THE ROLE OF HADITH IN LEARNER CHARACTER BUILDING: AN ANALYSIS OF THE TRADITION OF MUSLIM FAMILY EDUCATION

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Abstract

Character development in education cannot be separated from the role of the family as the first and main environment in the process of internalizing good values. In the tradition of Islamic education, especially related to the Muslim family, the Ḥadīth becomes one of the main sources of shaping the moral and spiritual values of students. This study examines in depth the role of Ḥadīth in the formation of children's character through the tradition of Muslim family education. Two questions become the starting point of the study: first, how is Ḥadīth conceptualized in the form of a character education framework; second, how is the implementation of Ḥadīth in overcoming the moral-spiritual crisis of each learner? Through a descriptive-analytical qualitative approach based on library research, data is obtained from observation and inventory of various literatures that speak about this matter. The results showed that the Ḥadīth is not only a normative foundation, but also used as a practical guide in shaping character such as honesty, responsibility, courtesy, and empathy. In fact, the prophet also consciously modeled the importance of good character which was reflected in the relationships that took place with the companions. In addition, the integration of Ḥadīth values in daily family routines has proven effective in building children's moral awareness from an early age. In the end, this study confirms the importance of revitalizing the role of Ḥadīth in family-based character education to strengthen the moral foundation of the young Muslim generation in the modern era.

Keywords: Character Education, Muslim Family, Prophetic Ḥadīth, Conception, Implementation

Abstrak

Penanaman karakter dalam dunia pendidikan tidak dapat dilepaskan dari peran keluarga sebagai lingkungan pertama dan utama dalam proses internalisasi nilai-nilai kebaikan. Dalam tradisi pendidikan Islam, khususnya terkait keluarga Muslim, hadis menjadi salah satu sumber utama pembentuk nilai-nilai moral dan spiritual peserta didik. Penelitian ini mengkaji secara mendalam peran hadis dalam pembentukan karakter anak melalui tradisi pendidikan keluarga Muslim. Dua pertanyaan menjadi pijakan awal dari kajian; pertama, bagaimana hadis dikonsepsikan dalam bentuk kerangka pendidikan karakter?; kedua, bagaimana implementasi hadis dalam menanggulangi krisis moral-spiritual setiap peserta didik?. Melalui pendekatan kualitatif deskriptif-analitif berbasis library research, data diperoleh observasi dan inventerasiasi berbagai literatur yang berbicara mengenai hal tersebut. Hasil penelitian menunjukkan bahwa hadis tidak hanya menjadi landasan normatif, tetapi juga dijadikan pedoman praktis dalam membentuk karakter seperti kejujuran, tanggung jawab, sopan santun, dan empati. Bahkan secara sadar, nabi juga mencontohkan pentingnya karakter baik yang tercermin dari relasi yang berlangsung dengan para sahabat. Selain itu, integrasi nilai-nilai hadis dalam rutinitas harian keluarga terbukti efektif dalam membangun kesadaran moral anak sejak dini. Pada akhirnya, studi ini menegaskan pentingnya revitalisasi peran hadis dalam pendidikan karakter berbasis keluarga untuk memperkuat fondasi moral generasi muda Muslim di era modern.

Kata kunci: Pendidikan Karakter, Keluarga Muslim, Hadis Nabi, Konsepsi, Implementasi

A. Introduction

T he relationship developed between the companions and the Prophet is extensively discussed in the texts. As Islam began to grow and spread, the companions became highly motivated to propagate the message of Islam. They eagerly awaited the Prophet's exit from his house to receive various teachings and lessons related to worship and social interactions. (Rosyidah et al., 2021) Unconsciously, this relationship became a reference for subsequent generations in many aspects, including education. Moreover, the educational model taught by the Prophet was not only theoretical but also practical. (Rasyidah, 2020) In this regard, the companions did not just narrate Ḥadīths but also implemented them in their daily lives. This practice continued to develop into the period of the Tabi'in, as evidenced by the emergence of Sufyān al-Ṡaurī, who refused to narrate a Ḥadīth unless he had first practiced it. (al-Sya'rani, 2006)

