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## Islamic Communication Ethics In Generation Z Parenting Patterns And Their Implications For Children's Character

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### Abstract

Family communication plays a fundamental role in shaping children's character. However, the transformation of family interaction in the digital era particularly among Generation Z parents raises new questions about how ethical communication grounded in Islamic values is practiced in contemporary parenting. While previous studies have discussed Islamic family communication conceptually, limited research has empirically examined how Qur'anic communication ethics are internalized in the parenting practices of Generation Z. This study investigates the implementation of Islamic communication ethics in the parenting patterns of Generation Z parents and its implications for children's character development. Using a qualitative descriptive approach, data were collected through in-depth interviews with eight Generation Z parents and analyzed thematically. The findings show that Islamic communication ethics are practiced through dialogic, gentle, and compassionate communication supported by persuasive explanation and parental role modeling. Despite challenges related to gadget use and emotional regulation in the digital environment, these practices foster children's honesty, empathy, discipline, emotional control, and self-confidence. This study advances Islamic communication scholarship by empirically demonstrating how Qur'anic communication principles *qaulan sadidan*, *qaulan layyinan*, and *qaulan ma'rufan* operate as practical ethical frameworks within contemporary family communication. The findings also extend family communication research by highlighting the relevance of Islamic ethical communication in supporting dialogic and character-oriented parenting in the digital era.

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### Keywords

Islamic Communication Ethics, Parenting Patterns, Generation Z Parents, Children's Character

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## 1. INTRODUCTION

The family is a primary social institution that plays a fundamental role in shaping a child's personality and character. Within the family environment, children first learn moral values, social norms, and patterns of behavior that later influence their social interactions in wider society. In this context, communication between parents and children becomes a crucial medium in the process of character education, as communication not only functions as a channel for delivering messages but also as a process through which values are internalized and meanings are constructed.

The development of contemporary society, particularly the rapid advancement of digital technology, has significantly transformed family communication patterns. Parent child



interaction is no longer conducted solely through face-to-face encounters but is increasingly mediated by digital devices. While digital technology provides opportunities for access to information and learning, it also presents new challenges in maintaining the quality of interpersonal communication within families. In many cases, the dominance of digital media can reduce the intensity of direct interaction between parents and children, potentially affecting the effectiveness of character education within the family environment.

In the context of Muslim families, Islamic communication ethics provide an important normative framework for guiding communication practices. Islamic teachings emphasize that communication should reflect moral responsibility and spiritual values such as honesty (*ṣidq*), gentleness (*rifq*), and wisdom. The Qur'an instructs believers to communicate truthfully and responsibly, as stated in Surah Al-Ahzab verse 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

Meaning : "O you who believe, fear Allah and speak the right words." (QS. AL-Ahzab: 70)

These teachings illustrate that communication in Islam is not merely technical but also ethical and spiritual, emphasizing politeness, compassion, and moral integrity. Islamic communication ethics are also reflected in Qur'anic narratives that illustrate ideal patterns of communication within the family. For instance, Surah Luqman verses 13–19 describe a dialogical interaction between Luqman and his son in which advice is delivered with affection, rational explanation, and moral guidance. Similarly, Surah As-Saffat verse 102 depicts the communication between Prophet Ibrahim and Prophet Ismail, which demonstrates participatory dialogue and respect for the child's perspective. These examples highlight that communication in Islamic parenting is characterized by persuasion, empathy, and moral education rather than authoritarian instruction.

Alongside these normative principles, contemporary parenting practices are also shaped by generational characteristics. Generation Z, generally defined as individuals born between 1997 and 2012, is widely recognized as a generation that grew up with digital technology. As parents, members of this generation tend to adopt more adaptive, dialogic, and emotionally supportive communication styles while simultaneously relying on digital media as a source of parenting knowledge and interaction. These characteristics create new dynamics in family communication, particularly in balancing technological engagement with the ethical values emphasized in Islamic teachings.

Several previous studies have examined the relationship between religion, parenting communication, and children's character development. Marzuki discusses parental

communication in the Qur'an and its role in character building, but the study remains largely conceptual and does not explore its application in contemporary generational contexts (Marzuki, 2020). Salsabila analyzes communication patterns among Generation Z parents, yet the study does not explicitly frame these patterns within the theoretical framework of Islamic communication ethics based on Qur'anic *qaulan* principles (Salsabila, 2025). Meanwhile, Hazrullah highlights the importance of ethics, wisdom, and compassion in Islamic family communication but does not specifically examine how these values are practiced by Generation Z parents within the dynamics of digital-era parenting (Hazrullah, 2025).

