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# Internalization of Qur'anic Influencers' Educational Values as a Pillar of Family Resilience against the Threat of Gaming Disorder

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**Abstract**

The development of digital technology has changed family interaction patterns, notably reflected in the increasing cases of gaming disorder among children and adolescents, which can weaken the resilience of Muslim families by affecting behavior, spirituality, and parent-child relationships. This article aims to examine how the educational values of Luqman al-Hakim in the Qur'an can be internalized as an educational approach to address this threat. This study employs a qualitative method with a thematic interpretation *(tafsir maudhu'i)*, analyzing QS. Luqman 12–19 related to family education, self-control, and moral development. The findings indicate that values such as strengthening monotheism, cultivating noble character, discipline in worship, emotional regulation, and persuasive communication play a strategic role in preventing addictive behavior toward digital games. Implementation includes family agreements on device usage, screen-free family time, integrating playful elements into worship activities, and continuous parental supervision. This approach not only limits technology use but also strengthens emotional and spiritual family bonds. Therefore, the internalization of Qur'anic education based on the example of Luqman al-Hakim is an effective strategy to build the resilience of Muslim families in the digital era.

**Keywords**: Family Resilience; *Luqman al-Hakim*, Qur'anic Education, Gaming Disorder, Muslim Family.

## A. Introduction

From an Islamic perspective, the family holds a fundamental position as the primary social unit and a space for religious education, contributing to the development of a generation with morals and adhering to monotheism (Anung al Hamat, 2017). The quality of society is largely determined by the strength of the family as the foundation for the formation of moral and spiritual values. If the family is able to carry out its functions optimally, a healthy social order will be created; conversely, weak family resilience has the potential to produce a generation that is morally, emotionally, and spiritually fragile (KBBI, 2016). Therefore, strengthening family resilience is an urgent need amidst the increasingly complex dynamics of the times.

One contemporary challenge significantly impacting family resilience in Indonesia is the rise in digital game addiction, or gaming disorder. Since being

recognized as a mental health disorder by the World Health Organization (WHO) in the 11th edition of the International Classification of Diseases (ICD-11) in 2018, this phenomenon has shown a significant upward trend, including in Indonesia (World Health Organization, n.d.). The massive development of digital technology has accelerated the penetration of online games into the lives of children and adolescents, resulting in significant psychological, social, and spiritual impacts.

Empirical data reinforces the urgency of this issue. The 2024 We Are Social report and Data Reportal noted that the number of internet users in Indonesia reached 224.4 million, with the 16–24 age group being the dominant users of online gaming services (Data Reportal, 2024). Similarly, a 2023 survey by the Indonesian Internet Service Providers Association (APJII) showed that approximately 73.7% of children and adolescents use the internet primarily for gaming, either via mobile devices or computers (APJII, 2020). This situation has an impact on changes in children's behavior, such as decreased social interaction, increased negative emotions, and reduced interest in educational and religious activities. The Central Statistics Agency (BPS) also noted in 2023 that children aged 0–18 years old accounted for approximately 46.2% of the online gaming user market in Indonesia, indicating a high potential risk of addiction from an early age (Central Statistics Agency [BPS], 2023).

Various previous studies have shown that gaming disorder not only impacts individuals but also disrupts harmonious family relationships. Research on gaming addiction has revealed a correlation between intense gaming and decreased family communication, weakened self-control, and a degradation of children's moral and spiritual values. However, most of these studies have focused on psychological and social approaches, while educational approaches based on religious values, particularly from a Quranic perspective, remain relatively limited.

Based on these conditions, an educational approach is needed that is not only technical but also touches on spiritual and moral dimensions. The Quran offers a model of family education that is relevant throughout the ages through the figure of Luqman al-Hakim. Luqman is depicted as an ideal educator who instills the values of monotheism, morality, self-control, and wisdom through gentle communication and exemplary behavior. In the contemporary context, Luqman al-Hakim can be understood as a Quranic influencer, a figure who provides a positive influence through values, example, and advice that shape children's character.

