



PARENT-CHILD CONVERSATIONS IN THE PERSPECTIVE OF MAQĀSIDĪ TAFSIR*

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Abstract:

This article aims to analyze the concept of parent-child conversations in the Qur'an through the perspective of Maqāsidī Tafsir (objectives-based Qur'anic exegesis). Family communication serves as a primary instrument in character formation, the transmission of religious values, and the development of a child's personality. The Qur'an presents various models of dialogue between parents and children, particularly in the narratives of Luqman and his son, Prophet Ibrahim and Prophet Ismail, as well as the family dialogues of Prophet Ya'qub. This study employs a qualitative library research method using a maqāsidī exegetical approach. The analysis focuses on Qur'anic verses that contain parent-child conversations by exploring the higher objectives (maqāsid) embedded within them. The findings reveal that parent-child conversations in the Qur'an are not merely a means of conveying messages; rather, they function as a strategic instrument for safeguarding religion (ḥifẓ al-dīn), preserving life (ḥifẓ al-nafs), protecting intellect (ḥifẓ al-'aql), maintaining lineage (ḥifẓ al-nasl), and fostering social morality. Qur'anic dialogues demonstrate communication patterns that are rational, compassionate, participatory, and oriented toward the realization of human well-being (maṣlaḥah). The maqāsidī approach shows that family communication in Islam constitutes an integral part of the effort to nurture generations who are faithful, morally upright, and socially responsible.

Keywords: Family Communication; Parent-Child Conversations; Maqāsidī Tafsir; Maqāsid Al-Sharī'ah; Islamic Education.

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A. INTRODUCTION

The family is the first and foremost educational institution in shaping a child's character. Within the family environment, communication serves as the most important means for transmitting values, forming identity, and fostering personality development. Numerous studies have shown that the quality of communication between parents and children has a significant influence on children's emotional, social, and spiritual development. Therefore, the study of family communication occupies an important position in both Islamic studies and the social sciences.

The Qur'an, as the primary source of Islamic teachings, places great emphasis on the relationship between parents and children. This can be observed through various dialogical narratives that portray family conversations in different contexts and circumstances. The dialogue between Luqman and his son (Qur'an 31:13-19), the conversation between Prophet Ibrahim and Prophet Ismail (Qur'an 37:102), as well as the dialogues between Prophet Ya'qub and his children, serve as prominent examples of educational communication models presented in the Qur'an. These verses not only contain historical accounts but also convey pedagogical messages and the higher objectives of Islamic law that remain relevant and applicable to contemporary life.⁴

In the context of modern society, parent-child relationships face increasingly complex challenges. The rapid development of digital technology, changing work patterns, and the rise of individualism often lead to a decline in the intensity and quality of family communication. Phenomena such as fatherlessness, the erosion of family authority, and the weak internalization of religious values are among the issues that emerge as a result of disrupted communication within the family.⁵

Numerous studies on parent-child communication have generally been examined from the perspectives of psychology, education, and sociology. However, research that integrates family communication with the *maqāṣidī* exegetical approach remains relatively limited. In fact, *maqāṣidī* tafsir offers a more comprehensive perspective, as it seeks not only to understand the literal meaning of Qur'anic verses but also to uncover the higher objectives and

⁴ Fandi Husain, "Konsep Parenting atas QS. Luqman 13-19 Perspektif Tafsir Maqāṣidī," *Pijar Pelita: Journal of Early Childhood Education and Early Childhood Islamic Education* 1, no. 1 (2025).

⁵ Zahrotun dan Anwar Mohammad Khoiril, "Dialog Ayah dan Anak dalam Al-Qur'an: Analisis Tafsir Maqashidi terhadap Fenomena Fatherless," *Al-Qudwah: Jurnal Studi Al-Qur'an dan Hadis* (2023).

underlying purposes that the Qur'an aims to realize. This perspective is rooted in the theory of maqāṣid al-sharī'ah, which emphasizes the promotion of human welfare (maṣlaḥah) and the prevention of harm (mafsadah) in human life.⁶

Maqāṣidī tafsir seeks to identify the underlying objectives (maqṣad, pl. maqāṣid) embedded within a Qur'anic text. Jasser Auda argues that the maqāṣidī approach aims to establish a meaningful connection between the text, its context, and the universal objectives of Islam. Consequently, Qur'anic interpretation does not remain confined to a purely legalistic or formalistic dimension; rather, it becomes capable of generating relevant and practical solutions to the challenges of contemporary life.⁷ In the context of family communication, this approach enables researchers to uncover the wisdom (ḥikmah) and educational objectives embedded within each dialogue presented in the Qur'an. By focusing on the higher purposes and intended outcomes of the Qur'anic discourse, the maqāṣidī approach provides a deeper understanding of how these dialogues function as instruments for moral, spiritual, and social development within the family.

