

Qur'anic Eco-Parenting for Urban Families: Integrating Luqman Exegesis, Child Protection, and Environmental Ethics in the Digital Era

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Abstract

Urban Muslim families face interconnected parenting challenges: children spend more time in digital environments, contact with nature diminishes, and family communication competes with high mobility and screen exposure, so child protection must now encompass physical, psychological, social, spiritual, and digital dimensions. However, studies on Qur'anic parenting, digital parenting, and environmental education tend to be developed separately, with limited integration into a single framework linking ethical-spiritual education to contemporary protection and sustainability needs. This article aims to formulate Qur'anic eco-parenting as an integrative framework connecting the educational values of Qur'an 31:12-19 with child protection, family resilience, digital literacy, and environmental ethics. The study employs qualitative library research combining descriptive-analytical, content-analysis, integrative-synthesis, and contextual-thematic interpretation of recent peer-reviewed literature. Findings show that Qur'anic eco-parenting extends parenting from behavior control toward forming a safe, dialogical, spiritually meaningful, digitally literate, and ecologically responsible family ecosystem, embodied in the ECO-HIKMAH model: ecological empathy, concrete example, environmental observation, Luqman's wisdom, faith-based ecological ihsan, children's independence and resilience, family deliberation, safety from violence and digital risks, and spiritual-social-ecological harmony. The model offers a contextual framework for families, schools, pesantren, and urban Muslim communities to integrate spiritual education, protection, and environmental ethics in daily parenting.

Keywords

Qur'anic Eco-Parenting; Surah Luqman; Child Protection; Digital Parenting; Environmental Ethics

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1. INTRODUCTION

Family is the first educational environment in which children learn faith, language, affection, social conduct, self-regulation, and ways of relating to the material world. Parenting therefore cannot be reduced to correcting behavior or enforcing obedience. It is a long-term process of creating conditions in which children can grow safely, develop meaning, exercise agency, and learn responsibility toward other people and the environment. Contemporary resilience research likewise places child development within interacting personal, family, and community systems, while family-resilience perspectives emphasize the capacity of relationships, routines, meaning systems, and communication to help



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families adapt to stress (Masten, 2018; Prime et al., 2020; Walsh, 2016). For Muslim families, these developmental responsibilities are inseparable from the ethical and spiritual task of forming persons who understand themselves as servants of Allah, members of families and communities, and trustees who must avoid harm and cultivate benefit.

The need for an ecological approach to parenting has become more visible in urban settings. Urban families often live with dense schedules, limited green space, long commuting times, fragmented neighborhood relationships, consumer-oriented lifestyles, and continuous access to digital devices. Digital media provide educational and relational opportunities, but they also create new parenting demands related to screen-time routines, harmful content, privacy, online aggression, persuasive design, and the replacement of embodied family interaction with individualized media use. Research on digital parenting increasingly argues that effective mediation is not simply restriction; it includes discussion, co-use, modeling, negotiated rules, parental digital competence, and attention to the quality of parent-child relationships (Cheung f, 2024; Collier et al., 2016; Nielsen et al., 2019; Nichols, 2022). Recent studies also show that parenting practices in digital settings vary according to parents' confidence, family characteristics, children's ages, and parental screen behavior itself (Navarro & Jensen, 2026).

At the same time, children's direct experiences with natural environments may decrease when leisure, learning, and socialization move indoors and online. This matters because research has associated contact with nature, unstructured nature play, and nature connectedness with physical activity, cognitive development, psychological well-being, and pro-environmental dispositions (Barrable & Booth, 2020; Johnson, 2021; Thomas, R., 2021; K. A. D.Id et al., 2020; T. K. O. et al., 2020). A recent systematic review of children's pro-environmental behavior identifies environmental education, contact with nature, social influence, norms, values, and self-efficacy among the factors that shape ecological conduct (Jianjiao, 2024). Family-level evidence is also becoming more explicit: nature connectedness can be transmitted and reinforced through shared family activity, parental modeling, and reciprocal interaction rather than through isolated environmental lessons (Chen et al., 2026). These findings make ecological parenting relevant not only as environmental education but also as a response to the imbalance between high screen exposure and reduced embodied engagement with the social and natural world.