The influencer phenomenon in the digital era demonstrates the significant influence of public figures in shaping public behavior. The success of the humanitarian fundraiser for Palestine in November 2023, which raised a large amount of donations in a short time, is clear evidence of the powerful influence of influencers in the digital

public sphere (Harrianaceh.co.id, 2023). This demonstrates that an exemplary and moral influence-based approach has significant potential for adaptation in family education, particularly in internalizing Quranic values.

Luqman al-Hakim emphasized that family education is not sufficient simply by providing instructions and prohibitions, but rather requires the formation of moral awareness through a personal, spiritual, and communicative approach. Based on this background, this article aims to examine in depth how the educational values of Luqman al-Hakim, as a Qur'anic influencer, can be effectively internalized in Muslim families as a strategy to strengthen family resilience against the threat of gaming disorder, particularly in children's education.

This study uses a thematic interpretation approach *(tafsir maudhu'i)* by identifying Qur'anic verses related to family education, moral formation, and self-control, particularly Surah Luqman verses 12–19. These verses are analyzed contextually and applicatively to address contemporary social challenges. With this approach, it is hoped that this article can provide conceptual and practical contributions to the development of a Qur'anic value-based family education model in the digital era.

## B. Methods

This study uses a qualitative approach with a thematic interpretation-based literature review method (Abd al-Hayy al-Farmawi, 2002). This approach was chosen to gain a deep understanding of the Qur'anic educational values in the story of *Luqman al-Hakim* and its relevance in strengthening family resilience against the threat of gaming disorder.

The research data consists of qualitative data sourced from verses of the Quran, specifically Surah Luqman verses 12-19, which contain values on family education, self-control, and moral formation. Furthermore, supporting data was obtained from authoritative tafsir books, scientific literature in the form of books and journal articles discussing Islamic education, family resilience, and the phenomenon of digital game addiction, as well as statistical data from relevant official institutions.

The data collection procedure was carried out in several stages, namely: (1) identifying verses of the Qur'an related to family education and self-control; (2) collecting interpretations of the commentators on these verses; (3) selecting scientific literature and supporting data relevant to the theme of gaming disorder and family resilience; and (4) organizing data systematically according to the focus of the study.

The data analysis technique was descriptive-analytical, with the following steps: examining the meaning of the verses based on interpretation, categorizing the educational values contained therein, and then linking these values to contemporary

social realities, particularly gaming addiction behavior in children and adolescents. The results of the analysis were then formulated into an applicable strategy that can be implemented in Muslim families to strengthen family resilience in the digital age.

## C. Findings and Discussion

### 1. *Luqman al-Hakim's* Educational Values in the Qur'an

The Qur'an records the story of Luqman al-Hakim in Surah Luqman verses 12 to 19 as a model of family education filled with noble values. This series of verses shows how Luqman guides his children by instilling basic educational principles, including strengthening monotheism, fostering morals, cultivating worship habits, and establishing social ethics (Rohani et al., 2017). These values are conveyed through a communication pattern full of wisdom and gentleness, so that the moral message conveyed is easily accepted by children. Luqman is not depicted as a prophet, but as a servant of God who is bestowed with wisdom. This depiction implies that Luqman's example and educational methods can be applied by anyone, especially parents, in the process of educating children within the family environment (Ahmad Naqib & Darnoto, 2025).

Uqman al-Hakim is depicted as a figure who holds a noble position and receives direct recognition from Allah SWT. This respect is reflected in the immortalization of his name as one of the surahs in the Qur'an. Luqman's advice, which is full of humanitarian values, is emphasized by the Qur'an as a universal educational message and is worthy of being used as a reference, especially for parents and educators (El-Saha & Hadi, 2005). In his role as a father, Luqman shows a real example in building relationships with children that are not only spiritual, but also emotional and intellectual. The series of advice he delivered in a structured manner gave birth to fundamental principles in fostering family resilience that remain relevant across time. Among these principles, the instillation of the value of monotheism occupies a central position and has become the main foundation of education conveyed by Luqman from the beginning, as emphasized in the words of Allah SWT in Surah Luqman verse 13;

وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ

"*O my son, do not associate partners with Allah. Indeed, to associate partners with Allah is truly great injustice.*"(QS. Luqman: 13)

