



The values of islamic education in surah luqman and its relevance in the 4.0 era

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ABSTRACT

This research is motivated by the rampant character crisis and erosion of manners in the younger generation due to the rapid digital disruption in the Industrial Revolution Era 4.0. This research aims to analyze the values of Islamic education in Surah Luqman and reformulate its relevance as a *conceptual and practical framework* in the digital era. This type of research is qualitative library research with *maudhu'i* (thematic) tafsir methods and content analysis techniques based on *contextual hermeneutics*. The results of the study show that Surah Luqman offers a systematic pedagogical hierarchy: the cultivation of faith/monotheism *is related to value formation*, the discipline of prayer *is related to self-regulation*, and the formation of morals provides ethical guidance in cyberspace. Its methodological excellence lies in a dialogical, persuasive (*ya bunayya*), and exemplary parenting approach (*uswah hasanah*), which *offers an alternative perspective to authoritarian and permissive parenting patterns*. This research *connects* the normative text of the Qur'an and the sociological reality of the cyber age. In conclusion, the educational values of Surah Luqman *are relevant to Islamic education in the digital era, particularly in supporting technological skills* (*khalifah fil 'ardh*) as well as moral-spiritual depth (*'abdullah*). The implications of this study recommend the practical integration of Surah Luqman values into the Islamic education curriculum and family digital literacy strategies.

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INTRODUCTION

In the textual context of the Qur'an, Surah Luqman presents *Blueprint* pedagogical that is very strategic and systematic for children's parenting and education patterns (Mashita and Kholid, 2025). Luqman Al-Hakim's educational messages are structured through a basic hierarchical structure: beginning with the strengthening of the faith as the main spiritual foundation through the purification of monotheism, followed by the enforcement of the discipline of worship as a form of obedience, to the formation of personal morals and social ethics. This inter-dimensional integration creates a character education formula that not only touches on the vertical aspect of

human relationship with the Creator, but also the horizontal aspect of interacting with others (Sipahutar et al., 2025).

The methodological excellence in Surah Luqman lies in its communicative approach that is full of exemplary values, politeness, and compassion-based persuasive dialogue (Siregar, 2025). This pattern of educational interaction shows that the cultivation of Islamic values requires a humane nurturing climate without sacrificing principled firmness (Rahmasari et al., 2024). Therefore, the appointment of Surah Luqman as the main reference in character education provides a solid philosophical and praxis footing to produce a generation that has spiritual depth, moral nobility, and moral resilience in the midst of the dynamics of the development of the times.

The rapid development of technology in the Industrial Revolution Era 4.0 has brought fundamental changes in all aspects of human life (Segara and Nasution, 2025). Characterized by the acceleration of digitalization, artificial intelligence, and the openness of information flows that transcend geographical barriers, this era has massively revolutionized the way people communicate, learn, and build social interactions. The ease of data accessibility on the one hand provides great opportunities for the acceleration of science and the efficiency of the praxis of life. However, on the other hand, this hyperconnectivity also brings consequences in the form of cultural disruption and a rapid shift in values, thus significantly changing the socio-religious landscape (Hartham, 2025).

The pace of digital transformation that is not balanced by mental readiness and strong spiritual filters has triggered the rampant phenomenon of character crises in the younger generation. Excessive dependence on digital devices (*Gadget Addiction*) often gives birth to a tendency to individualistic attitudes, social alienation, and a decrease in empathy sensitivity to the surrounding environment (Zulkifli et al., 2025). In addition, the phenomenon of cyberbullying (*Cyberbullying*), the rise of hate speech, and the consumption of destructive content on social media are empirical evidence of the erosion of communication ethics. The generation that grew up in the midst of this flood of information is increasingly vulnerable to being trapped in an instant culture that erodes patience, discipline, and moral responsibility (Jikri, 2026).

The most worrying impact of this dynamic is the erosion of faith and the decay of manners in daily life. The penetration of digital secularism and value relativism in cyberspace is slowly casting doubt on the foundations of the younger generation's faith, to the point of blurring the boundaries between universal truth and momentary pleasure (Ismyana et al., 2025; Zaini et al., 2026). Reverence for parents and educators—which are the main pillars of Islamic manners—is increasingly degraded by patterns of digital interaction that tend to ignore ethical hierarchies and respect. This reality underscores the profound gap between the leap in technological progress and the moral-spiritual resilience of the modern generation (Puspito & Tajri, 2023).

The sharp disparity between the ideal ideals of Qur'anic education and the reality of digital age parenting is a crucial issue that demands serious attention (Fahmi et al., 2024). On the one hand, Surah Luqman offers a holistic educational framework that emphasizes the strengthening of faith, politeness of speaking, and discipline of worship through a compassionate dialogical approach (Usman et al., 2025). On the other hand, the reality of the 4.0 era presents a child growth and development environment dominated by social media algorithms, instant culture, and social isolation (Haikal et al., 2026). This shift in the educational landscape creates a great clash of values, where the principle of exemplary (*Uswah Hasanah*) and humanist communication taught by Luqman Al-Hakim are often eroded by the hegemony of digital culture that tends to be individualistic and ignores the hierarchy of manners (Nilawati et al., 2026).

