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INTERNALIZATION OF THE VALUES OF MORALITY QS. AL-LUQMĀN VERSES 18-19 IN ADOLESCENT CHARACTER EDUCATION IN THE DIGITALIZATION ERA: An Approach to Tafsir *Ma'nā Cūm Maghzā*

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Abstract: *Technological developments are increasingly dominating in daily life. Today's generation is different from previous generations. They tend to spend their time with digital technology. Because technology has become part of daily life, it certainly raises concerns about the negative impact on the nation's young generation, especially on cognitive, moral, motor, and social development. This article aims to discuss the concept of moral educational values, in QS. Luqman 18–19 and relevant it to the moral challenges of the younger generation in the digital age using the ma'nā cūm maghzā approach. This research uses the concept of library research through the hermeneutic approach of ma'nā cūm maghzā which will be applied to Al-luqmān Verses 18-19. This approach will perform semantic analysis, look at the context of the derivative of the verse and contextualize it with digital phenomena. As a result of this study, the author obtained four main messages from the analysis, namely the prohibition of arrogance, the prohibition of being arrogant, the command to speak slowly and softly, and the command to respect the elderly. These moral education values can be a preventive effort, providing education to parents, teachers, or other communities to prevent the current young generation (alpha generation) from falling into moral degradation due to the impact of technology.*

Keywords: *Morality Education for Adolescents; Moral Challenges of the Digital Age; Ma'nā Cūm Maghzā; Thematic Interpretation; Hermeneutics of the Qur'an.*

INTRODUCTION

Morality is a fundamental aspect of human life. Without the existence of human morals, it will not be possible to reach a noble degree. The perfection possessed, humans have an important influence on life. This is because humans have a mind that can distinguish between righteous and *baṭil* deeds or between good and bad. Therefore, education is also a priority in living life. Education is a guidance given by one person to another individual with the hope that humans will be able to become educated and ethical human beings (Rambe et al., 2023).

Law of the Republic of Indonesia number 12 of 2012 chapter 1 article 1 explains that education is education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and state. The purpose of Islamic Education is to seek noble morals and educate the human soul to behave in accordance with human qualities. A higher position than that is a noble position given by Allah SWT which is superior to other creatures (Laksana, 2016).

In the era of globalization like today, Indonesia has experienced rapid progress in terms of technology and science. This development can have a positive influence on the community who use it wisely. They can access information in various aspects of life according to what they need. In addition, the development of this technology can also have a negative influence on those who abuse technology (Azhari et al., 2025). Nowadays, moral and moral deterioration is an increasingly worrying problem, not only in the adult environment but also for children and adolescents. In fact, this young generation will continue the struggle of the Indonesian nation, with the hope of fighting for justice and peace in the future. (Nugrahani, 2014).

In the era of digitalization, the current adolescent environment is not only in the school area. Teenagers can easily divide their bodies and minds even if they are in the school area. They can interact or even just look at something using social media (Azhari et al., 2025). Canadian psychologist Albert Bandura said that children will form their character by emulating and imitating what they see in their daily lives. That way, it is very possible that technology with all its contents can have a positive and negative impact on children (Azhar & Gresik, 2024).

This, of course, affects the morale of adolescents, as it is known that adolescence is a time when children look for role models and emulate what they see towards the transition to adulthood. Where a high sense of curiosity is supported by increasingly advanced technology, now it is not only positive things that they get, but also negative influences because of the lack of information filters they get (Nuha & Astuti, 2024). The burning spirit in doing something sometimes does not think about whether the action is in accordance with religious and social rules or even violates the provisions so that it ends in moral decline among teenagers.

According to the survey, there are many teenagers who commit social deviations such as when they come to school late, use school uniforms arbitrarily, promiscuity, consume illegal drugs, drink liquor, fight fights, make ganks, and even commit criminal acts of murder. This shows that adolescents experience moral degradation. Even though this action is not only detrimental to the nation but also to itself (Effendi & Mudhiah, 2025). An example of adolescent deviance that occurs due to social media is pornography among teenagers as revealed by KPAI after conducting a national survey in the Covid-19 pandemic situation that there are 22 percent of children who watch pornography-containing spectacles (Khotimah et al., 2022).

Given the importance of moral education in order to form a harmonious life, serious efforts are needed to instill these values intensively. Therefore, moral values must be instilled from an early age through religious education, starting from the family environment to applying them in daily life. (Munawar, 2005). Seeing the above problem, the author refers to the Qur'an surah Luqman Verses 18-19. The following reads the Qur'an surah Luqman Verses 18-19:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْأَرْضِ مَرَحًاۗ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۝١٨

وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَۗ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ۝١٩

"Do not turn your face away from people (because of pride) and do not walk on this earth proudly. Indeed, Allah does not like everyone who is arrogant and very arrogant. Be natural in walking and soften your voice. Indeed, the worst voice is the voice of an ass (Agama, 2019)."

The author assumes that surah Luqmān verses 18-19 contain the teachings of morality education, which teaches humans to behave well and avoid bad behavior. This verse provides excellent guidance and benefits for mankind. Therefore, this verse is important to be studied in depth with the aim of deconstructing the implied meaning of the verse so that it can be a study, formation and development of noble morals.