However, the current reality tends to differ. In the context of modern life, characterized by technological advancement, globalization, cultural acculturation, and changes in social values, character education faces significant challenges. Various phenomena, such as a lack of respect for parents, the erosion of politeness in social interactions, and the increase in deviant behavior, signal the urgency of strengthening character education from an early age. (Suadnyana, 2018; Yulizha et al., 2023) Furthermore, amidst the digital transformation that offers various conveniences in teaching and learning activities, the Muslim community seems to be drifting away from the values of goodness taught by the Prophet in the Ḥadīth (and the Qur'an). (Sugianto et al., 2023) This is also echoed by Sheikh al-Zarnūjī, who observed that many seekers of knowledge in his time were unable to grasp the essence and benefits of the knowledge they studied. (al-Zarnūjī, 2014)

Thus, there is a need for a new concept to restructure the education system that can guide the Muslim community back to the noble values taught by the Prophet. Moreover, an approach that forms the foundation of the education system must consider the current needs and challenges, so that the objectives of education can be realized effectively. In this regard, the Prophet's existence as a role model, demonstrating an ideal image in both attitudes and actions (Al-Thusi, 1960) led to the development of numerous Ḥadīths related to character education. Ḥadīths concerning honesty, compassion, manners, responsibility, and discipline indicate that good character is a fundamental asset for every individual in navigating life. These values were not only taught verbally but were also practiced by the Prophet Muḥammad in his daily life, (Al Anwari, 2022; Jannah, 2023) so many scholars have used the Ḥadīth as an epistemological basis in formulating various modern educational systems.

Referring to the various phenomena indicating moral degradation among adolescents, it is clear that character education is a crucial element to be implemented. This reality is supported by several studies that have emerged and developed, such as the research by Yulizha et al., which states that an environment plays a significant role in shaping character and thought patterns. Active involvement from families, schools, and communities is essential to creating a supportive educational environment. (Yulizha et al., 2023) In line with this, Alamin et al. stated that character education has occupied the top element in the field of education. Meanwhile, from an Islamic and Ḥadīth perspective, the implementation of character education was already practiced by the Prophet when educating his children and companions. Through the character education system, the noble values conveyed by the Prophet can manifest in the personality of every adolescent. (Alamin et al., 2023)

Considering the ongoing discourse, it seems necessary to revisit the Ḥadīths regarding character education. This is closely related to the evolving social problems, particularly in the context of globalization, which erodes moral and spiritual values among learners. This reality is concerning because Ḥadīth, as a historical text containing essential guidance for humanity (especially for Muslims), has not been properly implemented. Furthermore, the role of the family, as the first educational institution, has been diminishing, with many parents (fathers and mothers) now working together. As a result, supervision and guidance over children have decreased. To begin the study, the author proposes two foundational questions for the analysis. *First*, how is the Ḥadīth conceptualized in the framework of character education? *Second*, how can the implementation of Ḥadīth help address the moral and spiritual crises of students?

These two research questions will be examined through a descriptive-analytical approach grounded in library research. This method emphasizes the systematic collection, classification, and analysis of various scholarly sources to construct a comprehensive understanding of the topic. The primary sources utilized in this study include the *Kutub al-Tisʿah*, the nine canonical Ḥadīth collections widely recognized in Islamic scholarship and foundational works in educational theory that offer conceptual frameworks for character development. In addition, secondary sources are drawn from a wide range of peer-reviewed articles, journals, and recent academic discussions focusing on the concept, implementation, and evolution of character education, particularly within the last five years. (Zed, 2004) This methodological approach is selected to ensure that the research not only remains rooted in authentic Islamic teachings, with Ḥadīth as the core reference, but also engages with modern educational discourses.

In the end, this research is expected to provide a new perspective to the public on the evolving issues, the ongoing discourse, and concrete efforts to

address various existing problems. Moreover, since Ḥadīth, as one of the primary sources of Islamic teachings, has addressed these matters, and Prophet Muḥammad, as the bearer of the Islamic message, set an example, with scholars as his inheritors spreading the message to the present generation, it is hoped that the issues raised by the broader community can be effectively and sustainably addressed. This way, the same problems can hopefully be prevented in the future.