Within Islamic education, Surah Luqman offers a concentrated pedagogical narrative for linking belief, worship, communication, moral accountability, family relations, and social conduct. Studies of Qur'an 31:12-19 consistently identify tawhid, gratitude, filial piety, prayer, moral responsibility, patience, humility, and ethical communication as core themes of Qur'anic parenting (Derysmono, 2020.; Kusuma & Sibuan, 2024; Syahrani, A., & Liddini, 2025). Contemporary maqasidi readings further show that Luqman's advice can be read through the purposes of preserving religion, life, intellect, lineage, and moral well-being, making the passage relevant to child protection and developmental flourishing rather than only to doctrinal instruction (Husain, 2025). Studies of Islamic parenting in contemporary contexts also stress the importance of resilience, responsive guidance, parental example, and the interaction between home, educational institutions, and community, including the adaptation of Islamic parenting to urban settings (Ariyadi, 2025; Dwinandita, 2024; Rouzi et al., 2025; Wahyuni, P., & Zainuddin, 2024).

The concept of Qur'anic eco-parenting developed in this article begins from that integrative potential. The term "eco" does not refer only to plants, waste, or outdoor activity. It refers to the child's ecology of development: family relationships, school, pesantren, mosque, neighborhood, digital media, consumption patterns, and the natural environment. Accordingly, ecological responsibility and child protection are treated as connected rather than separate agendas. A child who learns not to waste water also learns restraint; a child who participates in household work learns responsibility; a child who experiences respectful conversation learns emotional safety; and a child who is guided in digital media learns that moral accountability continues in virtual spaces. Environmental conduct becomes part of

adab, while digital protection becomes part of parental amanah.

Existing studies provide important but often separated conversations. Qur'anic parenting studies focus on the educational meanings of Luqman's counsel; Islamic family studies discuss resilience and moral formation; digital parenting research examines mediation and screen use; child-development studies address safety and self-regulation; and environmental education studies examine nature contact and pro-environmental behavior. The gap is not the absence of research in each field, but the limited synthesis of these fields into a single Qur'anic parenting framework that is simultaneously spiritual, protective, digitally adaptive, and ecological. This gap is particularly significant for urban Muslim families, where children move daily between home, school, online platforms, consumer spaces, and limited natural environments.

This article therefore aims to formulate Qur'anic eco-parenting as an integrative conceptual model grounded in Qur'an 31:12-19 and recent literature on Islamic parenting, child protection, digital parenting, resilience, and environmental education. Three research questions guide the study: (1) How can the values of Qur'an 31:12-19 be interpreted as foundations of Qur'anic eco-parenting? (2) How can these values be integrated with child protection, digital literacy, family resilience, and environmental ethics in urban family life? (3) How can the ECO-HIKMAH model be formulated as an operational framework for families, schools, pesantren, and Muslim communities? The contribution of the study lies in connecting Qur'anic pedagogy to contemporary family ecology and in translating that synthesis into a model that can later be tested empirically.

2. METHODS

This study uses a qualitative library-research design. The principal textual focus is Qur'an 31:12-19, read in dialogue with contemporary studies of Qur'anic parenting and Islamic education. Supporting literature covers five interrelated domains: Qur'anic and Islamic parenting, family resilience and self-regulation, digital parenting and child online safety, children's relationships with nature and pro-environmental behavior, and institutional or community environments such as schools and pesantren. The design is conceptual rather than empirical; no human participants were recruited, and the study does not claim to measure the effectiveness of the proposed model.

Sources were selected purposively using four criteria. First, they had to contribute directly to the interpretation or application of parenting values in Surah Luqman, Islamic child education, or parental obligations. Second, they had to address one or more dimensions central to the proposed framework: child safety, resilience, digital mediation, nature connectedness, environmental behavior, or family-community collaboration. Third, priority was given to peer-reviewed journal articles published from 2016 to 2026 in order to comply with the journal's recency requirement and to represent current scholarship. Fourth, a limited number of authoritative institutional reports were retained when they supplied widely used guidance on children's digital environments or technology in education. The final bibliography contains forty references, more than eighty percent of which are journal articles, and all references fall within the last ten years.

The analysis combined descriptive-analytical reading, content analysis, integrative synthesis, and contextual-thematic interpretation. Descriptive analysis was used to identify major concepts in the literature, including tawhid, gratitude, dialogue, parental modeling, child safety, digital mediation, resilience, nature experience, and ecological responsibility. Content analysis then grouped recurring meanings into conceptual units. Qur'anic parenting studies, for example, were coded for theological orientation, communication, worship, moral accountability, moderation, and social conduct. Digital parenting studies were coded for restriction, active mediation, co-use, role modeling, privacy, and family media routines. Environmental studies were coded for nature contact, environmental learning, pro-environmental behavior, family influence, and well-being.