This article seeks to address the following questions: What are the forms of parent-child conversations portrayed in the Qur'an, and what maqāṣidī objectives are embedded within them? Accordingly, this study is expected to make a conceptual contribution to the development of maqāṣidī tafsir studies while also offering a model of family communication that is relevant to contemporary Muslim societies.

B. METHODS

This study employs a qualitative research method using a library research approach. The primary data sources consist of Qur'anic verses containing conversations between parents and children, particularly Qur'an 31:13-19 (Sūrat Luqmān), Qur'an 37:102 (Sūrat al-Ṣāffāt), Qur'an 12:4-5, and Qur'an 12:99-100 (Sūrat Yūsuf). Secondary data are derived from a range of classical and contemporary Qur'anic commentaries (tafsir), literature on maqāṣid al-sharī'ah, and scholarly studies related to maqāṣidī exegesis.⁸

⁶ Rahmat Fauzi, *Epistemologi Tafsir Maqasidi: Studi terhadap Pemikiran Jasser Auda* (Yogyakarta: Pascasarjana UIN Sunan Kalijaga, 2017).

⁷ Jasser Auda, *Re-Envisioning Islamic Scholarship: Maqasid Methodology as a New Approach* (USA: Maqasid Institute, 2021). Ringkasan metodologi maqasidi.

⁸ Nur Rochma et al., "Metode Pengasuhan Anak dalam Al-Qur'an: Telaah Tafsir Maqasidi," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 10, no. 1 (2025).

The study adopts a *maqāṣidī* tafsir approach. This approach seeks to uncover the higher objectives of Islamic law embedded within a Qur'anic verse by taking into account its linguistic features, the context of its revelation, its normative messages, and its relevance to human life. The analysis is conducted through several stages: identifying dialogical verses, examining their textual meanings, exploring the objectives of the Shari'ah reflected therein, and formulating their practical implications within the context of contemporary family communication.

The *maqāṣid* framework employed in this study refers to the universal objectives of the Shari'ah, namely the preservation of religion (*ḥifẓ al-dīn*), the protection of life (*ḥifẓ al-nafs*), the safeguarding of intellect (*ḥifẓ al-'aql*), the preservation of lineage (*ḥifẓ al-nasl*), and the protection of wealth (*ḥifẓ al-māl*). These foundational objectives are subsequently utilized and further developed as an analytical framework for explaining the role and functions of family communication within the context of Islamic education.⁹

C. RESULT AND DISCUSSION

1. The Concept of Conversation in the Qur'an

The Qur'an employs several terms related to communication, such as *qawl* (speech or utterance), *ḥiwār* (dialogue), *nidā'* (calling or address), and *waṣiyyah* (advice or counsel). These concepts demonstrate that communication in the Qur'anic worldview is far more than a simple exchange of information. Rather, it constitutes a holistic educational process that encompasses values, emotions, wisdom, and moral responsibility. Through these various forms of communication, individuals are encouraged to build meaningful relationships, foster mutual understanding, and transmit ethical and spiritual principles. Consequently, communication serves as an essential instrument for personal development, character formation, and the cultivation of harmonious social and family relationships.

From a Qur'anic perspective, ideal conversation is characterized by gentleness, respect for one's interlocutor, the use of rational argumentation, and an orientation toward the common good. Such characteristics are clearly reflected in the various family narratives presented throughout the Qur'an. Rather than promoting coercive or authoritarian communication, the Qur'an emphasizes dialogue that nurtures understanding, mutual respect, and moral development.

⁹ Abu Ishaq al-Shatibi, *Al-Muwafaqat fi Usul al-Shari'ah* (Beirut: Dar al-Ma'rifah, n.d.).

