



GENTLE PARENTING IN THE LIGHT OF THE SUNNAH: CULTIVATING GEN Z MORALITY TOWARD A MASLAHAT FAMILY

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ABSTRACT

Paradigms of child-rearing styles are constantly evolving in line with the times amid the moral crisis of Generation Z. This study aims to examine gentle parenting from the perspective of the Hadith as an effort to foster morality in Generation Z towards a beneficial family. The research method used is qualitative with a descriptive-analytical approach. The results of this study indicate that gentle parenting emerges as an ethical and spiritual response that shapes children's character holistically through consistent love, justice, the cultivation of manners and noble character, and the sharing of inspiring stories from the Prophets and Islamic figures that touch the emotional and affective dimensions of children. When grounded in the principles of mu'adalah (justice), mubadalah (mutuality), and muwāzanah (balance), this parenting style not only produces morally upright children but also strengthens the family as an institution of well-being. Gentle parenting finds strong legitimacy through the hadiths of the Prophet Muhammad, which emphasize the importance of love, kindness, and setting a good example in raising children. This study recommends that the government, families, teachers, and journalists oversee contemporary Islamic-based parenting patterns in responding to the social complexities of the modern era.

Keywords: Gen Z, Gentle Parenting, Hadith, Morality

A. INTRODUCTION

Sakinah mawaddah warahmah is a dream for every human being in domestic life. But in reality, maintaining the quality of interaction between family members is often a challenge to the harmony of the ark of life. This social phenomenon often pounces on each individual family, especially the relationship between parents and children. Based on data from metrotvnews.com, the Indonesian Child Protection Commission (KPAI) stated that in 2024 there were victims of parental violence against children involving physical and psychological with 259 cases by biological fathers and 173 cases by biological mothers.¹ This case is known as one of the *toxic parenting* phenomena whose parents' parenting patterns damage children's ability to interact healthily with other family members and even in the surrounding environment. The negative impacts are diverse, such as poor communication ethics,² mental health threats,³ academic achievement results,⁴ self-esteem,⁵ and emotional behavior.⁶

In the process of learning life, Generation Z (Gen Z) is also faced with a crisis of civilized morality. This happens due to internal and external factors that affect the development of children's character. For example, emotional disturbances to the occurrence of brawls between students are caused by messy inner management and the existence of a family that makes children feel emotionally unsafe and comfortable.⁷ A child also indirectly learns from

¹ Ihfa Firdausya, "KPAI Terima 2.057 Aduan Sepanjang 2024, Kasus Terkait Balita Paling Banyak," metrotvnews.com, 2025, <https://www.metrotvnews.com/read/NleC8M5q-kpai-terima-2-057-aduan-sepanjang-2024-kasus-terkait-balita-paling-banyak>.

² Nurul Hidayah, Angraini Ramli, and Fransisca Tassia, "Perceived Toxic Parenting, Self-Esteem and Students' Academic Achievement: An Analysis of Psychological Point of View and Islamic Perspective," *Scientific Journal of Wahana Pendidikan* 8, no. 17 (2022): 590-96.

³ Oktariani, "The Impact of Toxic Parents on Children's Mental Health," *Journal of Educational Research, Psychology and Health (J-P3K)* 2, no. 3 (2021): 215-22.

⁴ Riza Khairani Harahap and Annisa Arrumaisyah Daulay, "Toxic Parenting and Its Impact on Children's Language Ethics," *Counsnesia Indonesian Journal of Guidance and Counseling* 4, no. 1 (2023): 41-52.

⁵ Fidrayani Fidrayani and Meidy Serojaningtyas, "Investigating the Relationship Between Toxic Parents and Self-Esteem in Elementary School Students," *Journal of Integrated Elementary Education* 3, no. 2 (2023): 164-71.

⁶ Muhammad Yusril Alfaton and Ali Yusuf, "Toxic Parenting Dan Implikasinya Terhadap Emosi Anak Usia Dini: Studi Kasus Di Desa Jeruk Legi, Sidoarjo," *J+PLUS: Jurnal Mahasiswa Pendidikan Luar Sekolah* 13, no. 1 (2025): 112-22.

⁷ Dony Suyudi, J Jopie Gilalo, and Muhamad Aminulloh, "Pelaksanaan Diversi Terhadap Pelaku

the behavior of his parents who fight each other and commit physical and verbal violence so as to foster the *mindset* that resolving conflicts must be by means of violence.⁸ Of course this has a significant influence on the development of children in their social attitudes in everyday life.

Not only that, children's emotional growth is less civilized, often resulting in weak noble morals in their school environment. Generation Z is slowly showing disrespect (lack of respect) for teachers, parents and the surrounding environment, such as family, school, peers, and others.⁹ This is where the challenge for teachers is to act as a critical bridge, facilitator, mediator, and evaluator in connecting students with the reality of the future.