The second analytic stage was integrative synthesis. Rather than presenting the domains as parallel lists, the study asked where they converge around parenting functions. Parental modeling, for example, appears in Qur'anic pedagogy, digital mediation, and environmental learning; self-regulation appears in Islamic educational psychology, authoritative parenting, digital routines, and ecological consumption; and safety appears in child protection, family communication, and online-risk literature. These intersections became the basis for constructing a unified framework. The model was not derived from a statistical procedure; it is an interpretive conceptual product based on recurring cross-domain functions.

Contextual-thematic interpretation was used to relate the ethical sequence of Surah Luqman to contemporary parenting problems. This approach does not claim that the Qur'anic passage directly discusses smartphones, cyberbullying, plastics, or urban green space. Instead, it identifies transferable ethical principles - divine accountability, wisdom, gratitude, moderation, patient responsibility, respectful speech, and concern for consequences - and examines how those principles can orient present-day parental decisions. This distinction is important to avoid anachronistic readings while still allowing the text to function pedagogically in contemporary contexts (Derysmono, 2020.; Husain, 2025; Syahrani, A., & Liddini, 2025). Conceptual validity was strengthened through theoretical triangulation across Qur'anic parenting, developmental resilience, digital mediation, and environmental psychology. Evidence from different disciplines was used not to make causal claims about the ECO-HIKMAH model, but to test whether its components have plausible support in established findings. The limitations of this method are recognized: library research cannot determine effect size, causal direction, or feasibility across diverse urban families. The model should therefore be understood as a theoretically informed framework that requires subsequent field testing through surveys, qualitative studies, intervention research, and implementation studies.

3. FINDINGS AND DISCUSSIONS

Qur'anic Eco-Parenting as an Expansion of Parenting Ecology

The synthesis shows that Qur'anic eco-parenting is best understood as an expansion of the object and purpose of parenting. The object is expanded because parents are not guiding children only in face-to-face behavior; they are guiding children across physical, relational, digital, institutional, and ecological environments. The purpose is expanded because the desired outcome is not short-term compliance but the formation of a person who can regulate behavior, interpret values, maintain safe relationships, use technology responsibly, and act with ecological concern. This emphasis is consistent with resilience perspectives that treat development as adaptation within interacting systems rather than as an isolated individual trait (Masten, 2018; Prime et al., 2020). This systemic reading also clarifies why Qur'anic eco-parenting is different from adding occasional "green activities" to conventional parenting. Planting, reducing waste, or visiting a park can be educational, but they become Qur'anic eco-parenting only when they are connected to meaning, habit, family interaction, and moral accountability. The child learns that resources are blessings rather than unlimited commodities, that living beings deserve care, that public spaces involve shared rights, and that consumption has consequences. In this sense, ecological practices are vehicles for teaching amanah, gratitude, restraint, and ihsan. The same logic applies to technology: a screen-time rule becomes more educational when the child understands the value protected by the rule - health, prayer, family interaction, study, privacy, or emotional balance - rather than experiencing the rule as arbitrary control.

The literature on parenting styles supports this combination of warmth, structure, and explanation. Meta-analytic evidence suggests that authoritative patterns, characterized by responsiveness together with appropriate behavioral control, are generally associated with more favorable child outcomes than harsh, neglectful, or psychologically controlling patterns, although cultural variation must be considered (Pinquart, 2017, 2018). This is relevant to the interpretation of qasd and lowered voice in

Qur'an 31:19: moderation in conduct and communication does not imply permissiveness. It implies disciplined guidance without humiliation, intimidation, or uncontrolled anger. Qur'anic eco-parenting therefore positions boundaries and compassion as mutually reinforcing.

Surah Luqman as a Foundation for Dialogical and Protective Parenting

Qur'an 31:12-19 presents a sequence of counsel that combines theology, family ethics, ritual responsibility, moral agency, patience, humility, and communication. Contemporary studies of the passage commonly identify tawhid, gratitude, filial piety, prayer, amar ma'ruf nahi munkar, patience, moderation, and courteous speech as central educational elements (Kusuma, 2024; Syahrani, A., & Liddini, 2025). Derysmono's reading of al-Razi additionally emphasizes that wisdom is not only the capacity to instruct another person but also the maturity of the educator; the quality of guidance is inseparable from the self-formation of the parent (Derysmono, 2020). This insight is essential for eco-parenting because children learn ecological and digital ethics as much from observed adult behavior as from verbal instruction.

