

## Positive Parenting from the Perspective of Luqman Al-Hakim

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### ABSTRACT

**Purpose**–This study aims to explore more deeply positive parenting based on QS Luqman verses 13-19, which discusses parenting by Luqman and is made an exemplary role model of "positive parenting" by Allah SWT. It is so that parenting is created oriented towards the Qur'an and does not deviate from the "standard rules" of parenting based on the Qur'an. Hence, it is expected that there will be products for raising children who are illahiyah pious and socially pious.

**Design/methods/approach**–This qualitative research with a content analysis approach explored and discussed the contents of written or printed information in the mass media more deeply. In this case, the researcher searched for articles closely related to parenting issues and about Luqman al-Hakim through Google Scholar.

**Findings**– This study highlights several of Luqman's parenting characteristics that made him intelligent in raising children, i.e., being firm in matters of faith in QS Luqman verses 13 and 17, gentle in speaking in QS Luqman verses 13, 16, and 17, attached to the child (intimacy) in QS Luqman verses 13, 16, 17, 18, and 19, and constantly reminding children to do good in QS Luqman verses 13, 16, 17, 18, and 19.

**Research implications/limitations**–Some of Luqman's parenting styles successfully explored based on QS Luqman, including parenting based on being valued, parenting based on understanding and enlightening, and parenting based on self-control.

**Originality/value**–Research with the theme of positive parenting originating from the verses of the Qur'an about Luqman al-Hakim has not been studied much. Generally, studies only revolve around parenting, ways of educating, and Luqman Hakim's parenting concept. Nevertheless, studies related to positive parenting have not been found. Therefore, research is pure, rich in novelty, and has a positive scientific contribution.

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## Introduction

One of the building blocks for the quality of a child's etiquette, morals, and ethics lies in parenting (Gui et al., 2020). In other words, the parenting quality of a "primary caregiver," namely parents, and "secondary caregivers," i.e., grandparents or close

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relatives, determines the continuity and moral existence of a child after undergoing a long parenting process (A. S. Rahmatullah & Suyatno, 2020). Parenting, in which no educational values, is challenging to produce parenting products with positive and superior characteristics. Conversely, parenting that is strong in itself and strengthens the transfer and habituation of positive values will easily produce parenting products with positive characteristics for children (Clark et al., 2020).

Parenting becomes the front guard determining a child's moral and ethical destiny. Thus, when given trust by God in the form of "childcare," ideally, parents do not provide care for children without a mature scientific, moral, and ethical basis (Hasanah, 2021). It is because there will be mistakes in upbringing and wrong parenting figures, it can cause children to be hurt, specifically emotional wounds, which are not easy to heal in a short time. When children are hurt by the people closest to them, who ideally become "figures of attachment, warmth, and harmony," it will actually make those who are hurt in parenting even wilder and out of control (Hewi, 2019). The behaviors exhibited are no prosocial behavior, no sympathy and empathy for others, and low intrapersonal and interpersonal intelligence (Bayot et al., 2021).

On the other hand, the consequences that occur for children when parenting does not encompass positive contents and values are the presence of parenting products resulting in children who do not have healthy personalities, unproductive children, children who cannot function fully, children who cannot actualize themselves, and children who cannot deal with problems themselves (Gumiandari et al., 2021). When a child experiences the obstacles mentioned above, it denotes that the child is in big trouble for survival. These are caused by wrong parenting and unbalanced parenting (Sirois et al., 2019).

Wrong parenting itself signifies that it is not in accordance with the rules and regulations that apply in parenting science, in which, ideally, parenting should be aligned with the indicators and substantial elements to lead to healthy parenting and produce mature parenting products (Rahmatullah & Diana, 2022). Meanwhile, unbalanced parenting is not holistic care, meaning that the parenting provided by the caregiver is only partial and only touches certain parts, while other parts are omitted or not developed (Wang et al., 2019). Supposedly, parenting includes all aspects: cognitive, affective, religious, spiritual, and social (Anwar & Azizah, 2020). When parenting is unbalanced and not comprehensive, it causes children to lose their self-identity and morals easily.