B. The Concept of Character Education in Islam

It has become public knowledge that education plays a major role in shaping the character and personality of every individual. Throughout its processes, education is inherently linked to the transmission of knowledge, moral values, and social norms from one generation to the next. In this context, culture serves as both a medium and a distinguishing feature of education, where values have been instilled by predecessors as an important legacy. (Ridhwan, 2020) Consequently, educational systems in different regions exhibit distinct characteristics due to the cultural differences that shape societal norms and values. Educational approaches that diverge from local wisdom are often rejected by certain communities. In this context, Clifford Geertz describes education as a means of shaping a unique social identity that aligns with specific cultural settings. (Geertz, 1973)

Meanwhile, in the Islamic context, education is a process of shaping the individual's personality based on spiritual and ethical values, with divine revelation as its primary source. The Qur'an and Ḥadīth serve as the foundation of a conceptual framework that continuously guides humanity through Islamic teachings rich in moral values. Especially amid the onslaught of modernity that erodes moral principles, the Islamic concept of education offers a crucial alternative that must be incorporated into curriculum development and institutional policies. This includes educational processes that fail to guide learners toward the true objectives of education, as emphasized by Shaykh al-Zarnuji. (al-Zarnūjī, 2014) Accordingly, the formulation of education must be viewed as something that not only prepares students to face the modern world through academic achievement and specialized skills but also fosters dignified, ethical, and morally upright character.

This reality is reinforced by the position of human beings as creatures with both social and theological responsibilities to Allah Almighty, as stated in Surah al-Dhāriyāt, verse 56. The essence of human creation in a state of *fitrah* (primordial purity) indicates that humans are innately created to uphold values of goodness. (al-Bukhārī, 2002) To actualize this, every human being is endowed with a crucial instrument called reason. Its presence is not merely a static identity that differentiates humans from animals, but a divine gift that continually guides

human beings toward virtue and prevents them from engaging in behavior that contradicts the principles of Islamic teachings. (al-'Asqalānī, 1961)

In practice, these principles must be concretely implemented in daily life to shape a personality that aligns with Islamic values. The internalization of moral values can be achieved through habituation, exemplary conduct, and continuous education within the environments of the family, school, and broader society. The core values that serve as the foundation of Islamic character education include honesty (ṣidq), responsibility (amānah), patience (ṣabr), compassion (raḥmah), justice ('adl), and discipline in fulfilling religious obligations. (Ilmia et al., 2025; Khodijah et al., 2024) These six values are essential assets for every Muslim in nurturing their relationship with God (ḥabl min Allāh) and with fellow human beings (ḥabl min al-nās). Ultimately, the goal is to cultivate individuals with noble character (al-akhlāq al-karīmah), integrity, and the capacity to serve as a mercy to all creation (raḥmatan lil-'ālamīn). (Baqi, 2021; Rafiq, 2021)

Beyond serving as a vehicle for cultural transmission and character formation, education holds broader and more multidimensional objectives. It is regarded as a process not solely focused on cognitive achievement, but one that aims to develop the whole person—individuals who can live with dignity in this world while also preparing spiritually for the hereafter. (Daulay, 2019) Within the framework of holistic education, an ideal educational system should be designed not only to enhance students' cognitive development, but also to foster spirituality, cultivate a professional work ethic, and equip learners with practical skills relevant to the job market. Such education does not merely respond to labor market demands, but also strives to shape morally conscious and socially responsible individuals. Amidst the complexity of education and its goals, it is essential to reflect on the fundamental foundations underlying all educational concepts.