The passage begins with wisdom and gratitude before moving to prohibition, obligation, and social etiquette. Pedagogically, this sequence suggests that parental guidance should begin with orientation and meaning. A child is more likely to internalize rules when those rules are connected to a coherent moral world. Tawhid establishes the center of accountability; gratitude trains perception of blessings; filial piety locates the child within relationships; awareness that even a mustard seed is known by Allah cultivates moral attentiveness; prayer and social responsibility link spirituality with action; patience prepares the child for difficulty; and moderation of movement and voice disciplines public conduct. Husain's maqasidi reading reinforces the protective potential of these values by connecting them with preservation of religion and life and with the broader purpose of human benefit (Husain, 2025).

The dialogical quality of Luqman's counsel also matters. The affectionate address to the child, repeated counsel, reasoned explanation, and movement from belief to conduct provide a model of communication that is firm without being degrading. This has direct implications for child protection. Emotional safety is not achieved merely by the absence of physical violence; it requires a family climate in which children can ask questions, disclose mistakes, express uncertainty, and seek help without anticipating ridicule or disproportionate punishment. In digital contexts, such openness becomes a protective factor because children who fear punitive reactions may conceal online harassment, inappropriate contact, exposure to harmful content, or privacy breaches. Effective protection therefore depends on trust as well as surveillance.

The role of parental example follows the same logic. If parents demand device-free meals while continually checking their own phones, demand respectful language while shouting, or teach environmental responsibility while practicing conspicuous waste, the moral message becomes internally inconsistent. Digital parenting reviews identify parental modeling as a significant dimension of contemporary mediation, together with discussion, restriction, and shared participation (Chen 2024; Nichols, 2022). Similarly, Islamic parenting studies emphasize that character education is embodied through caregiver conduct and routine, not only through explicit lessons (Dwinandita, 2024; Huda, 2025). The Qur'anic principle of hikmah therefore includes consistency between instruction and lived example.

Urban Families, Digital Mediation, and the Need for Family Media Ecology

Digitalization changes the ecology of childhood by creating virtual spaces in which children learn, play, socialize, encounter risk, and form identity. The digital environment cannot be treated as external to parenting because it is now part of everyday family life. American Academy of Pediatrics guidance has long emphasized the importance of developmentally appropriate media use, parent-child co-use, consistent limits, sufficient sleep and physical activity, and media-free family routines (Media., 2025). Evidence also associates excessive early screen exposure with weaker developmental screening

outcomes, although screen effects depend on content, context, age, and family conditions (Mori et al., 2019)

Recent digital-parenting research moves beyond counting hours. Collier et al. (2016) found that forms of parental mediation have small but meaningful associations with media-related outcomes, while Nielsen et al. (2019) showed that the relationship between mediation and problematic online use is complex and that family cohesion and conflict are important contextual factors. Nichols and Selim's (2022) review highlights restrictive mediation, parent-child differences in knowledge and perception, and the influence of parents' own digital practices. Tan et al. (2024) synthesize this broader literature by conceptualizing digital parenting around parental mediation, parents' technology use, and role modeling. More recent work indicates considerable heterogeneity in families' digital mediation styles and underlines the importance of parental confidence, parental screen time, child age, and family context (Navarro & Jensen, 2026).

These findings support the concept of family media ecology. A family media ecology is not simply a household timetable for devices. It includes the purposes for which technology is used, where devices are located, which content is accessible, how parents discuss online experiences, whether children can report harmful encounters, how privacy is protected, and whether digital activity is balanced with prayer, sleep, study, physical movement, family conversation, and outdoor experience. A recent systematic review also concludes that authoritative parenting, active mediation, collaborative rule-setting, co-use, modeling, and digital literacy are among the more promising strategies for healthy technology use (Gagliardi & O'Brien, 2025). In Indonesia, emerging evidence similarly indicates that clear boundaries become more effective when combined with warm explanation, responsive mediation, parental involvement, and meaningful non-digital alternatives (Asmawulan et al., 2026)

From a Qur'anic eco-parenting perspective, the primary question is therefore not "How do we eliminate screens?" but "How do we place technology within a morally ordered ecology of family life?" Technology can support learning, kinship, creativity, access to religious knowledge, and community participation. However, it should not become a substitute caregiver, displace all boredom and reflection, undermine sleep or prayer, or isolate family members who are physically together. UNICEF and UNESCO similarly describe technology as capable of expanding opportunity while also amplifying inequality, privacy concerns, exploitation, misinformation, and other risks when guidance and safeguards are weak (UNESCO, 2019)

This protective responsibility is also consistent with contemporary Qur'anic readings of parental responsibility that emphasize guidance, supervision, discipline, and moral communication in rapidly changing social environments (Elitaliya & Surahman, 2025). Child protection in this ecology must include data and privacy awareness. Children produce digital traces through educational platforms, social media, messaging, games, photos, and connected devices. Ethical concerns include informed consent, data retention, profiling, public sharing of children's images, and the long-term effects of parents' own online disclosures about children (Berman & Gabrielle, 2017). Qur'anic eco-parenting translates the concept of amanah into prudent digital stewardship: parents protect rather than unnecessarily expose children's personal information, teach children to seek permission before sharing others' images or secrets, and model restraint in publicizing family life.