In today's digital era, cultural transformation forces a parenting pattern that is more adaptive to its development. This encourages parents to be more open and flexible to Gen Z's different values and lifestyles. Colonial *parenting*, which tends to be authoritarian, must be transformed using a *gentle parenting* approach. The emphasis is on open dialog, fostering empathy, and appreciating children's voices.¹⁰

The mother is the initial madrasa for the child. This famous phrase illustrates how exemplary parents greatly influence children's behavior from an early age. The family, which is the smallest unit and the first place where children learn life, must be a *role model for* good manners, obedience to worship, and other noble morals. Moreover, the *golden age* period is an important time to shape their behavior for the better.¹¹ Therefore, it is necessary to reveal the pattern of educating children in the family environment taught by the Hadith perspective religion. In this case, of course the figure of the Prophet Muhammad PBUH becomes the main figure as a source of gentle

Tawuran Pelajar Di Kota Bogor," *Karimah Taubid* 4, no. 1 (2025): 22.

⁸ Hiskia Julasar Hutasoit dalam Abdul Rahman Ashidiq, "Tinjauan Kriminologi Dan Maqosid Syari'ah Kekerasan Dalam Rumah Tangga Oleh Anak Kandung Terhadap Orang Tua (Analisis Putusan KDRT Di Pengadilan Negeri Pangkalpinang No. 297/Pid.Sus/2023/PN Pgp)," *Jurnal Fakta Hukum* 4, no. 1 (2025): 122.

⁹ Monica Valery Muntuan, "Rendahnya Rasa Hormat Siswa SD Inpres Makalonsouw Kepada Guru," *Jurnal Ilmiah Wabana Pendidikan* 9, no. 2 (2023): 376, <https://doi.org/10.5281/zenodo.757557>.

¹⁰ Hardiyanti Rahmah, "Penerapan Gentle Parenting Dalam Meningkatkan Kemampuan Berpikir Kritis, Logis, Dan Kreatif Pada Anak Usia Dini," *Serumpun: Journal of Education, Politic, and Social Humaniora* 2, no. 2 (2024): 136.

¹¹ Tita Juwita and Septiyani Endang Yunitasari, "Pengaruh Keteladanan Orang Tua Dalam Pembentukan Perilaku Anak Usia Dini" 10, no. 6 (2024): 885.

and educational parenting values.

In the previous literature review, the author found several research results such as Islamic parenting as an example of child education in the family based on the Qur'an and Hadith¹², the pattern of harsh parenting practices from the perspective of Islam and Psychology¹³, and the values of Islamic parenting contained in QS. Luqman verses 13, 16, and 17 from the perspective of Tafsir Al-Azhar¹⁴. From these findings, the author has similarities with previous research, namely on the practice of parenting patterns. The difference lies in the offer of contemporary *parenting* patterns, namely *gentle parenting* from the perspective of Hadith and its correlation to efforts to foster Gen Z morality in building a maslahat family. In this case, the morality of Gen Z is often clashed by the negative impact of technological advances, so it needs relevant and effective parenting adaptations. This will be a benchmark of the extent to which the relevance of *gentle parenting* practices on Gen Z in an effort to build a maslahat family reviewed through the traditions of the Prophet Muhammad PBUH.

The main problem of this research is that there is a study of *gentle parenting* from the Hadith perspective in an effort to foster Gen Z morality towards a maslahat family. In line with that, this paper is here to examine how the correlation of *gentle parenting* as a contemporary *parenting* approach based on compassion, empathy, and open communication is believed to be relevant and effective through the Hadith perspective. So that it can shape the morality of generation Z (Gen Z) who grew up in the era of globalization and the complexity of social life. It is emphasized that this parenting can be a strong foundation in building a maslahat family-a family that is not only harmonious and emotionally healthy, but also productive in creating social benefits. The review of *gentle parenting* studies will integrate two important fields-the science of hadith and child development psychology-to formulate a contemporary Islamic-based parenting approach.

¹²Arini Inayatul Fajriyah et al., "Islamic Parenting Patterns of Early Children In The Book How Rasulullah Saw Educating Children," *Kindergarten: Journal of Islamic Early Childhood Education* 5, no. 2 (2022): 251–60.

¹³Dimas Fahrudin et al., "Analysis of Harsh Parenting Practices: An Islamic and Psychological Perspective," *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner* 4, no. 1 (2025): 20–30.

¹⁴Ferdian, Cholidi, and Maryamah, "Islamic Parenting Values in QS. Luqman Verses 13, 16 and 17 Review of Al-Azhar Tafsir by Buya Hamka and Its Relevance to Present Life," *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam* 13, no. 1 (2024): 181–201.

