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Exploring qur'anic parenting: a religious approach to enhancing children's psychological and moral well-being

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ABSTRACT

This article explores Qur'anic parenting as a religious approach to improving children's psychological and moral well-being. Qur'anic parenting, grounded in Islamic teachings, emphasizes the cultivation of moral character and psychological resilience in children through the application of principles such as compassion, justice, and wisdom. The article examines how these principles, derived from the Qur'an, can be implemented in modern parenting practices to foster the holistic development of children. Along with the lack of knowledge, attention, and practice of parents regarding parenting in accordance with Sharia, this has an impact on the decline in the quality of children's morals, thus triggering many problems of juvenile delinquency. One of the impacts of this concern is that some people choose not to have children. So of course, every parent needs to know the signs of parenting in the Quran. This research also aims to provide information and understanding of the concept of parenting in the Qur'an. The research method used is library research with a thematic study approach. Collecting several words in the term child then analyzing it and making it in several sub-discussions. The results of this study include the following: The Qur'an has explained in detail about the nature of children and the rights that need to be given to them, which is an indication that parents should apply to them, such as; giving affection, giving good names, being a good example and always giving good advice to children.



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Introduction

The phenomenon of *childfree*, or the decision not to have children, has become an increasingly discussed topic in recent decades. One of the main reasons that drives individuals or couples to choose *childfree* is the worry and hassle of caring for children. These concerns are often related to the huge financial responsibilities, limited personal time, and social and emotional pressures associated with childcare. For example, research published in the journal *Demographic Research* shows that the financial burden and psychological stress faced by parents can have a significant impact on their quality of life, which in turn affects the decision to have children or not (Kravdal et al.2008).

In addition, the hassles of childcare are also an important factor to consider. Parenting requires a tremendous commitment of time and energy, which is often not in line with one's personal or career aspirations. Research by Nomaguchi and Milkie in the *Journal of Marriage and Family* shows that while many parents report happiness in parenting, they also experience increased stress and decreased time for themselves and recreational activities.

This can lead to individuals feeling unprepared or unwilling to face these challenges, and choosing to live without children.

So why do parents still feel unprepared and feel that children are troublesome when it has been mentioned the virtues of a person if he has children. Hadith also explains that the Prophet Muhammad was proud of his large ummah.

تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأُمَمَ

Meaning: "Marry women who are loving and fertile, for I will be proud of the number of you among other nations." (HR Abu Dawud)

It is appropriate for a Muslim to take this hadith as a big concern. Having many children makes the Prophet happy and proud of it. However, if you choose not to have children (*child-free*), on the contrary, Allah and the Messenger do not like and even deprive yourself of the virtues, one of which has been mentioned above. More clearly the Qur'an has also mentioned in great complexity and detail how Islam views children.

The issue of juvenile delinquency has continued to be a serious concern in the past decade, with family factors remaining one of the main influences. Recent research has shown that the quality of the relationship between parents and children, as well as the parenting style applied, has a significant impact on adolescent behavior. For example, a study by (Hoeve et al.2011) in the **Journal of Adolescence** found that loving parenting and consistent discipline can reduce the risk of juvenile delinquency. This shows the importance of parents' role in creating a safe and supportive environment for children's development.

Qur'anic parenting is deeply rooted in the teachings of the Qur'an, which emphasizes the development of moral character and the psychological well-being of children. Various Qur'anic verses highlight the importance of parental roles in nurturing children, promoting ethical behavior, and ensuring their spiritual and emotional growth. Recent studies in psychology also support the idea that religious-based parenting contributes positively to children's psychological health, fostering traits such as self-esteem, empathy, and emotional stability. Moreover, the moral teachings of the Qur'an have been linked to the development of prosocial behaviors in children, such as honesty, respect, and responsibility.

Parenting plays a crucial role in shaping a child's character, moral compass, and overall well-being. In the Islamic tradition, the Qur'an offers comprehensive guidance on raising children to become morally sound and psychologically resilient individuals. This study aims to explore the principles of Qur'anic parenting and how they can be applied to enhance children's psychological and moral development. The discussion focuses on how Qur'anic values such as compassion, justice, and wisdom can be integrated into daily parenting practices to achieve these goals.