Schools, Pesantren, and Communities as Extended Parenting Ecosystems

The family is primary but not solitary. In Indonesian Muslim contexts, schools, pesantren, mosques, extended families, and community organizations often share educational functions. Research on Islamic parenting in pesantren shows that caregivers can assume quasi-parental roles through supervision, example, routine, religious environment, and moral habituation (Huda, 2025). Phenomenological work on parenting in pesantren likewise illustrates that child formation depends on communication among caregivers, parents, supervisors, senior students, and younger students (Ariyadi, 2025). These findings support the ecological premise that parenting quality is strengthened

when institutions surrounding the child communicate compatible expectations and protection standards.

For urban families, pesantren traditions also offer a useful lesson about habit formation. Environmental responsibility is more likely to become character when it is embedded in recurring collective practices. Cleaning rooms and prayer spaces, using water carefully, eating sufficiently without excess, organizing shared property, helping peers, respecting schedules, and participating in communal work can all be interpreted as ecological as well as moral education. The point is not to label every routine as "environmental," but to recognize that simplicity, discipline, care, and collective responsibility are behavioral foundations of sustainability.

The social values commonly associated with Aswaja educational culture - moderation, balance, tolerance, justice, and communal responsibility - can further contextualize eco-parenting. In practice, moderation can protect families from two parenting extremes: rigid control that suppresses communication and permissiveness that avoids necessary boundaries. Balance asks families to distribute time among worship, study, play, rest, digital engagement, social relationships, and contact with the physical environment. Tolerance requires sensitivity to differences in children's temperament and developmental pace, while justice requires consistency and fairness in attention, rules, and consequences. These values strengthen the model's fit with Indonesian Islamic educational environments without limiting it to a single institution.

Schools and pesantren can operationalize the framework through coordinated parent education, child-protection protocols, digital-literacy curricula, green-school activities, and reflective religious learning. For example, a waste-sorting project is pedagogically stronger when students connect the activity with Qur'anic ethics, household consumption, and responsibility for public space. A digital-safety lesson is stronger when parents receive parallel guidance so that school expectations and home routines do not contradict each other. Community mosques and study groups can support families through parenting circles, referral pathways for child-protection concerns, family environmental service, and intergenerational activities that bring children into meaningful relationships beyond commercial and digital spaces.

Mothers, Fathers, Child Protection, and Resilience

The reviewed Islamic parenting literature gives substantial attention to mothers' roles in transmitting faith, Qur'anic learning, affection, and moral conduct (Erwanto & Fuadiytn, 2025). However, an integrative ecological model cannot assign the full burden of parenting to mothers. Fathers contribute through presence, emotional security, example, decision-making, discipline, religious guidance, and engagement in everyday routines. Studies of Surah Luqman have specifically used the figure of Luqman to emphasize the father's educational responsibility and the importance of wise, relational character formation (Tarigan & Amalia, 2023). Shared parental responsibility is particularly important in urban families where paid work, commuting, and professional demands can easily convert physical or emotional absence into a normalized pattern.

Child protection must also be understood multidimensionally. Physical safety is essential, but children need protection from humiliation, chronic verbal aggression, sexual abuse, neglect, bullying, exploitative digital contact, exposure to age-inappropriate content, and the misuse of personal data. The digital dimension does not replace conventional protection; it extends it. Parents need to know who communicates with the child, which platforms are used, how privacy settings work, and how the child can report uncomfortable interactions. At the same time, intrusive monitoring without trust can damage communication. The protective task is therefore to combine supervision, clear rules, relational openness, and increasing autonomy according to the child's age and competence.

The link between protection and resilience is important. Resilience does not mean making children endure avoidable harm. Developmental resilience refers to the capacity of a system to adapt successfully

under challenge, and that capacity grows through supportive relationships, competence, routines, opportunities for mastery, and access to resources (Masten, 2018). Family resilience similarly depends on shared meaning, flexible organization, and effective communication (Walsh, 2016). Islamic educational psychology adds values such as *niyyah*, *amanah*, *sabr*, *tawakkul*, and moral responsibility as interpretive resources through which children can understand challenge and sustain purposeful action (Rouzi et al., 2025)

Qur'anic eco-parenting therefore seeks to train self-regulation rather than dependence on constant external control. Everyday ecological routines are useful because they create small, repeated exercises in self-regulation. A child who remembers to turn off unused lights, waits before buying a new item, repairs or reuses materials, limits device use at agreed times, waters plants, completes household duties, and participates in waste sorting practices delay of gratification, attention, responsibility, and awareness of consequences. Digital routines and ecological routines can reinforce one another because both require the child to resist immediate impulses in favor of longer-term values.

