

EDUCATIONAL STRATEGIES IN THE FAMILY AND COMMUNITY ENVIRONMENT FROM THE HADITH PERSPECTIVE

Mustakim Muhallim, Abbas Baco Miro, Hj. Rahmi Dewanti Palengkey
mustaqimm@unismuh.ac.id , abbas.bacomiro@unismuh.ac.id , rahmidewanti@unismuh.ac.id

ABSTRACT

Social transformation triggered by the digital revolution, shifting cultural values, to the phenomenon of information disruption has created new vulnerabilities in the structure of character formation of the younger generation. The purpose of this study is to explore and synthesize the theological foundations of Islamic education from authoritative hadith sources. Analyze effective and humanist family education strategies based on the stages of child development in the hadith. Formulate strategies for empowering communities and mosques as centers of education and social control based on hadith. Develop a framework for integrative solutions to the challenges of digital era education. Based on an in-depth analysis of hadith texts and their contextualization with contemporary challenges, several strategic conclusions can be drawn: Eternal Relevance: The Hadith of the Prophet SAW provides a timeless education system. Family as the Key: In the midst of the digital storm, Tripusat Synergy: Hadith education strategies demand strong integration between families, mosques, and society. All three must move in one frequency of values. Mosques should not only be places of ritual, but must also become centers of literacy and character development for adolescents. Digital Adaptation: Facing the 2025 era, hadith values such as wara' (caution), tabayyun (verification), and hifdzul lisan (guarding the tongue/fingers) are survival competencies that must be taught. Islamic education must transform from mere memorization of texts to internalization of values to build digital immunity.

Keywords: Education Strategy, Family Environment, Hadith Perspective

INTRODUCTION

In the increasingly complex landscape of modern civilization, education faces unprecedented multidimensional challenges. Social transformations triggered by the digital revolution, shifts in cultural values, and the phenomenon of information disruption have created new vulnerabilities in the character-building structures of the younger generation. Families and communities, which have historically served as moral bastions and incubators of values, are now confronted with new "competitors" in the form of social media algorithms and the unfiltered flow of cultural globalization that infiltrates private spaces.(Yusnita, 2025)

The moral crisis manifested in juvenile delinquency, ethical degradation, gadget addiction, and the erosion of social sensitivity indicates a dysfunction in conventional educational mechanisms. Education that focuses solely on cognition (the transfer of

knowledge) has proven to fail to shape complete human beings (*insan kamil*). At this point, the urgency to revisit the authoritative sources of Islam becomes inevitable. The Qur'an and the Hadith of the Prophet Muhammad (peace be upon them) are not merely theological texts, but rather a blueprint for civilization, embodying adaptive, holistic, and visionary pedagogical principles.(Adnan, 2025)

The Prophet Muhammad (peace be upon him), in his capacity as the best role model (*uswah hasanah*), not only left behind ritual teachings but also a highly detailed educational strategy. These include emotional management in childrearing, age-based educational stages, social environmental engineering, and the ethics of seeking knowledge. The hadiths on education offer a framework that integrates the spiritual (*ruhiyah*), intellectual (*aqliyah*), and physical (*jisiyah*) aspects in one breath.(Dewi, 2025).

However, the biggest challenge today is the gap between the ideals of the hadith text and its actual implementation. Many parents and educators understand the hadith only partially or textually, without delving into the psychological and sociological dimensions contained within. For example, the hadith about the command to pray at age seven is often reduced to mere ritual instruction, even though it contains profound principles of habituation and developmental psychology.(Yazid, 2025). Likewise, the concept of *amar ma'ruf nahi munkar* is often misinterpreted as anarchic action, even though it is a sophisticated social control mechanism.(Aziz, 2025).

Research is beginning to re-examine the relevance of hadith in a digital context. Studies on "Islamic Parenting in the Digital Era" and "Hadith-Based Character Education" demonstrate that prophetic principles have the potential to address contemporary issues such as cyberbullying, hoaxes, and digital addiction.(Zulfa, 2025)Therefore, this paper is compiled to comprehensively describe educational strategies in families and communities based on the perspective of the hadith, as well as its contextualization in facing the challenges of the times.

DISCUSSION

Theological and Philosophical Foundations of Education

Education in Islam is not a secular activity divorced from the transcendental dimension. It is an act of worship, a trust, and a path to eschatological salvation. The Prophet's hadith lay a strong epistemological foundation regarding the nature of knowledge and the purpose of education.

Ontological Obligation: Talabul 'Ilmi

The first principle in the Islamic education strategy is determining the legal status of studying. As contained in the Hadith narrated by Ibn Majah:

may Allah bless him and give him peace and blessings (“Seeking knowledge is an obligation for every Muslim”) emphasizes that education is a primary need, equivalent to the obligation of mahdhah worship.³

In the explanations of the scholars, this obligation is divided into two dimensions:

- **Fardhu 'Ain:** Knowledge that every individual must know for the validity of their faith, such as knowledge of faith, prayer procedures, and basic ethics.
- **Obligatory Duty:** Knowledge that must exist in a community for the continuation of civilization, such as medicine, engineering, economics, and sociology.