Despite the growing body of research on Islamic family communication and children's character development, several important gaps remain. First, many studies discuss Islamic communication ethics primarily at a conceptual or normative level, with limited empirical investigation of how these principles are practiced in everyday parenting communication. Second, research focusing on Generation Z parents tends to examine general parenting styles or digital behavior without integrating Islamic communication ethics grounded in Qur'anic communication principles. Third, little attention has been given to how Qur'anic concepts of ethical communication such as *qaulan sadidan*, *qaulan layyinan*, and *qaulan ma'rufan* are internalized in parenting practices within the context of digital-era family life. Addressing these gaps is essential to better understand how Islamic ethical communication can function as a practical framework for guiding parenting communication and supporting children's character development in contemporary Muslim families.

In response to these gaps, this study offers a distinct contribution to the existing literature in several ways. First, unlike previous studies that primarily discuss Islamic communication ethics at a conceptual level, this research provides empirical evidence on how these ethical principles are practiced by Generation Z parents in everyday family communication. Second, this study integrates Qur'anic communication principles particularly *qaulan sadidan*, *qaulan layyinan*, and *qaulan ma'rufan* with contemporary family communication practices, thereby bridging normative Islamic teachings with empirical parenting dynamics. Third, by situating Islamic communication ethics within the context of digital-era parenting, this research extends the discussion of Islamic family communication and demonstrates its relevance in shaping children's character in modern technological environments.

Beyond its empirical contribution, this study also provides a theoretical perspective on how religiously grounded communication ethics can function as a normative framework

within contemporary family communication. By examining the practical application of Qur'anic communication principles in everyday parenting interactions, this research extends the discussion of Islamic communication ethics from a predominantly theological discourse toward a communication-centered analytical framework. In doing so, the study highlights the relevance of Islamic ethical communication in understanding how moral values are transmitted, negotiated, and internalized within modern family communication contexts.

Based on this perspective, this study aims to examine how Islamic communication ethics are understood and practiced in the parenting patterns of Generation Z parents and to analyze their implications for children's character development in the digital era. By integrating Islamic communication theory with empirical observations of contemporary parenting practices, this research contributes to the development of Islamic communication studies and enriches the broader discussion of ethical family communication in modern society.

## **2. METHODS**

This study employed a qualitative approach to examine how Islamic communication ethics are understood and practiced in the parenting patterns of Generation Z parents and how these practices influence children's character development. In this study, Generation Z refers to individuals born between 1997-2005, which corresponds to participants aged approximately 20-28 years at the time of the study. Participants were selected using purposive sampling and consisted of 10 Generation Z parents from Medan Perjuangan sub-district, Medan City, who were actively involved in raising children. The participants represented diverse socio-demographic backgrounds in terms of educational level, occupation, and family structure. Their educational backgrounds ranged from senior high school graduates to university graduates, and their occupations included private employees, entrepreneurs, and homemakers. Most participants had one or two children, whose ages ranged from early childhood to elementary school age, providing varied parenting experiences within the study.

Data were collected through semi-structured in-depth interviews conducted in December 2025. The interviews were carried out either face-to-face in locations convenient for participants, such as their homes or other mutually agreed places in Medan, or through online video calls depending on participants availability. Each interview lasted approximately 45-60 minutes, allowing participants to provide rich and detailed accounts of their parenting communication experiences. All interviews were conducted with participants consent and

were audio-recorded to ensure the accuracy of the data. The interview data were then transcribed and analyzed using thematic analysis to identify patterns related to the application of Qur'anic communication principles particularly *qaulan sadidan*, *qaulan layyinan*, and *qaulan ma'rufan* in everyday parenting communication practices.

### 3. FINDINGS AND DISCUSSION

#### 3.1. Generation Z Parents' Understanding of Islamic Communication Ethics

Parents understanding of Islamic communication ethics constitutes an essential foundation for establishing educational and meaningful communication patterns within the family. From an Islamic perspective, communication between parents and children functions not only as a means of conveying messages but also as a medium for moral education and character formation. Consequently, parents' understanding of Islamic communication ethics influences how Islamic values are transmitted and internalized within everyday family interactions.