The model also recognizes the developmental need for deliberation. Children should not determine every family rule, but participation can increase understanding and responsibility. Age-appropriate family discussion allows children to explain difficulties, propose alternatives, negotiate schedules, and reflect on consequences. This approach is consistent with active mediation in digital parenting and with the dialogical character of Luqman's counsel. It also supports protection because children who experience family discussion as safe are more likely to disclose problems. The goal is a gradual movement from externally imposed control to morally informed self-governance.

Environmental Ethics, Nature Connection, and Zero-Waste Habits

Environmental ethics gives Qur'anic eco-parenting its distinctive ecological substance. Within a Qur'anic worldview, nature is not merely a resource for consumption or an optional recreational backdrop. It is part of creation, a field of signs, and a domain in which human conduct can express gratitude, balance, care, or corruption. Contemporary Islamic environmental ethics similarly connects Qur'anic concepts with responsibility toward ecological systems and critiques patterns of excess and destruction (Sayem, 2021). This theological orientation does not replace empirical environmental education; rather, it provides moral meaning for practices whose developmental value is also supported by environmental psychology.

Evidence on children's contact with nature is particularly relevant for urban parenting. Reviews report that nature contact can support children's health and well-being, although the quality and strength of evidence vary by outcome and study design (Derysmono, 2023; Frumkin, 2021 ; Thomas, R., 2021). Unstructured nature play has shown consistent positive associations with physical activity and cognitive play, while interventions designed to increase nature connection have produced promising results (Barrable & Booth, 2020). For families, the implication is practical: ecological education should include direct experience. A child cannot develop a meaningful relationship with living systems through verbal instruction alone.

Family processes are increasingly recognized in nature-connectedness research. Chen et al. (2026) show that family can act as a source of influence, a context for shared activity, and a system embedded in broader social conditions. This suggests that parents' own orientation toward nature matters. When adults notice weather, care for plants, enjoy parks, avoid littering, discuss where food and water come from, and involve children in environmental decisions, ecological concern becomes normalized as family culture. The same mechanism of modeling identified in Qur'anic and digital parenting therefore operates in environmental learning.

Pro-environmental behavior also requires more than knowledge. Liu and Green's (2024) systematic review identifies personal norms, attitudes, values, self-efficacy, nature contact, environmental education, and influence from significant others among relevant factors. For Qur'anic eco-parenting,

this means that an effective household program should connect knowledge, emotion, identity, and practice. Children need to know why waste matters, feel that creation deserves care, believe they can contribute, see adults practicing the same values, and have repeated opportunities to act.

Zero-waste routines provide a concrete entry point. Recent work on Qur'anic values and waste sorting in an Indonesian educational context supports the relationship between moral understanding, sorting awareness, and implementation of zero-waste behavior (Melawati, 2025). At the family level, the familiar 5R sequence - refuse, reduce, reuse, recycle, and rot - can be translated into age-appropriate habits. Refusing unnecessary single-use items teaches discernment; reducing consumption teaches restraint; reusing teaches care for material value; recycling teaches responsibility for waste streams; and composting introduces children to cycles of decomposition and soil. These practices should not be romanticized as sufficient solutions to structural environmental problems, but they are valuable forms of household moral education.

The ECO-HIKMAH Model and Its Operational Implications

Based on the synthesis, this article proposes the ECO-HIKMAH model as a conceptual framework for Qur'anic eco-parenting. The term "ECO" signals the ecological premise that children develop through interconnected physical, relational, institutional, digital, and natural environments. "HIKMAH" signals the ethical-pedagogical orientation drawn from Luqman's wisdom: faith, gratitude, dialogue, moderation, responsible action, and courteous conduct. The model is intentionally mnemonic rather than diagnostic. It is designed to help families and educational institutions remember interconnected parenting functions and translate them into context-appropriate routines.

