

Mindful parenting in responding to social change: An analysis of *Tafsir Al-Mishbah* on Qur'anic parenting verses

Avina Amalia Mustaghfiroh^{1*}

¹ STIQ Miftahul Huda Rawalo, Banyumas, Indonesia

*Corresponding Author: avina.mustaghfiroh@gmail.com

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Abstract

Social change characterized by digitalization, individualization, and shifting values has created new challenges for parenting, while studies on *mindful parenting* remain predominantly grounded in psychological perspectives and have rarely been examined through Qur'anic exegesis. This study aims to analyze the concept of *mindful parenting* from the perspective of *Tafsir Al-Mishbah* and examine its relevance to contemporary social change. A qualitative approach employing the thematic (*mawḍū'ī*) interpretation method was applied to Q.S. *Al-Nisā'* [4]:9, Q.S. *Al-Taḥrīm* [66]:6, and Q.S. *Luqmān* [31]:13, 16, and 17. These verses were analyzed through *Tafsir Al-Mishbah* and synthesized with theories of *mindful parenting* and social change. The findings identify five core concepts: mindful communication, compassion, parental responsibility, spiritual awareness, and role modeling with self-regulation. Collectively, these concepts constitute an adaptive parenting paradigm for responding to contemporary social change while extending *mindful parenting* scholarship through the integration of Qur'anic exegesis, psychology, and sociology.

Keywords: *Mindful parenting*; *Tafsir Al-Mishbah*; Social change; *Islamic parenting*; M. Quraish Shihab.

Abstrak

Perubahan sosial yang ditandai oleh digitalisasi, individualisasi, dan pergeseran nilai menghadirkan tantangan baru dalam praktik pengasuhan, sementara kajian *mindful parenting* masih didominasi oleh perspektif psikologi dan belum banyak dikaji melalui tafsir Al-Qur'an. Penelitian ini bertujuan menganalisis konsep *mindful parenting* dalam perspektif *Tafsir Al-Mishbah* serta menjelaskan relevansinya terhadap perubahan sosial kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan metode tafsir tematik (*mawḍū'ī*) terhadap QS. *Al-Nisā'* [4]:9, QS. *Al-Taḥrīm* [66]:6, serta QS. *Luqmān* [31]:13, 16, dan 17 yang dianalisis melalui *Tafsir Al-Mishbah* dan disintesis dengan teori *mindful parenting* serta teori perubahan sosial. Hasil penelitian mengidentifikasi lima konsep utama, yaitu komunikasi berkesadaran, kasih sayang, tanggung jawab orang tua, kesadaran spiritual, serta keteladanan dan pengendalian diri. Kelima konsep tersebut membentuk paradigma pengasuhan yang adaptif terhadap perubahan sosial sekaligus memperluas kajian *mindful parenting* melalui integrasi perspektif tafsir, psikologi, dan sosiologi.

Kata Kunci: *Mindful parenting*; *Tafsir Al-Mishbah*; Perubahan sosial; Pengasuhan Islami; M. Quraish Shihab.

Introduction

Social change in the twenty-first century has accelerated alongside the rapid advancement of digital technology, increasing social mobility, and shifting values within family life (Perry-Jenkins & Gerstel, 2020). These transformations have reshaped the ways individuals interact, communicate, and perform their social roles, including child-rearing practices. In Indonesia, this transformation is reflected in the growing rate of internet penetration, which reached 221.56 million users, or 79.5% of the total population, in 2024, indicating that the digital sphere has become an integral part of everyday life (Angga Prasakti et al., 2026). While these developments provide new opportunities for families, they also introduce significant challenges, as increased communication intensity does not necessarily translate into stronger parent-child relationships. Consequently, issues such as declining emotional closeness, weakening value internalization, and deteriorating family interaction have become increasingly prevalent in contemporary society.