The gap boils down to the methodological dilemma faced by parents and educators in transforming the messages of the Qur'an into the context of the fast-paced times (Hamida, 2025). There is a misperception that considers the values of the Qur'an—as contained in Surah Luqman—as normative-classical doctrines that are difficult to adapt to the character of the younger generation distorted by the currents of technology. As a result, a fundamental confusion arises:

some educators adopt an authoritarian-conservative parenting pattern that is resistant to technology, while others are permissive – without filters against the flow of digitalization (Sya'roni and Fauzi, 2024). The inability to formulate a common ground between the normative doctrine of the Qur'an and the practical practice of digital life is what causes the internalization of Islamic values to often lose its contextual relevance in the eyes of children.

This condition confirms the existence of *Research gap* significant in modern Islamic educational literature (Annisa and Prabowo, 2025; Ferdianto et al., 2026; Sungkowo et al., 2026). Although studies on Surah Luqman have been carried out textually-exegetically, and research on the impact of Era 4.0 on adolescents has been abundant, there are still limitations of studies that comprehensively integrate and reformulate the pedagogical values of Surah Luqman as an applicative solution to character crises in the digital era. Previous literature stops at the level of theological interpretation without providing an adaptive conceptual framework for parents and educators in dealing with the dynamics of cyber culture. Therefore, the purpose of this study is to analyze the Islamic Educational Values in Surah Luqman and Its Relevance in the 4.0 Era.

RESEARCH METHODOLOGY

This research uses a type of library *research* with a qualitative approach that emphasizes textual-contextual analysis. The method applied is a *maudhu'i* (thematic) tafsir approach to collect and dissect in depth the verses of Surah Luqman that contain the basic framework of character education. Through this approach, the ideal-normative dimensions of the Qur'an—such as the strengthening of faith, discipline of worship, and moral nobility—are critically analyzed to formulate pedagogical formulations that are responsive to the challenges of cultural disruption and moral crisis in the Industrial Revolution Era 4.0.

The data sources of this research are divided into primary and secondary data collected through documentation study techniques. Primary data is sourced from the verses of the Qur'an Surah Luqman 12-19 along with authoritative tafsir books, such as *Tafsir Ibn Katsir*, *Tafsir Fi Zhilalil Qur'an*, and *Tafsir Al-Misbah*. Meanwhile, secondary data includes indexed scientific journal articles, modern Islamic education textbooks, and the results of previous research on digital parenting, the erosion of manners, and the phenomenon of gadget addiction in the younger generation. All data were inventoried, sorted, and categorized in a structured manner according to the focus of the study.

The data analysis technique used is content *analysis* combined with hermeneutical-contextual to reveal the deep meaning and relevance of Luqman Al-Hakim's pedagogical message. The analysis process goes through the stages of data reduction, systematic presentation of data, and conclusion drawing through a dialectic between the ideals of the Qur'an text and the empirical reality of the digital era. This step is carried out to bridge the *existing research gap*, thereby producing an adaptive, communicative, and applicative conceptual framework of Islamic education for educators and parents in responding to the dynamics of cyberspace.

RESULTS AND DISCUSSIONS

The results of this study show that the integrated pedagogical structure in Surah Luqman offers a fundamental answer to the character crisis triggered by the rapid transformation in the Industrial Revolution 4.0 Era. When the acceleration of technology and the flood of information blur ethical boundaries, Luqman Al-Hakim's educational blueprint is present as a moral compass that is not only normative, but also highly applicable. The hierarchical approach that starts from strengthening faith, enforcing worship, to moral formation provides a holistic framework in fostering the young generation to have spiritual and ethical resilience during digitalization currents.

The first and main dimension in Surah Luqman is the cultivation of a faith based on pure monotheism that acts as a *spiritual firewall* for the child's personality. In the 4.0 era, the challenge of faith is no longer limited to physical idolatry but appears in the form of digital secularism and value relativism that doubts universal truth. The cultivation of strong monotheism provides clarity of life orientation, so that children are not easily swayed by cyber cultural trends that often deify material, popularity, and unlimited freedom.

Luqman's message not to disobey Allah (QS. Luqman: 13) has a very strong contextual relevance to the current *digital phenomenon of idolatry*. The younger generation is often caught up in the search for instant validation through the number of likes, *followers*, and social media statistics that unconsciously shift their monotheistic orientation. Understanding the dangers of shirk in the modern context helps to reduce identity and existential crises, making the pleasure of Allah the only benchmark of an individual's success and self-esteem.

The second dimension, namely the enforcement of worship discipline, especially prayer (QS. Luqman: 17), has proven to be an efficient instrument in fostering *children's self-regulation* skills in the digital era. Consistent prayer habits train time discipline, focus, and *mindfulness*, which are urgently needed to fight the phenomenon of *gadget addiction*. Prayer is not only interpreted as a ritual obligation, but also as a mechanism for spiritual pause that breaks the chain of excessive attachment to cyberspace.

