



Communication Ethics In Surah Al-Luqman Verse 13 Solution To Generation Gap In The Family

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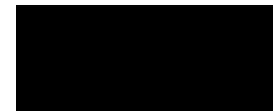
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Abstract

The role of parents in a family is very important, especially for the future of their children. Because after all, parents are the first madrasa that will shape the personality of their children, then how to build harmonious family relationships in the midst of the rampant term Generation Gap. The method in this study uses the library method (Librery Reasearch), which is a data collection technique by conducting a study of books, journals, and other literature that has a relationship with related issues. The results of this study reveal that the communication ethics contained in surah al-lukman verse 13 include patience, courtesy and using good words etc., so as to be able to make harmonious relationships in a family and to prevent the occurrence of Generation Gap.



INTRODUCTION

Today the family is the first and foremost madrasa for a child, which will be an important basis for the formation of his character in the future. To create a strong character and a good soul in children in the family, it is necessary to create a harmonious atmosphere and good communication as well, so that the message conveyed can be received properly as well. This situation arises if there is a good interaction relationship between parents and children.¹ In line with what was described by Asih Budi Kurniwati in her journal, she said that the family function is a place to improve the ability of family members, the formation of a child's attitude. Even parents who have a lot of time in educating children, so that parents become the first teachers that children have.² So important is the role of parents in educating children because the basis of everything a child does certainly comes from the education received from his parents.

In connection with this, the term Generation Gap has recently emerged, which seems to be a social wall between the current generation and the previous generation. As revealed by a researcher named Husain on the generation gap in the scope of the family popularly known as the sandwich generation,³ which was first raised by Dorothy A. Miller, in 1981, a professor at the University of Kentucky, Lexington, United States, with a journal entitled "*The 'Sandwich' Generation: Adult Children of the Aging*".⁴ Sabiq explained that in this generation, children interact with their parents and grandparents so that values and parenting are instilled in the children. The generation gap in the family sphere, from the side of teenagers / young people who often explore their identity and this is considered not good for the parents' perspective, the role of parents in

¹ Arosy Endah Hyoscyamina, "The Role of Family in Building Children's Character," *Journal of Psychology* 10, no. 2 (2011): 144-152.

² Asih budi kurniwati, "RELATIONSHIP BETWEEN FAMILY LITERACY CONDITIONS AND READING MOTIVATION WITH FIRST READING ABILITY (Correlation Study on Children of Kindergarten B Pelangi, Palembang Kramatjati East Jakarta, 2011)," *JOURNAL OF EARLY EDUCATION* 7, no. 1 (2013): 1-6.

³ Sabiq Aushaful Husain, "Construction of Self-Identity in Children in Sandwich Family Parenting in View of the Intensity of Togetherness between Family Members," *Universitas Pendidikan Indonesia* (2020).

⁴ Dorothy A. Miller, "Generasi 'sandwich': Anak-anak Dewasa yang Menua di JSTOR," *JSTOR* 26, no. 5 (1981).

educating children will be considered a failure if teenagers / young people grow not in accordance with parental expectations.⁵

Parents certainly expect their children in the future to succeed in becoming independent, responsible and useful individuals in the future. Being an effective parent is not an easy thing to apply, it is very necessary for a medium to be able to enter the child's world, one of the most important things that parents should pay attention to is communication, because communication is the most effective medium to connect with a child's life Jarot Wijanarko in his book entitled "Intimate Parent Child" explains that not a few families lose quality communication in their families, thus disrupting the communication process. Whereas as much as 85% of one's success in life depends on one's ability to build relationships with others, and 65% depends on the ability to communicate.⁶

In this case Islam teaches that communication must be civilized, full of respect, respect for the person being spoken to, and so on. When speaking with others, Islam provides clear procedures on how to speak. The procedure for speaking to others, for example, must talk about good things, avoid falsehood, avoid complicated talks and problems, adjust to the interlocutor, do not praise yourself. The manner of speech is so well regulated in Islam. The manner of speaking is necessary so that one does not speak except about good things. Effective and Islamic communication is very helpful in creating a harmonious atmosphere in a family.⁷ Parents as communicators need to develop effective and Islamic communication in stemming the Generation Gap in a household because often the failure to build a harmonious family is caused by a weak communication system, resulting in a Generation Gap in a family. The Qur'an teaches us that in communicating using various styles of language that are very attractive to listeners and in the context of a family is a child. The Qur'an recommends that in a family, especially to stem the Generation Gap in the

⁵ Sehatmental.id, "What is Generation Gap? - Seruni.Id."