In response to these conditions, *mindful parenting* has emerged as a parenting approach that emphasizes present-moment awareness, emotional presence, and parents' capacity to respond to their children in a reflective rather than reactive manner (Ahemaitijiang et al., 2021b). This approach is considered effective in improving family relationships because it focuses not only on modifying children's behavior but also on fostering parents' awareness in establishing healthy patterns of communication. Nevertheless, most studies on *mindful parenting* have been developed primarily from psychological perspectives, placing greater emphasis on emotional regulation, empathy, and psychological well-being (Kabat-Zinn & Kabat-Zinn, 2021; Kim et al., 2019; Sansone, 2024). As a result, these studies have not fully explained how moral and spiritual values can serve as the foundation of parenting amid social changes characterized by digitalization, individualization, and shifting social values. Therefore, an alternative perspective is needed to integrate psychological dimensions with Islamic values in a more comprehensive manner.

One such perspective can be found in *Tafsir Al-Mishbah* by M. Quraish Shihab. Through its contextual approach, this exegesis not only elucidates the linguistic meanings of Qur'anic verses but also relates them to the realities of contemporary social life (Ali & Isnaini, 2024). The interpretation of Q.S. *Al-Nisā'* [4]:9, Q.S. *Al-Taḥrīm* [66]:6, and Q.S. *Luqmān* [31]:13, 16, and 17 demonstrates that Qur'anic parenting is founded upon the principles of mindful communication, compassion, parental responsibility, spiritual awareness, and role modeling. Collectively, these principles indicate that parenting is not merely a process of educating children but also a process of character formation through the integration of psychological, moral, and spiritual dimensions. Accordingly, *Tafsir Al-Mishbah* provides a conceptual foundation through

which *mindful parenting* can be understood as a parenting paradigm that remains relevant in responding to contemporary social change.

Studies on *mindful parenting* have been conducted from various perspectives. Research by Kakhki et al. (2022) demonstrates that *mindful parenting* contributes to improving parent-child relationships and enhancing emotional regulation; however, it remains primarily focused on individual psychological dimensions. Hamdun (2022) found that *Islamic parenting* plays a significant role in character formation and the internalization of religious values, yet the discussion is largely confined to Islamic educational practices without linking them to the concept of *mindful parenting*. Savira and Drajat (2024) showed that *Tafsir Al-Mishbah* offers a contextual interpretation of Qur'anic verses on parenting, but it has not developed a conceptual synthesis connecting these interpretations to the dynamics of social change. These findings indicate that the relationship between *mindful parenting*, *Tafsir Al-Mishbah*, and social change remains underexplored and requires a more comprehensive conceptual investigation.

Based on this research gap, the present study aims to analyze the concept of *mindful parenting* from the perspective of *Tafsir Al-Mishbah* and to examine its relevance to contemporary social change. This study is significant because it offers a distinct perspective by integrating *mindful parenting* theory, Qur'anic interpretation, and social change theory into a unified conceptual framework. Through this approach, the study not only elucidates the parenting values embedded in the Qur'anic verses but also demonstrates how these values can function as a response to the challenges faced by modern families. Ultimately, this research is expected to enrich the scholarship on *Islamic parenting* while providing a conceptual perspective on *mindful parenting* as an adaptive parenting paradigm capable of responding to the dynamics of contemporary social change.

Method

This study employed a qualitative approach using the thematic (*mawḍūʿī*) interpretation method to examine the concept of *mindful parenting* from the perspective of *Tafsir Al-Mishbah* and its relevance to contemporary social change (Mustaqim, 2017). The thematic interpretation method was selected because it enables researchers to compile and analyze Qur'anic verses that address a common theme, thereby generating a comprehensive understanding of a particular concept. The analysis focused on Q.S. *Al-Nisā'* [4]:9, Q.S. *Al-Taḥrīm* [66]:6, and Q.S. *Luqmān* [31]:13, 16, and 17, all of which were examined through M. Quraish Shihab's interpretation in *Tafsir Al-Mishbah*. The interpretive findings were subsequently synthesized with the theories of *mindful parenting*, *Islamic parenting*, and social change to construct a conceptual framework explaining the relevance of Qur'anic parenting values within the context of contemporary society.