Interviews with ten Generation Z parents revealed that all participants possessed a basic understanding of Islamic communication ethics, although the depth and articulation of this understanding varied. In general, participants interpreted Islamic communication ethics as speaking politely, avoiding harsh language, and considering children's feelings when communicating with them. One participant explained:

“I try to speak gently to my children, because if we are harsh, they become afraid and will not listen.” (P2)

This perspective reflects communication values that align with Islamic teachings emphasizing gentleness and wisdom in speech. Marwah explains that Islamic communication ethics emphasize the harmony between speech, attitude, and moral conduct, meaning that communication should reflect compassion and moral responsibility (Marwah, 2021).

The interview findings also indicate that several Generation Z parents attempt to apply these values through dialogical communication patterns. Rather than giving unilateral orders, some parents prefer to explain the reasons behind rules so that children can understand their meaning. One participant stated:

“I explain to my child why something is not allowed, so that he understands, not just fears it.” (P4)

This communication pattern reflects the educational model presented in Surah Luqman verses 13-19, which describes a dialogue between Luqman and his son as an example

of Islamic parental communication. These verses illustrate that advice is conveyed through affectionate language (*yaa bunayya*), rational explanation, and moral example. Luqman does not merely command but also explains the reasons and moral consequences behind each instruction, including the prohibition of shirk, the command to perform prayer, and the importance of humility. This narrative demonstrates that Islamic communication within the family is dialogical, persuasive, and deeply rooted in moral values (Shihab, 2012).

In addition to dialogical communication, Generation Z parents also associate Islamic communication ethics with emotional closeness and empathy. Several participants emphasized the importance of creating a safe emotional space in which children feel comfortable expressing their thoughts and experiences. One participant stated:

“I want my child to feel safe talking to me, so I try not to get angry immediately.” (P6)

This approach resonates with the principles of prophetic communication, which emphasize compassion, patience, and empathy in guiding children. In this regard, Surah As-Saffat verse 102 illustrates the dialogical communication between Prophet Ibrahim and Prophet Ismail, where Ibrahim invites his son into conversation and respects his response in a difficult situation. This narrative highlights that communication in Islamic parenting is not authoritarian but participatory and respectful of the child's perspective.

Despite these positive patterns, the findings also reveal a notable tension between parents' general understanding of Islamic communication ethics and their conceptual knowledge of its textual foundations. While most participants recognized the importance of polite and compassionate communication, several admitted that their understanding was based primarily on general Islamic values rather than direct references to specific Qur'anic verses or hadith. One participant noted:

“I do not memorize the verses, but I know that Islam teaches us to speak kindly and be patient with children.” (P8)

This response suggests that Generation Z parents tend to internalize Islamic communication ethics in a practical and experiential manner rather than through formal textual knowledge. Such findings are consistent with Salsabila's study, which found that Generation Z parents often internalize Islamic values through everyday practices and personal experiences rather than through systematic engagement with religious texts (Salsabila, 2025).

At the same time, the findings indicate a potential gap between parents' normative understanding of Islamic communication ethics and the challenges of implementing these ideals consistently in everyday parenting situations. While participants emphasized the

importance of patience, empathy, and gentle communication, some acknowledged that maintaining these principles can be difficult in certain situations, such as when dealing with children's disobedience or managing emotional fatigue. This tension illustrates that Islamic communication ethics function not only as moral ideals but also as aspirational standards that parents continuously attempt to negotiate within the realities of contemporary family life.

Overall, the findings suggest that Generation Z parents possess a relatively strong normative understanding of Islamic communication ethics characterized by politeness, gentleness, dialogical interaction, and compassion. Although this understanding is often practical rather than explicitly textual, it remains consistent with the ethical communication values illustrated in Surah Luqman verses 13-19 and Surah As-Saffat verse 102. These findings support Hazrullah's argument that communication between parents and children in Islam must be grounded in ethics, wisdom, and compassion as fundamental principles for fostering children's character development within the family environment (Hazrullah, 2025). While Generation Z parents generally understand the importance of Islamic communication ethics, the next section explores how these ethical principles are translated into concrete parenting communication practices in everyday family interactions.

### ***3.2. The Application of Islamic Communication Ethics in the Parenting Patterns of Generation Z Parents***

The application of Islamic communication ethics in parenting patterns is a concrete manifestation of parents' understanding of Quranic communication values. In parenting practice, the application of communication ethics is reflected in the way parents provide advice, correct children's mistakes, and establish daily dialogue.