⁶ Jarot Wijanako, *Intimate Parent-Child (Happy Indonesian Family)*, n.d.).

⁷ Syaiful Bahri Djamarah, *Communication Patterns of Parents and Children in the Family* (Jakarta: PT Rineka Cipta, 2004), 103-104.

family, it is necessary for a communicator to follow the Qur'anic communication models. The Prophet Muhammad in conveying the teachings of Islam to his people used expressions according to the level of understanding and cognitive of his companions. He taught his companions using an interesting style of language, which is the best, main, and more easily understood expression so that it enters the soul and remains in the mind, and helps the mind more in explaining it. This can be adopted by parents in communication, especially in delivering lessons to their children.⁸

Thus, it is necessary to communicate effectively in the family in order to establish a harmonious relationship and create mutual ownership and respect between family members.⁹ Because communication is considered effective if communication from the communicator (parent) with the communicant (child) takes place understanding the content of the message conveyed,¹⁰ in communicating we also need to pay attention to the model of delivering messages, starting from the selection of words to the content of the message we will convey. Because the Qur'an is a historical agent, it reveals various problems in human life. The enlightening stories have many examples from the lives of people in the past. Through these events, people can now take lessons, give advice, compare and experience in the future.¹¹ The Qur'an is a holy book that provides guidance for people in achieving happiness in the world hereafter, the Qur'an not only contains the main teachings in the form of aqidah and Shari'at, more than that the Qur'an also touches on many aspects of social life. Among them provide isyarat on how to communicate well in the household, as illustrated in surah Al Luqman verses: 12-19, as a reflection for parents in educating children, as well as how to deliver messages by parents to children as well as a reference for parents to dismiss Gap Generasion in the family.

⁸ Kadar M. Yusuf, Tafsir Tarbawi: Qur'anic Messages on Education, 187-188.

⁹ Qadratullah, W. Qur'anic guidance on fostering tolerance through communication with children in the family. *Jurnal keluarga Sehat Sejahtera*, 16 (31),96-106.

¹⁰ Haslinda Perspective on the Meaning of Islamic Communication. *AL-HIKMAH: Media for Da'wah, Communication, Social and Culture*, 9(2), 95-110.

¹¹ Haif, A. (2016). The Quran as Historical Advice. *RIHLAH: Journal of History and Culture*, 4(2), 75-91.

Based on the above statement, a big question arises, how is Communication Ethics in Suroh Al-Luqman Verse 13 as a Solution to Generation Gap in the Family? The question is very broad in scope so it needs to be narrowed down to see each side. This study looks more at the side of how communication occurs between Luqman and his son. In the letter, Luqmān is described by Allah as a very good parent in educating and nurturing his son. In addition to conveying several important messages to his son regarding the message of monotheism, morals and shri'at, Luqman also displays noble ethics in communication. The story of Luqmān is worthy to be used as a communication guideline for parents in stemming the generational gap in the family.

METHOD

The method used in this paper is the library research method, which is a series of activities related to library data collection methods. Library study is a data collection technique by conducting a study of books, literature, notes, and reports that have to do with the problem being solved.¹² Furthermore, the approach used is the approach of thematic interpretation of the Quran. Thematic interpretation is a form of interpretation by collecting all the verses of the Koran that talk about a particular problem (theme), and lead to one goal, even though the verses are different ways of descent, scattered in various letters of the Koran and different times and places of descent. Topics and problems are arranged based on chronology and the cause of the revelation of these verses, then the interpretation provides information and explanations and draws specific conclusions.¹³ This research focuses on communication ethics from an Islamic perspective as a solution to the generation gap in the family. This topic is listed and recorded in the Al-Quran Surah Al-Lukmaan verses 12-19, this research uses data collection by collecting various information related to persuasive

¹² Mahmud, Educational Research Methods (Bandung: Pustaka Setia, 2011).

¹³ Ali Hasan Al-Aridl, History and Methodology of Tafsir, 1st ed. (Jakarta: Rajawali Press, 1992).

communication reward techniques, analyzing the linguistics of the verse and the interpretation of the mufassirs in surah Al-Lukman verses 12-19.