To avoid crucial problems such as moral degradation as mentioned above, in addition to yourself, of course, there is a need for guidance from family and people around you. The existence of this research aims to explore the value of the separation of morality in surah Luqmān verses 18-19 which is expected to help shape the character of adolescents in accordance with the teachings of the Qur'an and hadith. On this basis, the researcher wants to dig and analyze more deeply related to the verse.

The study of the values of morality education in surah Luqmān verses 18-19 needs to be developed. Because it is felt that these verses contain moral messages for children and parents. Like previous studies that many take this verse as a pretext to reveal the values of early childhood education in surah Luqmān verses 18-19. It was found that there is a study of moral values that are described in general. Such as analyzing the context of the verse clearly in order to get a moral message in it (Natasya Alfany Rahmi, Debibik Nabilatul Fauziah, 2024). Not only that, to find the validity of this moral message related to morality education, the researchers developed it with the views of several interpretive figures ranging from classical to contemporary as according to the interpretation of Ibn Kathir. This study focuses on Ibn Kathir's opinion about the values of morality education in him as a figure

of classical interpretation, so that these verses tend to be returned to classical teachings (Fatimatuh Zahrok et al., 2023). In addition, in understanding the verse, there are also those who use the views of Prof. Quraish Shibab, namely in the interpretation of the misbah. Contemporary thoughtful interpretation, his views have been adapted to the context of contemporary times in shaping children's characters (Muhammad Fariq et al., 2023).

In addition, this verse is also used as a form of reference for parenting media in the modern era, this can be seen from the side of mublah, namely the education of a child is burdened not only on the mother but also on the father is also responsible for educating him (Ain & Fathurrohman, 2024). Along with the passage of time, of course, the development related to these verses about morality needs to be reviewed. Especially in the era of digitalization, of course, parents, teachers, and the community must be able to balance to maintain the moral degradation of children and adolescents (Fatimah et al., 2023).

Actually, there have been many discussions about parenting related to ahlak education in the era of digitalization, but no one has yet reconstructed the main message of the verse from the age of revelation to the contemporary era as it is now. For this reason, the author wants to study QS. Luqman 18–19 uses the same approach *as the Maghzā*. This research aims to uncover the values of moral education in QS. Luqman 18–19 and relevant it to the moral challenges of the younger generation in the digital age using the *ma'nā cūm maghzā* approach. *Ma'nā cūm maghzā* is an approach that reconstructs the historical main message (*ma'na*) and the message of significance (*maghzā*) possibly intended by the author or understood by the reader. Then developed the significance of the text adapted to the present context. Therefore, there are three stages that must be passed, namely (a) Linguistic analysis and the context of the verse, namely the historical meaning (*al-ma'nā al-tārīkhī*), (b) The historical correlation of the verse with social phenomena in the period of its descent, namely the historical phenomenal significance (*al-maghzā al-tārīkhī*), and (c) The relevance of the verse values to the current conditions of the digital generation, namely Dynamic Phenomenal Significance (*Al-Maghzā Al-Mutaḥarrik*) (Syamsudin, 2020).

RESEARCH METHOD

This study is a form of *library research* that is connected through the hermeneutic approach *of ma'nā cūm maghzā* and will be applied to QS. Al-luqmān Verses 18-19. This research is a form of contemporary interpretation analysis that will go through three basic stages, namely (a) Linguistic analysis and the context of the verse, namely the historical meaning (*al-ma'nā al-tārīkhī*), (b) The historical correlation of the verse with social phenomena during the period of decline of historical phenomenal significance (*al-maghzā al-tārīkhī*), and (c) The relevance of verse values to the current conditions of the digital generation is a dynamic phenomenal significance (*al-maghzā al-mutaḥarrik*). The data sources in this study are classified into two, namely primary and secondary. The primary data source of this study is QS. Al-luqmān Verses 18-19 and the main book "Ma'nā Cūm Maghzā's *Approach* to the Qur'ān and Hadith: Answering socio-religious problems in the contemporary era". Meanwhile, secondary data sources are data obtained from books,

articles, the internet, *bloggers* and laws and regulations related to the research object that can be accounted for. This research is included in qualitative-critical analysis. The researcher will collect literature data and criticize it, then the researcher will analyze the data with the stages of *the ma'nā cūm maghẓā* approach method.

RESULT AND DISCUSSION

Morality Values in Character Education

Etymologically, education in various literatures is often associated with the terms *tarbiyah, ta'dib, tadris, taẕkiyah*, and *taẕkirah*. These terms have the scope of several aspects in the educational process, such as guiding, caring, teaching, purifying the soul, and always reminding humans to do good. Meanwhile, terminologically, education is defined as a form of effort made to educate students through guidance, teaching, or training so that later they can carry out their roles in the future. (Muhaimin, 2002).

In the context of 21st century education, moral formation is not enough with traditional approaches, but must be integrated with digital literacy and media ethics. In the context of digital literacy, it is important for us to develop good attitudes and behaviors so that digital literacy can run well. Digital literacy is not only about developing technical skills, but also involves aspects of attitudes and behaviors in utilizing digital information wisely (Sugiarto & Farid, 2023).