Educational strategies built on this foundation create an egalitarian learning society. There is no caste system in Islamic education; every individual, male and female, has equal access to and obligations toward knowledge. This hadith also provides a psychological incentive in the form of a guarantee of an easy path to paradise for those seeking knowledge, which serves as a powerful intrinsic motivator in the learning process. (Adnan, 2025).

Holistic Curriculum: Analysis of the Hadith of Gabriel

Philosophically, the most comprehensive structure of the Islamic education curriculum is depicted in the "Hadith of Gabriel." This lengthy hadith, narrated by Umar ibn al-Khattab (may Allah be pleased with him), records a dialogue between the Prophet and the angel Gabriel, disguised as a human:

بْنِ بَرِيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ أَوَّلُ مَنْ تَكَلَّمَ فِي الْقَدْرِ مَعْبُدُ الْجَهَنِّي قَالَ فَخَرَجْتُ أَنَا وَحَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْحَمِيرِيُّ حَتَّى أَتَيْنَا الْمَدِينَةَ فَقُلْنَا لَوْ لَقِينَا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا أَحْدَثَ هَؤُلَاءِ الْقَوْمُ. قَالَ فَلَقِينَاهُ يَعْنِي عَبْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ قَالَ فَاسْتَفْتَيْتُهُ أَنَا وَصَاحِبِي قَالَ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ قَوْمًا يَقْرَأُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ وَيَزْعُمُونَ أَنَّ لَا قَدَرَ وَأَنَّ الْأَمْرَ أَنْفُ قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ وَأَنَّهُمْ مِنِّي بَرَاءٌ وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا قُبِلَ ذَلِكَ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرَهُ وَشَرَّهُ. قَالَ ثُمَّ أَنشَأَ يُحَدِّثُ فَقَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَالْتَزَقَ رُكْبَتَهُ بِرُكْبَتِهِ ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرَهُ وَشَرَّهُ ". قَالَ فَمَا الْإِسْلَامُ قَالَ " شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحُجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ ". قَالَ فَمَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ ". قَالَ فِي كُلِّ ذَلِكَ يَقُولُ لَهُ صَدَقْتَ. قَالَ فَتَعَجَّبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ فَمَتَى السَّاعَةُ قَالَ " مَا الْمُسْنَوُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ ". قَالَ فَمَا أَمَارَتُهَا قَالَ أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ أَصْحَابَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ ". قَالَ عُمَرُ فَلَقِينِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ بِثَلَاثٍ فَقَالَ " يَا عُمَرُ هَلْ تَدْرِي مِنَ السَّائِلِ ذَاكَ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ ". حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا كَهْمَسُ بْنُ الْحَسَنِ، بِهَذَا الْإِسْنَادِ نَحْوَهُ. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ كَهْمَسٍ، بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ. وَفِي الْبَابِ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَأَنْسِ بْنِ مَالِكٍ وَأَبِي هُرَيْرَةَ. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ نَحْوُ هَذَا عَنْ عُمَرَ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالصَّحِيحُ

هُوَ ابْنُ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Translation:

"It was narrated from Abdullah bin Buraidah from Yahya bin Ya'mur who said: "The first person who spoke about Al-Qadar was Ma'bad Al-Juhani." He said: "Humaid bin Abdur-Rahman Al-Himyari and I went until we reached Medina, and we said: 'If we could meet someone among the companions of the Prophet (ﷺ) so that we could ask them about what these people have done.' He said: 'So we met him - meaning Abdullah bin Umar - as he was coming out of the Mosque.' He said: 'Me and my friend were by his side.' He said: I thought my friend would let me speak, so I said: 'O Abu Abdur-Rahman! There is a group of people who read the Koran and seek knowledge, and they claim that there is no Al-Qadar, and that its affairs are left to chance.' He said: 'Whenever you meet those people, then tell them that I am not from them and they are not from me. By Him Abdullah swears! If one of them gives out gold as heavy as Uhud (mountain) in alms, it will not be accepted from him until he believes in Al-Qadar; the good and the bad.'" He said: 'Then he began to relate, he said: 'Umar bin Al-Khattab said: 'We were with the Messenger of Allah (ﷺ) when a man came with very white clothes and very black hair. He did not see any signs of travel on him, but none of us knew him. He came until he reached the Prophet (ﷺ). He put his knee on his knee, and then said: 'O Muhammad! What is Faith?' He said: 'Faith is that you believe in Allah, His angels, His books, His messengers, the Day of Judgment, and Al-Qadar, the good and the bad.' He said: 'Then what is Islam?' He said: 'Testify that there is no God but Allah, and that Muhammad is His servant and messenger, establish Salat, give Zakat, perform the Hajj Home, and fast (the month of) Ramadan.' He said: 'Then what is Ihsan?' He said: 'It is that you worship Allah as if you see Him, and if you do not see Him, then indeed He sees you.' He said: 'To all that he answered: 'You have spoken the truth.'" He said: 'So we were surprised at him, he asked, and then told him that he had spoken the truth. He said: 'Then when is the Day of Judgment?' He (ﷺ) said: 'The person being asked does not know more than the one asking.' He said: 'Then what are the signs?' He said: 'That female slaves gave birth to their masters, and that naked, poor, naked shepherds competed in the height of buildings.'"