In the context of Islamic education, sacred texts must continuously serve as guiding instruments. Besides the Qur'an, Ḥadith is one of the foundational sources of Islamic teachings and a clarifier of the Qur'an's universal principles (al-Māliki, 2002) that plays a critical role in reinforcing the concept of character education. In this regard, the Prophet Muḥammad (peace be upon him) provided a concrete model in shaping the character of his companions, both through his words and his actions. (Azami, 2020) His example positions Ḥadīth as an effective pedagogical tool for educating the Muslim community. One frequently cited Ḥadīth in character education relates to the Prophet's mission to perfect human character. From this perspective, every parent is encouraged to draw lessons ('ibrah) from this reality by instilling good morals and noble conduct in their children from an early age. (Ḥanbal, 2001)

From a legal standpoint, the obligation of parents to instill moral values in their children from an early age is affirmed in several ḥadīth. From a conceptual perspective, these traditions emphasize the importance of morality as the most valuable legacy within family education. Core moral values such as patience, honesty, politeness, and mutual respect are nurtured through an educational system grounded in compassion, recognition, and habituation. In this context, a Ḥadīth based approach to character education encompasses four primary principles: exemplary conduct (*uswah ḥasanah*), habituation of good deeds, the giving of wise counsel (*mau ʿiẓah ḥasanah*), and emotionally nurturing engagement filled with compassion. To realize this model, psychological and dialogical dimensions serve as foundational elements in shaping a child's character, in accordance with the human *fitrah,* an innate inclination toward goodness. (al-Bukhārī, 2002)

This reality further affirms the critical responsibility of parents in determining the direction and continuity of their children's education. The habituation of religious practices, exemplary behavior, and the contextual teaching of religious values must be central to parenting strategies. Additionally, emotional closeness between parents and children should be cultivated from an early age, especially in the current era of globalization, which is characterized by the prevalence of digital content often misaligned with Islamic teachings. The lack of direct interaction within families contributes to a widening communication gap. Therefore, optimizing Ḥadīth based character education is an urgent necessity and should be prioritized as a core strategy within the family. In this regard, parents are called upon to serve as role models mirroring the Prophet Muḥammad saw, who was sent to perfect human character (Ḥanbal, 2001) as they guide their children in embodying moral values.

C. Ḥadīth as the Basis of Character Education Conception

One of the core foundations of character education in Islam is the Prophetic tradition (ḥadīth), which serves a fundamental role as a moral guide in shaping individuals of noble character. In fact, when examining the primary purpose of the Prophet Muḥammad's mission to the world, it becomes evident that moral and ethical dimensions were central to the continuity of the Islamic message. (Ḥanbal, 2001) Numerous Ḥadīth address this issue, as compiled in *Wasyiyyah al-Muṣṭafā* by Shaykh ʿAbd al-Wahhāb al-Shaʿrānī. (al-Sya'rānī, n.d.) This text presents the Prophet's counsel to Caliph ʿAlī, emphasizing the importance of obeying divine commands, avoiding prohibitions, and cultivating virtuous traits such as honesty, patience, compassion, and other commendable values.

Moreover, al-Ghazālī views education as the process of forming a holistic Muslim personality. (al-Ghazālī, 2005) In this regard, Islamic education should

possess distinct characteristics that set it apart from other educational systems. The objective is not merely to produce academically capable individuals, but also spiritually sound ones. Al-Ghazālī identifies two key areas of focus: first, the inculcation of theological knowledge (*ʿaqīdah*), which enables individuals to understand themselves and their relationship with God; and second, the development of moral personality, which is deeply rooted in ethical behavior. (Azhari & Mustapa, 2021)

In light of this educational vision, the author identifies several essential values that must be emphasized by educators, parents, and children to nurture character education.

First, the value of honesty. In Islamic tradition, honesty holds a central position in building a life of integrity. It distinguishes the true believer (*mu'min*) from the hypocrite (*munāfiq*), the latter being known for inconsistency between speech and action. (Muslim Ibn al-Hajjaj, 2014) In an age marked by globalization and the complexity of human interaction (both offline and online) honesty is a value of urgent relevance. Negative behaviors such as spreading false information, manipulating content, and engaging in digital fraud present serious threats to personal and societal integrity. Without honesty, a just and moral life is unattainable. For this reason, the Prophet Muḥammad placed strong emphasis on the cultivation of honesty as a foundational moral trait. (Ḥanbal, 2001)