Parents are encouraged to communicate with wisdom, compassion, and patience, while children are taught to respond with courtesy and attentiveness. This communicative model strengthens emotional bonds within the family and creates an environment conducive to the transmission of faith, values, and ethical conduct across generations.

The maqāṣidī approach views communication as a means of achieving human well-being (*maṣlaḥah*) and promoting the overall welfare of individuals and society. Within this framework, communication is not considered an end in itself but rather a strategic instrument for realizing the higher objectives of the Shari'ah. Therefore, the quality of family communication is assessed not merely by the effectiveness of message delivery or the clarity of information exchanged, but also by its capacity to nurture faith, strengthen family bonds, develop intellectual and emotional maturity, and cultivate moral character. Meaningful dialogue between parents and children contributes to the preservation of religion, life, intellect, and lineage while fostering social harmony and ethical responsibility. Consequently, communication becomes an essential mechanism through which the noble purposes and values of Islam are translated into everyday family life.

2. Luqman's Dialogue with His Son: Education Grounded in Compassion

Luqman's dialogue with his son represents one of the most comprehensive models of family communication in the Qur'an. The conversation begins with the affectionate expression, "Yā Bunayya" ("O my beloved son"). This tender form of address demonstrates that the educational process should be built upon a foundation of love, compassion, and emotional closeness. By using gentle and caring language, Luqman creates an atmosphere of trust that enables moral and spiritual values to be transmitted effectively. His approach illustrates that successful parenting requires not only wisdom and guidance but also emotional warmth, empathy, and sincere concern for a child's well-being and development.¹⁰

Luqman's first piece of advice was a prohibition against associating partners with Allah (*shirk*). From a maqāṣidī perspective, this message is intended to preserve and safeguard religion (*ḥifẓ al-dīn*), which constitutes one of the primary objectives of the Shari'ah. The inculcation of *tawḥīd* (the belief in the absolute oneness of God) serves as the foundation of all human character

¹⁰ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 11 (Jakarta: Lentera Hati, 2002).

formation, shaping an individual's worldview, moral conduct, and spiritual orientation. Through this teaching, children are guided to develop a strong relationship with their Creator and a clear sense of purpose in life. Parents are therefore not merely responsible for teaching religious rituals and obligations; they are also entrusted with nurturing their children's spiritual consciousness, faith, and moral integrity from an early age. By instilling the values of *tawhīd*, families lay the groundwork for producing individuals who are spiritually committed, ethically responsible, and resilient in facing life's challenges.

The next piece of Luqman's counsel concerns honoring and showing devotion to one's parents. Through this teaching, the Qur'an cultivates children's social and emotional awareness, encouraging them to appreciate the sacrifices, care, and dedication of their parents throughout the process of upbringing and education. Respect for parents is presented not merely as a social obligation but as a moral and spiritual virtue that strengthens family cohesion and mutual responsibility. From a *maqāsidī* perspective, the objective of this teaching is to preserve the continuity, stability, and harmony of the family, as well as the integrity of future generations (*hifẓ al-nasl*). By fostering gratitude, empathy, and filial piety, family relationships become more resilient and capable of transmitting religious, moral, and cultural values across generations. Such values contribute significantly to the development of responsible individuals and the long-term well-being of society.

Luqman also taught that all human actions are known to Allah, even if they are as small as a mustard seed. This teaching reflects a profound educational principle that seeks to cultivate moral integrity, ethical awareness, and self-discipline in children. By emphasizing Allah's omniscience, Luqman encourages his son to develop an inner sense of accountability that transcends external supervision. Such an approach nurtures sincerity (*ikhhlās*) and personal responsibility, as individuals are motivated to act righteously even when no one else is watching. Children are thus taught that true responsibility arises not from fear of human judgment, but from their consciousness of Allah's presence and their spiritual accountability before Him. Through this awareness, they develop strong moral character, honesty, and consistency in both public and private aspects of life.

In addition, Luqman instructed his son to establish prayer (*ṣalāh*), enjoin what is right and forbid what is wrong (*amr bi al-ma'rūf wa nahy 'an al-munkar*), practice patience, maintain humility, and observe proper etiquette in speech. Collectively, these values demonstrate that parental communication functions

not merely as a means of transmitting information, but as an instrument for shaping a comprehensive worldview and a well-rounded way of life.