B. METHODS

This research uses a qualitative method with a descriptive-analytical approach. The type of data displayed is qualitative data that does not produce statistical numbers. The primary sources of this research refer to *library research* related to *gentle parenting* in modern psychology and the study of prophetic traditions through scientific literature sources and reliable news about morality, parenting patterns, and relevant hadith arguments. The secondary sources are taken through other supporting literature related to the main topic sourced from journal articles, books, *maktabah syamilah*, and other research papers. The analysis technique used is through the process of inventorying data related to the main topic, then classifying, and analyzing the data on the formulation of an Islamic-based contemporary parenting approach.

C. RESULT AND DISCUSSION

1. The Urgency of Morality Among Gen Z and Parenting Challenges

Moral is an important instrument that is reflected through behavior in society. Morals and morals are often considered the same. Moral emphasizes more on the form of behavior that is based on prevailing values and norms. While morals are more about the attitude that grows from a clean heart.

The Prophet Muhammad was sent to this earth to perfect morals. Wrapped in the term ‘sunnah’, his example is divided into *fi’liyyah* (behavior), *qouliyyah* (speech), and *taqririyyah* (decree). All of these things guide Muslims in living an ethical life based on Islamic teachings. As the proposition that reads:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: “Indeed, I was sent (to this world) only to perfect moral excellence.”¹⁵

The above hadith means that the Prophet Muhammad PBUH has the responsibility to form noble morals. In an effort to perfect his morals, he must have empathy, responsibility, and spirituality. When viewed from the family context, the parenting style given by parents to children must have empathy in every educational process. Considering how urgent it is to maintain the

¹⁵ Abu Bakr Ahmad ibn Husayn Al-Bayhaqi, “As-Sunan Al-Kabir,” in *10* (Riyad: Dar ‘Aalim al-Kutub, 2013), 323.

morality of Gen Z, which is a shared responsibility in maintaining family resilience.

In Islam, morality and all things related to character, behavior, traits, or beliefs. Morality itself teaches the importance of human ethics in civilization, because morality leads to good behavioral habits.¹⁶ Someone who has morals, then reflected good behavior in the speech acts of his life. According to Imam al-Ghazali, the definition of morals is a behavior of the soul that easily performs actions without the need for consideration or long thought.¹⁷ So, morals or morality are a form of practice of a person's innermost psychological character, which is applied to his actions without involving consideration or thought.

The moral crisis experienced by Gen Z in this era of globalization is certainly a big challenge for families in understanding Gen Z characteristics. The challenges that must be faced vary, such as lack of self-control, technology *overexposure*, identity crisis, value degradation, social pressure. This is due to the influence of technological advances, foreign cultures, and weak moral values. The characteristics of Gen Z that must be understood are *digital native* (familiar with technology), independent, bored quickly, sensitive to justice, emotional, critical of authority, and tend to be individualistic. Therefore, the existence of Islamic education has a very strategic role in shaping Gen Z morals by emphasizing noble moral values, an approach to God, and wise use of mass media.¹⁸

On the other hand, parents are the central figure in shaping and controlling the morality of Gen Z in the era of globalization. The existence of parents as the first educator of a child, must be a strong fortress in shaping the morality of the nation's generation. If the family does not instill good moral values, then the ability of children to their social environment will fall apart. Therefore, the father's role as caliph in the family ecosystem needs to reflect the exemplary morals exemplified by the Prophet Muhammad PBUH.

Even during the learning process of life, Gen Z must learn a lot to

¹⁶ A. Marjuni, "Karakteristik Nilai Dan Moralitas Kepemimpinan Pendidikan Islam," *Al Asma: Journal of Islamic Education* 3, no. 1 (2021): 10.

¹⁷ Aminatun Habibah, "Moralitas Dalam Pemikiran Fiqh," *Jurnal Ilmu Pendidikan Islam* 17, no. 1 (2019): 16.

¹⁸ Cantri Maesak, Opik Taupik Kurahman, and Dadan Rusmana, "Peran Pendidikan Islam Dalam Mengatasi Krisis Moral Generasi Z Di Era Globalisasi Digital," *Reflection: Islamic Education Journal* 2, no. 1 (2025): 1–9.

maintain adab and manners towards people who give them knowledge. As in the Book of *Adab al-'Alim wa al-Muta'allim* by K.H. Hasyim Asy'ari which contains teaching guidelines between teachers and students in the learning process to maintain adab and manners which contain character values such as respect for teachers, patience, and sincerity in gaining knowledge.¹⁹

On a different dimension, parental encouragement must also follow contemporary parenting styles. Today, a child has a strong legal legality in avoiding violence against him or her both internally and externally. Therefore, child-friendly family *parenting* is important in the *gentle parenting dimension* and it has been taught by the Prophet Muhammad PBUH. which is proven to produce a generation of *akhlakul karimah*.