RESULT AND DISCUSSION

Asbabun Nuzul Surah Al-Lukman

Ahmad Mustafa al-Maraghi explained that the reason for the revelation of surah Luqman was that there were people of Quraysh came to the Messenger of Allah, who asked to be explained to him regarding the story of Luqman al-Hakim and his son about filial piety. With the story of Luqman al-Hakim and his son about filial piety to his parents, then surah Luqman was revealed. Meanwhile, according to al-Shabuni that the asbabun nuzul of this surah is related to Sa'ad bin Abi Waqas, He said: formerly, I was a man who was devoted to my mother, then when I had converted to Islam, my mother said: O Sa'ad, what happened to you that I saw this? You will abandon this religion of yours or I will not eat and drink until I die. So because of you I was called "O murderer of his mother". Then I said: do not do it, O mother! For I will not forsake my religion for anything! So she did one day and one night without drinking, she also tried to do that, I said: O my mother, please know! By Allah, if you had a hundred souls, and they left you one by one, so that I would leave my religion. By Allah, I would not leave you, so that I would leave my religion. By Allah, I will not abandon my religion no matter what. So eat when you want to eat, if you don't want to eat, it's up to you". Then he ate. Then the verse was revealed which means: "And if they force you to associate with Me something of which you have no knowledge, then do not follow them, but associate with Me; then only to Me shall you return, and I will tell you what you have done". (QS. Luqman: 14).

While the main teachings contained in surah Luqman consist of: First, faith in Allah swt, the prophets and the Day of Judgment. Second, the story of Luqman is a portrait of parents in educating their children with the teachings of faith. With persuasive education, Luqman is considered a profile of a wise educator, so Allah immortalized him in the Quran with the aim of being a lesson (ibrah) for his readers (especially prospective teachers). Third, the characteristics

of dissident humans. Allah describes the type of people who disobey His commands, so that eventually they do not want to listen to the Quran.¹⁴

Lukman's Biography

Lukman is a figure whose identity is still in dispute. Because the Arabs know two figures named Lukman. First, Lukman Ibn Ad. He is an exalted figure because he has authority, high knowledge and eloquence. He is often used as an example in all matters. The second figure is Lukman Al-Hakim who is famous for his wise words and parables. However, what is used as an illustration in the Quran is the second Lukman, Lukman al-Hakim, who is famous for his wise words and parables.¹⁵

Luqman Al- Hakim was a strong and courageous man. He was a pious servant of Allah, even many sahih narrations state that he has a physical form that is not beautiful such as a snub nose, jet black skin and others. Sa'id ibn al-Musayyib also stated that Luqman was a black man from Egypt. of Egypt, but he was very noble, and Allah gave wisdom to him, and Luqman refused to be to him, and Luqman refused to be appointed as a Prophet. A black man came complaining to Said b. al-Musayyib. Sa'id then said: "Do not grieve because your skin is black, because among the chosen humans, there are three people all Bilal bin Rabbah, Mihja' the servant of Sayidina Umar bin Khatab and Luqman Al-Hakim". Luqman Al- Hakim".¹⁶

In history there is mention of his descendants, namely Ibn Isaac has stated that Luqman Al- Hakim was named Luqman bin Bau'raa bin Nahur bin Tareh, and Tareh bin Nahur is the name of Azar, namely the father of Prophet Ibrahim a.s.. In another narration, Luqman's long name is Luqman bin Unaqa' bin Sadun. Wahab bin Munabbih also stated that Luqman was the son of the Prophet's younger sister Ayyub a.s. Muqatil also said that Luqman was the son

¹⁴ Arham Junaidi Firman, *Quranic Studies (Theory and Its Application in the Interpretation of Educational Verses)*, (Yogyakarta: Diandra Kreatif, 2018), pp. 252-254.

¹⁵ Syihab, Qyraish. *Tfsir al-misbah, message, impression and harmony of al-quran*. (Jakarta: Lentera Hati), p. 125.

