

PARENTING IN THE QURAN: A GUIDE TO BUILDING THE GOLDEN GENERATION FOR MIGRANT WORKERS

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Article history:

Received: March 2024

Revised: March 2024

Accepted: March 2024

ABSTRACT: This article aims to introduce the ideal Quranic education for migrant workers. This is because many criminal cases originate from poor family education. This article presents video-based data that was shown to migrant workers. The activity was conducted on May 26, 2024 at Sekolah Indonesia Kuala Lumpur (SIKL) offline and online. But in this case, the author chose online activities. As for the results of this service activity, migrant workers are taught how to apply Qur'anic education in the form of teachings on tawhid, morality, and science through effective communication, exemplary, quality time, and cooperation with family and community. Although there are various challenges, innovative solutions based on Islamic values can help migrant workers form a resilient and noble golden generation.

Keywords: *Parenting, Quran, Migrant workers*

1. INTRODUCTION

Parenting is one of the important aspects of family life that determines the quality of future generations (Munana Alqudsiyah, Kholfan Zubair, 2022). In the context of migrant worker families, the challenges of parenting become more complex due to distance and time constraints. This situation often affects the emotional relationship between parents and children, as well as the formation of character and values in children. Therefore, clear and effective guidelines are needed to assist migrant workers in carrying out their role as parents despite being away from their families.

The Quran, as a guide for Muslims, provides various instructions and principles in parenting (Ramadhani et al., 2021). The teachings in the Quran cover various aspects of life, including how to

shape children's character, instill Islamic values, and educate them to become noble individuals (Hasan, 2017). By referring to these teachings, migrant worker families can find solutions and strategies for educating their children effectively despite the challenging conditions. Parenting in the Quran does not only focus on physical aspects, but also includes spiritual, emotional, and intellectual aspects (Falah, 2020). Islamic teachings emphasize the importance of moral education and good morals as the foundation for the formation of a golden generation that is resilient and has integrity (Munana Alqudsiyah, Kholfan Zubair, 2022).

This article aims to describe the extension and community service activities of migrant workers, as well as explore and describe the principles of parenting contained in the Qur'an and how these principles can be applied by migrant worker families. Thus, it is hoped that this guide can be a source of inspiration and practical reference for migrant workers in forming a golden generation based on Islamic values, even though they have to face various obstacles in carrying out family responsibilities..

2. METHOD

The method used in this research is a video-based parenting guide aimed at migrant workers. The video-based service method is a strategy used in community service to convey knowledge or skills through videos (Akbar et al., 2020). Videos for community service must have at least two elements, namely visual and audio, to provide teaching material to the community (Baskoro et al., 2022). This method allows the community to learn the material more effectively and efficiently, as well as retain knowledge and remember it accurately. This extension was conducted over 1 week, starting from May 20, 2024, to May 26, 2024. The outreach was conducted online through Zoom, which can be accessed by migrant workers from various locations.

The first step in this method is to design video content that is relevant to the needs according to the theme for migrant workers. The video content is designed by taking into account the principles of parenting in the Qur'anic perspective. Once the video content was planned, the production process began. The production team consists of exegetes, content creators, and extension facilitators. The video is produced using audiovisual techniques that attract attention and are easily understood by the audience. The duration of the video is 7 minutes so as not to exceed the audience's attention limit. After the video was produced, the distribution stage began. The video is sent via Google Drive provided by the committee and then will be aired on May 26, 2024, which is attended by Malaysian migrant participants and all international PKM participants. In addition, an online outreach schedule was also set up to ensure that migrant workers can watch the videos

regularly. During and after the outreach period, an evaluation of the videos was conducted at regular intervals. Due to time constraints, there was no Q&A or feedback from migrant workers on the usefulness, clarity, and quality of the videos.

Using this method, it is expected that the video will provide migrant workers with a better understanding of Quranic parenting. It is also hoped that the video will help improve their financial skills and awareness so that they can manage their finances more effectively and sustainably. In designing this method, we also refer to previous research on the effectiveness of video-based financial counseling and experiences from similar counseling programs. This method is considered effective due to its flexibility in reaching a wide audience and the potential to provide useful and accessible content for migrant workers.