The difference is that the primary source of positive parenting lies in the "caregiver" itself. Caregivers who are mature in their cognitive, personality, affective, religious-spiritual, and social aspects will also produce mature children from various aspects (Kurnianingsih et al., 2022). These children will thrive in morals, ethics, responsibility, manners, and self-humanization. It is different with an immature caregiver from various aspects, where they will only make the children shackled and hamper their

development so that the children will grow up to be sick individuals, and maybe even the pain will be more acute and difficult to cure (Julia et al., 2019).

In Islamic literature and the study of Allah's Word in the Qur'an, the maturity of a caregiver and educators, namely parents, for their children has actually been shown through the example of Luqman Al-Hakim (Najib, 2020). He is known as a noble figure of behavior, manners, and politeness. Luqman Al-Hakim is also known as a wise man, so his exemplary story is immortalized in Surah Luqman verses 12-20 (Mujayyanah et al., 2021). The figure of Luqman in the Qur'an is described as a man of wisdom whose advice becomes a reference for the people in educating the family. It is also a reference for the ummah who want to achieve the degree of "family of *jannah fi dunya wa al-akhirah*" (Nabila & Amir, 2022).

Education and parenting carried out by a Luqman so that he becomes an "example" and a "nurturing figure and educator recognized by Allah SWT" are those by exemplary, advice, giving attention, monotheism, worship, morals, and ethics. For this reason, the researcher explored Luqman's example of raising and educating his children more deeply. Hopefully, the results of this research can serve as a guide or direction for anyone, whether married or unmarried, or those who already have children or those who do not yet have children, so that they become parents who are healthy in personality, mature in parenting behavior, and have religious-spiritual wealth in parenting children, like Luqman Al-Hakim.

## Methods

This qualitative research used a content analysis approach, exploring and discussing the contents of written or printed information in the mass media more deeply. Content analysis can examine and analyze the contents of articles, texts, scientific papers, news such as newspapers, or other mass media (Arafat, 2018). In other words, this research approach examines textbooks and written materials containing the information to be studied. In this case, the researcher searched for articles via Google Scholar closely related to parenting issues and about Luqman al-Hakim. From the search results, more than ten scientific works of journal articles were closely related to Luqman al Hakim's education. Meanwhile, researchers have not found those that touch on positive parenting based on the story of Luqman Al-Hakim. Hence, later, the researcher would use the existing articles as a reference, but after that, the researcher would explore more deeply into "positive parenting items" taken from the verses of the Qur'an in Surah Luqman.

This analysis employed research techniques to draw replicable and valid conclusions by interpreting and coding textual material (Nugroho & Waryanto, 2022). By systematically evaluating texts (e.g., documents, oral communications, and graphics), qualitative data were obtained, producing significant findings and a form of knowledge

and scientific contribution, especially in the fields of Educational Sciences and Educational Psychology.

## Result and Discussion

### 1. Get to Know Luqman al-Hakim Briefly

The name of Luqman Al-Hakim in the Qur'an is mentioned two times. They are found in Surah Luqman verses 12 and 13. Verse 12 reads: "Indeed, we blessed Luqmân with wisdom, saying, "Be grateful to Allah, for whoever is grateful, it is only for their good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy" (QS Luqman [31]: 12). Meanwhile, paragraph 13 reads: "And remember when Luqmân said to his son while advising him, "O my dear son! Never associate anything with Allah in worship, for associating others with Him is truly the worst of all wrongs."

From these two verses, Allah clearly (*al-dzahir*) mentions the name "Luqman," not being vague (*al-sirr*)," namely in the sentence "Indeed, we blessed Luqmân with wisdom" and "remember when Luqmân said to his son." From these two sentences, it is increasingly convinced that Luqman is not an ordinary person but one that has given advantages and is used as an "example and exemplary reference" for humans to act positively the same as Luqman, especially in terms of educating and caring for children in the family.

The big question is, "who is Luqman al-Hakim? According to many scholars, Luqman Al-Hakim is stated as someone who is an expert in wisdom, i.e., people whom Allah gives gifts to know unseen things or reveal His secrets (Nabila & Amir, 2022). Wisdom experts also can examine and explore the events experienced, especially the bitter and unpleasant things in life, thus giving rise to a theory of life wisdom which is shown through words that are neatly arranged and penetrate the heart and sentences that show the quality and cleanliness of the heart so that they can radiate and be absorbed by those who listen (Rusuli & Daud, 2019).