¹⁶ W.Littlejohn, Stephen.1978. *Teori-teori Komunikasi Manusia*. Columbus: Charles E. Merrill
Perusahaan: Pearson Education Limited

of his salaryman prophet Ayyub a.s. Imam Zamakhshari also corroborated by stating that he was Luqman bin Bau'raa the son of Prophet Ayyub's younger sister. ".(Arif Rahman. 2010). Another narration also states that Luqman Al-Hakim was the great-grandson of Azar, his father Prophet Ibrahim a.s. Luqman Al- Hakim lived for 1000 years. He lived contemporarily with the time of Prophet David, even his own teacher was Prophet David. Before Prophet David was appointed Prophet, Luqman Al- Hakim was already the mufti at that time. In addition, Luqman Al- Hakim was also the place of advice and conversation of Prophet David a.s. Ibn Abbas and Mujahid also stated that he was of is a descendant of Habsyi. Thus, there are many narrations about his descendants.

Among the wisdom given by Allah to Luqman Al- Hakim is knowledge, religion, accuracy in speech, and others. Luqman Al- Hakim was a servant of Allah who was given wisdom by Allah SWT. Khalid Ar- Rib'i stated about the work of Luqman Al- Hakim based on the story.¹⁷

Generation Gap

The generation gap is the difference in lifestyles, values and economic opportunities between certain age groups. Gaps occur in all aspects of life. The gap does not only occur between generations, but can occur between genders within a generation decade.¹⁸ Gaps in the business world occur if there are cross-generational employees in the business field.¹⁹ Generational characteristics show that each generation has different values, perspectives, and mindsets regarding aspects of life. These differences become the background in the process of forming behavior, attitudes, lifestyles, and the order of establishing relationships both in an individual context and in the context of society.²⁰

The generation gap is one of the most interesting topics in the science of generational development. The existence of a gap is triggered by striking

¹⁷ Safinah Ismail, Elements of Father Communication in Surah Luqman, IRSYAD 2018 E-PROCEEDING.

¹⁸ Rina Sari Kusuma, "Internet Use by Lecturers Based on Gender and Generation," *Komuniti: Journal of Communication and Information Technology* 8, no. 1 (January 2017): 53-63.

¹⁹ Putri, Hartanto, and Husna, "Generation Gap; Analysis of the Effect of Generation Differences on Organizational Communication Patterns in Consumer Goods Companies in Surabaya City."

²⁰ Intergenerational Learning et al., "Intergenerational Learning for a Sustainable Society: A Literature Review and Implications," *Scientific Journal of Social Sciences* 6, no. 2 (December 2020): 89-103.

differences between generations. The baby boomer generation is now referred to as grandparents, they lived during the nation's struggle against colonialists after which they had to struggle to rise after Indonesia declared independence, generation X now occupies the role of parents and children of the baby boomer generation, generation Y and Z play the role of children of generation X. The baby boomer generation is referred to as a generation with a high level of job loyalty and family-oriented, while the millennial generation, referred to as internet-oriented, emphasizes its dependence on the internet and focuses on the era of entrepreneurship.²¹

The senior generation prefers to use a face-to-face approach with others, while the younger generation stands with two approaches, namely online and offline and of course the online world they prefer. This is because, generation Z and Alfa live in modern times with the advancement of the digital and online age.²² Generational phases that continue to take turns at a certain period of time, they will fill each other, replace and continue, until the end of humans on this earth. The gap that has occurred between generations is a "specter" that continues to haunt, suspecting each other, blaming each other and having a bad perception of each other. Which actually, can be seen from an interesting side to be observed as a characteristic that it causes. What is certain is that the generation gap that occurs will continue into the realm of the baton from various sides of life.²³

Communication Ethics In Surah Al-Luqman As A Solution To Generation Gap In The Family

The Qur'an tells the story of a man named Luqman Al-Hakim who was a simple man, without abundant wealth, but he was able to carry out his obligations as a father well. A man who lived simply, without abundant wealth, but he was able to carry out his obligations as a father well. Luqman provides

²¹ GII Hok Im Tong, "Intergenerational Gap," GII Hok Im Tong.

²² Ishak Fadlurrohman et al., "Understanding the Development of Alpha Generation Children in the Industrial Age 4.0," *Focus: Journal of Social Work* 2, no. 2 (February 2020): 178.