Methods

Research Design: This study used a qualitative method with a descriptive-analytical approach. This method was chosen to deeply explore the principles of parenting based on the Qur'an and analyze their application in the context of children's psychological and moral well-being. Qualitative research allows researchers to explore concepts in the Qur'an and relate them to parenting theories and practices from an Islamic perspective. This research is focused on explaining parenting from a religious perspective, especially the Qur'an. It is a library research. The application is based on Islamic teachings written in the Qur'an, Sunnah, Islamic philosophy and Islamic education. Based on this approach, the method used in this research is descriptive analytic. The data is divided into two types. Primary data is the Qur'an. Secondary data are Sunnah, books, and Journals that discuss the improvement of children's psychology and morale.

Results dan Discussion

Character education by parents continues to gain attention as an important strategy in shaping children's positive behavior. Parents who are actively involved in their children's character education tend to produce children who are more resilient and have strong morals. Research by (Purdie et al.2011) in **Educational Psychology Review** shows that character education programs involving parents can improve children's social and moral skills, and reduce problem behaviors. This confirms that interventions involving families in character education are effective in preventing juvenile delinquency.

The wide variety of human dispositions can be traced back to the upbringing received during a child's development. Parenting plays a crucial role in shaping an individual's character and personality. For example, children raised in an environment of affection, emotional support and consistent discipline are likely to develop

into emotionally stable, confident and socially well-adjusted individuals (Jones, 2015). In contrast, inadequate or abusive parenting can lead to various behavioral problems, such as aggressiveness, anxiety, and difficulties in social relationships.

Therefore, it is important for parents to understand their responsibilities in raising children well. Good parenting involves not only the fulfillment of physical needs, but also attention to the child's emotional and psychological needs. A positive and supportive approach to parenting can create an environment conducive to children's optimal development, allowing them to grow into healthy individuals and contribute positively to society.

Judging from the case above, how attention to *child* guidance is still very lacking so that children still grow up with various problems even triggering a number of people to take the choice of *childfree* life, then the Qur'an is the solution to all these problems. The Qur'an is the most complex book for Muslims. In fact, its position is the first source of Islamic law as well as a guide to life that leads in the right direction. Regarding the completeness of the themes in the Qur'an, any topic is in it. Including about *parenting*. Many verses of the Qur'an that talk about *parenting*. One of them is an effort to make children as eye-conditioners for their parents, so educate children with good parenting so that they become as expected, namely becoming *qurrata a'yun* for their parents. The expression is found in the verse

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

Meaning: "And those who say: "O our Lord, grant us our wives and our offspring to please us, and make us imams for the righteous" (QS. Al-Furqan: 74).

So seeing from the importance of applying good *parenting* by parents and by knowing the benefits and impacts that are given if applying good *parenting*, as well as a reminder when bad parenting will also have an impact on the problems above, hopefully the parents will not be negligent and negligent in providing good parenting, according to the sharia stated in the instructions of the Qur'an al-Karim. So with all the background above for this research paper entitled "The Concept of Qur'anic Parenting".

Thematic Study: Parenting Terms in the Qur'an

In the Qur'an, there are several words that can be used as guidance in understanding and implementing good parenting. One of them is by using the term child, including the designation ولد (*walad*). This word is repeated 65 times. There are 42 occurrences of the word *walad* in the mufrad form and 23 occurrences of the plural form. The term ولد refers to the biological child. The Qur'an also uses the term ابن (*ibn*), repeated 161 times. The word ابن means child which refers to biological children and can also be interpreted as *majazi*. There are also other terms such as the term *dzurriyat* which is repeated 32 times in the Qur'an, as well as other terms such as *shabiyy*, *thifl*, *bint*, *hafadah*, *ghulam* and so on.

Evidence for Implementing Good Parenting Obligations for Children

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا.

Meaning: "And let those fear Allah who should leave behind them weak children, whom they fear for their welfare. So let them fear Allah and let them speak the truth." (QS. An-Nisa: 9)

This verse was originally a warning against the behavior of the Pre-Islamic Arabs who used the law of the jungle as a reference, so that at that time the Arab community became weak and afraid.

In the above verse, although Allah addressed the verse to the people of Jahiliyyah Arabia, this prohibition can be applied in general. Allah commands every parent to prepare their generation. Do not give birth to a weak generation. Weakness here has a very broad meaning, because what the Qur'an wants in the verse is a universal meaning. Weakness in faith, Shari'ah, psychological, social, economic, and so on.

Parents are the primary educators as Allah warns people to protect themselves and their families from the punishment of hellfire.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Meaning: "O you who believe, protect yourselves and your families from hellfire." (QS. At-Tahrim: 6)

Wahbah Zuhaili said in the tafsir of the sentence قُوا أَنْفُسَكُمْ قُوا that it means to make protection, protection and shield for yourself from hellfire by leaving the sins and doing the deeds of obedience, and encourage your family to do the same by advising and educating them.

