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Reconstructing Qur'anic Parenting as Informal Moral Education: A Critical Discourse Analysis of Husain Basyaiban's YouTube Video

Nur Rosita[1]*, Muhammad Doktor Muhammad[2]
[1]nurrosita0306@gmail.com, [2]muhammaddoktormuham@gmail.com
UIN Sunan Ampel Surabaya

*Corresponding Author: Nur Rosita
Email: nurrosita0306@gmail.com

ABSTRACT

Digital media increasingly mediate informal parenting education, yet the discursive reconstruction of Qur'anic parenting values remains insufficiently explored. This study examines how parenting values derived from Surah Luqman (31:13–19) are communicated through Husain Basyaiban's YouTube video "Ilmu Parenting dalam Al-Qur'an," published in 2023 and analyzed in 2025. Employing an interpretive qualitative single-case design and Fairclough's three-dimensional Critical Discourse Analysis, the study examines manually transcribed video content, linguistic strategies, and contextual features of digital religious communication. The findings identify seven interrelated educational values: theological grounding, emotionally responsive communication, worship, social responsibility, patience, humility, and respectful communication. The affectionate expression yā bunayya and contemporary terms such as fatherless, motherless, and masterpiece parenting demonstrate how scriptural teachings are linguistically adapted to contemporary parenting concerns, although such adaptations may introduce conceptual ambiguity. The discourse also combines informal storytelling, digital communication practices, and a stronger emphasis on prospective fathers while acknowledging broader parental responsibilities. The study contributes to scholarship on Qur'anic moral education by explaining how religious parenting values are reconstructed within digital discourse. Its single-video design limits generalizability and does not establish audience learning outcomes or behavioral change.

Keywords: *Critical Discourse Analysis, Digital Religious Discourse, Moral Education, Qur'anic Parenting, YouTube*

INTRODUCTION

The rapid expansion of digital media has transformed how parents access and interpret parenting knowledge, particularly among millennial and Generation Z audiences. Social media increasingly provides accessible information about child development, family communication, and parenting practices outside formal educational institutions (Frey et al., 2022; Mertens et al., 2024). In Indonesia, approximately 221.56 million people used the internet in 2024, representing 79.5% of the population (APJII., 2025). Within this digital environment, YouTube has emerged as a medium through which educational and religious knowledge can be communicated through accessible audiovisual content (Pires et al., 2022). However, the growing availability of parenting information raises questions concerning the pedagogical quality, religious interpretation, and linguistic strategies through which moral education is communicated. These questions are particularly relevant to digital Islamic discourse, where traditional religious teachings are increasingly presented through contemporary language and informal communication styles.

Within Islamic educational thought, parenting encompasses spiritual, moral, emotional, and social development rather than merely practical child-rearing techniques (Al-Attas, 1979; Halstead, 2004). Surah Luqman (31:13–19) provides an important Qur'anic representation of parental education through instructions concerning monotheism, worship, patience, humility, and ethical communication (Andriansyah & Permadi, 2022; Najib, 2020). Classical exegetical interpretations emphasize the centrality of theological instruction and the affectionate relationship between Luqman and his son (Al-Qurtubi, 2006; Al-Tabari, 2000). Particularly significant is the expression yā bunayya (يَا بُنَيَّ), an affectionate form of address that reflects tenderness within the parent‑child relationship. This linguistic feature suggests that Qur'anic parenting involves not only the transmission of moral and religious values but also the communicative process through which these values are conveyed. Such an interpretation resonates with parenting scholarship emphasizing parental responsiveness and supportive interaction (Baumrind, 1991). Nevertheless, the relationship between Qur'anic educational communication and its contemporary reconstruction within digital religious discourse remains insufficiently examined.