From the perspective of maqāṣidī tafsir, Luqman's dialogue integrates the preservation of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-‘aql), and lineage (ḥifẓ al-nasl) simultaneously. This demonstrates that the primary objective of family communication is to nurture individuals who are balanced in their spiritual, intellectual, and social development.¹¹

3. The Dialogue Between Prophet Ibrahim and Prophet Ismail: A Participatory Communication Model

The second model can be found in the dialogue between Prophet Ibrahim and his son, Ismail, when he received the divine command to sacrifice him. Remarkably, although Ibrahim had received direct revelation from Allah, he did not impose the command upon his son in an authoritarian manner. Instead, he invited Ismail to participate in a thoughtful and respectful conversation, saying: “So consider what you think” (Qur'an 37:102). This interaction illustrates a highly participatory model of family communication in which a child is given the opportunity to express his views and engage in the decision-making process. Ibrahim's approach demonstrates profound respect for his son's intellect, dignity, and emotional readiness. Rather than demanding unquestioning obedience, he fostered understanding and voluntary commitment. Through this dialogue, the Qur'an highlights the importance of consultation, mutual trust, and open communication within the family. It also shows that effective parenting involves guiding children toward moral and spiritual maturity by encouraging reflection, responsibility, and conscious acceptance of values.

This verse demonstrates that communication in Islam is not authoritarian in nature. A father is encouraged to provide space for his child to think, reflect, and express his or her opinions. From a maqāṣidī perspective, this is closely related to the preservation of intellect (ḥifẓ al-‘aql). Through such an approach, children are educated to become individuals who are capable of understanding the reasoning behind decisions rather than merely complying with them unquestioningly.

¹¹ Zaky Mumtaz Ali, Rifa Tsamrotul Syaadah, dan Rahma Nayla Salsabila, “Metode Pendidikan Qur’ani dalam Surat Luqman: Analisis Maqāṣidī Melalui Tafsir Ibnu Asyur,” *Jurnal Studi Al-Qur’an* 8, no. 2 (2023).

Prophet Ismail's response reflects an extraordinary level of spiritual maturity: "O my father, do as you are commanded." This remarkable willingness did not arise from coercion, fear, or external pressure; rather, it was the result of a long process of internalizing faith, obedience, and trust in Allah that had been nurtured within the family. Ismail's response demonstrates not only his submission to the divine command but also the success of Ibrahim's educational approach in cultivating strong spiritual values. The dialogue reveals that effective family communication can shape children into individuals who possess conviction, resilience, and moral responsibility. Through continuous guidance, example, and meaningful interaction, parents can foster a deep sense of faith and commitment that enables children to make conscious and principled decisions, even in the face of difficult circumstances.

The dialogue between Prophet Ibrahim and his son, Ismail, teaches that ideal family communication should be participatory, respectful of the child's opinions, and oriented toward the development of understanding and self-awareness rather than mere formal obedience. In the context of modern society, this approach can serve as an effective alternative to authoritarian parenting styles, which often contribute to intergenerational conflicts and communication barriers within the family.

4. The Dialogue Between Prophet Ya'qub and His Children

The story of Prophet Ya'qub illustrates the emotional dimension of family communication in a profound and meaningful way. When Prophet Yusuf shared his dream with his father, Ya'qub listened attentively and responded with wisdom, sensitivity, and thoughtful guidance rather than dismissing or ignoring his son's concerns (Qur'an 12:4-5). His response demonstrates the importance of creating an environment in which children feel comfortable expressing their thoughts, experiences, and aspirations. By giving careful attention to Yusuf's words, Ya'qub fostered trust and emotional security within the family. Moreover, his advice reflected a deep understanding of both Yusuf's potential and the social realities surrounding him. This interaction highlights that effective parental communication requires not only the transmission of knowledge but also empathy, patience, and emotional intelligence. Through attentive listening and compassionate guidance, parents can strengthen family bonds, support their children's psychological well-being, and nurture their personal and spiritual development.

This attitude highlights the importance of listening to children before offering advice or guidance. From a maqāṣidī perspective, such an approach is closely related to the preservation of life and human well-being (*ḥifẓ al-nafs*), as it enables children to feel accepted, valued, and psychologically secure within the family environment.