2. *Gentle Parenting as the Moral Foundation of Gen Z in Hadith Perspective*

The family is a miniature society and the main madrasah in building the morals of the generation. Parents as the main and first educators in the family must provide role models for their children by forming personalities based on Islamic values. The ability of parents to provide a moral foundation to their children will create a harmonious family environment.²⁰

In the context of parenting, family communication greatly influences the formation of Gen Z morality. Muslim families will be happy if their family members reflect noble morals and charity.²¹ It certainly starts with the right *parenting* style and in accordance with the teachings of the Prophet Muhammad PBUH and the similarity of *parenting* in a democratic pattern known as *gentle parenting*.

Gentle parenting is one of the gentle parenting approaches. This approach focuses on building relationships between parents and children to respect each other and communicate effectively. Partnership between parents and children is required in this approach which prioritizes the principles of

¹⁹ Syarif Maulidin, Nurul Vazilatul Umayah, and Ulin Nuha, "Revitalisasi Pendidikan Karakter K.H. Hasyim Asy'ari Dalam Kitab Adab Al-'Alim Wa Al-Muta'allim," *Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 1 (2025): 301–15.

²⁰ Rahmadani Fitri Ginting, Suci Annisah, and Adhe Nurhaliza Alfany, "Pendidikan Keluarga Dalam Perspektif Hadits," *Jurnal Pembelajaran Dan Pengajaran* 8, no. 1 (2025): 17–24.

²¹ Safinah Ismail et al., "Komunikasi Keluarga Menurut Perspektif Hadis," *Hadith and Aqidah Research Institute (INHAD), Selangor International Islamic University College (KUIS)* 14, no. 28 (2024): 83–94.

empathy and communication. Islam itself comes as a religion of *rahmatan lil 'alamin* that is able to answer the problems of the lives of its people in every era.

In the Islamic context, the power of *gentle parenting* finds strong legitimacy through the traditions of the Prophet Muhammad PBUH. which emphasizes the importance of love, gentleness, and exemplary in educating children . In line with that, there is a Hadith in *Sunan Tirmidhi* index number 1911 about being affectionate to children:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ
عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبْصَحْتُ الْأَقْرَعَ بْنَ حَابِسٍ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْبَلُ الْحَسَنَ قَالَ ابْنُ أَبِي عُمَرَ الْحُسَيْنُ أَوْ الْحَسَنُ فَقَالَ إِنَّ
لِي مِنْ الْوَالِدِ عَشْرَةَ مَا قَبِلْتُ أَحَدًا مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِنَّهُ مَنْ لَا يَرْحَمُ لَا يَرْحَمُ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَعَائِشَةَ قَالَ أَبُو
عِيسَى وَابُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ اسْمُهُ عَبْدُ اللَّهِ عَفِ وَهَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

Meaning: "Ibn 'Umar and Sa'id ibn 'Abdur-Rahman both said, Sufyan narrated from Az Zuhri narrated from Abu Salamah narrated from Abu Hurairah he said; Al Aqra' ibn Habis saw the Prophet (peace and blessings be upon him) kissing Al Hasan, Ibn Abu Umar mentioned: Al Husain or Al Hasan, so he said: 'I have ten sons, but I have kissed none of them.' Then the Messenger of Allah (peace and blessings of Allah be upon him) said: "He who does not love will not be loved. Similar hadiths were also narrated from Anas and 'Aa'ishah. Abu Isa said: Abu Salamah ibn 'Abdur-Rahmān's name was 'Abdur-Rahmān ibn Auf. This is a sahih hadith."²²

The hadith above has an important point in the fragment of the hadith *matan* *إِنَّهُ مَنْ لَا يَرْحَمُ لَا يَرْحَمُ* (whoever does not love, will not be loved). This passage reflects love in the process of educating children. Affection is a very important and fundamental element that must exist in the instincts of an educator. The position of parents as educators must be a loving

²² Muhammad ibn 'Isa ibn Saurah ibn Musa Ad-Dahkak At-Tirmidhi, "Sunan At-Tirmidhi," in 5 (Mesir: Sharikah Maktabah Wa Matba'ah Mustofa Al-Bani Al-Hali, 1975), 1911.

figure, where affection is integrated in actions and felt by their children the meaning of affection.²³ Basically, the attitude of compassion is a portrait of the experience of the Prophet Muhammad's spirituality in social life.

In the book *Bahrul Muhith fi Syarhi Sahih Imam Muslim bin Hajjaj* by Muhammad bin Ali bin Adam Itsyubiy, it is explained that there is a figure of Firas bin Habis with the title al-Aqra' who feels unaccustomed to showing physical affection (kissing) to children because the culture of the Arabs used to consider this attitude not a common habit, even considered a weakness.²⁴ This was certainly reprimanded by the Apostle because loving children physically (such as kissing, hugging) is part of noble morals and carrying out the sunnah of the Prophet Muhammad PBUH. The Hadith makes it evident how important it is for parents to show affection to their children in a concrete way.