Meanwhile, the sources of the science of wisdom itself are the Qur'an and Hadith. In other words, a person's knowledge of wisdom will be strengthened if the existence to study the contents of the Qur'an is greater. With it, the spiritual quality of oneself also increases and reaches the point of the degree of "*ihsan*" or "*tajalli*." Thus, when a person reaches the level of "*ihsan*" and "*tajalli*," it will make him enter the highest phase, "being value," i.e., a person who is qualified in speech, delivery of messages, behavior, the usefulness of life, and closeness and attachment to Allah the Supreme Being (Rahmatullah & Hidayat, 2022). Therefore, it is only natural that the words of wisdom experts are always meaningful, leave an impression on the heart, and can enlighten and inspire those who listen. Why is that? It is due to the divine intervention of the *rabbi* in every utterance and is the result of thought process, inner exercise, and feeling exercise

in humans. It is what happened to a Luqman al-Hakim, who has reached the degree of "being valued."

According to his *nasabiyah*, Luqman al-Hakim is the son of 'Anqa' bin Sadun (Husin, 2020). Ibnu Katsir, in his book *Bidayah wa an-Nihayah* and *Tafsir Ibnu Katsir*, stated that Luqman's full name is Luqman bin 'Anqa' bin Sadun, while his son is named Taran (Muzakki et al., 2022). Meanwhile, Syauqi Abu Khalil, in his book *Athlas Al-Qur'an*, asserted that Luqman is the son of Ayyub's sister or his aunt's son (Wiyani, 2019). Ibnu Katsir also explained that most scholars believed Luqman was a pious servant of Allah without receiving prophethood. On the other side, Ibnu Jarir argued that Luqman was an enslaved person who worked as a carpenter and came from Habsyi (Muzakki et al., 2022).

Even though Luqman is actually only an ordinary person, with a position as an "ordinary person" and "without worldly positions," Luqman is still recognized for the glory and wisdom of his life by Allah SWT. The title of an ordinary person did not dampen Allah to glorify him as a pious person. The mention of Luqman's name twice in Surah Luqman verses 12 and 13 is clear evidence that Luqman gives positive energy to those around him and can be a lightener to others, which requires understanding and meaning in life, especially in terms of the best parenting and education for their children.

## 2. Luqman as a "Positive Parenting Figure" in the Family

Luqman becomes a "positive parenting icon" in the family for children. It is actually not something new in the study of Islamic Counseling, Islamic Education, and Islamic Psychology (Rosi et al., 2022). History proves that Luqman deserves to be a "reference" if people want to learn about educating and raising children. Luqman can also be said to be "a wise man who is intelligent in caring for his children" (Hakim et al., 2022). Referring to QS Luqman verses 12-20, how Luqman's character provides understanding and enlightenment and helps his children to understand the essence of life are clearly shown: for what, why, and how is the best way of life that is blessed and glorified by Allah SWT. All of this was conveyed by Luqman with the characteristics of an excellent and positive caregiver and educator.

Some of Luqman's parenting characteristics that make him intelligent in raising children include:

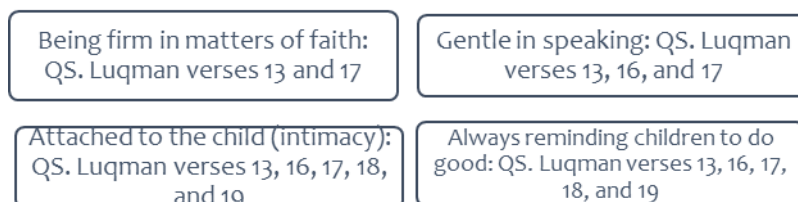


Figure 1. The Character of Luqman's Parenting of His Children



The gentle character in conveying Luqman's message can be seen in verses 13, 16, and 17. From these three verses, there is the statement, "O my dear son!" The sentence indicates the humility and tenderness of a father to his child. Within it, no element "feels greater and more deserving of the child." The mention of "O my dear son!" also shows the spaciousness of a father's soul to lead children toward positive and better behavior without having to feel patronizing and demeaning a child. The phrase "O my dear son!" also denotes the great appreciation of a father for his child.