When confronted with the conflict involving Yusuf's brothers, Prophet Ya'qub also demonstrated remarkable patience and emotional self-restraint. Rather than reacting with excessive anger, he responded with wisdom and composure. Such a model of communication is highly relevant to contemporary families, which frequently experience tension and conflict arising from differences in perspectives between generations.

5. The Maqāṣid of Parent-Child Communication

An analysis of various parent-child dialogues in the Qur'an reveals that family communication serves not merely as a medium for exchanging information, but as a purposeful mechanism for realizing the higher objectives (*maqāṣid*) of the Shari'ah. Through these dialogues, the Qur'an presents a comprehensive framework of communication that nurtures faith, character, intellect, emotional well-being, and social responsibility. From a maqāṣidī perspective, family communication is directed toward the attainment of human welfare (*maṣlaḥah*) and the prevention of harm (*mafsadah*) across generations.

First, *Ḥifẓ al-Dīn* (Preservation of Religion)

The first and most fundamental objective of parent-child communication in the Qur'an is the preservation of religion (*ḥifẓ al-dīn*).¹² Virtually all Qur'anic dialogues between parents and children are oriented toward strengthening faith and nurturing spiritual awareness.¹³ The conversations of Luqman with his son, Prophet Ibrahim with Prophet Ismail, and Prophet Ya'qub with Prophet Yusuf all emphasize belief in Allah, obedience to His commands, and adherence to moral values. In this regard, *tawḥīd* (the oneness of God) constitutes the core foundation of family education and remains an irreplaceable responsibility of parents. No educational institution can fully assume this role, as the family serves as the primary environment in which religious values are introduced, practiced,

¹² Abu Ishaq al-Shatibi, *Al-Muwafaqat fi Usul al-Shariah*, ed. Abdullah Draz (Beirut: Dar al-Ma'rifah, n.d.), 2:8-10.

¹³ Fandi Husain, "Konsep Parenting atas QS. Luqman 13-19 Perspektif Tafsir Maqāṣidī," *Pijar Pelita: Journal of Early Childhood Education and Early Childhood Islamic Education* 1, no. 1 (2025): 45-47.

and internalized. Through continuous and meaningful dialogue, parents transmit faith-based values that shape children's religious identity and provide moral guidance throughout their lives.¹⁴

Second, Ḥifẓ al-Nafs (Preservation of Life and Well-Being)

The second major objective of parent-child communication in the Qur'an is the preservation of life and human well-being (ḥifẓ al-nafs). Effective family communication creates a sense of emotional security, trust, and psychological stability for children. The Qur'an illustrates this principle through the affectionate language used by parents, particularly Luqman's tender address, "yā bunayya" ("O my beloved son"), which reflects warmth, compassion, and emotional closeness. Such expressions demonstrate Islam's profound concern for children's emotional and psychological health. Through loving and respectful dialogue, children develop self-confidence, emotional resilience, and a sense of belonging within the family. Moreover, compassionate communication enables parents to understand their children's feelings, fears, and aspirations, thereby fostering a supportive environment that promotes healthy personal development. Consequently, family dialogue functions not only as a means of instruction but also as an essential instrument for nurturing children's psychological well-being and emotional security.¹⁵

Third, Ḥifẓ al-ʿAql (Preservation of Intellect)

The third objective of parent-child communication in the Qur'an is the preservation and development of intellect (ḥifẓ al-ʿaql). Qur'anic dialogues consistently encourage reflection, reasoning, and thoughtful consideration rather than blind obedience. Children are given opportunities to think critically, ask questions, and understand the rationale behind particular beliefs, values, and actions. This educational approach is clearly illustrated in the dialogue between Prophet Ibrahim and Prophet Ismail, where Ibrahim invited his son to express his opinion regarding a matter of profound significance. Such communication fosters intellectual maturity, independent thinking, and sound judgment. By

¹⁴M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, vol. 11 (Jakarta: Lentera Hati, 2002), 127-135. Zaky Mumtaz Ali, Rifa Tsamrotul Syaadah, and Rahma Nayla Salsabila, "Metode Pendidikan Qur'ani dalam Surat Luqman (Analisis Maqāsidī Melalui Tafsir Ibnu Asyur)," *Jurnal Studi Al-Qur'an* 8, no. 2 (2023): 156-158. Nur Rochma et al., "Metode Pengasuhan Anak dalam Al-Qur'an: Telaah Tafsir Maqasidi," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 10, no. 1 (2025): 72-75.