The digital revolution has made the world of education able to prepare students to compete. There are changes that must be made in welcoming the advancement of science and technology, including: a) preparing fun learning, this aims to develop students with competencies after their skills; b) In terms of interdisciplinary science that needs to be developed, adaptive policies of educational institutions are needed in responding to the era of the digital revolution; c) prepare responsive, adaptive and capable human resources for the digital revolution; d) Revitalization of education, research and innovation infrastructure to support education (Kulsum & Muhid, 2022).

Islam defines that character is the main goal of education. The Qur'an and Sunnah are moral guidelines. Good and bad measures refer to both sources. Other standards that are used as moral guidelines are intellect, heart, and community judgment (Kulsum & Muhid, 2022). Terminologically, morality refers to the traits that grow and develop and are attached to a person. These traits can be reflected in a person's attitude and behavior. For example, in the form of positive traits such as patience and helpfulness, or negative traits such as irritability, resentment, envy, and envy that can damage family relationships (Salim, 1986). According to al-Ghazali, morality is a condition that is inherent in a person, from these actions appear spontaneously and easily without the need for deep consideration and thought (Al-Ghozali, 2005). Thus, basically morality is a condition or trait that is inherent in the soul and has become part of human personality. If this trait gives birth to good deeds and is in accordance with the sharia and common sense, it is called noble morality. On the other hand, if it produces bad behavior, it is called reprehensible morality (Talibo, 2025).

The way to overcome the moral crisis can be taken with the following steps: *First,* moral education can be carried out by establishing the implementation of religious education both at home, school and in the community. It is believed that the core of religious teachings is noble morals based on faith in God and social justice. *Second,* it is necessary to integrate between education and teaching. Most education experts agree that teaching focuses on the *transfer of knowledge*, skills, and experiences to educate the nation's children and hone their skills. Meanwhile, education focuses on the formation of students' personalities, attitudes, and lifestyles based on human norms. *Third,* moral education is not only the responsibility of religious teachers, but also the responsibility of all educators in various fields of study. *Fourth,* supporting the success of moral education requires close and earnest cooperation between the school, family and community. *Fifth,* moral education must be able to take advantage of opportunities such as the existence of modern technological facilities. Other activities that support the formation of other ahlak are activities such as recreation, exhibitions, visits, and camping. In addition, places of worship such as mosques and prayer rooms, educational institutions, and mass media such as newspapers, magazines, radio, television, and the internet can also be used as effective means to instill moral values (Nata, 2003).

The implementation of morals (character) in education starts from teaching, namely the concept of good and bad things through the teaching system, habituation, which is getting used to good things that are done repeatedly so as to form habits and form a character, examples, coercion that aims to cultivate the habit of students doing good so that it becomes a habit, and punishment as the last way to do good things which are in order to encourage and Changing the behavior of students to have noble character (Khotimah et al., 2022).

The Influence of Social Media on Education in the Digitalization Era

Social media is one of the online platforms in the digital age that allows its users to interact as well as build their own virtual world. This is because, social media has become an important part of the lives of millennials. Regardless of age, from children to adults have been dissolved in social media nostalgia. Various applications such as Facebook, Twitter, Blog, Vlog, YouTube, Blacberry Massanger (BBM), Whatsapp (WA), Line, Skype, Instagram, E-mail and other applications have become the world's digital communication, as if it is a second home where all human complaints are ported (Andriyani, 2018).

Towards the era of cyberspace, all forms of known communication media such as face-to-face meetings, telephones, faxes, letters, newspapers, magazines, radio, television, movies have moved into teleconference, i-phone (Internet telephone), i-fax (Internet fax), e-mail (electonic mail, e-magazine (electronic magazine), and various social networks have emerged in digital media. Using the internet can enter eternal space and time, can find almost all forms of communication media called multimedia (Akbar Marioni, 2011).

The positive impact of digital media on social and cultural include: (1) Personality differences between men and women. In the current era, there are more and more women in leadership positions, both in the world of government and business. In the book "Megatrend for Women: From Liberation to Leadership" written by Patricia Aburdene &

John Naisbitt it is said that the role of leadership is constantly increasing. More and more women are entering the political field, as members of parliament, senators, governors, ministers, and various other important officials. (2) Increased confidence. Economic progress in Asian countries has given birth to an interesting phenomenon. Economic development and progress have increased national confidence and resilience which makes the nation strong and independent and even more solid. (3) the formation of a diligent and disciplined generation, the existence of fierce competition encourages individuals to be more disciplined, diligent and hardworking. Pressure like this will give birth to a generation that is resilient and ready to face the challenges of the times (Andriyani, 2018).

Although it has many benefits, technological advances also have a negative impact on cultural aspects, including: (a) Moral deterioration in society, especially among adolescents and students. Economic progress that focuses more on economic growth alone creates inequality. They became materially rich, but spiritually poor. (b) Increase in delinquency and delinquency of adolescents. The weakening of traditional values in society, such as mutual cooperation, help-help, has reduced the social power that is the source of harmony. As a result of the weakening of these values, there is an increase in deviations among adolescents such as brawls, harassment, graffiti, traffic violations and criminal acts. (c) The presence of digital devices such as computers, laptops and *gadgets* connected to the internet has changed human interaction, including in the scope of the family. Various platforms such as Internet Relay Chat (IRC), Facebook, Twitter, Blog, Vlog, YouTube, Blacberry Massanger (BBM), Whatsapp (WA), Line, Skype, Instagram, e-mail and other applications have made people engrossed in their own world. As a result, the more people spend their time having fun with the platform, which automatically reduces direct interaction with the people around them (Andriyani, 2018).