Luqman's second characteristic is firmness in laying down the foundations of life, i.e., faith and religion. The basic principles of faith and love for Allah are non-negotiable and tolerable for Luqman. It means that the strong character of a Luqman is firm in straightening the faith. Here, a child may not deviate and may not worship other than Allah, and it is absolute. Thus, a father's anger for teaching and cultivating the faith teachings are absolute and obligatory. In QS Luqman verse 13, it is stated:

"O, my dear son! Never associate 'anything' with Allah 'in worship', for associating 'others with Him' is truly the worst of all wrongs."

In the above verse, it says, "Never." It demonstrates a sentence of affirmation that strengthens, meaning that the word "Never" is a form of prohibition that a child may not do concerning associating anything with Allah with other forms of gods. QS Luqman verse 13 is strengthened by verse 17, a form of Luqman's firmness for his child to carry out prayer as a form of human servitude to his God.

"O, my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to."

The word "Establish" is a form of the "ordered" sentence containing firmness and the necessity to act. Such things are the responsibility of parents to provide reinforcement, understanding, and enlightenment to children so that they are sincere in worship, without any requirements, and do not lead to transactional forms of worship, i.e., worship containing elements of doing but asking for something in return; if there is no reward, he will not act.

The third character of a Luqman is to be a "reminder" *wasilah*, who is persistent in goodness for children. Luqman never tires of advising children to do good. In fact, goodness and virtue are two things that make children recognized and accepted by others and become the basis of social piety. The following table describes the items of the "reminding" verse by Luqman to his son:

**Table 1.** "Reminding" Verses of Luqman to Do Good to His Children

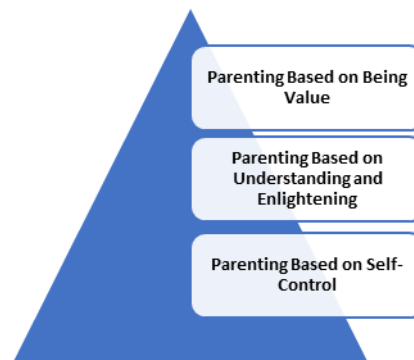
"Reminding" Verses	Reading Verse	Description
QS Luqman verse 13	And <i>remember</i> when Luqmân said to his son while advising him, "O my dear son! Never associate <i>anything</i> with Allah <i>in worship</i> , for associating <i>others with Him</i> is truly the worst of all wrongs."	This verse shows how Luqman reminds his son not to worship other than Allah.
QS Luqman verse 16	Luqmân added, "O, my dear son! <i>Even</i> if a deed were the weight of a mustard seed—be it <i>hidden</i> in a rock or in the heavens or the earth—Allah will bring it forth. Surely Allah is Most Subtle, All-Aware.	This verse indicates how Luqman tries to remind his son always to do good, even if it is just a little, namely one mustard seed. It is because it will still get a reward from God.
QS Luqman verse 17	"O, my dear son! <i>Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to.</i>	In this verse, Luqman reminds his son of two things. The first is about doing good and avoiding evil deeds. The second is about being patient with various things that befall self.
QS Luqman verse 18	" <i>And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful.</i>	Still a continuation of verse 17, in verse 18, the point of emphasis is reminding his children not to be arrogant and overconfident towards fellow human beings.
QS Luqman verse 19	<i>Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys.</i> "	Luqman's point of reminding his son in this verse is to be careful when walking, not to overdo it. In addition, he also reminds children not to resemble donkeys in terms of speech and sound.

The fourth character of Luqman is being attached to or building intimacy with his child. It can be seen from QS Luqman verses 13-19, all of which signify the broad-mindedness of Luqman so that he is not easily angry when conveying messages is not emotional in giving advice, puts forward great affection for his child, and creates harmony in the relationship between father and child as well as between child and father. Luqman also gave an example of being attached to the child in parenting and not putting pressure on the child, except for substantial matters such as the child's faith and morals.

### 3. Luqman Al-Hakim's Positive Parenting

As explained above, through QS Luqman from verses 13-19, Luqman's character as a "positive caregiver" for his child and the best way to raise children can be explored so that they have a noble personality. On the other hand, verses 13-19 can also be explored more deeply about Luqman's parenting style for his child. The true parenting style includes all forms and processes of interaction between Luqman as a parent and a child, which will influence the development of the child's personality.