Ibnu Katsir in his commentary explains that the Qur'an tells of *Luqman al-Hakim*'s advice to his son as a form of family education that is full of meaning. According to one history conveyed by Imam al-Baihaqi, Luqman was the son of Anqa ibn Saldun, while the name of the child he advised was Saran. Allah SWT. mentioning

Luqman's story with expressions full of respect, emphasizing that he was blessed with wisdom and wisdom. Luqman conveyed this advice to his son, whom he loves very much, so it is natural that the messages given are basic and oriented towards the safety of the faith. Therefore, Luqman emphasized to his son to only worship Allah and not associate anything with Him. He also reminded that acts of shirk are the greatest form of injustice. Ibn Kathir reiterated that associating partners with Allah is a serious act of persecution and has serious consequences from an Islamic perspective (Abdullah bin Muhammad, 2008).

Expression لا تشرك بالله The verse emphasizes that instilling the value of monotheism is the primary foundation in children's education, which educators must prioritize. The prohibitions conveyed do not stop at merely normative aspects, but are accompanied by rational and moral explanations regarding the reasons behind the prohibitions. This approach is applied by Luqman al-Hakim in educating his children, namely building understanding, not just formal obedience. This value of monotheism fosters awareness that all human activities should be directed towards obedience to Allah, not driven by the satisfaction of worldly desires, including addictive behavior towards digital games (Shihab, 2005). Through a strong understanding of monotheism, children are accustomed to assessing every action based on considerations of spiritual and moral values. In addition, *Luqman al-Hakim* also emphasizes the importance of developing morals and manners towards parents, as emphasized in the words of Allah SWT in Surah Luqman verse 14;

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِي عَامَيْنِ أَنِ ٱشْكُرْ لِي وَلِوَٰلِدَيْكَ إِلَيَّ ٱلْمَصِيرُ

*"And We commanded man (to do good) to both his parents. His mother conceived him in a weak and growing condition, and weaned him in two years. Be grateful to me and to your parents, only to Me is your return." (QS. Luqman: 14).*

Wahbah az-Zuhaili in Tafsir al-Munir interprets this verse as affirming the obligation to do good to both parents. He explained that the form of devotion to mothers has a more important position than to fathers, considering the role and sacrifices of mothers which include pregnancy, the birth process, and breastfeeding. This assertion is also strengthened by the hadith of the Prophet Muhammad SAW which states that mothers have a greater right to receive filial treatment from their children, as narrated by Abu Hurairah's friend;

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أَبُوكَ.

*"From Abu Hurairah RA, a man came to the Messenger of Allah and he said: "Who is the person who has more right to my good relationship?" Rasulullah replied: "Your mother." The man asked again: Then who? The Prophet answered: "Your mother." He asked again: Then who is that? The Apostle answered: "Your mother." Then who else was that? Asked the person, "Your father," answered the Apostle."*(HR Bukhari)

Wahbah az-Zuhaili explains that the portion of devotion to parents is directed more towards mothers, while devotion to fathers occupies a smaller portion. This emphasis is based on the command to be grateful to Allah for the various blessings that have been bestowed, as well as to be grateful for both parents as intermediaries in birth and sources of goodness for humans. Apart from that, the obligation to obey Allah and be filial to parents is also linked to the awareness that humans will eventually return to Him, so that every action will be rewarded in the afterlife (az-Zuhaili, nd). This educational value has strong relevance in the context of gaming disorder, because game addiction often triggers children's harsh attitudes towards their parents, rejection of advice and rules, and waning respect for both.

Moral education serves as the primary foundation in personality development, which in Islam is firmly rooted in the principle of birrul walidain (Sari, 2020). Luqman al-Hakim emphasized that morality is not only related to social relations but also has a dimension of worship to Allah. Furthermore, the value of worship and self-control is explained explicitly in Surah Luqman verse 17. In this verse, Luqman conveys several important messages to his son regarding the obligations commanded by Allah SWT. First, establish prayers, both obligatory and recommended, with full sincerity (Al-Jazairi, n.d.). Second, implement amar makruf nahi mungkar, namely inviting to good deeds while preventing all forms of evil (Al-Maragi, 2006). Amar makruf also includes an invitation to strengthen monotheism as the main foundation of goodness (Mentari, 2023). Sayyid Qutb interpreted this commandment as an obligation to preach and invite people to improve their living conditions (Kuthb, 2004). Third, Luqman emphasized the importance of patience in facing various trials. These three values are fundamental guidelines that must be carried out with sincerity and strong commitment.