Yusuf Syamsu, in Syaiful Djamarah Bahari's book "Parent-Child Communication Patterns in the Family," explains various communication patterns between parents and children (Aprilia and Wahid, 2025), as follows:

a. **Permissive Communication Pattern**

This communication pattern allows children freedom to express their opinions and behave as desired, and does not force children to follow their parents' opinions.

b. **Authoritarian Communication Pattern**

This communication pattern exerts strict control over children. Generally, parents have rules or policies that children must follow, and sometimes parents don't consider how children feel because they are too strict and insist that their wishes must be met.

c. Democratic Communication Pattern (Authoritative)

This communication pattern operates through an agreement between parents and children. Parents are open with their children, do not apply pressure, but the children create their own rules and agree to abide by them. This communication pattern tries to respect each family member's opinions.

Interview results indicate that Generation Z parents tend to employ dialogic and persuasive communication patterns rather than authoritarian approaches. One informant stated:

"If my child makes a mistake, I talk to him first. I explain the reason, rather than immediately scolding him." (P3)

This finding aligns with Fitzpatrick & Ritchie's (1994) family communication theory, which states that communication patterns within families are multidimensional (Salsabila, 2025). This pattern reflects the application of the principle of *qaulan layyinan*, namely communication conducted with gentleness and empathy.

In addition to dialogue, role modeling is a crucial aspect in implementing Islamic communication ethics. Several informants emphasized that they strive to control their speech and emotions in front of their children. This is evident in the following statement:

"I'm aware that my children imitate me, so I watch how I speak at home." (P5)

This dynamic trend in communication patterns reflects the unique characteristics of Generation Z, which is adaptable to various situations. They maintain traditional authority values when necessary, while adopting a more democratic approach in daily interactions. This communication flexibility is not only effective in instilling discipline but also plays a crucial role in building healthy and equal relationships between parents and children.

This dynamic communication pattern aligns with family theory, which states that there are two important elements in family communication: conversation orientation and an emphasis on uniformity/obedience (conformity orientation). Generation Z parents in Medan successfully balance the two. On the one hand, they maintain authority and traditional values that parents should be respected (conformity orientation). On the other hand, they also open up space for dialogue and their children's opinions, reflecting a more modern and egalitarian attitude.

Ultimately, the key to success lies in parents' ability to be adaptive. They know when to be a firm "commander" and when to be a "friend" who is fun to talk to. With this strategy, communication not only becomes a means of shaping children's character through guidance

and discipline, but also a way to build closeness and a warm relationship between parents and children.

### ***3.3. Challenges of Implementing Islamic Communication Ethics in the Digital Era***

The development of digital technology has brought significant changes to family communication patterns, including child-rearing practices. For Generation Z parents, the digital era offers easy access to information and communication, but also presents new challenges in consistently implementing Islamic communication ethics. These challenges relate not only to the use of digital media but also to changes in communication styles, emotional management, and the intensity of direct interaction between parents and children.

Based on interviews with eight Generation Z parents, one of the main challenges they face is limited time and attention due to device use. Several respondents acknowledged that digital activities often distract them from direct interaction with their children. This is reflected in the following statement:

"Sometimes I'm unknowingly busy with my phone, so communication with my children is less than optimal." (P1)

This situation indicates a decline in the intensity of face-to-face communication within families. Salsabila explains that the dominance of digital media in the lives of Generation Z parents has the potential to reduce the quality of interpersonal communication if not balanced with a strong awareness of communication ethics (Salsabila, 2025).

The next challenge is emotional control in communication, especially when parents deal with children's behavior influenced by digital content. Several respondents stated that they sometimes struggle to be patient and gentle when their children become overly dependent on gadgets or imitate behavior from social media. One respondent said:

"If my child has trouble staying away from gadgets, sometimes I get emotional and speak in a raised tone." (P4)

These findings indicate a gap between the understanding of Islamic communication ethics and everyday communication practices. Marwah emphasized that Islamic communication ethics requires self-control and harmony between intention, speech, and attitude (Marwah, 2021). Therefore, communication conducted in an emotional state has the potential to deviate from Quranic values.