'Umar said: 'Then the Prophet (ﷺ) met me three days after that and said:'O Umar! Do you know who the questioner is? It is Gabriel. He has come to teach you about your religion.'

This dialogue maps three main domains of Education(Suhri & Purnama, 2024) :

Education Domain	Hadith Terminology	Learning Focus	Character Output
Psychomotor	Islam	Sharia, Law, Physical Worship (Prayer, Fasting, Zakat)	Discipline, Compliance, Order
Cognitive-Spiritual	Faith	Creed, Pillars of Faith, Metaphysics	Belief, Life Vision, Spiritual Intelligence
Affective/Ethical	Ihsan	Sufism, Morals, Muraqabah (Feeling watched over by Allah)	Integrity, Empathy, Social Piety

An effective educational strategy must integrate these three domains simultaneously. Education that emphasizes only "Islam" (sharia) without "Ihsan" will produce rigid religious formalism. Conversely, education for "Faith" without "Islam" will produce passive spirituality. Ihsan, defined by the Prophet as "worshiping Allah as if you see Him," is the pinnacle of character building, where students possess self-control that does not rely on external supervision (CCTV or teachers), but rather on internal divine supervision.(Kuliyatun, 2020).

1. Dialogical and Critical Methodology: The Testament of Muadz bin Jabal

In terms of methodology, the Prophet Muhammad (peace be upon him) taught the importance of critical thinking and problem solving. This is clearly evident in the hadith regarding the sending of Muadh ibn Jabal to Yemen as a judge and educator.

حَدَّثَنَا هَنَّاذٌ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ، عَنِ الْحَارِثِ بْنِ عَمْرٍو، عَنْ رَجَالٍ، مِنْ أَصْحَابِ مُعَاذٍ عَنْ مُعَاذٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ " كَيْفَ تَقْضِي " . فَقَالَ أَقْضِي بِمَا فِي كِتَابِ اللَّهِ . قَالَ " فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ " . قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ " فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " . قَالَ أَجْتَهِدُ رَأْيِي . قَالَ " الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " .

Translation:

"Has told us Hannad, has told us Waki', from Syu'bah, from Abu Awn Al-Tsaqafi, from Al-Harith bin Amr, from men, from Mu'adh's companions from Mu'adh, that the Messenger of Allah sent Mu'adz to Yemen, then he saw said: "How will you decide?" He said: "I will decide with what is in the Book of Allah." He peace be upon him said: "If it is not in the Book of Allah?" He said: "So with the Sunnah of the Messenger of Allah." He said: "If it is not in the Sunnah of the Messenger of Allah." He said: "Praise be to Allah, who has guided the Messenger of Allah."

When the Prophet asked, "With what will you decide the law?", Muadz answered, "With the Book of Allah". The Prophet asked again, "If you don't find it?", Muadz answered, "By the Sunnah of the Prophet." The Prophet pursued again, "If you don't find it?", Muadz firmly answered, "Ajtahidu ra'yi wa laa alu" (I will make ijtihad with my opinion and I will not neglect/reduce my sincerity)(Hidayatulloh, 2025).

The Prophet's response, which was to pat Muadz's chest as a sign of approval, demonstrates that the Islamic educational strategy aims to produce cadres capable of independent, innovative, and adaptive thinking in new contexts, while adhering to the basic principles of revelation. This provides theological legitimacy for the development of an adaptive and contextual curriculum in the modern era.(Rodja, 2025).

Educational Strategy in the Family: The First Madrasah

The family is the micro-unit that determines the macro-quality of society. From the perspective of the hadith, the family is not simply a place of residence, but the first formal educational institution (al-madrasah al-ula).

1. Leadership Responsibilities (Mas'uliyah)

Family education strategy starts from role awareness (Yazid, 2025).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُوءٌ عَنْ رَعِيَّتِهِ فَأَلَامِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْنُوءٌ عَنْهُمْ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْنُوءٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْنُوءَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْنُوءٌ عَنْهُ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُوءٌ عَنْ رَعِيَّتِهِ

Translation:

"Ibn Umar RA said: I have heard the Messenger of Allah say: everyone is a leader and will be asked to be accountable for his leadership. A head of state will be asked to be responsible for the people he leads. A husband will be asked about the family he leads. A wife who looks after her husband's household will be asked about her responsibilities and duties. Even a servant/domestic worker who is tasked with looking after her employer's property will also be asked about what she leads. And you, too, are leaders and will be asked (asked to account) for what they lead. things he led (HR. Buchary, and Muslim)

The interpretation of Surah At-Tahrim verse 6 which is supported by tarbawi hadiths explains that the meaning of "protecting the family from the fire of hell" is to provide ta'dib (adab education) and ta'lim (teaching knowledge). Parents in the modern era are often trapped in handing over their children's total education to the school (education outsourcing). The hadith perspective rejects this; The school is a partner, but the values and character curriculum is the absolute authority and responsibility of parents (Yazid, 2025).