Previous studies have approached Qur'anic parenting and digital religious communication from different perspectives. Few researchers examined educational values in Surah Luqman primarily through textual interpretation and Qur'anic exegesis (Andriansyah & Permadi, 2022; Khayrani, 2025; Najib, 2020). Meanwhile, Amelia et al (2024) and Kurniawan and Fadilah (2024) investigated Husain Basyaiban's digital da'wah through its messages and communication strategies on TikTok. Research on digital religion has also examined changing religious authority and the circulation of religious knowledge through online environments (Campbell et al., 2020), while Pires et al (2022) explored YouTube's potential for informal learning. Although these studies provide important insights,

they have not sufficiently explained how Qur'anic parenting values are linguistically reconstructed through contemporary digital religious communication. In particular, limited attention has been given to how popular expressions such as fatherless, motherless, and masterpiece parenting are employed to reinterpret scriptural teachings, potentially improving communicative accessibility while introducing conceptual ambiguity. Furthermore, the gendered representation of parental responsibility within digital Qur'anic parenting discourse remains underexplored. These limitations establish the need for a discourse-oriented analysis that connects scriptural educational values, contemporary linguistic practices, and the social context of digital religious communication.

To address this research gap, the present study employs Norman Fairclough's three-dimensional Critical Discourse Analysis (CDA), which examines discourse through interconnected dimensions of text, discursive practice, and social practice (Fairclough, 1993, 2013). The textual dimension investigates vocabulary, rhetorical expressions, and linguistic strategies used to communicate Qur'anic parenting values. The discursive-practice dimension examines how religious educational content is presented and circulated through YouTube, while the social-practice dimension considers the relationship between religious authority, contemporary parenting expectations, and gendered representations of parental responsibility. The novelty of this study lies in examining not merely what educational values are contained in Surah Luqman but how those values are reconstructed through conversationalization, contemporary parenting terminology, and digitally mediated religious communication. Unlike previous exegetical studies, this approach integrates linguistic, pedagogical, and contextual analysis to explain how Qur'anic parenting teachings are presented to contemporary audiences.

Accordingly, this study aims to examine how Qur'anic parenting values derived from Surah Luqman (31:13–19) are constructed, linguistically adapted, and communicated through Husain Basyaiban's YouTube video “Ilmu Parenting dalam Al-Qur'an,” published in 2023 and analyzed in 2025. Specifically, the study investigates the educational values presented in the discourse, the linguistic strategies through which these values are contextualized, and their relationship to informal religious learning, digital authority, and parental responsibility. Using an exploratory single-case design, the study offers analytical insights into the intersection of Qur'anic parenting, moral education, and digital religious communication. Its findings are limited to the selected video and do not claim to represent broader Indonesian digital da'wah practices or demonstrate measurable audience learning outcomes.

RESEARCH METHODOLOGY

This study employed a qualitative, interpretive research design using Norman Fairclough’s Critical Discourse Analysis (CDA) as its analytical framework

(Fairclough, 1993, 2013). The research was conducted in 2025, focusing on the analysis of Qur'anic parenting discourse presented in a YouTube video featuring Husain Basyaiban. CDA was selected because it allows discourse to be examined simultaneously as a linguistic object, a communicative practice, and a social phenomenon, which is appropriate for a study concerned not only with what is said about parenting but with how it is said, disseminated, and situated within a broader educational and cultural context. Rather than a corpus-based design, the study is positioned as an exploratory single-case analysis. This positioning is consistent with CDA practice, in which detailed analysis of individual texts is a recognized way of showing how textual, discursive, and social processes interlock (Fairclough, 1993; Wodak & Meyer, 2015), and with case-study logic, in which an information-rich case is selected for analytic depth rather than statistical representativeness. The study is document-based; it does not involve interviews, surveys, experiments, or direct audience research, and no claims are made beyond what the analyzed data can support. It is situated within the broader context of Indonesian digital da'wah, in which young religious communicators increasingly use social media platforms, particularly YouTube, to deliver religious content to millennial and Generation Z audiences. This context positions YouTube as a de facto informal learning environment in which religious and moral knowledge, including parenting knowledge, is transmitted outside formal educational institutions.