From Wahbah Zuhaili's explanation, it can be understood that parents are very obliged to advise and educate their children so that later they can grow into pious children, become obedient families in order to keep all family members away from hellfire. So the relevance is that parents are obliged to protect their children from all the bad things that can lead to the actions of the experts of hell. The trick is to provide the best care to children

If you pay close attention, Allah is so great that even Allah Himself honors the position of children by swearing over them. How important the position of children can be seen in Allah's oath in surah al Balad verse 3. Of course there is wisdom behind the oath. Allah says:

وَالِدٍ وَمَا وَلَدَ

It means: "and by the father and his son" (QS. Al-Balad: 3)

Ibn Jarir's opinion is corroborated by the opinion of Ibn 'Uthaymeen in his tafsir that the phrase وَلَدٍ وَمَا وَلَدَ includes all parents and their children, whether they are humans or animals, because fathers and children are all proof of the power of Allah swt. How a child can be born alive, normal, able to hear and see, created from a drop of water all of this shows the perfect power of Allah swt.

The additional meaning of wa maa walad according to Quraish Shihab is that he says the meaning of this verse is: And I swear by the father and his son, which are the most important factors to maintain the existence and survival of human beings. That Allah swears by humans in general, in order to indicate how humans have honor that must be maintained and rights that must always be guarded.

So looking at some of the interpretations of Allah's oath, it can be understood by combining all of the above meanings that it refers to parents and children in general. Also, Allah has signaled to pay great attention to children. This is in line with the meaning and benefits of *qasam* (oath) in the Qur'an.

Aspects of Love to Give to Children

Be fair to the child

Regarding being fair to children, the following verse is a guide as to why we should equalize our affection to every child, whether male or female. The words of Allah swt:

رِئَاسَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْأَرْحَافِ ذَلِكَ مَتَاعُ الدُّنْيَا وَالْآلَةِ عِنْدَهُ حَسَنُ الْمَقَابِلِ

Meaning: "It is beautiful in man's sight to love what he desires, viz: women, children, great wealth of gold, silver, choice horses, cattle and fields. These are the pleasures of life in the world, and with Allah is a good return (Paradise)." (Q.S Ali Imran: 14)

The meaning of *zuyyina* is to be favored and loved by them, as for *al muzayyin* (the one who makes it loved and favored) is Allah swt. as a test or he is the devil with his persuasion and whispering and makes the inclination to these things as if it were something good and *ash shahawat* is something that is loved and favored by the soul and feels pleasure.

In this verse, the word used is *al Baniin* which means sons, but in this case it also includes daughters. This falls under the category of *at-Taghaliib* (winning something by mentioning it, but what is meant is both). Because usually, the love for sons is stronger than the love for daughters.

This may still be true in some places in today's world, that there is a greater feeling of happiness when knowing that the child is a boy. And for a long time the causal factors have generally been the same. The factors that cause boys to be loved more: 1) The son is the continuation of the lineage associated with his parents; 2) What parents expect from them when they grow up is to be the one they depend on when their parents reach old age; 3) From boys are expected things that bring glory, which are not found in female children. Such as mastery of scientific disciplines, work, leadership or becoming a soldier to defend his homeland and maintain the existence of the ummah; 4) Opinions and feelings that assume that when a woman grows up, she will separate from her family and join another family.

There are many proofs that show the virtue of daughters. Among them: The first hadith, from Ibn Abbas (may Allah be pleased with him), says:

مَنْ كَانَتْ لَهُ ابْنَةٌ فَلَمْ يَنْدُهَا، وَلَمْ يَهْنُهَا، وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا، - قَالَ: يَغْنِي الذُّكُورَ - أَدْخَلَهُ اللَّهُ الْجَنَّةَ

Meaning: "Whoever has a daughter and does not kill her by burying her alive, does not insult her, and does not favor a son over a daughter, Allah will admit him into Paradise." (HR. Abu Daud)

The second Hadith reported that Uqbah ibn Amir (may Allah be pleased with him) said:

مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ فَصَبَّرَ عَلَيْهِنَّ، وَأَطْعَمَهُنَّ، وَسَقَاهُنَّ، وَكَسَاهُنَّ مِنْ جَدِّهِ كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ.