Prayer, as a central pillar of Islamic teachings, plays a strategic role in developing a disciplined, calm, and responsible character (Akmir et al., 2024). In the digital world, consistent prayer can serve as a moral barrier, protecting individuals from addictive behaviors related to online games, which often disrupt the regularity

of worship. Therefore, children need to be accustomed to placing obedience to Allah above worldly pleasures. Various findings indicate that online game addiction results in a decline in spiritual quality, poor emotional control, a tendency towards aggressive behavior, and neglect of academic and social responsibilities (Mujidin et al., 2023). This condition reflects the erosion of Islamic values taught by *Luqman al-Hakim*, particularly regarding self-control, discipline in worship, and respect for authority.

Therefore, instilling Qur'anic educational values within the family environment is an urgent need to prevent the younger generation from losing their moral and spiritual orientation amidst the digital age (Munawaroh et al., 2023). The next important value emphasized by Luqman al-Hakim is emotional control, as contained in Surah Luqman verse 18. In this verse, Luqman advises his children not to be indifferent by turning away from others in social interactions, and prohibits the behavior of walking with arrogance and belittling others. Arrogance and self-pride are considered behaviors disliked by Allah (Al-Maragi, 2006). This value of self-control becomes increasingly relevant in the context of the digital era, as online gaming activities often trigger excessive competition, negative emotional outbursts, and the emergence of hate speech or trash talk in virtual interactions.

Luqman taught that being calm and non-reactive is part of noble character. This is relevant to the concept of emotional regulation in modern childhood education (Komariah & Daryanto, 2019). The values Luqman taught also align with the spirit of the opening verses of Surah al-Mu'minun, which describe the character of a believer as someone who is devout in prayer and avoids vain things, as Allah says:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَۙ ﴿1﴾ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خَاشِعُوْنَ ۙ﴿2﴾ وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَۙ ﴿3﴾

*"Successful indeed are the believers, those who are humble in their prayers and who keep away from useless (actions and words)."*(QS. al-Mu'minun: 1-3)

Wahbah az-Zuhaili in Tafsir al-Munir explains that true success and victory can only be achieved by believers who possess complete personality qualities. He highlights three main characteristics reflected in these verses, namely: first, a strong and deeply rooted faith in oneself; second, the performance of prayer with full reverence as a manifestation of the depth of one's spiritual relationship with Allah SWT; and third, the ability to distance oneself from futile and worthless activities (az-Zuhaili, n.d.). These three characteristics emphasize that the measure of success in life from the perspective of the Qur'an does not rest solely on external achievements, but on the spiritual and moral qualities of a believer. Within this framework, addictive behavior towards games can be categorized as part of lahw if done without control

and limits, so that strengthening faith and awareness in utilizing time are key factors in building children's moral resilience.

**2. The Phenomenon and Dangers of Gaming Disorder in the Context of Family Resilience**

*Gaming disorder*refers to a condition where an individual is no longer able to control their gaming activities, resulting in negative impacts on various dimensions of life, including physical health, psychological well-being, and social relationships. The Global Games Market Report released by Newzoo in 2018 noted that the number of online gamers globally reached approximately 2.3 billion people, with the Asia Pacific region contributing approximately 1.2 billion users, equivalent to half of the total global gamers (Atikah et al., 2024). In line with this high participation rate, the World Health Organization (WHO) emphasized that gaming disorder has the potential to significantly reduce an individual's well-being if not addressed appropriately and sustainably. Within the family sphere, this condition not only impacts the individual experiencing it but also has the potential to disrupt harmonious relationships between family members and weaken the family's overall resilience (Andianto, 2024).

One serious consequence of gaming disorder is the increased potential for conflict and violence within the family. Children and adolescents addicted to gaming tend to have difficulty controlling their emotions, leading to aggressive behavior. Parents' attempts to regulate or limit gaming time often trigger disagreements that escalate into open conflict, even leading to physical violence, both between family members and between children and parents. This indicates that excessive gaming habits can negatively impact family interaction patterns and ultimately weaken family resilience. The Quran, in Surah an-Nisa', verse 1, emphasizes the importance of maintaining harmonious family relationships based on devotion to God, rather than fostering conflict that disrupts family order.