Some of Luqman's parenting styles that were successfully explored based on QS Luqman include:



**Figure 2.** Luqman Al-Hakim's Positive Parenting Style

The first is parenting based on self-control. This parenting is exhibited by Luqman's attitude and behavior in raising children, which is not followed by anger, emotion, degrading the child, and without "dehumanizing the child." All of this started with Luqman, who could control his emotions and heart to set an example in parenting without excessive anger towards children. Luqman's self-control is also manifested in language that is polite, friendly, gentle, and not rude to children. The following are Luqman's forms of self-control written in QS Luqman verses 13-19:

**Table 2.** Luqman's Forms of Self-Control in Parenting

Luqman's Forms of Self-Control	QS Luqman
Speaking politely to children	O, my dear son! (QS Luqman verses 13, 16, and 17). "O my dear son!" is a polite and friendly sentence addressing his son. It is not preceded by the mention of the child's name but preceded by the phrase "O, my dear son!" A beautiful and soothing mention for children.
Prioritizing wisdom in parenting	In QS Luqman verse 16, the sentences "remind" and "give gifts for the results of efforts" are shown. In these sentences, Luqman wisely reminds his son always to do good; if he does good, he will be rewarded for his good deeds.
Prioritizing firmness without excessive anger toward children	QS Luqman Verse 13 reads, "Never associate 'anything' with Allah 'in worship.'" This verse indicates the firmness of Luqman, but it is not



followed by *nafs al-amarah* towards the child so that the child does not even dare to disobey Allah and worship other than Allah. The key is "firm but not necessarily with emotion and anger." Such things require good self-control by a caregiver.

The second is parenting based on understanding and enlightening. Luqman has given a real example of how "guidance and advice" must be able to enlighten children. Comprehensive advice means making children understand exactly what and how to do in everyday life, which does not deviate from the sharia and community law. Luqman also taught that efforts to give children understanding do not have to be rude and demeaned and do not stress children, let alone be prolonged. It is because providing understanding to children must be with the knowledge that understands children. The knowledge that gives children understanding also means understanding the child's mental condition, character, and personality.

Meanwhile, enlightening parenting means that parenting can ideally make children "sincere in doing" without any tendencies and requirements. Children can interpret everything they do well so that the behavior shown is positive. Luqman also shows parenting his ability to enlighten his children, which can be seen from how Luqman's children obey Allah and His Messenger, behave nobly, and do not violate the rules of religion and society. It indicates that one of the actual manifestations is that Luqman can enlighten his son. Some examples of verses where Luqman shows forms of parenting based on understanding and enlightening are:

**Table 3.** Parenting Verses Based on Understanding and Enlightening

Luqman's Parenting Verses Based on Understanding and Enlightening	Description
<p>QS Luqman verse 13: And 'remember' when Luqmān said to his son while advising him, "O my dear son! Never associate 'anything' with Allah 'in worship', for associating 'others with Him' is truly the worst of all wrongs."</p>	<p>In this verse, it can be seen how Luqman tries to give understanding and enlightenment to his son about the dangers of associating anything with Allah. There are two words: "never" and "truly." These two words represent to their children not to do anything that exceeds their limits because something will actually happen if they do.</p>
<p>QS Luqman verse 17: "O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to.</p>	<p>The words showing efforts to give understanding to the child are "establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you." Then, enlightenment is given that all these behaviors "surely" are important things to do.</p>
<p>QS Luqman verse 18: "And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is</p>	<p>The sentence indicating Luqman's efforts to give understanding to his son is, "And do not turn your nose up to people, nor walk pridefully</p>

arrogant, boastful.

upon the earth.” Then, Luqman gave enlightenment, stating that "Surely Allah does not like whoever is arrogant, boastful."

Luqman Al-Hakim's following positive parenting style is parenting based on being valued. Being valuable means that humans can optimize their conscience (Ridwan, 2019). Luqman's primary goal in carrying out positive parenting is for children to strengthen the aspects of truth, kindness, beauty, full of energy, uniqueness, perfection, fullness, justice, order, simplicity, rich nature, and self-sufficiency. Positive parenting will give birth to positive character and personality. That positive character and personality will give birth to humans with a degree of "being valued."