Examples of cases of ethical deviation of decency or morality include: being late for school, not doing homework, violating school rules, fights, fights, fights. Like what happened to a student of SMAN 7 Kendari who threatened his teacher with a dagger because he was upset about being accused of damaging a motorbike at school (Abdullah et al., 2025). Seeing so many moral degradations that occur today, what we can do as one of the efforts that can be made in reducing the occurrence of moral degradation in the digital era is with religion. This is because the last bastion if they argue with these people, they will intersect with Human Rights as a shield to protect against the behavior of deviations from the norms that are carried out (Islamic & Schools, 2024). Prevention of moral degradation can be done by comprehensively understanding the relationship with Allah SWT. They will know what things are forbidden by Allah and which are permissible as well as what risks will be borne by the ethics of violating what is not allowed. That way they will not arbitrarily commit irregularities. Likewise, human relationships are not just about socializing but also creating a good environment to form a good person. If both can work well, it can create people who understand morality in life (Saidah & Fahmi, 2025).

Excavation of the Historical Meaning of the Verse (*Al-Ma'na Al-Tārīkhī*) QS. Al-Luqman Verses 18-19

Linguistic Analysis

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاس In this verse, there are three differences of scholars in reading the word صَعِّرٌ namely Imam Nafi', Abu Amr, Hamzah, AI-Kisa'i and lbnu Muhaishin read تُصَعِّرْ with *lafaḍ* تُصَاعِر That is, with the addition of the letter alif after the letter *ṣad*. Imam Ibn Katsir, Ashim, Ibn Amir Hasan and Mujahid read it with تُصَعِّرْ. While Al-Jahdari reads it with تُصْعِرْ That is, with the letter *ṣad*. However, the meaning is almost the same, namely the word الصَعَر means inclined or inclined (At-Thabaristani, 1981).

So, the meaning of this verse according to the superstition of Ibn Abbas *Radiyallahu 'Anha* "*do not tilt your face to people because you are arrogant towards them, arrogant and despise them*". However, there are also those who argue that the meaning of the verse is "*you turn your cheek when someone is beside you, as if you have insulted him*". Then Imam Qurthuby explained that what is meant is not to turn his back or turn away, not to greet each other, not to give greetings and so on. The meaning of turning their backs on each other lies in the person who turns his face away (Syarifuddin, 2008). Sayyid Qutb interpreted that تُصَعِّرْ It is associated with the neck of a camel, which means challenging. The Qur'an resembles the word صَعِّرٌ with man as arrogant as the way of a defiant camel with its long neck and looking up or arbitrarily. خَدَّكَ لِلنَّاس The meaning is shown to demean others by showing their arrogance. The arrogant person walks in a way that is crooked with the aim of gaining sympathy or being feared by others. Another meaning is to walk arrogantly so that it causes the hatred of Allah and his creatures. It is likened to walking a person who is sick because of bending his curve (Qutb, 2003).

صَعِّرٌ In *lisān al-arab* explains showing one's neck or face to another person with the intention of being arrogant (Manẓūr, 1956). As for Wahbah al-Zuḥailī, the words الأَصْعَرُ It means a person who turns away and throws away his face because he is arrogant and arrogant. This word is taken from the word الصَعَرُ which means that A disease that attacks the camel's neck causing its neck to be tilted and stiff and difficult to turn and difficult to straighten (Al-Zuḥailī, 2009).

وَلَا تَمْشِ فِى الْأَرْضِ مَرَحَاً إِنَّ اللهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ According to Ar-Rozi's interpretation إِنَّ اللهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ that the content of the verse is arrogant. وَلَا تَمْشِ فِى الْأَرْضِ مَرَحَاً that is, people who have arrogance, people who want others to notice their specialties. فَخُوْرٍ Ar Rozi said that what is meant by this are people who consider themselves special. The difference between *takkabur* and *fakhur* is *takabbur* a person who considers or assesses that we are arrogant but not necessarily in our hearts we have an arrogant or arrogant goal, while *fakhur* considers that he himself has an excess or arrogance, has a sense of *ujūb* in the heart (At-Thabaristani, 1981).

Prof. Quraish Shihab explained that the word فِى الْأَرْضِ the earth is mentioned by the above verse to indicate that man's origin is from the ground so that he should not boast and step haughtily in that place. Then he said مُخْتَالاً taken from the same root word as خيال. Therefore, this word was originally interpreted as a person whose behavior is controlled by imagination, not reality that exists in him. People like this, generally walk arrogantly and feel that they have advantages compared to other people (Shihab, 2022).

وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ "And be modest in your walking." When Luqman forbade his son from bad behavior, he also explained the good behavior he had to implement. The word القَصْدُ means to walk between fast and slow. The point is not to walk like a person who is sluggish or too enthusiastic (Syarifuddin, 2008). While in the tafsir al-Munīr that what is meant is to act in a common, moderate and reasonable way, not too slow and slow so that it looks like it is weak and sluggish because it wants to act like a *zuhud*, and also not too fast and excessive like the leap of the devil (Al-Zuḥailī, 2009).