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The data were analyzed through several stages following the thematic interpretation approach. These stages included determining the research theme, identifying Qur'anic verses related to child-rearing, examining their interpretations in *Tafsir Al-Mishbah*, and synthesizing the extracted values into the conceptual framework of *mindful parenting*. The resulting concepts were then interpreted in relation to theories of social change and previous studies using the interactive analysis model proposed by Miles et al. (2014), which consists of data reduction, data display, and conclusion drawing. This analytical process produced an interpretation that not only explains the thematic meanings of the selected Qur'anic verses but also demonstrates the relevance of the *mindful parenting* concept in responding to the dynamics of contemporary social change.

Results and Discussion

The concept of mindful parenting in *Tafsir Al-Mishbah*

The concept of *mindful parenting* has emerged as a parenting approach that emphasizes mindfulness in every interaction between parents and their children. Duncan, Coatsworth, and Greenberg (2009) define *mindful parenting* as parents' ability to be fully present through attentive awareness, emotional awareness, and non-reactive responses to children's behavior. This perspective is reinforced by Kabat-Zinn and Kabat-Zinn (1997), who explain that mindfulness is the practice of bringing awareness to present-moment experiences without excessive judgment. Furthermore, Cowling and Van Gordon (2022) argue that *mindful parenting* extends beyond emotional regulation to encompass the cultivation of healthy and reflective interpersonal relationships within the family. Synthesizing these three perspectives suggests that mindful parenting integrates attentive presence, emotional regulation, empathic communication, and the capacity to foster harmonious parent-child relationships. These principles closely align with the parenting values embedded in the Qur'an as interpreted by M. Quraish Shihab. In *Mukjizat Al-Qur'an*, Shihab (1997) argues that the miraculous nature of the Qur'an lies in the richness of its meanings, which continue to unfold in accordance with the evolving circumstances of human life. This principle is further reinforced in *Kaidah Tafsir* (Shihab, 2019), where he emphasizes the importance of interpreting Qur'anic verses comprehensively by considering their linguistic features, contextual background, and intertextual relationships. Accordingly, *Tafsir Al-Mishbah* (Shihab, 2002) was selected for this study because it offers a contextual interpretation of Qur'anic verses on parenting, making it particularly relevant for examining the concept of *mindful parenting*.

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Table 1. Synthesis of the *mindful parenting* concept in *Tafsir Al-Mishbah*

Qur'anic Verse	Findings from <i>Tafsir Al-Mishbah</i>	Mindful Parenting Concept
Q.S. <i>Al-Nisā'</i> [4]:9	God-consciousness, truthful speech, and role modeling	Mindful communication
Q.S. <i>Al-Taḥrīm</i> [66]:6	Protecting the family through education and moral development	Parental responsibility
Q.S. <i>Luqmān</i> [31]:13	<i>Yā bunayya</i> and compassionate counsel	Compassion
Q.S. <i>Luqmān</i> [31]:16	Awareness of Allah's constant observation of every human action	Spiritual awareness
Q.S. <i>Luqmān</i> [31]:17	Prayer, <i>amr bi al-ma'rūf wa nahy 'an al-munkar</i> , and patience	Self-regulation and role modeling

Source: Authors' synthesis.

The synthesis presented in Table 1 demonstrates that the concept of *mindful parenting* in *Tafsir Al-Mishbah* is not explicitly formulated as a psychological construct but is embodied through an interconnected set of parenting values. Shihab (2002) interprets the Qur'anic verses on parenting as moral guidelines that position parents not merely as authority figures who give instructions, but also as role models, educators, and spiritual mentors. Nabila (2023) explains that parenting from the Qur'anic perspective aims to cultivate faith, moral character, and spiritual responsibility from an early age. This perspective complements the concept of *Islamic parenting* proposed by Erhamwilda et al. (2022) and Raffar et al. (2021), indicating that Islamic parenting extends beyond children's psychological development to include the formation of religious character. Therefore, *mindful parenting* from the perspective of *Tafsir Al-Mishbah* is concerned not only with psychological relationships but also with integrating moral and spiritual dimensions as the fundamental pillars of parenting.