3. RESULT AND DISCUSSION

3.1 Implementation Of International Pkm



Figure 1: Extension Video

The PKM International III event held on May 26, 2024, at Sekolah Indonesia Kuala Lumpur (SIKL), is an activity designed to provide understanding and skills related to Parenting in the perspective of the Qur'an to the participants, especially migrant workers and migrant workers. With the implementation of the event for eight hours, starting from 09.00 to 17.00 Malaysian time or 08.00 to 16.00 WIB, various activities were carried out according to the needs and characteristics of various audiences.

The participants consisted of 100 Indonesian migrant workers who are members of the Indonesian community working abroad, 5-10 foreign migrant workers residing in Malaysia, and 10 teachers from Sekolah Indonesia Kuala Lumpur (SIKL). The diversity of the participants' backgrounds and experiences posed a challenge in designing the right materials and approach in delivering the information.

The main activities in this event included counseling, training, and workshops at the SIKL Main Hall. Counseling was conducted by presenting material on Quranic principles in daily parenting. Training was conducted to provide participants with practical skills in managing their finances under these principles. The workshop provided an opportunity for participants to interact directly, ask questions, and share experiences in facing challenges related to financial management. In addition, video presentations were also screened in the classroom without a question-and-answer session from the participants. This was due to time constraints that did not allow for direct interaction between speakers and participants. Nevertheless, the video presentations still contributed significantly to increasing participants' understanding and awareness of the topics presented.



Figure 2: online presentation

From the total participants who attended, 42 people attended in person (offline) and 130 people attended online (online). All online participants were required to attend online on Sunday, May 26, by filling out the morning and afternoon attendance that will be attached to the PKM report. The participation of online participants shows a wider opportunity for participants who cannot attend physically to still follow the event and benefit from the material presented.

The implementation of the PKM International III event showed significant involvement from various parties, such as the Sharing NGO, KBRI/SIKL, PCINU, PPI UPSI, and 82 universities

in Indonesia. This reflects the strong support of various institutions and organizations to improve understanding and financial skills based on Fiqh Muamalah for the community, especially migrant workers and PMI. The presence of these various stakeholders has a positive impact in increasing the effectiveness and relevance of the event, as well as expanding the reach of messages and information conveyed to the community. The cross-sectoral cooperation established in this event also opens up opportunities for synergy in providing better services and resources for the community.

Although there were obstacles in the implementation of the video presentation without a question and answer session from the participants, this did not reduce the value and benefits of the material presented. The video presentations still made a significant contribution in increasing the participants' understanding and awareness of parenting from a Quranic perspective. The health check-ups organized also showed comprehensive attention to the physical well-being and health of the participants. Thus, the event not only provided benefits in enhancing participants' financial knowledge and skills, but also made a significant contribution in improving their overall well-being. It is hoped that the results and discussions from this PKM International III event can make a useful contribution in improving the understanding and skills of child parenting, as well as strengthening cooperation between related institutions and organizations in community empowerment efforts, especially migrant workers and PMI.

3.2. Extension Materials

1. Basic Values of Parenting in the Qur'an

There are at least three basic values of parenting from the perspective of the Qur'an, namely tawhid education, moral and moral education, and finally scientific education. The following is the explanation:

a. Tawhid Education

Tawhid education is the main foundation in parenting according to the Qur'an (Ramadhani et al., 2021). as in QS. Luqman (31: 13) states, "And (remember) when Luqman said to his son, when he taught him a lesson: 'My son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice'". Teaching Tawheed from an early age leads the child to recognize and worship Allah as the only God. This forms a solid foundation for the child's spiritual development.

b. Moral and Moral Education

The Quran emphasizes the importance of moral and moral education (Mucharomah, 2017). As in QS. al-Ahqaf (46:15) states, "We commanded man to do good to his two mothers..."

Respecting parents and doing good to them is part of the moral education that must be instilled in children. This teaching strengthens family relationships and builds good character.

c. Science Education

The Quran encourages its people to demand knowledge (Al et al., 2017). As QS. al-Mujadilah (58:11) states, "...Allah will elevate those who believe among you and those who are given knowledge a few degrees..."