Then the verse وَاغْضُضْ مِنْ صَوْتِكَ "*And soften your voice*," the meaning is that when speaking, lower your voice according to the need not to exalt and exaggerate. This is because, excessive loud noise can burden yourself and disturb others. The meaning of this whole verse is to be *tawaḍu'* (Syarifuddin, 2008).

اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ Sayyid Qūṭb interprets the verse اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ Do not speak loudly or exaggerate, because it will cause controversy, meaning it can cause people to hate or make fun of and demean you. People talk like that like the voice of a donkey calling his army (Qutb, 2003). Buya Hamka still relates to the previous theme, namely manners when speaking. It is not allowed to make loud noises that are not commensurate with the person present at the same assembly. Buya Hamka also prayed that people who speak loudly, scold, until it is like their throats are about to burst, their voices become like donkeys, unpleasant to hear, and that is something that Allah *Subhānahu Wa Ta'āla* does not like. Buya exemplifies harsh words only when used for people who want to deploy commands to a crowd or a large job, such as a commander deploying soldiers on the battlefield (Amrullah, 2020).

So the meaning of the conclusion of the linguistic analysis above is the prohibition of being arrogant, demeaning to others and speaking kindly or softly. If it is connected to moral values in the digital era. When you get influence from the environment or social media related to arrogance, arrogance and bad words, it should not be ignored. The content that leads to it should be diverted or can only be filtered for positive information. For example, when there is content where people show off their wealth, splurge by squandering or just showing off good goods, or even see content that contains profanity and words even though it is only used as entertainment, such things should be passed and taken for good.

Intratextual Analysis

The Quran has provided many examples of how to educate beautifully, moral education in the Quran, including:

QS. Luqmān/31: 13

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۗاِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿١٣﴾

"And (remember) when Luqman said to his son, when he was teaching him, "O my son, do not associate with Allah, indeed associating with (Allah) is indeed a great wickedness (Agama, 2019) *."*

In this verse, Luqman gives advice to his son, to become a devout human being and become a true human being. On QS. Al-Luqmān verse 13, Luqman began by teaching his son about monotheism and the prohibition of committing shirk. Here Luqman emphasizes more on the aspect of monotheism, so that his son becomes a devout servant.

QS. Luqmān/31: 14

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصَالُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَۗ اِلَيَّ الْمَصِيْرُ ﴿١٤﴾

"And We have commanded a man (to do good) to his two parents; his mother had conceived him in an increasingly weak state, and weaned him in two years. give thanks to me and to your two parents, only to Me will you return (Agama, 2019)."

This verse continues about Luqman's advice to his son as well, after teaching about monotheism and the prohibition of doing shirk in verse 13, verse 14 teaches about the admonition to respect, love and take care of both parents, do good and be devoted to parents. This is because parents have sacrificed a lot of their energy, mind, heart, and time to educate, love, and protect us from birth.

QS. al-Isrā/17: 23

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًاۗ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ﴿٢٣﴾

"And your Lord has commanded that you should worship none other than Him, and that you should do good to your parents as best you can. if one of them or both of them grows old in your care, then you shall not say to them the word "ah" and do not yell at them and speak to them the noble word (Agama, 2019)."

On QS. Al-Isrā verse 23 also contains the command to be devoted to parents. Allah explains in this verse, that children are forbidden to speak rude or harsh to their parents, even if they only say "ah". If saying "ah" is not allowed, then yelling at parents is an absolute prohibition for a child. For this reason, a child must speak meekly in speaking to them. However, in the current context, this verse is not only shown for children to parents, but also to encourage young people to speak polite and gentle words to people older than them.

QS. Al-Nūr Ayat 58-59

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَأْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍۗ مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ الظَّهِيْرَةِ وَمِنْ بَعْدِ صَلٰوةِ الْعِشَاۤءِۗ ثَلٰثُ عَوْرٰتٍ لَّكُمْۗ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّۗ طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٥٨﴾ وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوْا كَمَا اسْتَأْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٥٩﴾

"O you who have believed, let the slaves (men and women) that you have, and those who have not yet reached puberty among you, ask permission from you three times (in one day), namely: before the dawn prayer, when you take off your (outer) clothes in the middle of the day and after the Isha prayer. (Those are) three aurats for you. There is no sin on you and no on them apart from the (three times). They serve you, some of you (there are needs) to some (others). Thus Allah explains

the verses for you. and Allah is All-Knowing, All-Wise. And when your children have reached the age of puberty, then they should ask permission, just like those who asked permission before them. Thus Allah explains His verses. and Allah is All-Knowing, All-Wise. (Agama, 2019)."

The meaning of the above verse is the importance of asking permission from parents if they want to do something, especially when they want to visit their resting place. It is feared that it will interfere with their rest and privacy. Starting before puberty, you must be accustomed to always ask for permission when you want to do something, let alone visit your parents' resting place. Not only when they have not reached puberty, but when they have reached puberty they must also still ask permission from their parents.