Furthermore, the influence of digital content on children's language and behavior also presents a challenge in implementing Islamic communication ethics. Several respondents

stated that children often imitate impolite speech styles from digital media, requiring parents to work harder to provide understanding and role models. One respondent expressed this:

"Children often imitate words from YouTube, and it's not always polite, so I have to remind them frequently." (P6)

This situation aligns with findings in Hazrullah, which stated that the digital era expands children's sources of socialization beyond the family, thus making the role of parents as controllers of communication values and ethics increasingly complex (Hazrullah, 2025).

Another challenge relates to the consistent application of Islamic communication ethics amidst a culture of instant and fast-paced communication. Several respondents acknowledged that they understand the importance of speaking gently and wisely, but are not always able to apply this consistently in everyday situations. One respondent stated:

"I know I should speak kindly, but sometimes the situation makes me forget." (P7)

This phenomenon demonstrates that the challenges of implementing Islamic communication ethics are not only external but also internal, namely the parents' ability to manage themselves. Hazrullah emphasized that communication between parents and children in Islam must be based on wisdom and patience, especially when facing the dynamics of social and technological change (Hazrullah, 2025).

Beyond these practical challenges, the findings also suggest that the pressures of the digital era encourage a process of negotiation and reinterpretation of Qur'anic communication principles, particularly the principles of *qaulan layyinan*, *qaulan ma'rufan*, and *qaulan sadidan*. In the context of contemporary parenting, Generation Z parents attempt to translate these ethical principles into forms of communication that remain relevant in digitally mediated environments. For instance, maintaining *qaulan layyinan* (gentle speech) may require parents to consciously regulate their tone and emotional responses when children are influenced by digital media, while *qaulan ma'rufan* (appropriate and kind speech) increasingly involves guiding children to critically evaluate the language they encounter online. Similarly, *qaulan sadidan* (truthful and constructive speech) may be interpreted by parents as the responsibility to provide clear explanations about digital behavior and online ethics.

This reinterpretation does not necessarily weaken Qur'anic communication principles; rather, it demonstrates how Islamic ethical values are dynamically adapted within the realities of contemporary family life. Generation Z parents thus engage in an ongoing negotiation

between maintaining Islamic communication ideals and responding to the practical challenges created by digital technology.

Overall, the research results indicate that the main challenges in implementing Islamic communication ethics in parenting in the digital era include the dominance of gadget use, emotional control, the influence of digital content on children's behavior, and inconsistencies in communication practices. Although Generation Z parents generally have a fairly good understanding of Islamic communication ethics, the dynamics of the digital era require stronger awareness and commitment so that Qur'anic communication values such as *qaulan layyinan*, *qaulan ma'rufan*, and *qaulan sadidan* can be applied sustainably in family life. These findings reinforce Batubara's view that Islamic communication ethics in the family must continue to be internalized adaptively in order to remain relevant in facing the challenges of parenting in the digital era. Effective communication between parents and children plays a crucial role in shaping children's behavior and helping them navigate contemporary social challenges (Batubara, 2024).

### ***3.4. Implications of Islamic Communication Ethics for the Formation of Children's Character***

Islamic communication ethics within the family have significant implications for children's character formation. Communication based on Islamic values serves not only as a means of conveying messages but also as a medium for internalizing morals, strengthening morals, and developing a child's holistic personality. In the context of parenting, Islamic communication ethics is a crucial instrument connecting normative Islamic values with the practice of character education in everyday life. Character in the Big Indonesian Dictionary is the psychological traits, morals, or manners that distinguish one person from another, nature, and disposition (Santoso, 2016).

Interviews with eight Generation Z parents revealed that implementing Islamic communication ethics has direct implications for fostering honesty and responsibility in children. Several respondents stated that honest and consistent communication helps children understand the values of right and wrong from an early age. One respondent stated:  
"If I speak honestly to my children and don't lie, they become accustomed to telling the truth."  
(P2)

These findings indicate that communication practices that reflect the principles of *qaulan sadidan* play a role in shaping children's character of honesty. Marwah emphasized

that honesty in Islamic communication is a primary foundation for moral education and the development of personal integrity (Marwah, 2021).

Another implication is the development of empathy and emotional control in children. Several respondents stated that gentle and patient communication improves children's ability to manage their emotions and understand the feelings of others. This is reflected in the following statement:

"If reprimanded gently, children are more receptive and less easily angered." (P4)

This finding aligns with the principle of *qaulan layyinan*, which emphasizes the importance of gentleness in communication. Batubara states that empathetic and non-repressive communication contributes to the development of stable emotional character and positive social behavior in children (Batubara, 2024).