The primary data source is a single YouTube video titled "Ilmu Parenting dalam Al-Qur'an" ("Knowledge of Parenting in the Qur'an"), published on 1 June 2023 on the Kadamsidik channel, hosted by the young Indonesian religious communicator Husain Basyaiban (Basyaiban, 2023). The video was purposively selected as an illustrative case on three criteria: it is devoted directly and substantively to the interpretation of Surah Luqman 31:13–19; it is delivered in a digitally native, youth-oriented communicative style; and it had reached a substantial audience at the time of observation (approximately 39,101 views, 2,700 likes, and 149 comments). These criteria make the video a suitable case for examining how a scriptural parenting passage is reconstructed for digital audiences, but they do not make it representative of the communicator's wider output. The communicator's public profile, relevant to the social-practice analysis in the Results, reflects a religious family background, formal Islamic education, and a youth-oriented digital communication style. Husain Basyaiban, also known online as Kadam Sidik, comes from Bangkalan, Madura, and is the son of Kyai Sufyan of Bangkalan. A biographical report published in 2023 describes his studies in Hadith Studies at UIN Sunan Ampel Surabaya, following his education at MTsN and MAN Bangkalan, and highlights his accessible approach to communicating Islamic teachings to young social media audiences (Kiswondari, 2023). As the video constitutes the object of analysis rather than a scholarly source, it is treated throughout as primary empirical data, not as an academic reference. The scope of this study is accordingly limited to this single video; broader claims about the

communicator's channel as a whole, or about Indonesian digital da'wah more generally, are not made. Secondary data consist of classical tafsir works (Al-Qurtubi, 2006; Al-Tabari, 2000; Ibn Kathīr, 1999), used to establish the exegetical baseline against which the video's interpretation can be read, alongside peer-reviewed journal articles and books relevant to Qur'anic parenting, digital religious discourse, informal digital learning, parent–child communication, and CDA. These secondary sources were used to build the theoretical framework and to situate the findings within the broader scholarly conversation, and were not themselves subjected to discourse analysis.

The units of analysis are discourse segments drawn from the primary video: lexical choices and terminology, including contemporary terms such as deep talk, fatherless, motherless, and masterpiece parenting; interpretive statements linking Qur'anic verses to parenting concepts; rhetorical and narrative strategies, including modality markers, repetition, and metaphor; and paratextual elements, namely the title, description, and thumbnail, insofar as these bear on the video's function as an instructional artifact. Data were collected through repeated direct observation of the video, which was viewed multiple times before relevant segments were manually transcribed by the researcher; no automated transcription or discourse-analysis software was used. Paratextual and platform-level information, such as upload date, view count, title, and description, was documented as it existed at the time of observation in 2025. Data analysis followed Fairclough (1993) three-dimensional model of text, discursive practice, and social practice, operationalized through seven sequential steps: (1) transcribing the relevant segments in full; (2) identifying statements related to parenting and religious education; (3) coding them manually into linguistic, religious, parenting, and pedagogical themes; (4) analyzing the textual dimension through vocabulary, modality, metaphor, and rhetorical strategy; (5) analyzing the discursive-practice dimension, namely how the discourse was produced through platform choices, editing, and framing, distributed through its title and description, and consumed, as reflected descriptively in viewership figures and audience comments rather than through statistical inference; (6) interpreting the findings within the wider context of contemporary parenting discourse, moral education, and informal digital religious learning; and (7) synthesizing educational implications for parents, religious educators, and digital religious content creators. Because CDA is inherently interpretive, trustworthiness was addressed through procedural transparency rather than statistical validity. Credibility was supported by prolonged engagement with the text through repeated viewing and transcription, and by triangulating the researcher's reading of key terms and verses against classical tafsir. Dependability was supported by documenting the analytical steps in sequence so that the pathway from coding to interpretation remains auditable. The findings therefore represent a reasoned, textually grounded reading of the data rather than an objectively verifiable measurement.