The first principle identified is mindful communication. Allah, the Exalted, states:

وَلْيَحْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

"And let those fear [for their own offspring] who, if they were to leave behind weak descendants, would be concerned for them. So let them be mindful of Allah and speak words that are just and appropriate." (Q.S. *Al-Nisā'* [4]:9)

Quraish Shihab interprets this verse as a command for parents to establish truthful communication while simultaneously serving as role models for their children. According to him, advice loses its significance if it is not accompanied by God-consciousness and exemplary conduct in daily life. This interpretation is consistent with Duncan et al. (2009), who identify attentive listening and appropriate responsiveness as central elements of *mindful parenting*. Likewise, Ahemaitijiang et al. (2021a) argue that communication grounded in mindful awareness strengthens

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emotional attachment between parents and children. Synthesizing these perspectives indicates that effective parenting communication should not be measured by the quantity of advice provided but rather by the quality of attention, honesty, and exemplary behavior that accompanies it. From the perspective of *Tafsir Al-Mishbah*, truthful communication represents an expression of moral awareness that forms the foundation of harmonious family relationships.

The next principle is compassion and emotional awareness. Allah, the Exalted, states:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

"(Remember) when Luqmān said to his son while advising him, 'O my dear son (*yā bunayya*), do not associate anything with Allah. Indeed, associating partners with Him is truly a great injustice.'" (Q.S. Luqmān [31]:13)

Quraish Shihab explains that the expression *yā bunayya* reflects an affectionate form of address, while the word *ya'izuhu* conveys advice delivered with gentleness, heartfelt concern, and repeated guidance as part of an ongoing educational process. According to Shihab (1997), the Qur'an's lexical choices possess psychological dimensions that reveal the emotional relationship between the speaker and the listener, making language itself an essential component of character education. This interpretation is consistent with Kiong (2008), who regards empathy as the foundation of mindful parenting, whereas Ahemaitijiang et al. (2021a) argue that compassion enables parents to acknowledge and accept their children's emotional experiences without judgment. Synthesizing these perspectives suggests that compassion in parenting is more than an expression of affection; it is the capacity to understand children's emotions and communicate values through gentle, respectful, and psychologically supportive interactions.

The next principle concerns parental responsibility and spiritual awareness as the foundation of character formation. Allah, the Exalted, states:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

"O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones, over which are appointed angels, stern and severe, who never disobey Allah in what He commands them but always carry out what they are commanded." (Q.S. Al-Tahrim [66]:6)

and:

يُبْنِي إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَنَنكُبْ فِي صَحْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

"(Luqmān said,) 'O my dear son, even if a deed were as small as a mustard seed and hidden within a rock, or in the heavens or the earth, Allah will bring it forth. Indeed, Allah is al-Laṭīf (the Most Subtle) and al-Khabīr (the All-Aware).'" (Q.S. Luqmān [31]:16)

In *Tafsir Al-Mishbah*, Shihab explains that protecting one's family extends beyond fulfilling material needs; it also encompasses guiding children through moral education, religious cultivation, and safeguarding them from various forms of moral deviation. At the same time, his interpretation of Allah's attributes *al-Laṭīf* and *al-Khabīr* instills the awareness that every human action remains under Allah's constant observation, thereby fostering self-control rooted in spiritual consciousness. This perspective expands the concept of mindfulness proposed by Kabat-Zinn, as awareness from the Qur'anic perspective does not end with psychological awareness of the present moment but develops into a transcendent awareness of the relationship between human beings and Allah. Cowling and Van Gordon (2022) likewise argue that the spiritual dimension enriches the practice of *mindful parenting* by enabling parents to cultivate meaning throughout the parenting process. Consequently, self-regulation in *Tafsir Al-Mishbah* emerges from the integration of emotional regulation, moral responsibility, and spiritual awareness.