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ سُلَيْمِ بْنِ عَامِرٍ، عَنْ أَوْسَطَ، قَالَ: خَطَبَنَا أَبُو بَكْرٍ، فَقَالَ: قَامَ رَسُولُ اللهِ صلى الله عليه وسلم مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَبَكَى أَبُو بَكْرٍ، فَقَالَ أَبُو بَكْرٍ: سَلُوا اللهَ الْمُعَافَاةَ – أَوْ قَالَ: الْعَافِيَةَ – فَلَمْ يُؤْتَ أَحَدٌ قَطُّ بَعْدَ الْيَقِينِ أَفْضَلَ مِنَ الْعَافِيَةِ – أَوِ الْمُعَافَاةِ – عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْفُجُورِ، وَهُمَا فِي النَّارِ، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللهُ.

The referenced Ḥadīth underscores the inseparable link between honesty and virtuous conduct. Honesty must be cultivated not merely as an ethical principle but as a way of life that is embedded in every individual's actions. (Rusyaid et al., 2024) In practical terms, children who are raised in a culture of honesty will grow into morally upright individuals, developing a sense of integrity and resistance to deceit. The formation of such character can be achieved through modeling and consistent practice in daily life. (Keshavarzi et al., 2024) In this regard, parents carry the responsibility of demonstrating honesty through real-life examples. With both tangible practices and conceptual understanding, children come to recognize how honesty contributes to a successful life not only in the worldly sense but also in the hereafter. Accordingly, the Prophet

Muḥammad associated honesty and virtue with the ultimate reward of Paradise, filled with eternal blessings. (Damanik et al., 2024)

Second, the value of compassion. Referring to the Prophet's method of preaching (*daʿwah*), it was fundamentally based on compassion. The Qur'an describes him as a *raḥmah lil-ʿālamīn* (a mercy to all creation), and Ḥadīth literature records how he repeatedly uttered, "*ummatī, ummatī, ummatī*" as he approached death. (al-Bukhārī, 2002) In Islamic education, compassion plays a crucial role in minimizing social disparities. Although students come from diverse family backgrounds, socioeconomic conditions, and life experiences, they are united within a single institution that instills values of mutual care. In the family context, compassion also mitigates sibling rivalry that may arise from perceived inequality. (Hujaimah et al., 2023) Thus, the value of compassion also entails a respectful attitude, where younger individuals show deference to their elders, based on mutual love and empathy. This is illustrated in a well-known Ḥadīth; (al-Tirmīżī, 2009)

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا

In addition to the Ḥadīth, the Prophet also mentioned the criteria for a believer who has feelings of love and affection for his brother. Those who are unable to love their brother as they love themselves, then their faith is questionable. (Ḥanbal, 2001)

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ، قَالَ: حَدَّثَنِي شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ: ''لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ – أَوْ لِجَارِهِ – مَا يُحِبُّ لِنَفْسِهِ". وَلَمْ يَشُكَّ حَجَّاجٌ: "حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.''

Referring to the Ḥadīth mentioned earlier, the value of compassion in Islam encompasses a broad spectrum. From a contextual perspective, compassion must be extended to all individuals with whom one shares social ties. With Islam as the moral and spiritual bond, there is no justification for Muslims to engage in actions that harm one another. More broadly, human beings as social creatures are bound by various social structures, such as the nation-state, the workplace, educational institutions, and community settings. As such, the concept of brotherhood in Islam includes *ukhuwwah islāmiyyah* (brotherhood among Muslims), *ukhuwwah waṭaniyyah* (national solidarity), and *ukhuwwah basyariyyah* (universal human brotherhood). (Faesal, 2022)

Children raised in an environment filled with compassion are more likely to develop empathy, care for others, and respectful behavior. Parents can instill this value by offering emotional support, being attentive to their children's needs, and guiding them with gentleness, just as the Prophet Muḥammad treated his family. Furthermore, introducing children to extended family, neighbors, and their social surroundings provides a foundation for healthy social interaction. When religious values become the basis for one's actions, every deed aligns with the Prophet's teachings, both in speech and in practical application.