The primary data consist of publicly available content, namely a YouTube video, its publicly visible metadata, and publicly visible audience comments. As the analysis did not recruit participants or collect private communications, ethical safeguards focused on clear attribution, contextual integrity, and protection of commenters' identities, informed by internet research ethics guidance (Franzke et al., 2020). The video was analyzed as a publicly accessible broadcast and attributed to its creator (Basyaiban, 2023), without implying that the creator endorsed the findings. Audience comments were used only descriptively, to report the number of comments and whether particular themes were raised; no comment is quoted verbatim, and no usernames or identifying details are reproduced. No private communication or direct contact with the commenting audience was involved. Several methodological limitations should be acknowledged at the outset. The analysis is confined to a single video and therefore cannot capture variation across the communicator's broader body of content, across different communicators, or across audiences, nor can it identify counter-discourses. Because it includes no interviews, surveys, or other direct audience research, no claims are made about audience comprehension, learning outcomes, or behavioral change beyond what can be described from the discourse itself and its publicly recorded reception.

RESULT AND DISCUSSION

The discourse analyzed in this study constructs Qur'anic parenting through three foundational dimensions of Islamic teaching: tauhid (monotheism), worship, and moral conduct. These dimensions are reflected in seven interrelated educational values: theological grounding, emotionally responsive communication, ritual worship, social responsibility, patience, humility, and respectful communication. The findings are derived from a qualitative analysis of Husain Basyaiban's YouTube video, "Ilmu Parenting dalam Al-Qur'an," published in 2023 and examined by the researcher in 2025. The discourse does not simply reproduce the educational messages of Surah Luqman (31:13–19), but reconstructs them through narrative illustrations, colloquial expressions, direct audience engagement, and references to contemporary parenting concerns.

The video initially introduces Luqman al-Hakim through narratives concerning his personal characteristics, wisdom (hikmah), gratitude, and moral conduct before discussing his relationship with his son. This narrative progression establishes Luqman as an exemplary religious and moral figure whose educational practices deserve consideration. The communicator subsequently shifts the discussion toward contemporary parental responsibilities, presenting the Qur'anic account as a relevant resource for prospective parents. This transition is important because the religious narrative functions not only as an object of interpretation but also as the basis for contemporary moral instruction.

The theological dimension is constructed through the interpretation of Surah Luqman verse 13, where the prohibition against *shirk* is presented as the foundation

of parental education. The communicator explicitly emphasizes the importance of introducing children to Allah before teaching them ritual obligations. In his explanation, theological knowledge precedes religious practice so that worship is understood as a conscious expression of faith rather than merely habitual behavior. The discussion of verse 16 reinforces this sequence by introducing divine knowledge and accountability through an illustrative narrative involving Luqman and his son. The worship dimension subsequently emerges through verse 17, where prayer is connected with the responsibility to encourage goodness and prevent wrongdoing. The moral dimension is developed through instructions concerning patience, humility, moderation of speech, and respectful conduct.

The interpretation of these verses indicates that the educational sequence is presented as a connected process: introducing children to theological principles, strengthening their awareness of divine accountability, encouraging worship and social responsibility, and cultivating ethical behavior. Accordingly, the seven educational values identified in the discourse represent different aspects of an integrated religious and moral educational approach rather than isolated parenting instructions.

Table 1 Qur'anic Parenting Values and Their Educational Meanings

Qur'anic passage	Parenting value	Interpretation in the discourse	Educational meaning
Luqman 31:13, 16	Theological grounding	Recognition of Allah and awareness of divine accountability are presented as the foundation of education.	Development of religious consciousness and personal responsibility.
Luqman 31:13, 16–17	Emotionally responsive communication	Affectionate address and explanatory interaction are associated with meaningful communication between parents and children.	Dialogue and emotional responsiveness in moral education.
Luqman 31:17	Ritual worship	Religious practice is introduced after theological understanding has been established.	Integration of religious knowledge and worship.
Luqman 31:17	Social responsibility	Encouraging goodness and preventing wrongdoing are connected to moral responsibility toward others.	Development of social and ethical awareness.
Luqman 31:17	Patience and resilience	Patience is presented as preparation for difficulties encountered when practicing and communicating moral values.	Development of perseverance and emotional resilience.

