jawab Orang Tua Dalam Membentuk Karakter Anak Perspektif Tafsir Maudhu'i," *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* Vol. 9, no. 4 (2025): 1855–71, <https://doi.org/10.35931/am.v9i4.5132>.

beneficially. One way this can be implemented is through open communication with children regarding the use of technology. Here, the role of parents as guides and companions becomes crucial. Through open communication, parents can shape children's mindsets about how to become responsible and ethical users of technology.

With the challenges of parenting in the modern era, an approach based on thematic interpretation (*tafsir maudhu'i*) becomes highly relevant to be applied in raising children in the digital world.<sup>27</sup> For example, the principle of caution in using social media in the modern era aligns with the concept of *ta'dib* in Islam, which refers to an educational approach that integrates knowledge, manners, and practice. In this context, technology is not merely viewed as a tool for accessing information or entertainment, but also as a means of shaping character in accordance with Islamic values. Therefore, Generation Z parents today need to educate their children on how to use technology for beneficial purposes, such as seeking knowledge, sharing positive activities or information, and interacting with others with proper etiquette.

Therefore, QS. An-Nisa' [4]: 30-31 generally discusses the moral consequences of violating Allah's commands as well as the promise of forgiveness for those who strive to avoid major sins. Verse 30 emphasizes that anyone who violates Allah's prohibitions with an attitude of transgression and wrongdoing will receive recompense in the form of the punishment of Hell. This warning demonstrates that violations of divine values are not merely personal mistakes but carry serious moral and social consequences. Meanwhile, verse 31 highlights the mercy of Allah by stating that avoiding major sins becomes a cause for the removal of minor sins and for a person to be admitted into an honorable place, namely Paradise.

In classical exegesis, Muslim commentators emphasize the aspects of justice and moral education contained in these two verses. Al-Tabari explains that the injustice referred to includes all forms of violation of Allah's law, whether related to one's own rights or the rights of others. The threat of Hell is understood as an affirmation of human responsibility for their actions. Ibn Kathir adds that verse 31 forms the basis for the classification of sins into major and minor categories, thereby educating Muslims to develop a graduated ethical awareness in maintaining their behavior. Meanwhile, Al-Qurtubi views these verses as a means of *tarbiyah* (moral education), reminding humans not to habitually transgress boundaries, because habitual major sins can damage the moral order of both individuals and society.<sup>28</sup>

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<sup>27</sup> M. Tamsil Muin dan Aris Setyawan, "Konsep Pendidikan Anak di Era Digital Dalam Perspektif Al-Qur'an," *Jurnal Pendidikan Agama Islam dan Madrasah Ibtidaiyah* 3, no. 2 (2024): 65-73.

<sup>28</sup> Al-Tabari, *Jāmi' al-Bayan 'an Ta'wil Ay al-Qur'an*; Ibn Kathir, *Tafsir al-Qur'an al-'Azim*; al-Qurtubi, *al-Jami' li Ahkam al-Qur'an*, n.d.

In contemporary interpretation, QS. An-Nur [24]: 30–31 is understood more broadly as a form of education in individual and social responsibility. M. Quraish Shihab, for instance, emphasizes that these verses do not merely discuss punishment and reward in the Hereafter, but also teach principles of self-control and moral maturity in worldly life. The warnings and promises contained in these verses function as mechanisms for character development, encouraging individuals to think critically before acting and to be aware of the consequences of every choice they make in life.<sup>29</sup>

When analyzed using the thematic interpretation (*tafsir maudhu'i*) approach as popularized by Abdul al-Hayy al-Farmawi, QS. An-Nur [24]: 30–31 can be placed within the broader theme of moral education and character formation. Through this method, verses concerning warnings, forgiveness, major sins, and moral responsibility are collected and understood comprehensively. Al-Farmawi explains that *tafsir maudhu'i* aims to capture the Qur'anic message in a holistic and contextual manner so that it remains relevant to the needs of every era. In this context, verses 30–31 teach a balance between legal firmness and compassion, which becomes an important principle in education and parenting.<sup>30</sup>

Thus, both classical and contemporary interpretations of QS. An-Nur [24]: 30–31 convey a strong message about the importance of instilling moral awareness, discipline, and responsibility from an early age. Through the thematic interpretation approach of Al-Farmawi, these verses can serve as a Qur'anic foundation for character education, including within family parenting patterns, so that individuals grow with obedience, wisdom, and noble character amidst the challenges of modern life.