This Hadith shows that kissing children, being gentle, hugging, holding, and playing with children are all expressions of affection towards them. Given the generality of the wording, this Hadith symbolizes that a person who has an attitude of affection must actualize it towards others so that others feel it.²⁵ This is part of bringing joy to the hearts and minds of others. So this trait has a place (virtue) in Islam. This is in line with the principle of *gentle parenting* which has empathy and emotional closeness. Rigid and unaffectionate parenting models are not recommended in Islam because they will produce cold or harsh individuals.

In the interpretation of *mafhum mukhalafah*, the above Hadith indicates that if affection is taken away, it will result in misery and the cause of its permissibility (things caused by misery). Hence, the great thing about teaching manners and educating children is that it is based on compassion, mercy, courtesy, gentleness and kindness towards children. This is a great pillar and support, as well as a strong base and foundation that must inevitably be present in education.

Furthermore, there is a Hadith regarding the virtue of being gentle in educating, which reads:

²³ Zainal Zainal and Mardan Umar Arifin, *Islam Rahmatan Lil 'Alamin Mengenalkan Kelembutan Dan Kasih Sayang Islam Kepada Generasi Milenial* (Yogyakarta: Penerbit Omah Ilmu, 2020).

²⁴ Muhammad bin Ali bin Adam Itsyubiy, "Kitab Al-Bahrul Al-Muhith Al-Tsajaj Fi Syarhi Sahih Muslim Bin Al-Hajjaj," in *Kasih Sayang* (Riyad: Dar Ibnu Jauzy Saudi, n.d.), 480.

²⁵ Aan Prasetyo, "Internalisasi Hadis Kasih Sayang Dalam Mewujudkan Social Interest Di Era Disrupsi," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 12, no. 1 (2020): 225.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ الْمِقْدَامِ وَهُوَ
ابْنُ شَرِيحٍ بْنِ هَانِئٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا
يَنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ
بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ سَمِعْتُ الْمِقْدَامَ بْنَ شَرِيحٍ بْنِ هَانِئٍ بِهَذَا الْإِسْنَادِ وَزَادَ
فِي الْحَدِيثِ رَكِبَتْ عَائِشَةُ بَعِيرًا فَكَانَتْ فِيهِ صَعُوبَةٌ فَجَعَلَتْ تَرُدُّهُ فَقَالَ لَهَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكَ بِالرَّفْقِ ثُمَّ ذَكَرَ مِثْلَهُ

Meaning: "Narrated 'Ubaidullah ibn Mu'adz Al 'Anbari; Narrated my father; Narrated Shu'bah from Al Miqdam i.e. Ibn Shuraih ibn Hani from his father from 'Aisha the wife of the Prophet (blessings and peace of Allah be upon him) who said: "Verily, love does not reside in anything but it adorns it (with goodness). On the other hand, if affection is taken away from something, it will make it bad." Muhammad ibn al-Mutsanna and Ibn Basshar both said: Muhammad ibn Ja'far narrated to us; Shu'bah narrated to us I heard Miqdam ibn Shuraih ibn Hani through this route. However, the Hadith adds: Once 'A'ishah was riding a camel, but she found it so difficult that she pulled the camel. Then the Messenger of Allah (blessings and peace of Allah be upon him) said: "Be gentle with him." Then the narrator mentioned a similar Hadith.²⁶

In the *Book of Fathul Qorib Al-Mujib ala Targhib wa Tarhib* by Muhammad Hasan bin Ali bin Sulaiman Al-Badr Al-Fayyumi, it is explained that the word *rifq* is defined as being gentle, not harsh, and smooth. Meanwhile, the definition of gentleness means a trait that adorns all actions so that they will bring goodness.²⁷ The hadith on the word *rifq* (gentleness) is an important element in terms of speech including in parenting. In the context of family, gentleness becomes a moral ornament so that the relationship between children and parents is harmoniously integrated. The role of a perfectionist father in increasing family resilience is also needed to be more responsive to conflicts or tensions that occur in his family.²⁸ When applied in modern

²⁶ Abul Husain Muslim, "Shahih Muslim," in *Al-Rifq* (Mesir: Ad-Darul Alamiyyah, n.d.), 4698.

²⁷ Muhammad Hasan bin Ali bin Sulaiman Al-Badr Al-Fayyumi, "Kitab Fathul Qorib Al-Mujib Ala Targhib Wa Tarhib," in *Adab* (Riyad, n.d.), 56.

²⁸ Safana 'Aidah and Muhammad Nurul Fahmi, "Peran Suami Perfeksionisme Dalam

parenting, this strongly supports the *gentle parenting* approach which tends to reject violence and is oriented towards dialogue or family deliberation. The Prophet Muhammad's commandment is not only on gentleness, but also on the moral consequences if gentleness is lost.