Qur'anic passage	Parenting value	Interpretation in the discourse	Educational meaning
Luqman 31:18	Humility	Arrogance and self-superiority are discouraged in interpersonal relationships.	Development of humility and respect for others.
Luqman 31:19	Respectful communication	Moderation of voice and avoidance of hurtful speech are presented as expressions of good character.	Development of ethical and considerate communication.

Source: Authors' analysis of Surah Luqman (31:13–19) and Basyaiban's (2023) YouTube discourse, examined in 2025

A second major finding concerns the linguistic reconstruction of Qur'anic parenting values through contemporary expressions familiar to digitally connected audiences. Rather than presenting classical exegetical explanations exclusively through formal religious terminology, the communicator incorporates accessible expressions and examples that connect religious teachings with everyday parenting experiences.

One significant example is his interpretation of the Qur'anic expression يَا بُنَيَّ (yā bunayya), meaning "O my dear son." The word bunayya is a diminutive form derived from ibn (son), but its function in this context is affectionate rather than derogatory. Al-Qurtubi (2006), in his interpretation of Surah Luqman verse 13, explains that the expression should not be understood as a literal diminishment, but as a gentle form of address conveying affection and tenderness. This linguistic characteristic provides an important foundation for understanding the communicative relationship between Luqman and his son.

In the analyzed discourse, the communicator draws attention to the beauty of the expression yā bunayya and repeatedly renders its meaning as "wahai putraku" ("O my son"). He connects this affectionate address with the importance of parents maintaining meaningful communication with their children. The discussion is framed through contemporary conversational language associated with close parent–child interaction. This constitutes a form of pedagogical contextualization in which the emotional significance of a Qur'anic expression is connected to contemporary expectations concerning parental communication. However, the theological and linguistic meaning of yā bunayya should not be reduced to a modern communication technique, because its meaning remains embedded within the broader religious and ethical structure of Luqman's counsel.

The expressions fatherless and motherless offer another example of linguistic reconstruction. In discussing parents who rarely communicate meaningfully with their children, the communicator refers to "anak-anak yang fatherless motherless" ("children who are fatherless or motherless"). The surrounding explanation associates these expressions with insufficient parental attention, guidance, and communication. Their use therefore shifts the discussion away from parental

absence understood solely as a family-structure condition toward the perceived absence of meaningful parental involvement.

This interpretation suggests that fatherless and motherless function as rhetorical descriptions of emotional or relational unavailability rather than as diagnostic categories. Nevertheless, the meanings of these terms remain conceptually ambiguous. Their application to situations involving emotionally distant parents does not necessarily correspond to their conventional use in research concerning parental absence, family separation, or nonresidential parenting. Consequently, the terms operate as accessible rhetorical devices while simultaneously introducing the possibility of semantic oversimplification.

A further instance of contemporary terminology appears in the expression "Masterpiece Parenting," which the communicator employs when presenting Luqman as an exemplary model for parents and prospective parents. The expression functions as an evaluative label that positions Qur'anic parenting as a particularly valuable educational approach. It is reinforced by the communicator's use of the religious oath wallahi and his emphasis on prioritizing Qur'anic guidance. His statement "dahulukan Alquran di atas segala-galanya" (prioritize the Qur'an above everything else) further illustrates the normative orientation of the discourse.