Third, the value of discipline. Islam provides a clear framework for discipline through both the Qur'an and the Sunnah. Several divine oaths over specific times of day, such as dawn (*fajr*), mid-morning (*ḍuḥā*), afternoon (*ʿaṣr*), and night, highlight the significance of time management. A Ḥadīth stating that performing prayer at its earliest prescribed time is the deed most beloved to Allah serves as a strong affirmation of the importance of punctuality and discipline. (al-ʿAsqalānī, 1961) In practical terms, the Prophet encouraged parents to instruct their children to pray beginning at the age of seven. If by the age of ten they neglect it, parents are permitted to administer a light, non-harmful disciplinary action intended as a form of constructive correction and early habituation to discipline. This narration is explicitly found in *Sunan Abī Dāwūd*. (al-Sijistānī, 2003)

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، يَعْنِي الْيَشْكُرِيَّ، ثَنَا إِسْمَاعِيلُ ، عَنْ سَوَّارٍ أَبِي حَمْزَةَ، قَالَ أَبُو

دَاوُدَ: وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْزَةَ الْمُزَنِيُّ الصَّيْرَفِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ،

عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ

سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.»

If interpreted more broadly, the hadith illustrates that discipline in Islam is not coercion without guidance, but rather a gradual habituation carried out with compassion. (Salim et al., 2023) In character education, parents should educate their children to become accustomed to discipline, particularly in performing acts of worship and fulfilling other responsibilities. The role of parents in guiding and nurturing each family member must be focused on critical aspects, including religious activities and education. This significant parental responsibility should be manifested through discipline, so that children grow accustomed to performing tasks following prevailing rules. The Prophet himself taught that early habituation shapes a strong character and a sense of order. Therefore, discipline in family education should be implemented thoughtfully, prioritizing counsel before taking firm action. (Miftakhudin, 2022)

Fourth, the value of responsibility. To achieve a dignified and meaningful life, each individual must possess an awareness of their obligations, both socially and theologically. Islamic education places responsibility as an integral part of the

purpose of human creation, namely as *khalīfah* (vicegerents) on Earth, who play an active role in maintaining social and moral order in society. (al-Attas, 1980) Responsibility is not only vertical toward God but also horizontal toward fellow human beings and the environment. Every student must understand that the learning process is not solely intended for achieving academic success, but also serves as a means of practicing the values of responsibility in real life. The enforcement of this value includes earnestness in seeking knowledge, honesty in behavior, and active participation in social life.

Moreover, the notion of responsibility in education should consider each individual's position, role, and duties. This is highlighted by the Prophet in a hadith narrated by Imām Muslim; (Muslim Ibn al-Hajjāj, 1955)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. حَدَّثَنَا لَيْثٌ. ح وحدثنا محمد بن رمح. حدثنا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم؛ أَنَّهُ قَالَ: أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ. وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ. وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ. وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ. أَلَا فَكُلُّكُمْ رَاعٍ. وَكلكم مسئول عن رعيته.

The Ḥadīth emphasizes that every individual involved in education, particularly within the family setting, has a responsibility in accordance with their role. For instance, a father is responsible for the well being and education of his children, while a mother is accountable for managing the household and fostering the moral education of the children. Children, on the other hand, are taught to take responsibility for their own tasks and duties. To realize this, responsibilities must be instilled from an early age through habitual practices, such as teaching children to complete their homework, uphold trust, and understand the consequences of their actions.

Building on this concept, it becomes evident that the Ḥadīth plays a central role in shaping the framework of character education. The Prophet Muḥammad saw had a significant influence in transforming a morally deprived society into one of the best communities in the sight of Allah, with Islam as the guiding principle in both *'ibādah* (worship) and *mu'āmalah* (social interactions). Reflecting on this, it is crucial for parents, educators, and policymakers in the field of education to revisit and understand the urgency of Ḥadīth (alongside the Qur'an) in formulating an educational approach that addresses various challenges.