Periodization and Discipline: Analysis of the Hadith for Ages 7 & 10

The hadith narrated by Abu Dawud provides very technical operational guidance regarding the stages of child education:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.

Translation:

"From Amr bin Syu'aib from his father to his grandfather, he said, Rasulullah ﷺ said, "Order your children to pray when they reach the age of seven, and when they reach the age of ten then beat them if they do not do so, and separate them in their beds!"

This hadith was narrated by Imam Abu Dāwūd in al-Sunan, Kitab al-Ṣalāh, Chapter When Children Are Commanded to Pray, number 495.

This strategy divides childhood into critical phases:

- a. **Pre-7 Years Phase (The Golden Age of Observation):** Although the command to pray begins at age 7, the previous phase is a modelling phase. Children learn by imitation (modeling). Parents should be consistent visual role models for prayer.
- b. **Phase 7-10 Years (Tamyiz & Habituation Phase):** The age of 7 is the gateway to tamyiz (distinguishing between good and evil). The command here is persuasive and educational.
 - *Mathematical Analysis:* There's a 3-year window (7 to 10) before sanctions are permitted. If there are 5 prayers a day, then in 3 years (365 days x 3 x 5), parents have ~5,475 opportunities to gently invite, remind, and guide their children in prayer. This is an incredibly patient and repetitive habit formation strategy. (Yazid, 2025).
- c. **10+ Years Phase (Consequences & Discipline Phase):** If after thousands of invitations the child still ignores it, then physical sanctions (educational beatings) are permitted.
 - *Punch Requirements:* Scholars (hadith commentary) set strict limits: it should

not be applied to the face, it should not injure or break bones, it should not be done in a state of anger (emotional), and the purpose is purely for correction (ta'dib), not torture. This teaches that in life there are consequences for breaking the rules.

- d. **Sex Education:** The command to "separate their beds" at age 10 is a cornerstone of sexuality education. It teaches privacy, limits on private parts, and early prevention of sexual misconduct within the home. In the modern context, this is relevant to digital privacy and bedroom settings.⁶

Lessons to be learned from the explanation above:

1. Children are ordered to pray when they reach the age of seven.
2. Children are beaten if they refuse to perform prayers at the age of ten.
3. *Targīb* (giving motivation) takes precedence over *tarhīb* (giving threats) so that educators cannot hit their children unless they do not fulfill orders.
4. If children carry out their worship with all their heart, love and appreciation, then this will continue until they grow up.
5. It is recommended to hit children with blows that do not injure them in order to educate them.
6. It is important to separate children when sleeping when they have reached the age of ten.
7. Hitting is done to straighten things out, not to vent anger.
8. An educator sometimes needs to be tough because of the problems of the people he is teaching. A poet said,

قَسَا لِيَزْدَجِرُوا وَمَنْ يَكْ حَازِمًا ... فَلْيَقْسُ أَحْيَانًا عَلَيَّ

"He is strict so that they obey. Whoever is serious should be strict at times with the people he loves."

9. Parents need to explain to their child the reasons why they hit them so that the purpose of the punishment is achieved and they will always remember it in the future.
10. The importance of educating children with 'iffah (self-purity) and cleanliness of heart.

11. An educator must be wise in using the prescribed and appropriate means – between rewards and punishments – to achieve educational goals.
12. An educator must pay attention to the stages of child development so that the actions taken by seven-year-old and ten-year-old children are different.
13. An educator must always supervise and control students
14. An educator must intervene to prevent harm to his students.
15. *Tadarruj* (gradual attitude) in straightening out students is a must for the success of *tarbiah*, starting with advice and direction, then reprimands, then punishment with beatings.
16. One of the characteristics of *tarbiah* is that it is continuous and does not stop, as in the case of ordering children to pray

Affection Strategy: The Power of Compassion (Mahabbah)

Hadith education balances firmness with gentleness. The history of the Prophet kissing his grandchildren, Hasan and Husein, is a criticism of his rigid parenting style. When Al-Aqra' bin Habis' friend was surprised and said he had never kissed his 10 children, the Prophet said: "Whoever does not love, will not be loved" (Qomar & Khoiriyah, 2025).

عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ أَبِيهِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِحْدَى صَلَاتِي الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا، فَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَهُ، ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانِي صَلَاتِهِ سَجْدَةً أَطَالَهَا، قَالَ أَبِي: فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ سَاجِدٌ فَرَجَعْتُ إِلَى سُجُودِي، فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ، إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانِي صَلَاتِكَ سَجْدَةً أَطْلَتْهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ، قَالَ: كُلُّ ذَلِكَ لَمْ يَكُنْ وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعْجِلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ

Translation:

"From 'Abdullāh bin Syaddad, from his father, he said, 'Rasulullah ṣallallāhu'alaihiwasallam went to us during one of the Isha prayers, he brought Ḥasan or

Husain. Then Rasulullah ﷺ went to the front and placed it, then he said the takbir for prayer and then prayed. During his prayer prostrated for a long time, then my father said, 'Then I raised my head, and it turned out that there was a small child on the back of Rasulullah ﷺ who was prostrating, so I prostrated again.' After Rasulullah ﷺ finished praying, the people said, 'O Rasulullah ﷺ when you prayed you prolong your prostration, until we thought that something had happened or a revelation had been revealed to you.' He answered, 'Not because of all that, but my grandson uses me as a vehicle, so I don't want to rush him, (I let him) until he has finished his needs (playing).'"