The author's assumption is that this verse provides a teaching that a child must ask permission from someone to know when he wants to do something or go away. This is intended so that the pleasure of parents always flows to them. This is certainly in line with the hadith of the Prophet who says that the pleasure of parents is the pleasure of Allah SWT as well.

Interstectual Analysis

The hadith that alludes to this problem is as follows:

حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا يُونُسُ -هُوَ ابْنُ عُبَيْدٍ -حَدَّثَنَا عُبَيْدَةُ الهُجَيْمِي عَنْ أَبِي تَمِيمَةَ الهُجَيْمِي، عَنْ جَابِرِ بْنِ سُلَيْمِ الهُجَيْمِي قَالَ: أَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْتَبٍ بِشَمْلَةٍ، وَقَدْ وَقَعَ هُدْبِهَا عَلَى قَدَمَيْهِ، فَقُلْتُ: أَيُّكُمْ مُحَمَّدٌ -أَوْ: رَسُولُ اللهِ؟ -فَأَوْمَأَ بِيَدِهِ إِلَى نَفْسِهِ، فَقُلْتُ: يَا رَسُولَ اللهِ، أَنَا مِنْ أَهْلِ الْبَادِيَةِ، وَفِيَّ جَفَاؤُهُمْ، فَأَوْصِنِي. فَقَالَ: "لَا تحقرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهُكَ مُنْبَسِط، وَلَوْ أَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَقِي، وَإِنِ امْرُؤٌ شَتَمَكَ بِمَا يَعْلَمُ فِيكَ فَلَا تَشْتِمْهُ بِمَا تَعْلَمُ فِيهِ، فَإِنَّهُ يَكُونُ لَكَ أَجْرُهُ وَعَلَيْهِ وِزْرُه. وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ، فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ، وَإِنَّ اللهَ لَا يُحِبُّ الْمَخِيلَةَ، وَلَا تَسُبَّنَّ أَحَدًا". قَالَ: فَمَا سَبَبْتُ بَعْدَهُ أَحَدًا، وَلَا شَاةً وَلَا بَعِيرًا

"*Has narrated to us Affan, narrated to us Hammad ibn Salamah, narrated to us Yunus ibn Ubaid, narrated to us Ubaidah Al-Hujaimi, from his father, from Abu Tamimah Al-Hujaimi, from Jabir ibn Salim Al-Hujaimi who narrated that he came to the Messenger of Allah (peace and blessings of Allah be upon him) with a blanket covering his body, while the ends of the cloth touched the soles of his feet, Then he asked, "Who among you is named Muhammad?" So the Messenger of Allah (peace and blessings of Allah be upon him) gestured towards him, and he asked, "O Messenger of Allah, I am from the interior, and among us there are many people of a rude disposition, so give me a lesson." The Messenger of Allah (peace and blessings of Allah be upon him) said: Do not underestimate the goodness of a thing in the slightest, even if it is a smile that you put on your brother when you meet him, and even if it is in the form of water that you pour from your bucket into the container of the person who asks for a drink. And if someone reproachs you with the shortcomings that he knows you have, then do not reproach him with the shortcomings that you know he has. Then you will have a reward, but he will have sin. And do not spread your cloth on the ground, for indeed it is arrogance, and indeed Allah does not like the proud. And never should you insult anyone. He said that from then on he no longer dared to insult anyone, not even his goats and camels dared to insult him* (Hanbal, 2008)."

The content of this hadith is that every human being has various bad traits, one of which is arrogance and arrogance, this includes the prohibition of the Prophet against ancient

Bedouins. An arrogant trait is a person who looks down on and despises others. A haughty trait is someone who feels bigger or higher than others. The meaning of the substance of the above hadith is the prohibition of the Prophet Muhammad PBUH for his people to stay away from these two qualities. Arrogant people tend to be unable to appreciate others and try to highlight their abilities in a less respectful way, arrogance is widely considered negative in many cultures, as it can lead to poor social relationships and hinder socially healthy cooperation.

Proud people tend to reflect an exaggerated sense of self-greatness, often accompanied by a low regard for others and an unwillingness to accept advice or criticism. This makes social relationships less harmonious, triggers conflicts, social gaps, and makes people around them feel unappreciated.

Historical Context Analysis

Etymologically, the word *asbāb al-nuzūl* means the revelation of the verses of the Qur'an by Allah SWT to the prophet Muhammad PBUH gradually aimed at improving human beliefs, worship, morals and associations that have deviated from the truth. *Asbāb al-Nuzūl* (the reason for the descent of the verse) is more precisely the reasons that are specifically related to the descent of certain verses. Meanwhile, according to Subhi al-Salih, *asbāb al-nuzūl* is something that causes the descent of verses or several verses that contain the origin of the event, or gives an answer to the event or explains the law at the time of the event (Rofi'i, 2000).