Another Hadith about honoring children and the primary responsibility of parents in improving manners is explained as follows:

حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدَّمَشْقِيُّ حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ حَدَّثَنَا سَعِيدُ بْنُ عُمَارَةَ أَخْبَرَنِي الْحَارِثُ بْنُ النُّعْمَانِ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ.

Meaning: "Al 'Abbas bin Al Walid Ad Dimashqi narrated to us 'Ali bin 'Ayyash narrated to us Sa'id bin 'Umarah narrated to me Al Harith bin An Nu'man I heard Anas bin Malik reported that the Messenger of Allah (peace and blessings be upon him) said: "Honor your children and correct their behavior."²⁹

In *Kitab Syarah Sunan Ibn Majah* by Muhammad al-Amin Al-Harari, it is explained by as-Sindi that there is a warning to glorify children so that they are not excessive and spoiled but balanced in educating their morals.³⁰

In meaning, this Hadith explains the general principle of Islamic law that emphasizes respect for children and the importance of good manners. Honoring children and improving their manners are the primary responsibilities of parents. Honoring the child in the form of affection will give a positive feeling to the child because the parents will protect and support him in any form, but if it is excessive, it will become the master of his own parents so that the child is disobedient to the parents.³¹

This hadith is also an important basis for character education and gentle parenting. Parents are encouraged not only to fulfill their children's external needs, but also to build their children's personality as a whole. The

Meningkatkan Resiliensi Keluarga: Sebuah Tinjauan Literatur," *USRAH: Jurnal Hukum Keluarga Islam* 5, no. 1 (2024): 75–88, <https://doi.org/10.46773/usrah.v5i1.1299>.

²⁹ Ibnu Majah, "Sunan Ibnu Majah," in *I2* (al-Halbiy: Dar Ihya' al-Kutub al-'Arabiyyah, n.d.), 3671.

³⁰ Muhammad al-Amin Al-Harari, "Kitab Syarah Sunan Ibnu Majah," in *Adab* (Yordania: Darul Minhaj, n.d.), 318.

³¹ Muhammad Izzudin Al Qosam et al., "Praising and Honoring Children in the Perspective of Hadith," *Journal of Hadith Studies Nusantara* 5, no. 2 (2023): 184-190.

presence of parents in gentle parenting will be very helpful to control and guide children from the negative impact of using technology.³² In the digital era, honoring children also means respecting their voices and feelings and teaching them manners in interacting, both in the real and digital worlds. The Prophet himself never hit his children and grandchildren, because the Prophet's family education pattern prioritizes reward over punishment.³³

Thus, it can be concluded that some of the Hadiths above are the basis for transforming the culture of parenting towards a moral civilization. These Hadiths have universal messages, such as glorifying children as a mandate from Allah, the urgency of maintaining morals/cadab as a provision for life, and the great responsibility of parents in shaping children's character. The Prophet himself in educating children with Islamic parenting that teaches exemplary attitudes, justice, advising, tolerance, praying for each other, fulfilling children's rights, and avoiding abusing children.³⁴

In the framework of gentle parenting, efforts to shape the morality of Gen Z do not have to be through verbal pressure, but with the example of their parents through a calm democratic pattern like the Prophet as a role model who shows self-control in educating children to learn without feeling judged. Compassion, gentleness, and exemplary became the main methods of the Prophet Muhammad PBUH in educating children. Therefore, patient, loving, and dialogical parenting is a reflection of the character of the Prophet Muhammad PBUH. No doubt, parents who apply gentleness in parenting according to Islam tend to have children who are confident, independent, responsible, and have good social adaptation.³⁵

³² Ika Sasmita and Zannatunnisya, "The Role of Gentle Parenting in Families to Prevent the Negative Impact of the Digital Era on Early Childhood," *Jimps: Scientific Journal of History Education and Social Studies* 10, no. 1 (2025): 159–67.

³³ Luqman Abdul Jalal, "The Assumption of Toxic Parenting in The Hadith About the Command to Strike a Child," *Humanistika: Jurnal Keislaman* 11, no. 1 (2025): 44–56.

³⁴ Farhati Riska Nofianti, Fauzi Fauzi, and Nur Hafidz, "Pola Asuh Islami Pada Anak Usia Dini Dalam Buku Cara Rasulullah Saw. Mendidik," *Generasi Emas: Jurnal Pendidikan Islam Anak Usia Dini* 6, no. 2 (2023): 103–15.

³⁵ Nadia Nurul Inayah, Agung Danarta, and Muhammad Alif, "Implementation of Hadith on The Influence of Parenting Style on Child Development," *Jurnal Living Hadis* 9, no. 2 (2024): 191–209.