¹⁵ Abu Ishaq al-Shatibi, *Al-Muwafaqat fi Usul al-Shariah*, ed. Abdullah Draz (Beirut: Dar al-Ma'rifah, n.d.), 2:17-23. Jasser Auda, *Re-Envisioning Islamic Scholarship: Maqasid Methodology as a New Approach* (London: Claritas Books and Maqasid Institute, 2021), 84-89.

engaging children in meaningful discussion, parents help cultivate their cognitive abilities and strengthen their capacity for ethical decision-making. In this way, family communication becomes an essential means of nurturing enlightened, responsible, and intellectually capable individuals who can navigate life's challenges with wisdom and discernment.¹⁶

Fourth, *Ḥifẓ al-Nasl* (Preservation of Lineage and Future Generations)

The fourth objective of parent-child communication in the Qur'an is the preservation of lineage and the continuity of future generations (*ḥifẓ al-nasl*). Family communication serves as a vital mechanism for transmitting values, beliefs, traditions, and moral principles from one generation to the next. Through meaningful dialogue, parents not only provide guidance but also cultivate a strong sense of identity and belonging in their children. Qur'anic narratives demonstrate that conversations within the family are essential for ensuring the continuity of faith and ethical conduct across generations. Through advice, instruction, and affectionate interaction, Islamic values become deeply internalized and are passed on in a sustainable manner. In this sense, the family functions as the primary institution for preserving religious and cultural heritage. Effective parent-child communication therefore plays a crucial role in safeguarding the stability of the family and nurturing future generations who remain committed to Islamic values and moral responsibility.¹⁷

Fifth, the Development of Social Morality and Ethical Character

The fifth objective of parent-child communication in the Qur'an is the development of social morality and ethical character. Although this objective is not explicitly included among the classical formulation of the five essential maqāṣid (*al-maqāṣid al-khamsah*), it represents a crucial outcome of family education and communication. The Qur'an portrays the family as the primary environment in which children learn the values necessary for living harmoniously within society. In his advice to his son, Luqman teaches humility, moderation, self-restraint, and proper etiquette in speech and behavior. These virtues prepare children to interact respectfully with others and contribute positively to their communities. Through continuous moral guidance and constructive dialogue, parents help cultivate empathy, responsibility, honesty, and social awareness. Consequently, family communication serves not only to

¹⁶ Zahrotun and Anwar Mohammad Khoiril, "Dialog Ayah dan Anak dalam Al-Qur'an: Analisis Tafsir Maqashidi terhadap Fenomena Fatherless," *Al-Qudwah: Jurnal Studi Al-Qur'an dan Hadis* (2023): 112-115.

¹⁷ Nur Rochma et al., "Metode Pengasuhan Anak dalam Al-Qur'an: Telaah Tafsir Maqasidi," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 10, no. 1 (2025): 79-82.

strengthen personal faith and character but also to shape individuals who are capable of upholding ethical standards and promoting social harmony in society.¹⁸

6. The Relevance of Qur'anic Parent-Child Communication for Contemporary Families

The maqāṣidī approach to Qur'anic interpretation provides a valuable normative framework for strengthening family communication in contemporary society. Amid rapid technological advancement, shifting family structures, and increasing social individualism, meaningful communication between parents and children has become more essential than ever. First, parents should prioritize the quality of dialogue over one-sided instructions or authoritarian commands. The Qur'anic models of communication demonstrate that effective parenting is achieved through discussion, guidance, and mutual understanding rather than mere control. Second, family communication should be grounded in compassion, empathy, and respect for the dignity of children as individuals. Such an approach fosters emotional security, trust, and healthy psychological development. Third, families should utilize everyday conversations as a medium for transmitting and internalizing religious, moral, and social values. Through consistent and meaningful interaction, parents can nurture faith, ethical awareness, and a strong sense of responsibility in their children. Consequently, the Qur'anic model of family communication remains highly relevant for addressing contemporary challenges and cultivating generations who are spiritually grounded, morally upright, and socially responsible.¹⁹

In the digital era, many families experience a decline in the quality and intensity of interpersonal communication due to the pervasive influence of social media, smartphones, and other electronic devices. Although technological advancements offer numerous benefits, they often reduce opportunities for meaningful face-to-face interactions between parents and children. As a result, emotional distance, misunderstandings, and weakened family bonds have become increasingly common. From a maqāṣidī perspective, family communication is not merely a social activity but a fundamental human necessity that contributes simultaneously to the preservation of religion (ḥifẓ al-dīn), life and well-being (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), and lineage (ḥifẓ al-nasl).