This principle reaches its fullest expression in Q.S. *Luqmān* [31]:17:

يٰۤاَيُّهَا اَبْنٰى اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر ۝۱۷

"O my dear son, establish prayer, enjoin what is right (*amr bi al-ma'rūf*), forbid what is wrong (*nahy 'an al-munkar*), and remain patient in the face of whatever befalls you. Indeed, these are matters requiring steadfast resolve." (Q.S. *Luqmān* [31]:17)

Quraish Shihab interprets this verse as a model of education that integrates worship, role modeling, social responsibility, and patience. According to him, those who call others to righteousness must first embody those values themselves, allowing education to take place through lived example rather than verbal instruction alone. This interpretation corresponds with Duncan et al.'s (2009) concept of self-regulation in *mindful parenting*, namely parents' ability to regulate their responses before reacting to their children's behavior. The synthesis of psychological perspectives and *Tafsir Al-Mishbah* demonstrates that self-regulation is not merely an emotional skill but also a manifestation of moral consistency reflected in everyday conduct. Therefore, exemplary behavior becomes a more effective educational instrument than verbal instruction alone.

Based on the overall analysis, the concept of *mindful parenting* in *Tafsir Al-Mishbah* is founded upon five core principles: mindful communication, compassion, parental responsibility, spiritual awareness, and self-regulation through role modeling. Collectively, these principles reveal a significant convergence between contemporary *mindful parenting* theory and the Qur'anic paradigm of parenting. Whereas psychological approaches regard mindful attention, empathy, and emotional regulation as the core elements of effective parenting, *Tafsir Al-Mishbah* broadens this framework by incorporating *taqwā* (God-consciousness), moral education, and spiritual responsibility. Accordingly, *mindful parenting* from the perspective of *Tafsir*

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Al-Mishbah can be understood as a parenting paradigm that integrates psychological awareness with transcendent values in fostering harmonious parent-child relationships and promoting character development.

Relevance of *mindful parenting* in responding to social change

Social change has not only transformed the structure of society but has also reshaped the way families fulfill their parenting roles. Digitalization, individualization, shifting social values, and the increasing complexity of modern life have created new challenges that cannot be fully explained through conventional psychological approaches to parenting alone. These developments suggest that the challenges faced by contemporary families extend beyond the technical aspects of child-rearing to encompass the values that underpin parent-child relationships. As demonstrated in the previous section, this study identified five core concepts of *mindful parenting* in *Tafsir Al-Mishbah*: mindful communication, compassion, parental responsibility, spiritual awareness, and role modeling with self-regulation. This study argues that these five concepts not only represent the normative values of the Qur'an but also provide a robust conceptual framework for understanding contemporary parenting challenges. Giddens (1991) explains that modernity has transformed the ways individuals establish social relationships, whereas Castells (2010) argues that the rise of the network society has fundamentally altered patterns of human communication. Synthesizing these perspectives suggests that responding to social change requires not merely adapting parenting methods but reconstructing the values that serve as the foundation of family relationships.

Table 2. Relevance of the *mindful parenting* concept in *Tafsir Al-Mishbah* to contemporary social change

Dynamics of Social Change	Mindful Parenting Concept in <i>Tafsir Al-Mishbah</i>	Relevance to Contemporary Parenting
Digitalization of family communication	Mindful communication (Q.S. <i>Al-Nisā'</i> [4]:9)	Parents should cultivate honest, empathic, and attentive communication so that technology does not replace meaningful family interaction.
Individualization of family relationships	Compassion (Q.S. <i>Luqmān</i> [31]:13)	Emotional presence and warm communication strengthen parent-child relationships despite increasingly individualistic social conditions.
Shifting educational functions of the family	Parental responsibility (Q.S. <i>Al-Tahrīm</i> [66]:6)	Parents are responsible not only for providing material support but also for internalizing values and shaping children's character.
Crisis of moral values and life orientation	Spiritual awareness (Q.S. <i>Luqmān</i> [31]:16)	Parenting should cultivate moral awareness grounded in spiritual values, enabling

		children to develop self-control amid social change.
Increasing complexity of modern life	Role modeling and self-regulation (Q.S. <i>Luqman</i> [31]:17)	Parents' exemplary conduct and emotional self-regulation provide the foundation for resilient and adaptive families.