²³ Tong, "Intergenerational Gap."

his children with great advice and covers various aspects of life, namely creed, sharia and morals so that his children are happy not only in this world but also in the hereafter.²⁴ The story of Luqman is a father who obeys religion by advising his children to obey the teachings of religion and obey the commands and prohibitions of Allah S.W.T.. Luqman is a father who never gets tired of advising his children the way he conveys religious messages is very good, full of ethics so that it can be accepted easily by his son. So it is very appropriate if Allah S.W.T. immortalizes his name in Al-Qran and is among the righteous servants. The mufassirs agree, that Luqman Al-Hakim is among the righteous people.²⁵

The author can conclude that Lukman's success in educating his son is the result of the communication interaction he uses. Where he positions himself as a communicator then his son becomes a communicator, communication interactions built by Lukman with his son, the author can conclude that the code of ethics he applies in communicating and interacting with his family into several kinds which include confidence and accompanied by the truth of the content of the message to be conveyed, patience, showing affection for communicants, polite and avoiding arrogance.²⁶ The five codes of ethics that have been applied by Luqman to build communication interactions with his children and wife that the author will describe as follows.

1. Conducting The Content Of The Message Before It Is Delivered

The Qur'an describes how Luqman Al-Hakim's success in building a harmonious family through effective communication. Especially how he communicated with his son, it did not escape the communication ethics he applied, so that the message conveyed could reach and be accepted by his son as a communicant. The ethics of communication carried out by Luqman al-Hakim to his son the first is, he always worked on the content of the

²⁴ Suci Husniani Mubaroq, 2012. The Concept of Family Education in the Quran, Analysis of Tahlili Tafsir Method on Family Education in the Quran, Vol No 1, ms85-94.

²⁵ M. Quraish Shihab, Tafsir AlMisbah, Pesan, Kesan dan Keserasian Al-Quran (Jakarta: Lentera Hati, 2002), vols X, p, 296.

²⁶ S Wijaya, _The Quran and Communication (Communication Ethics in the Perspective of the Quran), Al-Burhan| Journal of Science Studies and Development ..., 15.1 (2015), 1-28 <<https://doi.org/https://doi.org/10.53828/alburhan.v15i1.59>>.

message before he delivered the message to the child, as described in several verses in surah Al-Luqman as follows:

"And (remember) when Lukman said to his son, when he was instructing him. O my son, do not associate partners with Allah; indeed associating partners with Allah is a great injustice".²⁷

As described above by the author, that Luqman al-Hakim is a pious figure and obeys Allah, so when he told his son he did not associate partners with Allah, the communication ethics he did were in accordance with the word of Allah contained in the Qur'an which includes in the surah Q.S. AlBaqarah/2: 44, Ash-Shaf/61: 3, Q.S. Huud/11: 88.

2. Confident And Accompanied By The Truth Of The Message

The second code of ethics used by Luqman al-Hakim, is confidence in the truth of the content of the message he will convey. The attitude of confidence that he built in giving advice to his son, although from the nature of perfection. However, this did not make him hesitate in giving advice to his children and wife, so that thanks to the confidence he built, it could produce maximum results. This is evident as a result of the advice he gave, can bring his children and wife to get closer to Allah, even Luqman is the only ordinary man that Allah immortalized in his words in the Qur'an.

In addition to confidence which is the main key in building a communication by Luqman to his children and wife, it must be accompanied by the truth of the content of the message to be delivered. Because if the message conveyed by Luqman to his son is wrong, then obviously his son and wife who act as communicants will also wrongly capture the message conveyed by him. Therefore, the communication ethics built by Luqman are confident, and accompanied by the truth of the message that is thrown is the main key to success in building communication to his children and wife. So

²⁷ Purwatiningsih, Fachrur Razi Amir, and Muhammad Khoiruddin, 'Child Education in the Family According to the Quran Study of Surah Al-Luqman Verse 1318 Education', Ta "dibi, 5.2 (2016), 90-97 <<https://doi.org/https://doi.org/10.30997/jtm.v5i2.331>>.

that the message that is thrown runs smoothly like the swift flow of water without any obstacles.

3. Patience

The second code of ethics applied by Luqman in building a communication to his children and wife is patience. This can be proven in verse 17 which reads as follows.

"O my son, perform the prayer and urge (people) to do what is right and prevent (them) from what is wrong and be patient with what befalls you, indeed such is an important matter".²⁸

In the verse it is very clear, that the success of communication built by Luqman cannot be separated from patience, which is one of the codes of ethics that he applied in building communication between him and his son. Although he built communication by giving advice to his son. This is no other. Because he realized that in building communication, the ethical code of patience was very necessary so that the messages and advice he gave could reach the object/communicant, even though the object/communicant was his family. This was done by him, because the communication built by him could not be separated from the obstacles and challenges he faced. So Luqman, did not stop in giving advice to his children and wife until he received the message he sent to his children and wife.