Table 1. ECO-HIKMAH Model as a Qur'anic Eco-Parenting Framework

Component	Operational Meaning
E - Ecological empathy toward children and nature	Caregivers cultivate sensitivity to children's feelings and developmental needs, family conditions, living creatures, and the surrounding environment as part of the mandate to care for Allah's creation.
C - Concrete parental example	Parents, teachers, and caregivers model worship, respectful speech, nonviolent communication, digital discipline, cleanliness, moderation in consumption, and ecological responsibility.
O - Observation of environment	Children are invited to observe nature, society, school, pesantren, neighborhood, and digital spaces as sources of value learning and reflection rather than merely objects of entertainment or consumption.
H - Hikmah of Luqman	Parenting is guided by Qur'an 31:12-19: tawhid, gratitude, filial respect, prayer, moral responsibility, patience, moderation, humility, and courteous communication.
I - Iman and ecological ihsan	Faith is embodied as ihsan toward people, animals, plants, public facilities, material resources, and shared environments through habits of care and non-destruction.
K - Children's independence and resilience	Children receive age-appropriate opportunities to manage emotions, delay gratification, solve problems, perform responsibilities, and respond healthily to social and digital pressures.
M - Family deliberation	Children participate according to age in family conversations, rule-setting, household planning, and reflection so that they learn to listen, express opinions, receive advice, and share responsibility.

Component	Operational Meaning
A - Safety from violence and digital risks	Homes and educational institutions provide protection from physical, psychological, and sexual violence, neglect, bullying, harmful digital exposure, exploitative contact, and unnecessary exposure of personal data.
H - Spiritual-social-ecological harmony	Parenting connects faith, worship, emotional health, social relationships, learning, digital life, and environmental responsibility as an integrated family-education ecology.

The first component, E - Ecological empathy toward children and nature, asks caregivers to notice children's emotional states, developmental needs, family pressures, living creatures, and environmental conditions. Empathy prevents environmental education from becoming another source of pressure and prevents child protection from becoming mere control. C - Concrete parental example emphasizes visible consistency in worship, speech, digital conduct, cleanliness, consumption, and ecological practice. O - Observation of environment invites children to read nature, society, school, neighborhood, and digital spaces as places where values and consequences can be observed. These three components establish the ecological field of learning.

The next components translate Luqman's pedagogical orientation. H - Hikmah of Luqman anchors parenting in tawhid, gratitude, filial respect, prayer, moral responsibility, patience, moderation, and gentle speech. I - Iman and ecological ihsan links belief to care for people, animals, plants, public facilities, resources, and shared environments. K - Children's independence and resilience focuses on age-appropriate responsibility, emotional regulation, problem solving, delayed gratification, and healthy responses to social and digital pressure. This component is supported by Islamic educational psychology and developmental resilience research, both of which emphasize the importance of guided autonomy and meaningful coping (Masten, 2018; Rouzi et al., 2025).

M - Family deliberation recognizes the role of age-appropriate participation. Deliberation can include weekly family reflection, discussion of screen rules, planning of household tasks, budgeting for needs versus wants, or deciding on a shared environmental activity. A - Safety from violence and digital risks establishes the non-negotiable protective dimension: family and educational environments should prevent physical, psychological, and sexual violence, neglect, bullying, harmful digital exposure, exploitative contact, and unnecessary exposure of children's personal data. H - Spiritual-social-ecological harmony integrates the model's final aim: faith, worship, emotional health, social relationships, learning, digital life, and environmental responsibility should support rather than fragment one another.

Operationally, the model can be translated into six household indicators. First, the family maintains regular warm communication in which children can ask, disclose, and reflect. Second, the family has age-appropriate media agreements covering time, place, content, privacy, and parental modeling. Third, children participate in shared worship and reflective religious conversation in ways suited to their developmental level. Fourth, the family maintains recurring ecological practices such as caring for plants, reducing waste, saving water and electricity, or spending time outdoors. Fifth, there is a clear protection pathway: children know whom to tell when they feel unsafe at home, school, or online. Sixth, the family collaborates with schools, pesantren, mosques, or community organizations rather than attempting to manage all developmental challenges alone.

Table 2. Operational Indicators of the ECO-HIKMAH Model

Area	Indicator	Practical Examples	Expected Contribution
Spiritual-dialogical parenting	Children understand tawhid, gratitude, adab, and moral responsibility in a psychologically safe dialogue.	Family halaqah, reflective dialogue after prayer, Qur'anic storytelling, gentle advice, and safe repair after conflict.	Faith awareness, emotional safety, and dialogical communication.
Digital protection	The family has age-appropriate rules for screen time, device location, content, privacy, and online interaction.	Media agreement, parental co-use, privacy discussion, content reflection, and consistent parental modeling.	Reduced digital risk and stronger family media literacy.
Environmental habits	Children participate in recurring ecological practices at home and school.	Plant care, outdoor activity, water and energy saving, waste sorting, reuse, composting, and reducing single-use items.	Nature connectedness, self-regulation, and ecological responsibility.
Social-pesantren ecology	Family collaborates with school, pesantren, mosque, extended family, and community.	Parenting class, child-protection pathway, green pesantren project, community service, and neighborhood environmental action.	Communal resilience and a child-friendly social ecosystem.
Child resilience	Children practice self-regulation, problem solving, patience, responsibility, and help-seeking.	Chores, delayed gratification, emotion naming, reflective conversation, shared decision-making, and service activities.	Independence, self-control, healthy coping, and moral-social maturity.