3. Actualization of *Gentle Parenting* Towards the Pillars of Maslahat Family

A maslahat family is a family that brings grace, benefits, and balance spiritually, emotionally, and socially. In another definition, Nahdlatul Ulama (NU) explains that a *maslahah* family (*mashalihul usrah*) is a partnership between husband-wife/parent-child in a family in which noble moral values, justice, tolerance, moderation, balance, *sakinah mawaddah wa rahmah*, and active in efforts to create family resilience.³⁶

In the concept of partnership, the relationship that is built will be oriented towards mutual benefit. There is an application of *dalalah* from the relationship of partnership / husband and wife, namely the first step can be done by looking for the main message of the text that is universal, then prioritizing the principle of partnership through reference to the *instructions* / *dalalah* so that the text becomes applicable in forming a *maslahah* family.³⁷

In realizing family resilience, *Gentle Parenting* is present as an effort to form a family based on love and usefulness. The power of *gentle parenting* is the most relevant approach in shaping Gen Z morality and maslahat families to be critical, expressive, and loving. This is in line with Ali bin Abi Talib (599-661 AD) who said, "Educate your children, for they will experience an age different from yours".

This parenting approach focuses on building relationships between parents and children to respect each other and communicate positively. Partnership between parents and children is required in this approach which emphasizes the principles of empathy and communication. Consistency in providing boundaries, understanding, empathy and respect are necessary for collaborative parenting to reduce anxiety in children even in social contexts. Mutual openness between husband and wife through good communication, being able to control emotions, exercising rights and obligations, and avoiding superiority, selfishness, authoritarianism, and violence towards the partner must also be done.³⁸

³⁶ Adib Machrus et al., *Fondasi Keluarga Sakinah (Bacaan Mandiri Calon Pengantin)* (Jakarta: Subdit Bina Keluarga Sakinah Direktorat Bina KUA dan Keluarga Sakinah, Bimas Islam, Kemenag RI, 2024).

³⁷ Khotimatul Husna, "Kajian Dalalah Dalam Perspektif Relasi Kesalingan Suami Istri Menurut Konsep Keluarga Maslahah Nahdlatul Ulama," *Diktum: Jurnal Syariah Dan Hukum* 20, no. 2 (2022): 323–36.

³⁸ Apriyanti and Uswatun Hasanah, "Nusyuz of Husband and Wife in the Maslahah Perspective,"

There are several guidelines for strengthening *Gentle Parenting* in educating children to have a good foundation of morality, namely:

First, the pattern of educating with love. This is where the role of the family is to instill love and pay attention to smooth communication in order to create an environment of *respect*, openness between family members, empathy, and humility.

Second, the pattern of educating with firmness/balance. In the event of child abuse, parental resilience is also very important to ensure the stability of the family due to external pressures in addition to efforts to recover the child.³⁹

Third, the habituation of good manners. Efforts that can be made to develop morals are to create communication and a peaceful atmosphere. Because it will shape Gen Z's identity so that it has a mature personality and avoids the disputes that often arise.⁴⁰

Fourth, sharing inspirational stories about the life stories of the Prophets and other figures that can touch Gen Z's emotions. The Prophet himself in educating children with Islamic parenting that teaches exemplary attitudes, justice, advising, tolerance, praying for each other, fulfilling children's rights, and avoiding berating children.⁴¹

In social life, we do not only look at material and technological progress, but also the moral and ethical values that govern relations between individuals and groups. Character development in civil civilization has a concept in which the ecosystem of society is oriented towards human values, togetherness, and justice.⁴² Therefore, in this civil civilization, it is necessary to provide a stimulus to strengthen the foundation of the *maslahat* family with the principles of *mu'adalah* (justice), *mubadalah* (equity), and

Nurani: Jurnal Kajian Syar'iah Dan Masyarakat 25, no. 1 (2025): 18–35.

³⁹ Alifah Nur Irfani, Rusman Rusman, and Aji Mulyana, "Dinamika Resiliensi Orang Tua Dalam Menghadapi Kasus Kekerasan Terhadap Anak Oleh Asisten Rumah Tangga," *Jurnal Parenting Dan Anak* 2, no. 2 (2025): 1–17.

⁴⁰ Muh. Judrah et al., "Peran Guru Pendidikan Agama Islam Dalam Membangun Karakter Peserta Didik Upaya Penguatan Moral," *Journal of Instructional and Development Researches* 1, no. 2024 (4AD): 32–33.

⁴¹ Nofianti, Fauzi, and Hafidz, "Pola Asuh Islami Pada Anak Usia Dini Dalam Buku Cara Rasulullah Saw. Mendidik."