As for the cause of the descent of the Qur'an verses 18-19, as far as the author traces it, there is no cause for the descent of the verse. However, it can be related to the previous verses as in verse 13. Prof. Quraish Shihab narrated that there is a narration brought by Suwayd ibn Al-Shamit once to Mecca. He was a famous and respected figure in his memory. Then the Prophet *(peace and blessings of Allaah be upon him*) invited him to embrace Islam. Suwayd said to the Messenger of Allah, "*Perhaps what you have is the same as what I have.* The Messenger of Allah said, "*What do you have?*He replied, "*The wisdom of Luqman.*" Then the Messenger of Allah said, "*It is a very good word, but what I have is better than that. That is the Qur'an that Allah has revealed to me to be a guide and light.* "The Messenger of Allah then recited the Qur'an to him and invited him to convert to Islam (Shihab, 2022).

So it can be concluded that this verse came down regarding the existence of a famous figure from his circle and the Prophet invited him but the man instead challenged the Prophet to give wisdom or stories from Luqman Hakim. This is because the story of Luqman the judge has been told in previous books, so the character wants to challenge the Prophet whether there are more stories or wisdom than in the previous books that have been told.

The Discovery of *Maghzā Al-Tārīkhī* (Main Message) When the Verse Was Revealed

Based on the analysis of *al-Ma'na al-Tārīkhī* surah al-Luqmān verses 18-19 above, there are several *maghzā* (main messages), either implicit or explicit. The *maghzā* that can be taken from the above verse is as follows:

1. Prohibition of Pride

Allah has explained in His words in surah al-Luqmān verses 18-19 which tells the story of Luqman who advised his son that it is not permissible to be arrogant. As stated in the verse of surah al-Luqmān verse 18, it is not permissible to turn away from people when talking to them with the aim of insulting them and arrogant in front of them.

The fact that he is instructed not to look away when speaking is so as not to appear arrogant and to respect the person he is talking to. This is certainly in line with the behavior of the Messenger of Allah (peace and blessings of Allaah be upon him) who always looked with a shady view of the person to whom he was speaking. So as to prevent the occurrence of contempt and contempt for others.

2. Prohibition is Arrogant

Through the interpretation of some of the above commentators, the second *maghzā* (main message) is the prohibition of being arrogant. This is in accordance with the meaning expressed in the verse, namely that Allah truly forbids people to be arrogant. People who have arrogance are people who want to be noticed by other individuals for their specialties. فَخُورٍ Ar Rozi expressed his opinion that what is meant by this is people who consider themselves special. Rather, it is a person who has a sense of pride or pride in himself and wants to be recognized by others.

3. Speak Slowly and Gently

The command to speak slowly and gently has been mentioned directly by Allah SWT in surah al-Luqmān verse 19. In the verse وَاغْضُضْ مِنْ صَوْتِكَ "*And soften your voice*," it is clear that Allah commands us to soften our voice when we speak, not to exalt or exaggerate, it must be according to the level of need. This is because, loud noises that are used excessively can overload themselves and distract those around them. As for the actual thing, this verse is to be *tawaḍu'*.

4. Respect for Older People

The last magzhā of al-Luqmān verses 18-19 is the command to honor the elderly. This can be seen from several correlations between other verses of the Qur'an. Such as al-Luqmān verses 13-14, Al-Isrā verses 23 and An-Nūr verses 58-59. In essence, the correlation between these verses is the command to respect one's parents, by obeying their commands, listening to advice as long as it is not contrary to the sharia, and not speaking harshly to one's parents. Allah according to these verses is to be a guide for parents and children to always introspect themselves. Children who are commanded to respect their parents and parents are advised by Allah to always honor their children, by teaching them about worshipping Allah, advising them about what is void and unrighteous, and having an obligation to protect and direct their children to the right path.

Maghzā Al-Mutaḥarrikh (Elaboration of Meaning) Qs. Al-Luqman with Morality Values in the Digital Era

Through the *maghzā* or *maqsād* of the above verse, this can be contextualized to the present day. This is because the Qur'ān is a guide for life for people throughout the ages. For this reason, it will be more relevant to the present when it is associated with similar developments in the contemporary era, more specifically about the values of morality in the current digital era.

First, the prohibition of arrogance, in fact this prohibition is aimed at all Muslims, even though in the context of this discussion it is Luqman's message to his children. The meaning of arrogance here is that it is not permissible to turn away from human beings when talking to them with the intention of insulting them and arrogant in front of them. This is not allowed because it can cause hatred among mankind, mutual respect between humans is no longer upheld.

If it is associated with the era of digitalization, today's children tend to be more active in social media, this makes the pattern of interaction between humans change. Computers, laptops and gadgets connected to the internet have opened up opportunities for anyone to access the outside world. Internet Relay Chat (IRC), Facebook, Twitter, Blog, Vlog, YouTube, Blacberry Massanger (BBM), Whatsapp (WA), Line, Skype, Instagram, e-mail and other applications that have made people engrossed in their own lives. Now more and more people spend their time alone with computers, laptops and gadgets. This is also experienced by children in today's era, they tend to be indifferent to the circumstances around their focus on social media so that they ignore the people around them or seem arrogant.

In addition, the crucial problem that arises is that the content they witness is with arrogance. For example, there are public figures who deliberately spend their money just to show off, shop and splurge as they please. If you don't pay attention, things like this will be emulated by teenagers who are looking for their identity. They may think that it is normal to show off their money and valuables and they will tend to be arrogant continuously. For this reason, there needs to be a solution to overcome this incident, by providing children with an understanding of social media, providing restrictions on cellphones, laptops or other electronics so that children can also interact with the surrounding environment.