Source: Authors' synthesis.

Table 2 was developed to bridge the findings presented in the previous section with the discussion of social change in this section. While the preceding analysis identified five principal concepts of *mindful parenting* through *Tafsir Al-Mishbah*, this section examines their relevance to the dynamics of contemporary society. Accordingly, the table is organized not according to the sequence of the Qur'anic verses but according to the relationship between specific forms of social change, the *mindful parenting* concepts identified in the previous analysis, and their relevance to contemporary parenting practices. This organization demonstrates that each Qur'anic parenting principle fulfills a distinct function in addressing the challenges faced by modern families. Consequently, the following discussion evaluates these arguments through dialogue with theories of social change and previous empirical studies.

Mindful communication constitutes the starting point for understanding the relevance of *mindful parenting* to contemporary social change. As discussed in the previous section, this concept is derived from the interpretation of Q.S. *Al-Nisā'* [4]:9, in which Quraish Shihab interprets *qaulan sadidan* as truthful, responsible, and exemplary communication. This study argues that the primary challenge facing digital-age families does not lie in the extensive use of technology itself but rather in the erosion of meaningful communication between parents and children. Castells (2010) explains that the network society has transformed patterns of human communication, while Livingstone (2009) argues that digital media have reshaped the ways children establish social relationships. Consistent with the findings of Tammisalo and Rotkirch (2022), digitalization affects the quality of family interaction. Nevertheless, this study adopts a different position by viewing technology merely as a medium rather than the root cause of the problem. The more fundamental issue is parents' inability to foster honest, empathic, and attentive communication, as emphasized in *Tafsir Al-Mishbah*. Therefore, strengthening mindful communication represents a more substantive strategy than merely restricting children's use of digital devices.

Another issue that has become increasingly prominent is the weakening of emotional closeness within the family. The previous section demonstrated that the principle of compassion is derived from the interpretation of Q.S. *Luqman* [31]:13, in which Quraish Shihab interprets the expression *yā bunayya* as a symbol of affection, respect, and emotional closeness in the educational process. This study argues that this message has become increasingly relevant as society moves toward greater individualization. Giddens (1991) explains that modern family relationships are increasingly shaped by

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reflexive choices, whereas Beck (1992) argues that growing social uncertainty makes interpersonal relationships more vulnerable. Consistent with the findings of Miller (2023), individualization influences parent-child relationships. However, unlike that study, which emphasizes increasing the amount of time spent together, the present study argues that the quality of emotional presence is far more important than the duration of interaction. Thus, compassion from the perspective of *Tafsir Al-Mishbah* should not be understood merely as an affective expression but as a mechanism for restoring the quality of family relationships amid social change.

Shifting social values have likewise reinforced the family's strategic role as the primary setting for character formation. The findings presented in the previous section indicate that the concept of parental responsibility is derived from the interpretation of Q.S. *Al-Tahrīm* [66]:6, which Quraish Shihab understands as the obligation to protect one's family through moral education and religious guidance rather than merely fulfilling material needs. This study argues that the more rapidly social values change, the greater the family's responsibility to preserve moral continuity. Bauman (2000), through the concept of *liquid modernity*, explains that contemporary society is characterized by rapid and continuous change, causing many social values to lose their stability. Consistent with Reese et al. (2022), the family continues to be regarded as the primary institution of education. The present findings reinforce and extend this perspective by demonstrating that the family's role is not limited to transmitting knowledge but also includes shaping children's moral orientation through conscious and continuous habituation, as emphasized in *Tafsir Al-Mishbah*.