From a Critical Discourse Analysis perspective, these linguistic choices demonstrate high modality, through which the communicator expresses strong personal and religious conviction. Nevertheless, the characterization of Luqman's approach as masterpiece parenting should be interpreted as a rhetorical and theological evaluation rather than empirical evidence of its superiority over alternative parenting models. Importantly, the communicator also acknowledges that parental instructions must be adapted to circumstances and delivered without verbal abuse. This qualification indicates that the discourse combines emphatic theological claims with a degree of contextual flexibility concerning everyday parenting practices.

The video's presentation further illustrates the adaptation of religious knowledge to digital communication. The available transcript shows that the communicator begins with informal conversation and a promotional segment involving a perfume product before introducing the religious narrative. This combination indicates that religious instruction is embedded within the communicative conventions of social media, where personal presentation, commercial promotion, and educational material can appear within the same audiovisual text. The communicator also acknowledges interruptions during video production, demonstrating that the published presentation involves decisions about recording and editing. These observations do not establish the creator's commercial motivations or algorithmic strategy, but they show that the discourse is situated within the broader practices of digital content production.

Another important feature is the communicator's acknowledgment of the limitations of his own content. Early in the video, he encourages viewers to seek

religious knowledge from different sources rather than relying exclusively on his YouTube channel. This statement introduces a qualification to the authoritative language used elsewhere in the discourse. While the communicator presents Qur'anic parenting with considerable conviction, he does not consistently position his own video as a sufficient or exclusive source of religious learning. This tension between authoritative religious explanation and acknowledgment of the need for additional learning constitutes an important aspect of the video's discursive practice.

These characteristics suggest that the selected video exemplifies how YouTube may provide opportunities for informal religious and moral education. However, the present study does not establish the educational effectiveness of the platform or the learning outcomes experienced by viewers. Platform engagement indicators, including views, likes, and comments, can describe public interaction with the content but cannot independently demonstrate comprehension, internalization of values, or behavioral change.

Applying Fairclough (1993, 2013) three-dimensional Critical Discourse Analysis framework reveals how textual choices, discursive practices, and broader social contexts intersect in the construction of Qur'anic parenting discourse. At the textual level, the discourse employs conversationalization through colloquial vocabulary, direct audience address, contemporary terminology, and emphatic expressions. The phrases fatherless, motherless, and masterpiece parenting connect Qur'anic teachings with familiar discussions of parenting and family relationships. Meanwhile, expressions such as wallahi establish strong rhetorical commitment, and the repeated affectionate address “wahai putraku” emphasizes the relational dimension of moral instruction. These linguistic resources enable the communicator to present religious teachings in a familiar register without abandoning their explicitly theological orientation.

At the level of discursive practice, the religious message is produced and distributed through a publicly accessible YouTube video incorporating narrative storytelling, informal commentary, promotional content, and direct audience engagement. The communication style combines explanatory religious discourse with the conventions of personality-centered digital media. The video's availability for repeated viewing creates an opportunity for self-directed engagement with religious educational material, although its actual educational effects remain outside the scope of the study.

At the level of social practice, the discourse reflects the intersection of Islamic educational traditions and contemporary digital communication. The communicator's religious family background and formal Islamic educational experience provide relevant context for understanding the resources through which religious authority may be presented. However, his communicative performance is also important: the use of colloquial language and references to contemporary social concerns contributes to the accessibility of the message. These observations suggest

that the video presents religious authority through a combination of traditional religious associations and digital communicative practices, without establishing how viewers actually evaluate the speaker's credibility.

Table 2 Fairclough's Three-Dimensional Analysis of the Digital Qur'anic Parenting Discourse

Dimension	Evidence from the discourse	Discursive function	Educational interpretation
Text	*Yā bunayya*, *fatherless*, *motherless*, *masterpiece parenting*, *wallahi*, and colloquial expressions.	Conversationalization, emotional emphasis, and construction of interpretive authority.	Adaptation of scriptural teachings into accessible language.
Discursive practice	Narrative explanation, informal presentation, promotional opening, digital distribution, and encouragement to consult other learning sources.	Circulation and contextualization of religious knowledge within digital media practices.	The video as a possible resource for informal moral and religious learning.
Social practice	Religious educational background, contemporary digital communication, and emphasis on prospective fathers.	Presentation of religious authority and construction of parental responsibility.	Interaction between religious traditions, digital culture, and gendered representations of parenting.