Second, Prohibition is arrogant, a person who has *a* sense of pride or pride in himself and wants to be recognized by others. Arrogance comes from oneself while arrogance is the judgment of others. This arrogant nature is certainly not justified in Islam, this is because people who have arrogant nature will easily demean others, thinking that they are the best while other individuals are considered underestimated by them. This kind of arrogance is dangerous if it is embedded in the character of children at an early age. If this trait begins to be instilled, it will make it difficult for the child to develop, they will be satisfied with what they achieved at that time, so the power to explore more becomes low. The commandment not to be haughty is not only addressed to children in this context, but to all mankind. However, it would be better if from a young age it has been taught to always be humble and not arrogant.

The influence of social media plays a big role in the era of digitalization like today, content that shows a hedonistic lifestyle, competing to build personal branding on social media, then getting a good reaction and increasing the popularity of the individual can cause a sense of arrogance and pride in themselves, so that it is not uncommon for them to dare to degrade or bring down others at will under the pretext of popularity they. For example, the recent case is about an influencer with the initials T who reviews food from a brand, there they find a ferocity in their food products, namely there are animals in them. Even though it is a fact, it is not justified in this way. They should have been able to complain in a good way with all their humility, not even replicate it on social media so that chaos was formed. The arrogance of the influencer, who already has popularity and the desire to get reactions from netizens, makes him look down on the product maker.

Third, the command to speak slowly and softly, God commands us to soften our voice when we speak, not to exalt or exaggerate, it must be in accordance with the level of need. At first, this message was given by Luqman to his son so that he would always be a good people. However, this is a message to all mankind. This is because lowering the voice according to its portion will increase our authority, still maintained in the nature of tawadhu *'an*.

In the era of digitalization, the negative influence of social media will be easily spread. Such as the trends of rude words that are twisted into slang such as *anjir, bjir, anjay, bangsat, anying,* a pun on the word dog, *a mockery* of the word bastard etc. This trend is often followed by teenagers to middle-aged people. This proves that social media greatly affects them, for that it is necessary to have an education related to speaking softly like the teachings of the Prophet PBUH, especially since Islam is a religion that teaches peace. This can be habituated from a young age, such as teaching children subtle and polite languages, reprimanding children when caught saying the dirty words. If this has been implemented, then the habit of speaking softly, gently and politely will continue to be carried until whenever and wherever he is. This does not only apply to parents, but also to obligations for fellow friends, teachers, and the surrounding community.

Fourth, the commandment to respect the elderly, indeed in the beginning this message was intended to honor the elderly, but in the present era, this commandment is not only to honor our parents, but to everyone who is older than us. It is by obeying the commands, listening to the advice as long as it is not contrary to the shari'a, and not speaking harshly to the elderly. Increase in delinquency and deviant acts among adolescents. The weakening of the authority of traditions in society, such as greeting each other politely, speaking gently and politely, mutual cooperation and helping others. Especially in today's digitalization era, because the habits of children who prefer to interact on social media make them indifferent to the surrounding environment as well as ignoring people who are older than them. The soul of the millennial generation who likes to be instant without wanting to know the process makes this generation tend to rebel if their desires are not fulfilled. This causes rebellion against the people around him, especially his closest people such as his parents, brothers and other relatives.

To avoid this, children must be taught manners to respect older people from an early age. It can also be used by using social media to teach good social etiquette such as occasionally displaying animated cartoons that have a moral message to teach children about the virtues of society. If moral education has been instilled since childhood and succeeds in taking advantage of digitalization in the current era, it will make it easier for the child to adjust to the surrounding environment, including being able to respect people who are older than them.

CONCLUSION

In essence, to overcome these problems, the last path that needs to be taken is under the pretext of religion. This is because it is to avoid the pretext of those who are on behalf of human rights as a form of social protection. For this reason, the moral values taught by the Qur'an and the hadith above need to be used as a learning for teenagers, parents and society as a form of anticipating excessive moral degradation. The closer he is to his God, the more they understand the limits of commands and prohibitions, as well as the good and bad actions they will do. Moral education is very important in this era of digitalization. This is a preventive effort to overcome the problem of moral degradation in adolescents such as drunkenness, fights, often arriving late to school, frequent profanity, promiscuity and pornography. To see the values of morality in accordance with Islamic teachings, through the analysis of *the approach of ma'nā cūm maghzā* to Qs. Al-luqman verses 18-19, there are four main messages that the author got after conducting the stages of analysis *of al-ma'nā al-tārīkhī, al-maghzā al-tārīkhī,* and *al-maghzā al-mutaḥarrik* related to the values of morality education in the era of digitalization. *First,* the prohibition of arrogance, meaning that they tend to be indifferent to their surroundings and focus on their social media. This can be handled by providing understanding to teenagers for parents and the public to remind them about their social media to provide limits. *Second,* prohibition is arrogant, this can be prevented by teaching humility and gratitude for what you already have. *Third,* the command speaks slowly and gently by teaching soft and sweet words, and managing gadgets. *Fourth,* the command to respect the elderly, in such a way as to watch an educational animated spectacle with parental supervision, so that the character can be carried into the environment wherever he is.

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