Meaning: "Whoever has three daughters and is patient with them and gives them food, drink, and clothing from his earnings will be a shield from Hell on the Day of Resurrection." (HR. Ibn Majah).

In fact, in Surah Al-Imran it is mentioned when Imran's wife gave birth to a boy whom he had hoped for and had vowed to serve in Bait al-Maqdis but a baby girl was born. As for why Imran's wife wanted a boy because generally the work of serving in Bait al-Maqdis is work that is generally done by boys. However, against the expression that what was born was a baby girl, one of the commentaries emphasizes that the expression shows the nobility of the daughter who was born and rejects the suspicion that the baby girl who was born was lower in dignity than the baby boy as expected by Imran's wife.

The next aspect of love that can be explored based on the Qur'anic guidance is to continue to love the child no matter how the child is born later, no matter how bad his physical and moral characteristics are. Children are still the flesh and blood of their parents. So love them. An exemplary story that exemplifies a father's love for his child is shown by the story of Prophet Noah (peace be upon him) who had a son who did not believe and did not want to listen to his father. The verse that describes his story is :

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحُ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ.

Meaning: "And the ark sailed away with them in waves like mountains. And Noah called to his son, while the son was in a remote place: 'My son, come aboard with us and do not be with those who disbelieve.'" (QS. Hud: 42)

This verse explains that the ship sailed with Noah (peace be upon him), along with his believing followers, across a vast sea and through the waves of powerful waves, rolling high like mountains.

Prophet Noah in the story can be seen that he loved his son very much, regardless of whether he knew or not his son's disbelief, but he still told Allah, in the next verse: *innahu min ahli* (verily he is my son). Noah begged Allah's mercy to also save his son. But Allah answered with :

قَالَ نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ

Meaning: "O Noah, he is not of your family" (Hud: 46).

But what needs to be understood, Kan'an who Allah destined not to believe, if drawn with the reality of children's figures now, are those who are 'stubborn', difficult to tell. As for Noah, faced with these circumstances, he still loved his son, so love the child regardless of his condition. Whether from his presence whether it is expected or not. Then after he grew up and Allah destined to be a child who was 'not easy' to be guided with all the factors of course, then the patience and love of his parents must overcome it all.

In today's timeline, there are so many incidents that *relate to* what has been shown in this Kan'an case example, children who disobey their parents, even though the parents have been pious and tried to divert their children. For this reason, Allah's help is needed. It is what parents need to know that even though the best parenting has been given to children, it cannot be used as the only reason for wanting children to be good, as in the story of Noah and his son, Kan'an. For this reason, parents need to involve Allah with the best efforts and prayers to Allah, as will be discussed in the next point.

Do good deeds and always give your children good prayers

In Tafsir ibn Katsir, Ismail bin Umar Al-Quraisyi bin Katsir Al-Bashri Ad-Dimasyqi explains that this is the story of Imran's wife, Maryam's mother named Hannah bint Faqud. The story behind this verse was revealed is as mentioned by Muhammad ibnu Ishaq in the book of tafsir ibn katsir that Hannah was a woman who had never been pregnant for a long time, then one day she saw a bird feeding her children, finally she wanted to have children. Then she prayed to Allah subhanahu wa ta'ala, may Allah grant her a son, and Allah granted her prayer. Allah granted the prayer and vow of Imran's wife by giving her a pious offspring, a daughter who was very obedient and faithful. Even the piety of Maryam the daughter of Imran and Hannah is mentioned by Allah:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْغَائِبِينَ.

Meaning: "And Maryam the daughter of Imran kept her chastity, so We breathed into her a part of Our spirit; and she confirmed the words of her Lord and His Books; and she was of the obedient." (QS. At-Tahrim: 12)

That Maryam was a pious woman, always guarding her honor which then from her guard, faith and obedience Allah gave birth to a Prophet from her womb without being touched by men (as a miracle for her). And she was an obedient woman. Even the word obedient here uses the word *الغائِبِينَ* which means it is not only

equivalent to the obedience of Muslim women alone, but can also be compared to the obedience of the mukmimin and other righteous people who have many virtues.

In the story of Hannah, Maryam's mother, it shows that a mother can make a vow for her child, of course making a good vow for the child's piety. From this verse it can also be seen that parents should ask Allah for the piety of their child even before the child is born, namely when he is still in the womb or even long before that.

The parenting illustrated from the explanation is also that during pregnancy a mother is required to get closer to Allah and start aspiring for the future of the baby since the womb.