Lessons to be learned from the hadith explanation:

1. One of the instructions of Islamic teachings is to be gentle with small children.
2. It is prescribed to take small children to places of worship so that they get used to it. It is okay to take them to the mosque if they feel safe from their actions and they are supervised by their parents.
3. Give children the opportunity to play when they need to as long as they don't disturb other people.
4. An educator must pay attention to the nature of small children, that they move around a lot, play, and so on.
5. Constantly being strict with small children is not a correct educational method.
6. Striking a balance in educating young children between seriousness and play is the right educational method.

Modern psychological research confirms that physical touch and verbal expressions of affection are essential for a child's brain and emotional development (attachment theory). Children who are "full" of affection at home will be less likely to seek inappropriate outlets for affection outside (such as in casual relationships or motorcycle gangs). This affection strategy also includes fairness in reward-giving to prevent sibling rivalry (jealousy between siblings) that can damage family harmony.(Qomar & Khoiriyah, 2025).

Educational Strategies in Society: Social Engineering

From the perspective of the hadith, society is an extension of the family. It functions as an ecosystem that can either nourish or poison the family's educational outcomes.

1. Environmental Theory: The Analogy of a Perfume Seller

The hadith narrated by Abu Musa Al-Asy'ari provides a brilliant sociological theory regarding the influence of peers (peer group)¹⁹:

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُخَذِّيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخِ الْكِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً».

[صحيح] - [متفق عليه] - [صحيح مسلم: 2628]

Translation:

"Abu Musa -radīyallāhu 'anhu- narrated from the Prophet ﷺ that he said, "The parable of a pious friend and a bad friend is like a perfume seller and a blacksmith. The perfume seller will either give it to you or you will buy it from him, or at least you can get a nice aroma from him. As for the blacksmith, he might burn your clothes or you will get a bad smell from him." [Sahih] - [Muttafaq 'alaihi] - [Sahih Muslim - 2628]

Description

Prophet saw. make an example of two kinds of people: First: pious friends who guide you to Allah and practices that please Him and help you obey. For example, a perfume seller. It could be that he will give it to you, or you will buy it from him, or you will get and smell a good aroma from him. Second: Bad companions who hinder you from the path of Allah and help you commit sins. You see their bad deeds, and this motivates you to befriend and associate with people like them. For example, a blacksmith lighting a fire might burn your clothes due to the flying sparks, or you might smell an unpleasant odor from them.

Wisdom from the Hadith

1. You can make examples to make it easier for listeners to understand the words.
2. Recommendations and encouragement to associate with those who practice obedience and goodness and to stay away from those who cause harm and people with bad morals.

The strategy drawn from this hadith is Social Environmental Curation.

- **Character Assimilation:** The Prophet explained the inevitable mechanism of character transfer. Associating with pious people (perfume) will provide direct or indirect benefits (being given the perfume) or indirect benefits (infecting the fragrance/good reputation). Conversely, a bad environment (a blacksmith) risks physical harm (burning clothes) or social consequences (a foul odor).
- **Application:** Communities must be proactive in creating "fragrant circles." These could include youth groups at mosques, literacy clubs, or positive youth organizations. Parents must monitor their children's "seat buddies," which in this era also includes social media friends (followed influencers). (Hadith, 2025)

Social Control Mechanism: Amar Ma'ruf Nahi Munkar

Public education requires an immune system to maintain public morality. The hadith on changing evil establishes a systematic stratification of social intervention. (Aziz, 2025).⁷ In an authentic hadith it is stated:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Translation:

"Whoever among you sees an evil, let him change it with his hand, if he cannot, then with his tongue, if he cannot, then with his heart, that is the weakest faith." [HR. Muslims in Al-Iman (49)]

So, evil can be changed by the hands of those who are able to do so, such as; the rulers, agencies specifically tasked with handling this problem, people who hope for

rewards through this path, leaders who have authority in this matter, judges who have this task, every person in their home and towards their children and their own family as far as they are able.

As for those who are unable to do it, or if changing it with their hands could cause disaster and resistance to them, then they should not change it with their hands, but try with their words. This is enough for him, so that his denial with his hands does not cause anything more evil than what he has denied. This is as stated by scientific experts. Denying evil verbally can be done by saying, "Brother, fear Allah. This is not permissible. This must be abandoned." That's what he should do, or with other similar expressions with good speech.

After the verbal, there's the heart, that is, hating with the heart, expressing one's dislike, and not associating with the perpetrators. This is the way to deny with the heart.