⁴² Mauzani Haikal et al., "Urgensi Dan Relevansi Pendidikan Ki Hajar Dewantara Dalam Mewujudkan Peradaban Madani Di Era Society 5.0," *Inspirasi Edukatif: Jurnal Pembelajaran Aktif* 6, no. 1 (2025): 374–88.

muwāzanah (balance).

In optimizing the *gentle parenting* framework as a pillar of *maslahat* family, it is necessary to have a collaborative attitude from *civil society* such as the government, families, media/journalists, and intellectual figures (teachers). The following are recommendations for *civil society*, among others:

- a. Government. There is a need for coaching, family ecology approaches and *gentle parenting* literacy training among parents and educators. Then there is the development of a parental education module based on Hadith and *gentle parenting* principles. Then, review and track the domestication of women in the Family Resilience Bill so that it is more comprehensive and does not harm gender justice.⁴³
- b. Family. Parents must often communicate with their children in order to create healthy family communication. The family can be said to be harmonious if the communication pattern is well created, family members feel happy, not disappointed, lack of conflict, satisfaction with the physical, mental, emotional, and social conditions that exist.⁴⁴ If children have bad behavior, then the form of demands or giving punishment to behave well is not recommended in the *gentle parenting* pattern, but rather utilizes emotional relationships and democratic methods to make joint decisions. Community organizations such as Nahdlatul Ulama (NU) are needed in strengthening the *maslahah* family from *the maqashid al-syariah* perspective in realizing the *Sustainable Development Goals* (SDGs) in Indonesia.⁴⁵
- c. The role of the teacher. In the realization of students' morals, there needs to be a role for the school environment, home, peers, social media, society, and others that shape children's personalities. The culture of *mushafahah* or handshake also needs to be implemented as a form of respect for teachers that will provide good habits for Gen Z morality.⁴⁶

⁴³ Mohsi Mohsi, "Melacak Domestikasi Perempuan Dalam RUU Ketahanan Keluarga Perspektif Islam," *An-Nur: Jurnal Studi Islam* 15, no. 2 (2023): 243–56.

⁴⁴ Marhamah, "Pola Komunikasi Dalam Membangun Resiliensi Keluarga," *Liwa'ul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam* 13, no. 1 (2023): 225.

⁴⁵ Maghfud Ahmad and Siti Mumun Muniroh, "Nahdlatul Ulama's *Maslahah* Family Movement for Sustainable Development Goals in Indonesia: *Maqasid Al-Sharia* Perspectives," *Hikmatuna: Journal for Integrative Islamic Studies* 10, no. 1 (2024): 59–77.

⁴⁶ Moh. Wardi, Aisyah Amini Mansur, and Nailah Aka Kusuma, "Implementasi Budaya Jabat Tangan Dalam Pembentukan Sikap Hormat Siswa," *Jurnal Cendekia: Media Komunikasi*

In the process of student education at school, this *Gentle Parenting* style has significant power because of the full support of parents in helping their children face academic and social pressures.⁴⁷

- d. Media/Journalists. The “*No viral No Justice*” phenomenon shows how strong the influence of social media is in encouraging the authorities to act to handle viral cases more quickly.

The formation of Gen Z morality is a shared responsibility between the government, families, teachers and journalists in addressing the social complexities of modern times. It will provide space for Gen Z to safely express themselves because they have a voice in the decision-making process. Consistent and loving boundaries in guiding children are needed in *gentle parenting*. This approach is able to shape Gen Z’s strong, value-conscious, and empathetic morality. Thus, a *maslahat* family can be achieved through the power of *gentle parenting* that integrates Islamic values and modern psychology.

D. CONCLUSION

Gentle parenting is not just a modern psychological approach, but a true reflection of Islamic parenting rooted in the teachings of the Prophet Muhammad. When viewed from a hadith perspective, this method represents *rahmah* (compassion), *hikmah* (wisdom), and *tawāzun* (balance) in educating children. In the midst of the Gen Z morality crisis, *gentle parenting* emerges as an ethical and spiritual response that shapes children’s character holistically through consistent affection, fair firmness, habituation of noble manners and morals, and the delivery of inspirational stories from the Prophets and Islamic figures that touch the emotional and affective dimensions of children. When based on the principles of *mu’adalah* (justice), *mubādalah* (equity), and *muwāzanah* (balance), this parenting not only gives birth to moral children, but also strengthens the family building as a *maslahat* institution. Thus, *gentle parenting* is the actualization of prophetic values that are revived in the context of contemporary parenting as a *sunnah* path towards a blessed and civilized family.

Penelitian Dan Pengembangan Pendidikan Islam 15, no. 01 (2023): 154–64.

⁴⁷ Althaf Tsabitah, Nur Kur’ani, and Riszky Ramadhan, “Resiliensi Siswa: Bagaimana Peran Orang Tua Membentuk Ketahanan Anak,” *Jurnal Psikodidaktika* 9, no. 2 (2024): 589–96.

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