Another increasingly significant challenge concerns the erosion of emotional attachment within the family. As discussed in the previous section, the principle of compassion is rooted in the interpretation of Q.S. *Luqmān* [31]:13, where Quraish Shihab interprets the expression *yā bunayya* as symbolizing affection, respect, and emotional intimacy in parent-child communication. This study argues that this message has become increasingly relevant as modern society grows more individualistic. Bowlby (1988), through attachment theory, explains that secure emotional attachment between parents and children forms the foundation of children's social, emotional, and psychological development. Meanwhile, Giddens (1991) argues that contemporary family relationships are increasingly constructed through reflexive choices, while Beck (1992) contends that rising social uncertainty has made interpersonal relationships more fragile. Synthesizing these three perspectives suggests that the principal challenge facing modern families is not merely reduced family time but the weakening of secure emotional attachment. Consistent with the findings of Filus et al. (2019), individualization affects parent-child relationships. However, the present study extends these findings by demonstrating that the concept of compassion in *Tafsir Al-Mishbah* not only strengthens emotional bonds but also

fosters *secure attachment*, enabling children to develop a sense of security, trust, and resilience in responding to social change.

Overall, the discussion demonstrates that each *mindful parenting* principle formulated through *Tafsir Al-Mishbah* fulfills a distinct yet complementary role in addressing the dynamics of contemporary social change. Mindful communication responds to the challenges of digitalization, compassion strengthens family relationships amid individualization, parental responsibility preserves the family's educational function during periods of shifting values, while spiritual awareness and role modeling provide moral direction in the face of the growing complexity of modern life. This evaluation indicates that the effectiveness of *mindful parenting* does not lie in the isolated application of individual principles but in the integration of all five principles into a coherent parenting system. Accordingly, this study concludes that the five concepts identified in the previous section are inherently complementary and can achieve their fullest impact only when implemented collectively in family parenting practices.

Conclusion

This study demonstrates that the concept of *mindful parenting* from the perspective of *Tafsir Al-Mishbah* should be understood not merely as a parenting approach centered on psychological awareness but as a parenting paradigm that integrates psychological, moral, and spiritual dimensions. The analysis of Q.S. *Al-Nisā'* [4]:9, Q.S. *Al-Taḥrīm* [66]:6, and Q.S. *Luqmān* [31]:13, 16, and 17 identified five core principles: mindful communication, compassion, parental responsibility, spiritual awareness, and role modeling with self-regulation. These principles collectively constitute an integrated parenting framework. The findings further demonstrate that the relevance of these principles becomes increasingly evident in addressing contemporary social challenges, including the digitalization of family communication, the individualization of social relationships, shifting social values, and the growing complexity of modern life. Accordingly, *mindful parenting* in *Tafsir Al-Mishbah* extends beyond providing normative guidance on parenting by offering a conceptual framework that explains how families can sustain healthy relationships, foster children's character development, and strengthen moral resilience through the integration of empathic communication, compassion, parental responsibility, spirituality, and exemplary conduct.

The primary contribution of this study lies in advancing the concept of *mindful parenting* through the synthesis of psychological theory, social change perspectives, and Qur'anic interpretation as presented in *Tafsir Al-Mishbah*. This integrative approach broadens the existing *mindful parenting* literature, which has been predominantly situated within psychology, by positioning it as a parenting paradigm relevant to the study of society and social change. Nevertheless, this study has several limitations. It is confined to a conceptual analysis of a single Qur'anic exegesis and

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therefore does not compare interpretations from other classical or contemporary exegetes, nor does it examine the practical implementation of the proposed framework through empirical field research. Future studies are therefore encouraged to undertake comparative analyses across diverse Qur'anic commentaries and to conduct empirical investigations into the application of Qur'an-based *mindful parenting* in various family and social contexts, thereby strengthening the conceptual validity of the proposed framework through empirical evidence.

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