At the school or pesantren level, ECO-HIKMAH can inform parent education, child-protection procedures, media-literacy programs, environmental projects, and teacher-caregiver modeling. At the community level, it can support mosque-based parenting education, neighborhood child protection, intergenerational environmental service, and family-friendly green activities. The model is adaptable because urban Muslim families differ in housing, income, work schedules, children's ages, school arrangements, disability, and access to green space. Its application should therefore be principle-based rather than standardized into a single rigid program.

The model's conceptual novelty lies in the integration of four agendas that are usually treated separately: Qur'anic parenting, child protection, digital parenting, and environmental ethics. The synthesis suggests that these agendas share underlying mechanisms - modeling, dialogue, boundaries, self-regulation, meaning, safety, and repeated practice. Treating them together may reduce fragmentation in parenting programs. Instead of separate messages such as "limit screens," "teach religion," "protect children," and "care for the environment," ECO-HIKMAH organizes them around a single question: what kind of family ecology helps a child become faithful, safe, self-regulating, socially responsible, digitally wise, and ecologically caring?

The model nevertheless remains conceptual. It should not be presented as an empirically validated intervention. Future research needs to operationalize its components into measurable indicators and test their reliability and relevance across different family groups. Quantitative studies could examine associations between ECO-HIKMAH practices and family digital literacy, child ecological behavior, communication quality, or perceived safety. Qualitative studies could explore how parents interpret the model under constraints such as small housing, dual-earner schedules, or intergenerational caregiving.

Action research in schools and pesantren could examine how family, digital, and environmental programs can be coordinated. Such research is necessary before claims can be made about effectiveness.

4. CONCLUSION

This article concludes that Qur'anic eco-parenting can be formulated as an integrative framework for contemporary Muslim family education. Its ecological character lies in recognizing that children develop across interacting environments: home, school, pesantren, mosque, neighborhood, digital platforms, consumer culture, and the natural world. Its Qur'anic character lies in orienting those environments through the ethical sequence of Surah Luqman - tawhid, gratitude, relational responsibility, moral awareness, worship, patience, moderation, humility, and respectful communication. Parenting is therefore understood not merely as controlling children's behavior but as constructing a safe and meaningful ecology in which children can internalize values and practice responsibility.

The findings also show that Qur'anic parenting can be placed in productive dialogue with recent research on authoritative parenting, family resilience, digital mediation, child online safety, nature contact, and pro-environmental behavior. Across these literatures, several mechanisms recur: parental modeling, warm communication, clear boundaries, guided autonomy, repeated routines, and supportive networks. These mechanisms provide contemporary developmental support for translating Luqman's wisdom into practices such as family media agreements, privacy protection, nonviolent communication, shared worship, household responsibility, nature experience, and waste-reduction habits.

The conceptual contribution of the study is the ECO-HIKMAH model: Ecological empathy, Concrete parental example, Observation of environment, Hikmah of Luqman, Iman and ecological ihsan, children's independence and resilience, family deliberation, safety from violence and digital risks, and spiritual-social-ecological harmony. The model is designed as a flexible value framework rather than a rigid curriculum. Families can adapt its practices to children's ages, socioeconomic conditions, living arrangements, educational settings, and access to natural spaces. Schools, pesantren, mosques, and community organizations can use the same framework to coordinate parenting support, child protection, digital literacy, and ecological education.

The primary limitation is methodological. Because this is a library-based conceptual study, the ECO-HIKMAH model has not been tested empirically and no causal claims can be made about its impact. Further research should develop validated indicators, examine cultural and socioeconomic variation, and test implementation through surveys, qualitative family studies, school or pesantren action research, and controlled educational interventions. Empirical work should assess whether the model improves parent-child communication, digital literacy, perceived safety, self-regulation, nature connectedness, and pro-environmental behavior. With such testing, Qur'anic eco-parenting may develop from a conceptual synthesis into an evidence-informed framework for family and Islamic education in rapidly changing urban environments.

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