Referring to Abraham Maslow's self-actualization theory, which includes the concept of being valued, it is stated that humans have great potential for goodness in life; it only remains to be honed and processed consistently (Fauzi, 2019). If the potential for self-good is processed continuously, it will produce human products full of honesty, obedience, truth, beauty, justice, and virtue (Arumsari, 2022). Through the verses of QS Luqman, Luqman seeks to care for his children by applying healthy parenting principles; in fact, Luqman's children grow up with healthy souls and personalities. Several points of Luqman's parenting reach the degree of being valued. The first is being able to see reality more efficiently; The second is accepting oneself and others; The third is social awareness; The fourth is interpersonal relationships; The fifth is the structure of democratic character; The sixth is the peak experience/self-spirituality.

#### 4. Luqman Al Hakim's Positive Parenting; Efforts Towards a Mature Child's Personality

As described above, Luqman is very concerned about positive parenting for children, with the primary goal being to make children capable of achieving a degree of "being valued" in their lives. One of the indications that a child achieves the degree of being valued is a "mature personality," and the elements that mature a child's personality lie in mature "inner exercise" and "feeling exercise" in children. Some indications of a child having a mature personality are shown in the following table:

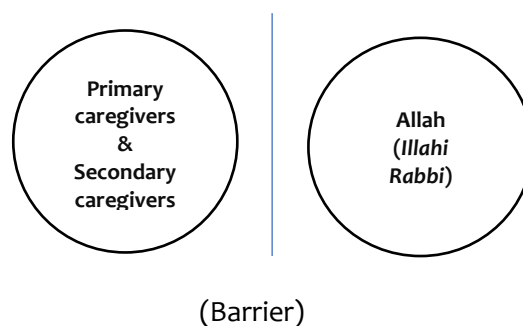
**Table 4.** Indications of Children Having a Mature Personality as an Effect of Positive Parenting

Mature Personality Indications	Description
Trustworthy and Responsible	<ul style="list-style-type: none"> <li>• In accordance with the commitment</li> <li>• Keeping promises on all things that have been agreed</li> <li>• Honest and not cheating</li> <li>• Do not betray the trust</li> </ul>
Respecting/Appreciating	<ul style="list-style-type: none"> <li>• Strengthening aspects of manners and ethics in association</li> <li>• Do not underestimate, belittle, or insult others</li> <li>• Able to be a good listener</li> </ul>

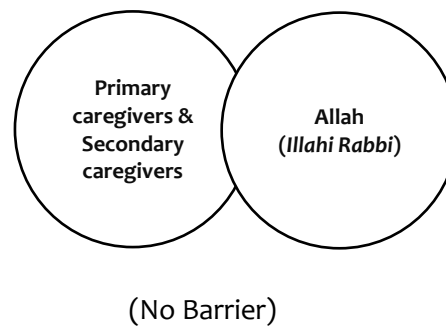
Continually Strengthened Concern (Sympathy & Empathy)	<ul style="list-style-type: none"> <li>• Do not call other people names with bad names</li> <li>• Polite in speaking</li> <li>• Treating others with sincerity and selflessness</li> <li>• Always ready to help and assist others</li> <li>• Not hurting others with attitudes showing indiscretion</li> <li>• Using the sensitivity of the heart as a basis for helping others</li> </ul>
Fair, Honest, and Sportive	<ul style="list-style-type: none"> <li>• Telling the truth without covering up the real truth</li> <li>• Not scapegoating others for the mistakes they made</li> <li>• Mature-minded in every action and deed</li> <li>• Do not take advantage at the expense of others</li> </ul>

“Inner exercise” and “feeling exercise” become reinforcing elements that are mandatory in the process of caring for children, both for “primary caregivers” and “secondary caregivers” (Peng et al., 2022). Why are both elements that must be strengthened? It is because the sources of parenting behavior are the mind (*al-qalb*) and feeling (*al-madzaqu*), so if these two elements have the best quality when they enter the “parenting process,” they will carry out the parenting process with good values, thus producing the best parenting products (Gumiandari et al., 2021).