D. Ḥadīth Implementation in Muslim Family Education Traditions

The widespread transmission of Ḥadīth became a primary source of guidance for Muslims following the *wafāh al-rasūlillāh*. Together with the Qur'an, Ḥadīth provides comprehensive direction for every aspect of life; adherence to both ensures that believers remain on a righteous path. (al-Bukhārī, 2002; Muslim Ibn al-Hajjaj, 2014) After the initial codification of Ḥadīth in the second century of Hijrī, Muslim communities gained structured access to authoritative compilations, offering a concrete basis for religious practice. Consequently, Ḥadīth functions as both a normative and practical source that guides the internalization of character values in daily life. (Azami, 2020) Especially in the era of globalization, rapid technological advancement significantly impacts educational systems, particularly in the realm of character education rooted in Ḥadīth. The accelerated flow of information, especially through digital media such as television, social networks, and the internet has reshaped children's developmental environments.

This has inadvertently contributed to a decline in manners and moral values within social interactions. Social media, in particular, often fosters individualism, hate speech, cultural assimilation, and the spread of content that may conflict with Islamic values. (Tabroni et al., 2022) As children increasingly spend more time with digital devices than with their families, the consistent integration of Ḥadīth based character education becomes ever more essential. Parental awareness of the urgency of early childhood education must be continuously nurtured, as their involvement is essential in shaping a child's character. The Prophet Muḥammad explicitly addressed the importance of prayer education for all Muslims, including young children, encouraging habitual worship from an early age as a foundation for spiritual development. (Sahronih et al., 2024) This directive reflects a staged approach to character education in Islam, beginning with gentle guidance and affection, then followed by firm discipline as the child matures.

In practice, many Muslim families implement this prophetic guidance by teaching children to recite the Qur'an, encouraging congregational prayer, and applying educational methods rooted in wisdom and exemplary conduct. Another widely adopted approach is storytelling, particularly through narrating the exemplary lives of the Prophet and his companions. The Prophet himself employed this method in educating his followers, using emotionally resonant stories to instill compassion and moral values. Affection, naturally embedded in a child's disposition, serves as a key entry point for developing empathy. Given the diversity in society, where some are blessed with wealth, physical health, or mental well-being while others are not, such awareness fosters mutual respect, appreciation, and compassion among individuals.

Epistemologically, the Ḥadīths concerning ethics serve as the foundation for many Muslim families in teaching proper manners to their children, with respect to parents, siblings, and the surrounding community. While in practice, parents need to habituate their children to greet others, speak politely, and show respect to the elderly. (Hamka & Alim, 2024) This tradition is also reflected in the habit of gathering after prayer to discuss or listen to advice from parents, which is an effective method for instilling Islamic values. Another tradition widely practiced in Muslim families is teaching children to pray and express gratitude in every activity. (Setyawan, 2021) Thus, the growth and development of children will always align with Islamic values, providing a foundation for shaping individuals who are faithful, pious, virtuous, and harmonious within society. (Fauzi, 2024)

As an initial step, parents must serve as direct role models for their children. If parents regularly exhibit honesty, patience, discipline, and compassion, children will inevitably emulate such behavior. To borrow a saying from KH. Abdul Ghofur Lamongan, *"wani nduwe anak, wani minterno anak,"* which underlines the conceptual responsibility of parents towards their children. This was directly exemplified by the Prophet Muḥammad saw, who set a model in educating his family with gentleness and patience. (Âşik EV, 2017; Thani et al., 2021) In a broader context, the Prophet's interactions with his companions also exemplify his gentle and patient approach in their education. So, this approach is an essential part of character education within Muslim families.

Nevertheless, the modern reality shows that the influence of external cultures, which often conflict with Islamic teachings, tends to dominate over the education provided by parents. This issue is further exacerbated by the lack of parental control in guiding their children's use of technology. In Islam, parents bear significant responsibility for the education of their children. Moreover, modernization has brought about a shift in societal thinking, placing greater emphasis on academic education rather than character education. (Hujaimah et al., 2023) Many parents focus more on academic and economic achievements, often neglecting moral and spiritual values. For instance, parents are often prouder when their children achieve high cognitive grades, even though they frequently violate rules and show disobedience. This stands in stark contrast to the example set by Prophet Muḥammad, who viewed character education as the primary priority in building a generation of noble character.