¹⁸ Fandi Husain, "Konsep Parenting atas QS. Luqman 13-19 Perspektif Tafsir Maqāṣidi," *Pijar Pelita: Journal of Early Childhood Education and Early Childhood Islamic Education* 1, no. 1 (2025): 68-70.

¹⁹ Abu Ishaq al-Shatibi, *Al-Muwafaqat fi Usul al-Shariah*, ed. Abdullah Draz (Beirut: Dar al-Ma'rifah, n.d.), 2:17-23.

Through regular and purposeful dialogue, families can transmit values, nurture emotional resilience, and strengthen moral awareness. Therefore, revitalizing a culture of constructive dialogue within the family should be regarded as an essential step toward realizing broader social welfare (maṣlaḥah) and fostering a more harmonious and value-oriented society.

D. CONCLUSION

Parent-child conversations in the Qur'an represent a profound model of educational communication that is rich in values, wisdom, and higher objectives. Through the lens of maqāṣidī tafsir, it becomes evident that family dialogue serves not merely as a means of transmitting information but as a strategic instrument for promoting human welfare (maṣlaḥah) and achieving the higher objectives of the Sharī'ah. The Qur'anic narratives of Luqman and his son, Prophet Ibrahim and Prophet Ismail, and Prophet Ya'qub and his children demonstrate that effective communication within the family is grounded in compassion, mutual respect, wisdom, and meaningful engagement. These dialogues function as powerful educational tools that strengthen faith, nurture moral character, cultivate intellectual maturity, and foster emotional well-being. Consequently, family communication in the Qur'anic framework should be understood as a holistic process that integrates spiritual, intellectual, emotional, and social dimensions. By embodying these principles, parents can play a pivotal role in nurturing generations who are faithful, morally upright, intellectually responsible, and committed to contributing positively to society.

Luqman's dialogue with his son demonstrates the importance of compassionate communication in instilling tawḥīd (belief in the oneness of God), moral values, and a sense of social responsibility. Through gentle advice and affectionate language, Luqman conveys profound religious and ethical teachings in a manner that nurtures both the spiritual and emotional development of his child. Similarly, the conversation between Prophet Ibrahim and Prophet Ismail presents a participatory model of communication that respects the child's intellect, agency, and capacity for independent thought. Rather than imposing his authority, Ibrahim engaged his son in meaningful dialogue, thereby fostering understanding and voluntary commitment. Meanwhile, the story of Prophet Ya'qub highlights the significance of empathy, attentive listening, and emotional support in family relationships. His interactions with his children illustrate how patience, understanding, and emotional sensitivity contribute to strengthening familial bonds and promoting psychological well-being. Together, these Qur'anic narratives offer timeless principles for cultivating healthy, value-oriented, and harmonious family communication.

This study concludes that, from the perspective of *maqāṣidī tafsir*, the primary objectives of parent-child communication are the preservation of religion (*ḥifẓ al-dīn*), the protection of life and well-being (*ḥifẓ al-nafs*), the safeguarding of intellect (*ḥifẓ al-‘aql*), the preservation of lineage (*ḥifẓ al-nasl*), and the cultivation of sound social character and moral responsibility. These objectives demonstrate that family communication is far more than a means of exchanging information; rather, it constitutes an integral mechanism for realizing the higher objectives of the *Sharī‘ah* (*maqāṣid al-sharī‘ah*) in everyday life. Through meaningful dialogue, parents transmit religious values, nurture emotional well-being, develop intellectual maturity, and foster ethical behavior in their children. Therefore, contemporary Muslim families should seek to revive the Qur’anic tradition of constructive and value-oriented dialogue as a means of nurturing generations who are faithful, morally upright, intellectually capable, and resilient in facing the challenges of the modern world.

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