Moreover, healthy parenting comes from inner exercise (*Qalbun Shohiyyun*) and healthy feeling (*Madzaqun Shohiyyun*), which maximizes spiritual potential, namely potential not only in the phase of approaching *illahi rabbi* but more than that, i.e., the phase attached to *illahi rabbi*. It is as depicted in the following figure:



**Figure 3.** Parenting That is Approaching *Illahi Rabbi*



**Figure 4.** Parenting that is Attached to *Illahi Rabbi*

In Figure 3, parenting that is approaching to *illahi rabbi* can be seen, where there is still a barrier between humans as primary or secondary caregivers and their God. It indicates that inner exercise has not yet reached maximum results, and there is still a barrier between the caregiver and God so that it only reaches the "approaching" level. This condition is because the caregiver has not maximized the potential of faith and Islam and has not reached the degree of *ihsan*, so there is no complete union with the *illahi rabbi*. As a result, when parenting, they are still sometimes emotional, angry for no reason, unable to control themselves, not wise in parenting, and unable to become good role models for their children entirely.

The thing causing caregivers not to have perfect closeness to *illahi rabbi* and making imperfections in parenting is the existence of inner-spiritual elements that have not been fulfilled. Among them is *illahiyyah* worship that is not strengthened, still not able to fully present Allah in worship, and has not felt the pleasure of worship so that there are no traces of worship in daily life, resulting in parenting that is still not able to provide inner well-being, joy, and comfort to the children. It denotes that caregivers have carried out parenting obligations but have not yet reached the perfection of processes and results.

Meanwhile, in Figure 4, there is no barrier union between primary or secondary caregivers and Allah SWT. This no-barrier union is called "attachment," in which there is a fusion between a servant and his God, who can internalize it into daily behavior afterward positively and consistently. Fusion ultimately affects the quality of parenting so that it is more spiritual and humanist and strengthens children's welfare (personal well-being). All of this is due to the processing of the heart of a caregiver who is considered successful by carrying out high-quality worship; worship that enlightens the mind, thoughts, and deeds and worship that is consistent and meaningful makes positive changes in behavior, as well as sincere worship without any conditions and not included as "transactional worship." All of this affects the quality of parenting for children so that they become more sincere in parenting, without any conditions, parenting happily because their hearts and minds are enlightened, and parenting by presenting deep meaning so that their appreciation for parenting is greater.

When the heart is at peace, it is attached to God, the soul is calm, and there are no individual problems, the parenting influence will be significant. As taught by Luqman, he nurtures and loves his children with calm, peace, welfare, and nobility of behavior so that Luqman's children are easier to guide and direct, have a soft heart, and are not wild; in other words, producing children with mature personalities. Luqman also understands how to behave, calm, and nourish his mind first, with the intention that when caring for his children, it will have a positive impact on the parenting process so that he is not easily emotional, has self-regulation, and does not set a bad example for his children.

Through the verses described, it seems clear that in caring for his child, Luqman strengthens the aspects of inner exercise and feeling exercise. Luqman's inner and feeling exercises are by being attached to the *illahi rabbi*. Luqman also strengthens the aspect of sincere and pure worship, without any conditions except for the hope of God's blessing, meaningful worship, and enlightening the heart to feel more enjoyment in worship. It is why Luqman is so calm and prosperous in raising children.

## Conclusion

Based on the results of an in-depth study of QS Luqman verses 13-19, it can be concluded that parenting and caregivers are two things that cannot be separated, where the two are closely related and mutually continuous. Positive caregivers can create positive parenting processes, ultimately producing positive parenting products. In addition, the character of the caregiver and the positive parenting process contains the following elements: being firm in matters of faith in QS Luqman verses 13 and 17, gentle in speaking in QS Luqman verses 13, 16 and 17, attached to the child (intimacy) in QS Luqman verses 13, 16, 17, 18, and 19, and always reminds children to do good in QS Luqman verses 13, 16, 17, 18, and 19. Moreover, caregivers and parenting processes sourced from several parenting styles explored based on QS Luqman include parenting based on self-control, parenting based on understanding and enlightening, and parenting based on being values. Hopefully, with positive caregivers and parenting processes in accordance with what Luqman taught, there will be positive generations who are mentally and physically healthy.

## Declarations

### Author contribution statement

Since this research has a single author, it can be specified that the research concept was proposed by Azam Syukur Rahmatullah, the methodology was carried out by Azam Syukur Rahmatullah, and the analysis of field findings was conducted by Azam Syukur Rahmatullah.

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### Declaration of interests statement

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### Additional information

Research could be carried out properly by using the principles of research methodology. Even though it was written independently at an independent expenditure, it did not reduce the quality of the analysis results, giving rise to valuable and practical findings for scholars, especially in Islamic Education and Islamic Psychology.

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