The command to do *amar ma'ruf nahi munkar* contained in Luqman's message is an ethical foundation for the behavior of digital citizens (*digital citizenship*). In the midst of the rampant phenomenon of *cyberbullying*, hate speech, and the spread of false information (*hoax*), awareness to uphold goodness and prevent evil has transformed into an ethical responsibility on the internet. The younger generation is encouraged to actively spread positive content and become agents of goodness who have moral immunity in the midst of the toxicity of social media.

Patience in the face of trials is also emphasized in QS. Luqman: 17 is a very crucial antithesis for instant culture in the modern era. Digital transformation that offers convenience tends to erode mental resilience, train impatience, and trigger anxiety. Habituating the value of patience equips children with emotional *resilience* so that they are able to deal wisely with social pressure, cyberbullying, and failures in the real world.

In the moral and social dimensions, Luqman's teachings emphasize the importance of filial piety to both parents (QS. Luqman: 14) as the foundation of respect and manners. In the 4.0 era, the gap in technological understanding between the older and younger generations often triggers the disintegration of communication and the erosion of children's respect for parents. Re-grounding this principle of piety strengthens the ethical hierarchy in the family, so that technological advances do not damage the order of family relations and manners towards authority figures.

The prohibition of turning away and walking on earth arrogantly (QS. Luqman: 18-19) provides a sharp criticism of the narcissistic culture and *flexing* that is mushrooming in cyberspace. Luqman teaches *humility* and simplicity, both in speech and behavior. In the context of digital communication, this value educates children to maintain interaction ethics, avoid virtual arrogance, and maintain empathy for fellow users on social media.

The methodological excellence in Surah Luqman lies in the compassion-based communicative approach, which is shown through the warm greeting *ya bunayya* (O my dear child). This pattern of dialogical interaction is the answer to the dilemma of parenting in the digital age that is often trapped in the authoritarian-conservative or permissive-unfiltered extremities. The persuasive and humanist approach allows parents to build an open discussion space, so that children feel heard and guided without having to be extremely isolated from technology.

The implementation of Luqman's educational method requires the presence of real examples (*uswah hasanah*) from parents and educators in the daily use of technology. Parents cannot demand that children limit the consumption of digital media if they themselves show gadget addictive behavior in front of children. Exemplary in managing screen *time*, filtering

information, and maintaining politeness in speaking are the main keys to the success of internalizing Islamic values in the younger generation.

The findings of this study succeed in bridging the dichotomy between the normative-classical doctrine of the Qur'an and modern technological advances. The values of Islamic education in Surah Luqman are not static teachings separate from the reality of the times, but rather a flexible framework that can be adapted into the digital ecosystem. This integration proves that the Qur'an is always relevant (*solihun likulli zaman wa makan*) in answering the challenges of the times without having to sacrifice its basic principles.

This relevance directly fills the *research gap* identified in the previous literature, the majority of which still separates the study of textual interpretation and sociological analysis of the impact of technology. This discussion unites the two domains by reformulating exegetical messages into an applicative conceptual framework for digital parenting. Thus, this research makes a theoretical and practical contribution to the development of Islamic education in the era of digital transformation.

For Islamic educational institutions and curriculum policymakers, these findings suggest the need for a reformulation of character education materials based on Surah Luqman that is integrated with digital literacy. The curriculum not only teaches the understanding of tafsir texts, but also simulates how the values of monotheism, worship, and morals are practiced in daily cyber activities. This step is important to produce students who are digitally intelligent as well as spiritually resilient. In the end, the reconstruction of character education based on Surah Luqman led to the realization of the *profile of the kamil* in the 4.0 era. The figure of this ideal generation is those who are able to master technology and artificial intelligence for the benefit of the ummah (*caliph fil 'ardh*), but still have total submission and unwavering faith in Allah (*'abdullah*). This balance between intellectual-technological capacity and moral-spiritual depth is the main balancing fortress of modern civilization.

Overall, this discussion confirms that Surah Luqman presents a blueprint for lasting and contextual character education for navigating life in the digital age. The success of transforming the pedagogical values of the Qur'an into a modern parenting praxis will determine the direction of future generations' development. By making the values of monotheism, the discipline of worship, and moral nobility as the main guides, Muslim communities can take advantage of the rapid opportunities of the Industrial Revolution 4.0 without having to lose their moral and spiritual identity.

CONCLUSION

This study concludes that the values of Islamic education in Surah Luqman—including the strengthening of faith, discipline of worship, and moral nobility—present a pedagogical blueprint that is very relevant to overcome the character crisis and erosion of manners in the Industrial Revolution Era 4.0. Through a dialogical parenting approach (*ya bunayya*) and based on example (*uswah hasanah*), this formulation is a solution to the dilemma of parenting in the digital era while bridging the research gap between the normative doctrine of the Qur'an and the sociological reality in cyberspace. The success of reformulating Luqman Al-Hakim's pedagogical message proves the flexibility of the teachings of the Qur'an (*solihun likulli zaman wa makan*) in printing the profile of kamil people who have technological skills (*caliph fil 'ardh*) without sacrificing moral-spiritual immunity (*'abdullah*), so it is recommended to be praxistically integrated into the Islamic education curriculum and family digital literacy strategies.

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