Source: Authors' analysis of Basyaiban's (2023) YouTube discourse using Fairclough's Critical Discourse Analysis framework

A final significant finding concerns the gendered framing of parenting responsibility. Although the Qur'anic narrative centers on Luqman's advice to his son, the communicator extends this narrative into contemporary parental guidance through a concluding address directed particularly toward prospective fathers. The transcript records the expression “wahai para calon ayah” (“O prospective fathers”), followed by the encouragement “Jadilah sebaik-baik Ayah” (“Be the best father”). This address explicitly positions men preparing for fatherhood as an important audience for the religious message.

Nevertheless, the closing instruction is not exclusively paternal. The communicator also uses the expression “Jadilah sebaik-baiknya orang tua” (Be the best parent”) and cautions against speech that might hurt children. This shift from addressing prospective fathers to emphasizing parental responsibility more generally suggests that the discourse contains both a gender-specific orientation and a broader educational message.

The prominence of prospective fathers may reflect the father–son relationship depicted in the Qur'anic narrative, the communicator's identity as a male religious figure, or an intended appeal to young male viewers. However, these possibilities cannot be established conclusively through the analysis of one video. The limited explicit attention to mothers does not necessarily indicate rejection of maternal responsibility, particularly because the term motherless is also mentioned. Rather, the discourse foregrounds a paternal example while leaving the maternal dimension comparatively underdeveloped.

Viewed through the interpretive perspectives of Barlas (2002) and Wadud (1999), this asymmetry raises questions about how particular scriptural narratives are extended into broader representations of gender and parental responsibility. Their approaches encourage attention to the distinction between the specific social relationships depicted in a Qur'anic narrative and the broader ethical principles that may be derived from it. Accordingly, the father–son relationship in Surah Luqman can be understood as a specific representation of moral education without necessarily restricting the responsibilities of religious parenting to fathers.

The original manuscript's observation that audience comments did not explicitly challenge this asymmetry should also be interpreted cautiously. The absence of comments addressing gender does not demonstrate acceptance, indifference, or agreement among viewers. Public comments represent only a selective form of audience participation and cannot establish the beliefs of the wider audience. Therefore, the gendered framing identified in this study is treated as a characteristic of the analyzed discourse rather than evidence of the communicator's intentions or audience attitudes.

The findings demonstrate that Qur'anic parenting in Husain Basyaiban's digital discourse integrates theological instruction, moral development, and emotionally responsive communication. Unlike previous studies that primarily examined the educational values of Surah Luqman (31:13–19) through textual and exegetical approaches (Andriansyah & Permadi, 2022; Khayrani, 2025; Najib, 2020), this study reveals how these values are linguistically reconstructed and pedagogically contextualized for contemporary digital audiences. The interpretation of *yā bunayya*, an affectionate expression used by Luqman when addressing his son, illustrates how scriptural teachings are connected to meaningful parent–child communication. This interpretation aligns with Al-Qurtubi (2006) explanation of the expression's affectionate function and Baumrind (1991) emphasis on parental responsiveness. Through narrative illustrations and contemporary language, the communicator presents Qur'anic parenting as an integrated educational approach that connects theological understanding, religious practice, emotional engagement, and ethical conduct. However, these conceptual similarities do not establish that the discourse produces measurable improvements in parenting practices or children's development.