- **Bi Yadihi (By Hand/Power):** This is the domain of government and law enforcement. The educational strategy here is regulatory enforcement. The government is obligated to block pornographic websites, take action against drug dealers, and create pro-moral education policies.
- **Bi Lisanihi (Oral/Advocacy):** The realm of religious scholars, intellectuals, and educators. Conducting public education, anti-vice campaigns, and constructive dialogue.
- **Bi Qalbihi (With Heart):** The realm of ordinary individuals. At a minimum, they must have an inner attitude of rejecting evil, not making shameful things viral, and boycotting negative content.

This strategy prevents apathy (permissiveness). A caring society is one that advises one another (tawashi), not one that allows one another to do things.

Mosque Revitalization: Center of Civilization

Mosques must be restored to their function as centers of public education, as they were in the time of the Prophet Muhammad. The hadith states that the virtue of gatherings for knowledge in mosques is equal to the reward of the Hajj. (Irsyad & Al-Hadith, 2025).

عَنْ أَبِي أُمَامَةَ , عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ عَدَا إِلَى الْمَسْجِدِ لَا يَرِيدُ إِلَّا
«أَنْ يَتَعَلَّمَ خَيْرًا أَوْ يُعَلِّمَهُ كَانَ لَهُ كَأَجْرِ حَاجٍّ تَامَ حَجُّهُ»

Translation:

"Whoever goes to the mosque only to learn goodness or teach goodness, he will get the reward of a complete Hajj." (HR. Thabrani in Al-Mu'jam Al-Kabir)

This hadith was also narrated by al-Hakim (no. 311) and he validated it. He said, "This hadith was blasphemed by Imam al-Bukhari and Thaur bin Yazid." He was approved by Imam al-Zahabi. Shaykh Al-Albani in Sahih At-Targhib wa At-Tarhib, no. 86 states that this hadith is authentic

Hadith Explanation

This hadith essentially indicates going to the mosque to seek and learn goodness or teach it. This means, going to the mosque to gain knowledge and practice it. In fact, Imam al-Sindi said in his syarah, "This time it does not mean that he comes to pray. If not, then coming to pray is the reason he is required to go to the mosque. He is like a mujahid who strives for jihad in which there are similarities with seeking knowledge. This is because both of them are seeking Allah's approval to revive religion, insulting the devil, getting tired and breaking the joys of life solely to achieve this goal, namely achieving Allah's approval."

Therefore, we say that hearing the Friday sermon is also included. However, what is more important is to seek knowledge in the mosque through the knowledge halaqah or majlis to practice it. This is because, where we preach, the sermon is more of a notification and encouragement to do good deeds and avoids rather than prohibitions. It is mau'izah and supernatural, the sermon time is limited and the proclamation is limited to each week with various issues.

- **Circle of Knowledge vs. Ritual:** There is an interesting debate about which is more important: gatherings of knowledge or dhikr. A hadith narrated by Thabrani explains that "Going to the mosque to learn or teach goodness" is the one that earns the

greatest reward. Imam Al-Sindi explains that knowledge is a prerequisite for good deeds.(Irsyad & Al-Hadith, 2025)However, the dhikr assembly is also called the "Garden of Heaven".(Almanhaj, 2025)

- **Integration Strategy:**The ideal mosque balances educational functions (tafsir, fiqh, and muamalah studies) with spiritual functions (dhikr and istighasah). Mosques should not only be open during prayer times, but should also be vibrant with libraries, parenting classes, and youth activities.(Darodjat & Wahyudhiana, 2014)

II.4 Integration and Challenges of Education in the Digital Era

As we enter 2025, hadith education strategies face a test of relevance from technological disruption. However, in-depth studies show that the values of hadith are precisely the antithesis needed to address the pathologies of the digital era.

1. Ghazul Basar Digital and Addiction

The concept of Ghazul Basar (lowering the gaze) now faces challenges from visual algorithms. Research by Zubair & Raquib (2020) and their follow-up study in 2024 show that social media is designed to create behavioral addiction that undermines the human capacity for contemplation.(Raquib & Zubair, 2020).²⁶

The Prophet Muhammad (peace be upon him) compared the gaze of the opposite sex to the devil's arrows, which can lead to evil. He said this in a hadith quoted from Khalid Sayyid Ali's book, Encyclopedia of Things That Are Forbidden for Muslim Women.

Rasulullah Sallallahu Alaihi wa Sallam said,

النَّظَرَةُ سَهْمٌ مِنْ سِهَامِ إِبْلِيسَ، فَمَنْ تَرَكَهَا خَوْفًا مِنَ اللَّهِ تَعَالَى، أَعْطَاهُ اللَّهُ إِيْمَانًا يَجِدُ حَلَاوَتَهُ فِي

Translation:

"Views are arrows from Satan's arrows, whoever abandons them (keeps his gaze) out of fear of Allah Ta'ala, Allah will give him faith that he will feel sweet and beautiful in his heart." (HR Ahmad and Ath-Thabrani.)