Knowledge education is an important aspect of parenting according to the Quran. Seeking knowledge is an obligation for every Muslim and is the key to forming a smart and competitive generation.

2. Implementation of Child Parenting for Migrant Workers

a. Effective Communication

Long distances do not have to be a barrier to providing good parenting. Modern communication technologies such as video calls, text messaging, and social media can be utilized to maintain a close relationship with children. Through effective communication, parents can convey advice, religious values, and moral teachings to their children even though they are far away (Ramadhani et al., 2021).

b. Education by Example

Children tend to imitate their parents' behavior (Falah, 2020). Therefore, migrant workers need to be good role models, in terms of honesty, discipline, and perseverance at work. Real examples of parents who apply Islamic teachings in their daily lives will have a strong positive impact on children.

c. Utilization of Quality Time

When migrant workers have the opportunity to meet with their children, it is important to utilize this time with quality activities such as listening to their stories, playing together, or teaching them prayers and verses from the Quran. This quality time can strengthen the emotional bond between parents and children, and instill important values in a child's life.

d. Collaborate with Family and Community

Families back home and the Muslim community can be invited to collaborate to help in the care of migrant workers' children. They can play a role in providing supervision, guidance, and moral support to the children. The role of the community is crucial in ensuring that children receive consistent religious and moral education even when their parents are far away.

3. Challenges and Solutions

a. Distance and Time Challenges

Long distances and time differences are major challenges for migrant workers in caring for their children. However, effective use of communication technology can be a solution to overcome these barriers. Parents can schedule special times to communicate with their children and stay involved in their lives regularly.

b. Social Environment Challenges

Children of migrant workers may face social pressure and poor socialization. Therefore, it is important to equip them with resilience and the ability to choose positive associations. A strong religious education can help children deal with social pressures and stay true to Islamic values.

c. Economic Challenges

Difficult economic conditions are often the main reason why people become migrant workers. In this case, efforts need to be made to ensure that children's basic needs are met and that they continue to receive a proper education. Migrant workers can seek help from humanitarian organizations and zakat institutions that can provide economic and educational support for their children.

4. Recommendations for Migrant Workers

a. Scheduling Regular Communication

Establishing a regular communication schedule with children can help maintain a close relationship and provide an opportunity to consistently convey religious and moral teachings.

b. Utilize Technology

Use modern communication technology to stay connected with your children. Video calls, text messaging, and social media can be effective tools for maintaining relationships and providing parenting from a distance.

c. Set a Good Example

Despite being far away, migrant workers should still try to be good role models for their children. Good attitudes and behaviors will have a strong positive influence on children.

d. Invite Family and Community to Play an Active Role

Involve family back home and the Muslim community to help care for the children. They can provide moral support, supervision, and consistent religious education.

e. Making the Most of Time Together

When having the opportunity to meet with children, migrant workers should utilize the time with quality and meaningful activities. This will strengthen emotional bonds and provide a good education to the children.

e. Seek Economic and Educational Support

Migrant workers can seek help from humanitarian organizations and zakat institutions that can provide economic and educational support for their children. This way, the children's basic needs are met and they continue to receive a proper education.

4. CONCLUSION

Quranic parenting offers comprehensive guidance for migrant workers in educating their children. The teachings on tawhid, morals, and knowledge can be applied through effective communication, role modeling, quality time, and collaboration with family and community. Despite the challenges, innovative solutions grounded in Islamic values can help migrant workers shape a resilient and noble golden generation.

Education rooted in the teachings of the Quran not only prepares children for life in this world, but also prepares them for life in the hereafter. Therefore, migrant workers need to continue to strive to apply parenting by Islamic teachings, so that their children can grow into qualified individuals who are beneficial to society. In facing the challenges of being a migrant worker, stick to the principles taught by the Quran in parenting. That way, the generation that is formed will be a generation of faith, knowledge, and noble character, which will bring goodness to themselves, their families, and the wider community.

From the implementation of PKM International III that has been carried out, it can be concluded that there is a significant achievement towards the target of community empowerment activities that have been set. The counseling, training, and workshops that were held succeeded in providing the suitability of community empowerment methods with the problems, needs, and challenges faced by the community, especially migrant workers and PMI.

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