The perfect sincerity and sincerity shown by Imran's wife in vowing and her willingness in accepting the provisions of Allah swt. fruitful, Allah granted her vow, so that what was requested was granted by Allah gradually from time to time, as understood from the word *taqabbala*.

The fulfillment that Allah gives is inseparable from the good that Allah has seen in the parents. In this verse, Allah hears what Imran's wife says, knows her pure intentions, and hears her praise of Allah when she prays. It was these things that caused her prayer to be answered, and her hopes to be fulfilled as a gift and favor from Allah.

That means that a mother who is pregnant in addition to fulfilling her obligation, namely praying for the child to become a pious and pious child, the mother should also have special deeds of obedience as well as special practices. Having special practices can also make it easier for Allah to make one's wishes come true. Like Hannah, she praised Allah a lot and made many prayers giving her vows which were very sincere and extraordinary, so with that Allah granted her request. So a mother should have a special practice. In addition to the mother performing her obligatory acts of worship in full, the sunnah acts need to be increased, as does the father.

Furthermore, a Muslim scholar Mulyadi Muslim said that a Muslim should have a superior practice to get heaven. Heaven, which in this case can be achieved by making pious children as a means. Where the prayers of pious children will be useful and become an uninterrupted charity for both parents even after their parents die. So both parents should have a special practice by which Allah can facilitate their desire to have righteous children. This is the same as the permissibility of supplicating with tawassul on righteous deeds.

Giving your child a good name

In the sahih Bukhari hadith it is mentioned: A man asked: "O Messenger of Allah, a son has been born to me tonight, what name should I give him?" The Prophet replied: "Name your son Abdur Rahman." The Prophet replied, "Name your son Abdur Rahman."

From some of these narrations it can be understood that when a child is about to be born or has just been born, the parents or people around who are entrusted to give the child a name. A good name. A name that will be a prayer for him. Like the name suggested by the Prophet Muhammad: Abdullah and Abdurrahman.

In this passage, the story of Imran's wife shows that although she gave birth to a daughter, this did not dampen her determination to make Maryam a 'servant' through her name. The explanation describes that the parenting done by Imran's wife is to name the child according to the desired expectations.

As explained by Ibn Qayyim in his book *Maudud bi Ahkami al-Maulud*, that in general bad morals, behavior and actions lead to bad names as well and good behavior leads to good names.

Tawhid as the Foundation of Early Learning for Children

Parents should also pray for their children to become people who are always firm in aqidah by monotheism and not become idolaters or other shirkers. Like the prayer taught by Prophet Ibrahim as:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ.

Meaning: "And (remember), when Abraham said: "O my Lord, make this land (Mecca) a secure land, and keep me and my children and grandchildren from worshipping idols."" (QS. Ibrahim: 35)

This verse and the verses that follow contain several prayers of Prophet Ibrahim (peace be upon him) to Allah. Where the word رَبِّ "O Lord" is used repeatedly as an indication of his special relationship with Allah and his weakness and helplessness before Allah, and his desperate need for Him.

Concerns about tawhid that menyimoang shown by Prophet Ibrahim with his prayer for his offspring to be kept away from idol worship. Similarly, as reflected in the story of Prophet Ya'qub as. when speaking to his children at the end of his life, Prophet Ya'qub was really worried when *his* parenting had not produced results,

especially in the main thing that should be taught to children, namely the matter of monotheism, but these concerns were refuted by the definite and steady answers from his children. It is told in the verse:

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Meaning: "Were you present when Ya'qub had the signs of death, when he said to his sons: "What will you worship after me?" They replied: "We will worship your Lord and the Lord of your fathers, Abraham, Ishmael and Ishaq, (i.e.) One God and we will only submit to Him." (QS. Al-Baqarah: 133)

So the benefits of tawhid are really great for a person's life. With tawhid, children will grow up with a feeling of *muraqabatullah* (feeling always watched by Allah). So that whatever bad deeds are offered in front of him he will steadfastly refuse them. The feeling of Allah's wrath will prevent him from doing so. Any trials that will occur in his future life will be passed with patience and full of *ihtisab* (expecting Allah's reward). The pua child will grow up with a feeling of *qana'ah*, content with whatever Allah determines and gives him so that there is no greed in his soul.

Thanks to solid monotheism, there will be no children who are wrong in relationships, wrong in carrying out mandates. All fraudulent acts such as Collusion, Corruption and Nepotism in the state, for example, will be minimal if all citizens understand the teachings of religion. Sturdy in monotheism, if he is Muslim. So it is true that all changes and great civilizations start from home. Starting from the upbringing of both parents and the religious environment that shapes it. And all the goodness will be maintained if the solidity of tawhid remains consistent until the end of the child's life.