A mujahid said, "If a woman faces you, Satan will sit on her head and will adorn her for those who look at her. If a woman turns her back to you, he will adorn her back for those who look at her."

The impact of looking at a person of the opposite sex who is not a mahram is so powerful. The Prophet Muhammad (peace be upon him) even said that a second deliberate glance is a calamity. The Prophet Muhammad (peace be upon him) said to Ali (ra),

God bless you يَا عَلِيَّ، لَا تَتَّبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّ لَكَ

Translation:

"O Ali, don't follow the first glance with the next glance. Because the first glance is for you (a blessing), while the second glance is for you (a disaster)." (HR by Abu Dawud and At-Tirmidhi)

So, what if a Muslim accidentally sees or glances at someone of the opposite sex while walking? Is this also prohibited?

From Jabir bin Abdullah ra. ,he says,

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَظَرِ الْفَجَاءَةِ فَقَالَ: اصْرِفْ بَصْرَكَ وَفِي رِوَايَةٍ: اطْرُقْ بَصْرَكَ وَفِي رِوَايَةٍ: فَأَمَرَنِي أَنْ أَصْرِفَ بَصْرِي

Translation:

"I asked Rasulullah Sallallahu Alaihi wa Sallam about the sudden glance. Rasulullah Sallallahu Alaihi wa Sallam answered, 'Avert your gaze.' And in a history, "Lower your gaze." And in another narration, "Rasulullah Shallallahu Alaihi wa Sallam ordered me to avert my eyes." (HR Muslim. [14/138-139])

Islam is a religion of justice. The prohibition against looking at non-mahram members of the opposite sex is not limited to men. This command also applies to women.

To the Women.

Hadith narrated by Az-Zuhri, from Nabhan from Umm Salamah, he said,

كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ مَيْمُونَةُ فَأَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ، وَذَلِكَ بَعْدَ أَنْ أُمِرْنَا

بِالْحِجَابِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اخْتَجِبَا مِنْهُ فَقُلْنَا : يَا رَسُولَ اللَّهِ أَلَيْسَ أَعْمَى لَا يُبْصِرُنَا وَلَا يَعْرِفُنَا؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَعَمِيَاوَانِ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِهِ؟

Translation:

"I was sitting next to Rasulullah Sallallahu Alaihi wa Sallam, and at that time Hafshah was also with us. Then Ibn Umme Maktum asked permission to enter. So the Prophet sallallahu Alaihi wa Sallam said, 'You should wear the hijab in front of him.' I asked, 'O Messenger of Allah, he is blind, he did not see us. Rasulullah Sallallahu Alaihi wa Sallam said, 'Are you both also blind?

see it?" (HR. Abu Dawud)

- **Strategy:** Ghazul Basar in this era isn't just about physically subduing the eyes of the opposite sex, but also about scroll-control. Protecting your eyes from soft-porn, flaunting luxury (flexing), and violence. Families must instill the literacy that "the eyes are the devil's arrows," and in the digital age, those arrows are scattered across every social media feed. (Zulfa, 2025)

2. Information Ethics: Fighting Hoaxes

The hadith "It is enough for someone to be said to be lying if he tells everything he hears" (HR. Muslim) is a very advanced digital literacy doctrine.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ "

Translation:

"Ubayd Allah bin Mu'adh al-Anbari told us, my father told us; and Muhammad bin ul-Muthanna told us, Abd ur-Rahman bin Mahdi both told us: Shu'bah told us, from Khubayb bin Abd ir-Rahman, from Hafs bin Asim, from Abi Hurayrah, he said, Rasulullah shallallahu 'alaihi wa sallam said: 'It is enough for a person to be considered a liar if he tells everything he hears'.

- **Tabayyun:** In the post-truth era, the ability to verify information is a fundamental competency. Public education must teach the ethics of "filtering before sharing."

Spreading news without verification, even with good intentions, was categorized by the Prophet as a liar.(Yusnita, 2025).

- **Oral (Finger) Dangers:**The Prophet's warning to Muadz bin Jabal that "people will fall into hell because of the harvest of their tongues"²⁹Now relevant to netizens' thumbs. Cyberbullying, body shaming, and hate speech in the comments section are verbal (finger) sins that must be combated through character education.(Qomar & Khoiriyah, 2025).

3. Tawazun-Maslahah Parenting Model

The latest research by Umi Zulfa (2025) in the Color Journal offers the "Tawazun-Maslahah" parenting model as an implementation of the hadith in the digital era.(Zulfa, 2025).

- **Tawazun (Balance):**Maintain a balance between the virtual and real worlds. Don't ban technology entirely (because it's a tool for learning), but limit its duration and type.
- **Maslahah (Goodness):**Ensuring every digital interaction is beneficial. This strategy requires parents to be tech-savvy so they can be mentors, not just watchdogs.

4. Implementation of the Hadith Method in Elementary Schools

An empirical study by Widiastuti et al. (2025) in the Journal of Elementary Education proves that the hadith education method (exemplary, stories, targhib-tarhib) is effective when applied to Generation Alpha.(Widiastuti et al., 2025).