In his interpretation, Ibn Kathir emphasized that Allah SWT commands humans to always fear Him and forbids actions that can damage family relationships, because Allah is *ar-Raqīb* (the All-Watching). Therefore, maintaining family ties is an integral part of obedience to Allah (Abdullah bin Muhammad, 2008). On the other hand, gaming disorder is also closely related to a decline in health conditions, both physical and psychological. Excessive intensity of gaming often causes children to neglect basic bodily needs, such as regular sleep patterns and healthy food intake. Common physical impacts include sleep disorders, prolonged fatigue, and vision problems. Psychologically, gaming addiction has the potential to trigger stress,

anxiety, and even depression, especially when individuals withdraw from social environments and fail to balance virtual life with everyday reality.

These various negative impacts have the potential to weaken family resilience, as individuals exposed to gaming disorder are unable to optimally fulfill their roles and functions within family relationships. Dependence on digital games reflects an imbalance in time management and health, which can ultimately lead to behavioral disorders. In the Indonesian context, the development of online games has been ongoing since the early 2000s, beginning with the entry of Nexi Online in 2001, as recorded by Ligamega Indonesia. As it developed, the types of games available have become increasingly diverse, encompassing sports, action, and role-playing games (RPGs), with the number of titles reaching dozens. This condition indicates the high level of public interest and involvement in online games (Ridoi, n.d.). Furthermore, gaming disorder is also correlated with increased negative behavior in virtual interactions, such as trash talk, which is the use of abusive language, insults, or demeaning others during gameplay.

Many multiplayer online games require direct interaction between players, creating a communication space prone to the practice of trash talk. Repeated engagement in this type of interaction, especially among children, has the potential to instill habits of abusive language and impolite attitudes that are then carried over into everyday life. However, aggressive verbal behavior should not be part of real-world social interactions. The Quran, in Surah al-Isra' verse 53, emphasizes the importance of using good language in communication. Ibn Kathir interpreted this verse as Allah's command to His Messenger to guide Muslims to use polite language, especially in da'wah activities and social relationships (Abdullah bin Muhammad, 2008). This verse's message demonstrates that good communication is a crucial element in building and maintaining harmonious relationships, including within the family. Conversely, the use of abusive language such as trash talk can damage the quality of interpersonal relationships and weaken family resilience.

These three forms of risk emphasize that the increasing phenomenon of gaming disorder not only impacts the individual affected but also has serious consequences for the resilience of the family as a whole. In various situations, parents often struggle to control changes in their children's behavior that are increasingly influenced by gaming addiction, potentially leading to family relationships that should ideally be built on love and harmony shifting toward conflict and disintegration.

### 3. The Relevance of *Luqman al-Hakim's* Strategy to the Threat of Gaming Disorder

In an effort to respond to the threat of gaming disorder, Muslim families can adopt an educational approach based on the values exemplified by *Luqman al-Hakim* in the Quran. Luqman's educational model, which emphasizes role models, persuasive dialogue, and the development of noble morals, is strongly relevant in strengthening family resilience amidst the challenges of gaming addiction. These values can be translated into practical steps that can be implemented in family life, including:

- Implementing the Luqman Family Contract

One strategy that can be implemented within the family environment is the development of a "Luqman Family Contract," a mutual agreement between parents and children regarding the use of digital technology, including regulating the duration of game play. This agreement contains strict rules regarding the use of digital devices within the family and stipulates agreed-upon consequences if these provisions are violated (Tasya et al., nd). This approach aligns with Luqman al-Hakim's educational principles, which emphasize the importance of open communication, clear advice, and a shared understanding between parents and children in pursuing the right path. In this context, the family contract serves as an educational tool that helps children learn about responsibility, discipline, and self-control.