Amidst the various challenges that are becoming increasingly complex, there are several strategies that Muslim families can adopt to strengthen character education based on Ḥadīth. One of the key steps is to optimize the role of the family as the first school for children. Parents need to be more proactive in providing moral and spiritual education through role modeling, habituation, and better supervision of their children's activities, both in the real world and in the

digital space. The first strategy that can be implemented is to monitor and accompany children in their use of digital media. Instead of banning technology altogether, parents can utilize it as an educational tool based on Islamic principles, such as introducing Islamic YouTube channels, Qur'an learning apps, or inspirational stories about Ḥadīth and the life of the Prophet. In this way, children can adapt to modern developments without losing their Islamic values.

Besides that, the social environment plays a significant role in shaping a child's character. Therefore, it is essential for Muslim families to seek and establish communities that support character education based on Islamic principles. Communities such as family study groups, Islamic-based schools, or Ḥadīth study groups can provide a positive impact on nurturing moral and spiritual values in children. A supportive environment facilitates children's understanding and practice of Islamic teachings in their daily lives, offering them opportunities to develop in a conducive atmosphere that strengthens their identity as individuals grounded in religious values. Parents play a critical role in character education, and for this reason, they need to enhance their understanding of Ḥadīth and Islamic education. Many parents have the good intention to educate their children properly, but they often lack in-depth knowledge of Ḥadīths related to education and character formation.

For that, regularly attending Islamic studies, reading literature on character education in Islam, and engaging in discussions with scholars or Islamic educators are effective steps to deepen parents' insights. Through these efforts, parents can expand their knowledge of the best ways to guide their children while adhering to the pure teachings of Islam. Increasing parents' understanding of Islamic education also opens opportunities for them to integrate religious values into daily life. With a deeper understanding of Ḥadīth and Islamic education concepts, parents can instill positive character traits such as honesty, patience, empathy, and perseverance in their children. This also enables parents to be more wises in addressing the challenges of child development amidst the global information overload that often contradicts Islamic teachings. In this context, effective guidance and the instilling of the right moral values will be crucial in determining the future of children as a generation with noble character, responsibility, and the ability to face the challenges of the era with strong Islamic principles.

E. Conclusion

Character education within Muslim families serves as a fundamental foundation in shaping individuals with noble character, and hadith plays a central role in this process. As the primary source of Islamic teachings after the Qur'an, Ḥadīth contains many moral principles that can be applied in everyday life, ranging from honesty, compassion, discipline, to responsibility. The Prophet

Muḥammad not only provided verbal teachings but also demonstrated practical examples in educating his companions and family, which became a model for Muslim families in nurturing their children's character. This study indicates that character education based on Ḥadīth within Muslim families faces complex challenges, particularly from the influences of modernization and digital media, which often contradict Islamic values. However, the family still plays an irreplaceable role in guiding their children to remain steadfast in following Islamic teachings. With the right approach, such as revitalizing the tradition of Islamic education within the family, accompanying children in the use of technology, and building communities based on Islamic values, Ḥadīth based character education can remain relevant and effective in facing the challenges of modern times.

The implications of this study extend not only to individual Muslim families but also to the broader Islamic education system. There is a need for synergy between families, educational institutions, and the Muslim community to create an environment conducive to the formation of Islamic character. Therefore, the main recommendation from this research is for Muslim families to be more active in internalizing Ḥadīth into their children's education, whether through the habituation of worship, parental exemplarity, or social interactions based on Islamic values. Furthermore, it is important for parents to continuously enhance their understanding of educational Ḥadīths and seek effective strategies for applying them amidst the challenges of the digital era. With strong commitment from Muslim families, Ḥadīth based character education can serve as a solid foundation in shaping a generation that is not only intellectually capable but also possesses high morality and integrity following Islamic teachings.

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