Always Give Children Good Advice and Teaching

One of the figures in the Qur'an that can be emulated in parenting is a pious, wise and wise man named Luqman. Luqman's story begins with the character of wisdom given by Allah to him characterized by the quality of gratitude for His blessings. Among his attitude of gratitude is to educate children with methods that develop love. The teaching story that can be taken as an example is what is stated in surah Luqman:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: "And (remember) when Luqman said to his son, while he was instructing him: "My son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice". (QS. Luqman: 13)

Lafal *yaa bunayya* is a form of tashghir which means calling the child by his favorite name. This shows the first point in providing *parenting* children with teaching is the main thing with how a father applies good communication patterns to children. Calling the child by a favorite name will make the child's full attention in listening. In it there is communication full of teaching with the foundation of love.

As for other teaching matters, it can also be applied that prohibitions must be accompanied by reasons. So that children do not grow up in authoritarian parenting, which is only ordered and forbidden without lack of rational and adequate explanation and not even receiving good delivery as Luqman has taught his son.

The way Luqman delivered the message must be emulated by every parent who claims to be Muslim. In that advice there is a relationship of love between parents and children. On this basis, creed education is more advisable to be conveyed with a relationship that has been harmonious. Children really need continuous messages, guidance and direction given always to face their future.

Key Principles of Qur'anic Parenting:

Compassion (Rahmah): Compassion is a fundamental principle in Islamic parenting. Qur'anic teachings encourage parents to approach child-rearing with love, empathy, and patience. Surah Luqman (31:13-19) illustrates how Luqman advises his son with wisdom and kindness, highlighting the importance of nurturing a compassionate relationship between parents and children.

Justice (Adl): Justice is another core value in Islam. Parents are instructed to treat their children fairly, providing equal opportunities for growth and development. Surah An-Nisa (4:58) emphasizes the importance of upholding justice in all aspects of life, including parenting. Fair treatment ensures that children feel valued and respected, contributing to their emotional well-being.

Wisdom (Hikmah): Wisdom in parenting involves guiding children with sound judgment and insight. The Qur'an advises parents to be wise in their interactions, helping children navigate life's challenges with a balanced perspective. Surah Al-Baqarah (2:269) underscores the significance of wisdom, which is essential in making informed decisions that benefit a child's long-term development.

Application of Qur'anic Principles in Parenting:

Moral Education: Instilling Qur'anic values from an early age is crucial for developing a strong moral foundation. Parents are encouraged to teach their children about ethical conduct, including honesty, humility, and respect for others, as outlined in various Qur'anic verses.

Psychological Well-Being: Qur'anic parenting practices that emphasize love, justice, and wisdom contribute to a child's psychological resilience. Children raised in a nurturing and just environment are more likely to develop healthy self-esteem, cope with stress effectively, and maintain positive relationships.

Parental Role Modeling: The Qur'an highlights the importance of parents serving as role models for their children. By embodying the values of compassion, justice, and wisdom in their daily lives, parents set a powerful example for their children to follow, reinforcing the teachings they impart.

Conclusion

Qur'anic parenting, with its emphasis on compassion, justice, and wisdom, offers a holistic approach to child-rearing that promotes both psychological and moral well-being. By integrating these Qur'anic principles into their parenting practices, parents can foster the development of children who are morally upright and emotionally resilient. This approach not only benefits the individual child but also contributes to the cultivation of a virtuous and harmonious society.

Along with the lack of knowledge and practice of parents towards *parenting* in accordance with Sharia has an impact on the decline in the quality of children's morals, thus triggering many problems of juvenile delinquency, such as rampant sexual violence, psychological and physical violence such as fighting, brawls and the like to juvenile delinquency in the form of drug abuse Narcotics and the like. In fact, one of the impacts of this concern has triggered some groups to desire not to have children. Until there are some people who are pro and apply the *child-free* trend. So if every parent must return to what has been conceptualized in the Qur'an regarding the recommendation to apply good *parenting* so that all problems caused by the lack of understanding and practice of parents of good *parenting* do not occur to children. This research on the concept of *parenting* in the Qur'an resulted in the following findings: the proposition of applying good parenting for children, the aspect of affection that must be given to children, namely justice and still loving children regardless of their circumstances, parents must always maintain faith and piety in order to give birth to good children so that parents function as the best role models and counselors for children.

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