- **Application:**The use of animated media to tell the story of the Prophet, a gamification application for memorizing short hadiths, and a social good project (project-based learning) inspired by the hadith "The best people are those who are most beneficial to others." This demonstrates that the content of the hadith is eternal, but the medium must evolve.

Conclusion

Based on an in-depth analysis of the hadith texts and their contextualization with contemporary challenges, several strategic conclusions can be drawn:

1. Timeless Relevance: The Prophet's hadith provide a timeless educational system.

Concepts such as tamyiz (age 7), ta'dib (discipline at age 10), and jalis shalih (social environment) have been proven to align with the principles of modern developmental psychology and sociology, even offering spiritual solutions that secular systems lack.

2. Family as Key: In the midst of the digital storm, the family remains the institution of last resort. Educational success is not determined by the sophistication of schools, but rather by the functioning of parents' role as ra'in (leaders) who instill faith and morals before children explore the virtual world.
3. Tri-Center Synergy: The strategy for hadith education demands strong integration between the family, the mosque, and the community. All three must operate on a unified value spectrum. The mosque should not be merely a place of ritual, but rather a hub for literacy and character development for youth.
4. Digital Adaptation: Facing the 2025 era, hadith values such as wara' (caution), tabayyun (verification), and hifdzul lisan (guarding the tongue/fingers) are survival competencies that must be taught. Islamic education must transform from mere memorization of texts to internalizing values to build digital immunity.

BIBLIOGRAPHY

- Adnan, S. A. . (2025). *10 Hadis Tentang Pendidikan*. <https://m.oase.id/read/qW0mVR-10-hadis-tentang-pendidikan>
- Almanhaj. (2025). *Keutamaan dan Bentuk Majelis Dzikir*. <https://almanhaj.or.id/46574-keutamaan-dan-bentuk-majelis-dzikir.html>
- Aziz, A. (2025). *Hukum Merubah Kemungkaran Dengan Tangan, Tugas Siapa? – Almanhaj*.
- Darodjat, & Wahyudhiana. (2014). Memfungsikan Masjid Sebagai Pusat Pendidikan Untuk Membentuk Peradaban Islam. *Islamadina*, 8(2).
- Hadis. (2025). *Perumpamaan teman bergaul yang saleh dan teman bergaul*. <https://hadeethenc.com/id/browse/hadith/3127>
- Hidayatulloh, M. (2025). Wasiat Nabi kepada Mu'adz saat Diutus ke Yaman. *PWMU.CO*. <https://pwmu.co/wasiat-nabi-kepada-muadz-saat-diutus-ke-yaman/>
- Irsyad, & Al-Hadith. (2025). *Hadis Belajar Ilmu – Pejabat Mufti Wilayah Persekutuan*. <https://muftiwp.gov.my/en/artikel/irsyad-al-hadith/670-irsyad-al-hadith-siri-ke-213-hadis-belajar-ilmu>
- Kuliyatun. (2020). Kajian Hadis: Iman, Islam dan Ihsan dalam Perspektif Pendidikan Agama Islam. *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan*, 6(2), 110–122. <https://doi.org/10.32923/edugama.v6i2.1379>

- Qomar, B., & Khoiriyah, K. (2025). Kontekstualisasi Pendidikan Keluarga Dalam Hadits Tarbawi. *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam*, 8(1), 1. <https://doi.org/10.30659/jspi.8.1.1-11>
- Raquib, A., & Zubair, T. (2020). Islamic Perspective on Social Media Technology , Addiction , and Human Values. *Journal of Islamic Thought and Civilization (JITC)*, 10(2).
- Rodja, R. (2025). *Nasihat Rasulullah Kepada Muadz bin Jabal - Radio Rodja 756 AM*.
- Safitri Dewi, R. J. M. A. N. (2025). Strategi Pembelajaran Pendidikan Agama Islam (PAI) yang Efektif dalam Menumbuhkan Kesadaran Keagamaan. *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2(3).
- Suhri, A., & Purnama, S. I. (2024). Metode Pendidikan Islam Perspektif Sholeh Fauzan (Telaah Kitab Syarah Hadis Jibril). *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam*, 8(1). <https://doi.org/10.30651/sr.v8i1.22484>
- Widiastuti, D. O., Prayogi, A., Arif, M. Z., & ... (2025). Metode Pendidikan Berdasar Hadis Dalam Pembentukan Karakter Anak. *JPD: Jurnal*
- Yazid. (2025). *Perintahkan Keluargamu Untuk Mendirikan Shalat – Almanhaj*. <https://almanhaj.or.id/32265-perintahkan-keluargamu-untuk-mendirikan-shalat.html>
- Yusnita, E. (2025). *Integrasi Nilai-Nilai Al-Qur'an Dan Hadist Dalam Pengembangan Pendidikan Karakter Di Era Digital*. 10(3), 247–260.
- Zulfa, U. (2025). Parenting Islam Di Era Digital: Kajian Konseptual Model Pengasuhan Tawazun - Masalah. *Jurnal Warna*, 9(2).