The use of contemporary expressions such as *fatherless*, *motherless*, and *masterpiece parenting* demonstrates the conversationalization of religious discourse, through which authoritative teachings are adapted into accessible everyday language (Fairclough, 2013). Although these expressions strengthen the connection between Qur'anic values and contemporary parenting concerns, they also introduce conceptual ambiguities. The terms *fatherless* and *motherless*, for instance, are used to emphasize emotional disengagement rather than necessarily indicating parental physical absence, potentially conflating different family circumstances. Similarly, *masterpiece parenting*, reinforced by the emphatic expression *wallahi*, constructs Qur'anic parenting as an exemplary model but does not provide empirical evidence of its superiority over alternative approaches. Nevertheless, the communicator's encouragement to consult different learning sources and adapt parenting practices to particular circumstances indicates a degree of contextual flexibility. The video's informal storytelling, promotional elements, and conversational presentation further illustrate how religious knowledge is packaged for digital circulation, consistent with YouTube's potential for informal learning (Pires et al., 2022). These features also reflect the interaction between traditional religious knowledge and contemporary digital communication in the presentation of religious authority (Campbell & Evolvi, 2020).

Another significant finding concerns the gendered representation of parental responsibility. The communicator's concluding address to prospective fathers emphasizes the paternal dimension of Luqman's narrative, although subsequent references to *orang tua* (parents) suggest broader parental responsibilities. Drawing on (Barlas, 2002; Wadud, 1999), this asymmetry highlights the importance of distinguishing the specific father–son relationship represented in the Qur'an from the broader ethical responsibilities shared by mothers, fathers, and other caregivers. Accordingly, religious educators and digital content creators should balance accessible communication with conceptual precision, contextual scriptural interpretation, and inclusive representations of parenting. However, the findings remain limited to a single YouTube video published in 2023 and analyzed in 2025, without direct audience-reception data or measurements of educational outcomes. Consequently, the study cannot establish how viewers interpret the discourse or whether it influences their parenting behavior. Future research should examine multiple religious communicators, compare gendered parenting narratives, and incorporate audience interviews or surveys to investigate how digitally mediated Qur'anic parenting messages are understood and applied

CONCLUSION

This study examined how Qur'anic parenting values in Surah Luqman (31:13–19) are reconstructed through Husain Basyaiban's YouTube discourse as a form of informal moral and religious education. The findings identified seven

interrelated educational values: theological grounding, emotionally responsive communication, ritual worship, social responsibility, patience, humility, and respectful communication. These values are communicated through scriptural interpretation, narrative illustrations, and contemporary expressions such as fatherless, motherless, and masterpiece parenting. The affectionate address yā bunayya further illustrates how Qur'anic moral instruction is connected to meaningful parent–child communication. However, popular terminology may create conceptual ambiguity when rhetorical meanings are not clearly distinguished from established psychological concepts.

Theoretically, the study contributes to digital religious education scholarship by applying Fairclough's three-dimensional Critical Discourse Analysis to the linguistic and pedagogical reconstruction of Qur'anic parenting. At the textual level, conversationalization makes religious teachings accessible through familiar language. At the discursive-practice level, informal storytelling and digital presentation facilitate the circulation of religious knowledge outside formal educational institutions. At the social-practice level, the discourse connects religious authority with contemporary digital communication while foregrounding paternal responsibility through its emphasis on prospective fathers. Nevertheless, the educational principles conveyed through Luqman's father–son relationship are not necessarily restricted to fathers and may also inform the responsibilities of mothers and other caregivers.

Practically, the findings suggest that religious educators and digital content creators should balance accessible communication with accurate scriptural interpretation, conceptual precision, and inclusive representations of parenting. Digital religious materials may also serve as supplementary resources for reflecting on moral education and parent–child relationships. However, the analysis was limited to one YouTube video published in 2023 and examined in 2025, without direct evidence of audience comprehension or behavioral change. Therefore, the findings offer a context-specific interpretation rather than generalizable conclusions about digital religious education. Future research should compare multiple communicators, investigate gendered parenting narratives, and examine audience reception to determine how Qur'anic parenting messages are interpreted and applied.

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