- Implementing Family Screen-Free Time

To reduce dependence on digital devices while opening up space for direct interaction between family members, implementing the concept of Family Screen-Free Time or screen-free time within the family is a very relevant step. This period can be used for various joint activities, such as warm dialogue, performing worship, or engaging in physical activities that can strengthen emotional family bonds. The Quran also emphasizes the importance of togetherness and the use of valuable time in family life, as emphasized in the words of Allah SWT in Surah Taha which means "And command your family to establish prayer and be patient in performing it. We do not ask you for sustenance, We are the Providers. And the (good in the end) is for the pious."

In his interpretation, Wahbah az-Zuhaili emphasizes a Muslim's responsibility to raise his family, particularly by guiding them to uphold prayer, the primary foundation of Islamic teachings. The verse also emphasizes the importance of patience and consistency in performing prayer, given that worship requires ongoing commitment, particularly in the process of educating children. Furthermore, Allah SWT emphasizes that the matter of sustenance is entirely under His control, so humans

are not justified in neglecting the obligation of worship for the sake of earning a living. At the end of the verse, Allah guarantees that true success and good fortune will be achieved by those who are pious (az-Zuhaili, n.d.).

This verse affirms the belief that the provision of sustenance rests entirely with Allah SWT, so a Muslim's primary focus should be on performing acts of worship. Within the context of family life, parental involvement in guiding children to take breaks from screen time and spend time together is a tangible example of good behavior. This type of mentoring plays a crucial role in developing positive habits and serves as a preventative measure to prevent children from developing addictive behaviors related to online games.

- Gamification of Worship

In response to the challenges of technology utilization, which tends to have negative impacts, implementing gamification of worship can be an innovative alternative. This approach allows Islamic values to be packaged in an engaging manner, thereby increasing children's engagement in positive, religiously-influenced activities (Winarti, 2025).

This approach integrates game elements into religious activities, such as prayer, reading the Quran, and dhikr. This approach is expected to engage children and motivate them to participate in religious activities without becoming bored. Luqman al-Hakim emphasized the importance of cultivating positive behaviors from an early age, so that good values can be instilled sustainably. In this context, gamification of religious activities can serve as an effective means of internalizing spiritual values into everyday life. With this approach, religious activities can be presented in a more engaging and relevant way to the realities of children familiar with digital culture.

- Parental Monitoring

Furthermore, parental monitoring of children's digital activities is a crucial step in addressing gaming disorder. Parents play a strategic role in preventing problematic behavior in adolescents, particularly those related to addiction (Novrialdy, nd). Therefore, parents need to be actively involved in controlling the duration of game play and ensuring that the digital content accessed by children does not negatively impact the development of their morals and ethics. Luqman al-Hakim's education emphasizes the importance of parents' role in guiding children with a loving, caring, and responsible approach. This supervision is not limited to regulating playtime alone, but also includes assistance in choosing safe and educational games, so that children

remain productive and able to maintain good behavior, both within the family environment and in their broader social life.

By implementing these steps, families can protect children from the risk of gaming disorder by providing them with educational values rooted in the teachings of *Luqman al-Hakim*. This approach focuses not solely on limiting technology use but also emphasizes fostering a sense of responsibility, fostering positive behaviors, and strengthening family relationships through constructive communication and compassionate supervision.

## D. Conclusion

Amidst the onslaught of the alluring yet misleading digital era, Muslim families face a serious challenge: gaming disorder, which erodes values, time, and harmony. However, the Quran offered answers long before technology existed. Although not a prophet, Luqman al-Hakim has been immortalized by Allah as a role model for ideal family education, a Quranic influencer who shaped children's character with a touch of wisdom, gentleness, and spiritual values. Through his timeless advice, Luqman instilled monotheism, morals, and self-control values that have proven relevant in protecting the younger generation from the dangers of gaming addiction.

Internalizing Luqman's educational values is not merely a theory, but a concrete strategy for restoring the spirit of family education. When families implement digital contracts like the Luqman Family Contract, creating screen-free time, and gamifying worship, the family becomes not just a place to live, but a fortress of faith and a school of life. In a home adorned with healthy communication, consistent worship, and controlled love, children will grow into resilient individuals. Therefore, if this nation wants to produce a civilized generation amidst the digital wave, the first step is to return to Qur'anic education, grounding Luqman's example in homes. Because, in truth, family resilience is not built by sophisticated technology, but by divine values that live in the heart..

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