As contemporary scholars, Ali Gomaa and M. Quraish Shihab emphasize the importance of contextualizing Qur'anic verses in addressing the challenges of the modern era, including the use of digital technology. They argue that Islam not only provides guidance for life in the past, but also offers relevant principles for modern life, particularly in managing life in the digital age. Therefore, parents today – especially those from Generation Z – need to be more proactive in providing parenting grounded in Qur'anic values, so that children grow into individuals who are not only intellectually knowledgeable but also wise in using technology and interacting within the digital world.

According to the author's view, the relevance of thematic interpretation (*tafsir maudhu'i*) of QS. An-Nur [24]: 30–31 in facing the challenges of the modern era provides important guidance for Generation Z parents in educating their children.

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<sup>29</sup> M. Quraish Shihab, *Tafsir al-Mishbah* (Jakarta: Lentera Hati, n.d.).

<sup>30</sup> Abdul al-Hayy Al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudhu'i: Dirasah Manhajiyah Maudhu'iyyah* (kairo: al-Hadarah al-'Arabiyyah, n.d.).

Generation Z parents need to guide their children's perspectives, character, and behavior both in the real world and in the digital sphere. Wise supervision, honest communication, and exemplary role modeling become essential elements in guiding children today so that they remain on the right path according to Islamic teachings.

With an approach grounded in Qur'anic values, Generation Z parents can help children grow into individuals who are not only intellectually capable but also morally and spiritually strong, ready to face the dynamics of an ever-developing digital era. Therefore, based on the interpretive analysis discussed above, the concept of parenting in the Qur'an can be regarded as an ideal model that aligns with the conditions of the modern era and is relatively easy to understand. In this context, the Qur'an provides solutions and approaches that serve as guidance for preparing an excellent generation that will become the best successors of their time and contribute to building harmonious families in the modern era.

## CLOSING

Parenting by Generation Z parents in the modern era plays a very important role and carries significant responsibility, as it presents greater challenges in providing quality child-rearing. This study shows that the responsibility of parents in shaping children's character in the modern era is substantial, encompassing aspects of religious, moral, and intellectual education. The role of parents in educating children according to their natural disposition (*fitrah*), moral character, and intellectual potential has a strong foundation in the teachings of the Qur'an. Parents, as the primary educators, should serve as good role models in all aspects of life—through their attitudes, speech, and actions—because children's character is greatly influenced by the examples demonstrated at home. Parenting style therefore becomes one of the factors that influences a child's future. Hence, in the present era, Generation Z parents must not neglect their responsibility to give attention to their children and to accompany them in using technology wisely in accordance with Islamic values.

As explained through the thematic interpretation (*tafsir maudhu'i*) of QS. An-Nur [24]: 30-31, this research is expected to provide an important contribution to a deeper understanding of the responsibilities of Generation Z parents in shaping children's character, while also offering recommendations to strengthen the role of parents in educating children in the digital era. Parenting practices that align with the teachings of the Qur'an can also create harmony between husband and wife, reflecting a shared understanding that upholds Islamic principles while also acknowledging the realities of technological development. In this regard, the Qur'an recommends the cultivation of family harmony. The command to build a harmonious family and the collective effort toward that goal originate from the

teachings of the Qur'an. Furthermore, this study opens opportunities for further research on the implementation of child-rearing practices based on thematic Qur'anic interpretation (*tafsir maudhu'i*) within broader contexts.

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