Patience in building a communication interaction is needed, in order to influence the communicants who are used as objects in building communication interactions, so that the messages conveyed can be. Patience in communication that aims to influence others is needed. AlQuran emphasizes that a person does not have the right to force others to accept what we convey even though it is in the form of truth guidance, but Allah is the one who has the power to guide whoever He wants. Allah SWT says in the Qur'an letter al-Qashas verse 56:

²⁸ Noer Rohmah and Roihanah, 'A Study of the Concept of Spiritual Intelligence Based on the Story of Luqman', *Tarbiyatuna*, 6.2 (2022), 157-72 <<https://doi.org/https://doi.org/10.55187/tarjpi.v6i2.4584>>.

"Indeed, you will not be able to guide those you love, but Allah guides those whom He wills, and Allah knows better those who will receive guidance".²⁹

4. Giving Love To Communicators

As explained in the mufassir, that Luqman al-Hakim is a figure who loves his son very much, so he calls his son with tenderness. The words used in throwing in his communication interactions are selected very carefully, so that the communication built by him does not seem patronizing to his son, which causes the words to touch his son's heart. Luqman al-Hakim in throwing the message conveyed to his son, with full patience continuously. But more important than that is the message conveyed by Luqman to his son, is the best message, which can save his son from the dangers of injustice, to the realm of polytheism that can cause not saved from hellfire.³⁰

It is very important for parents, especially at this time where the term generation gap begins to enter the family realm, so there needs to be a bridge that connects people as communicators and children as communicators. In this case the Qur'an has provided an illustration of how parents should communicate by not leaving ethics in it, the Qur'an describes how Lukman Al-Hakim calls his son with a call of affection and is pleased by his son, so that the child as a communicator feels loved by the call. Thus the message conveyed will be easily received. Likewise with parents at this time so that children feel loved, parents really need to choose the language that will be used when communicating with their children. Thus the child will feel loved so that there is no gap in the family or Generation Gap.

5. Polite And Avoid Arrogance

Luqman al-Hakim's code of communication ethics, the last is to avoid arrogance, as stated in verses 18 and 19. Where Luqman alhakim gives advice to his son regarding morals and manners in conducting social interactions

²⁹ Abu Ja'far Muhammad bin Jarir Al-Thabari, *Jami Al-Bayan Fi Tafsir Ayi AlQur'an*, t.th., volume 5, p.153.

³⁰ Sayyid Qutb, *Tafsir Fi Zhilalil Qur'an*, Transl. As "ad Yasindan Abdul Aziz Salimbasyarahil, *Under the Shade of the Quran* (Jakarta: Gemainsani Press, 2002), Volume IX, pp. 173.

between fellow humans. For example, he forbids his son to turn his face to any human being, who is driven by contempt, pride, *riya'* and others.³¹ Although this is a behavior that is highly hated by Allah, and hated by his creatures. Because this behavior reflects a sick feeling, and a mental illness caused by not believing in oneself for his abilities. So that it arises in him the style of his path, accompanied by his own arrogant pride.

CONCLUSION

Based on the author's description above, the author can conclude that to dismiss the relationship gap in a family or Generation Gap, it is very necessary to have ethics in communication which is used as a medium for conveying messages and teachings to children. Lukman Al-Hkim's success in building his family was not only because he was a devout religious person, because besides that he also applied the ethical signs that Allah had taught. Where the communication ethics used by Luqman in building communication with his children and wife as illustrated in surah Al-Luqman verse 13 are five things. First do the content of the message before he throws the message. Second, confidence accompanied by the truth of the message. Third, patience. Fourth, giving compassion to communicants. Fifth polite and avoid the nature of arrogance.

Along with the advancement of the times, children are also increasingly distant from the good values that must exist in the family, because they are closer to their cellphones than to the family, so it is very necessary to have the right way of communicating with them. As parents, of course, we must be careful in dealing with things like this by paying attention to the ethics of communicating with children. Therefore, it is hoped that in the future there will be research that finds new findings that are in accordance with the times and can overcome the problems that arise.

³¹ M. Quraish Shihab, *Tafsir alMisbah, Message, Impression and Concordance of the Quran*, (Jakarta: Lentera Hati, 2002), vol. X, p.312.

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