Furthermore, Islamic communication ethics also have implications for developing discipline and responsibility in children. Several parents stated that clear, consistent communication, accompanied by role models, helps children better understand rules and their consequences. One respondent stated:

"If the rules are explained well and parents set an example, children will be more obedient." (P5)

This statement demonstrates that ethical communication is not only persuasive but also educational. Hazrullah emphasized that ethical Islamic communication within the family serves as a means of instilling values of discipline that are oriented toward awareness, not coercion (Hazrullah, 2025).

Another implication is the development of a sense of security and self-confidence in children. Several respondents stated that non-judgmental communication makes children more open in expressing their feelings and problems. This is reflected in the following statement:

"Children become braver in sharing their stories because they are not afraid of being scolded." (P7)

This condition aligns with the values of dialogic communication as exemplified in Surah Luqman, verses 13-19, and Surah As-Saffat, verse 102, which demonstrate that communication between parents and children in Islam is built on respect, empathy, and dialogue. Salsabila also states that reflective and supportive communication plays a crucial role in building children's self-confidence and independence in the digital age (Salsabila, 2025).

However, deeper analysis of the interview data also reveals variations among participants that reflect different communication typologies in shaping children's character. Some parents (e.g., P2 and P4) tend to emphasize dialogical and empathetic communication, focusing on explanation and emotional understanding. Others (e.g., P5) combine ethical communication with stronger emphasis on rules and parental example, reflecting a balance between guidance and discipline. Meanwhile, a few respondents (e.g., P7) highlight the importance of emotional safety and openness as the main foundation for building children's confidence.

These variations suggest that although all participants share a similar normative understanding of Islamic communication ethics, their practical approaches to character formation differ depending on parenting style, personal experience, and family context. Thus, Islamic communication ethics in practice may manifest through multiple communication typologies, ranging from dialogic empathetic approaches to guidance oriented approaches that emphasize discipline and role modeling.

However, research findings also indicate that the positive implications of Islamic communication ethics for children's character development depend heavily on the consistency of their application. Several respondents acknowledged that when communication becomes emotional or inconsistent, the positive impact on children's character tends to weaken. This indicates that Islamic communication ethics must not only be understood conceptually but also continuously internalized in everyday parenting practices. Hazrullah emphasizes that ethics, wisdom, and compassion must remain the constant foundation of family communication to support optimal character development in children (Hazrullah, 2025).

In conclusion, the research findings demonstrate that Islamic communication ethics have strong implications for the formation of children's character, including honesty, empathy, discipline, responsibility, a sense of security, and self-confidence. At the same time, variations among parents reveal that these ethical principles can be applied through different communication approaches within the family. These findings confirm that parental communication grounded in Islamic values not only shapes children's observable behavior but also nurtures deeper moral and emotional character, particularly in helping children navigate developmental challenges in the digital era.

#### 4. CONCLUSION

Generation Z parents demonstrate a relatively good understanding of Islamic communication ethics, which they interpret as polite, gentle, dialogical, and compassionate communication. In parenting practices, this understanding is reflected in persuasive and dialogical communication patterns accompanied by parental role modeling, which align with the Qur'anic values exemplified in QS. Luqman verses 13-19 and QS. As-Saffat verse 102. The findings show that the application of Islamic communication ethics contributes positively to the development of children's character, including honesty, empathy, emotional control, discipline, responsibility, a sense of security, and self-confidence. However, the implementation of these values in the digital era still faces challenges such as the dominance of gadget use, the influence of digital content, difficulties in emotional regulation, and inconsistencies in communication practices.

This study also contributes to family communication research by highlighting a hybrid parenting communication model among Muslim Generation Z parents, combining elements of authoritative parenting with dialogical and empathetic communication grounded in Islamic ethical principles such as *qaulan layyinan*, *qaulan ma'rufan*, and *qaulan sadidan*. These findings suggest that Islamic communication ethics function not only as moral guidance but also as a cultural and religious framework shaping parenting communication in contemporary Muslim families. Strengthening parents' understanding of Qur'anic communication ethics and adapting communication strategies to the challenges of the digital era are therefore essential for maintaining effective family communication and supporting children's character development.

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