



The Influence of Family and Social Environments on Personality: A Thematic Hadith Study

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Abstract

The identity crisis among the contemporary Muslim generation marked by a surge in cases of juvenile delinquency, substance abuse, and social violence calls for a comprehensive reconstruction of the educational model. Islam offers the concept of an educational ecosystem based on three main pillars: family, peer groups, and society, which aligns with the tri-center theory of education. This study aims to analyze the role of each of these environments and to formulate a synergistic model for shaping the ideal Muslim personality based on the perspective of tarbawi hadith. This study employs a qualitative method using a content analysis approach, specifically thematic hadith analysis (*mandu'î*), by identifying relevant hadiths from the Kutub al-Sittah, which are then analyzed using content analysis techniques. The research findings indicate that, from the perspective of tarbawi hadith, these three environments function as a dynamic ecological unit through three primary functions: the family serves as the foundation (*al-Asas*), establishing immunity and acting as an initial moral filter; the social environment functions as a testing ground and character-shaper (*al-Mihwan wa al-Musyakkal*) through the mechanism of social contagion; and society serves as both the guardian and developer of the macro-moral ecosystem (*al-Haris wa al-Munim*) through the instrument of social control known as *amar ma'ruf nahi munkar*. This study concludes that the moral resilience and ideal Muslim personality in the contemporary era cannot rely on a single element alone, but rather absolutely require interactive and aligned synergy among these three centers of the educational environment.

INTRODUCTION

Human beings are born in a state of fitrah, but their life journey is shaped by the environment that forms and guides them. From an Islamic perspective, the process of personality formation cannot be separated from the influence of three primary environments: the family, social circles, and society at large. These three elements are not merely sociological variables; rather, they have been explicitly and implicitly addressed in the hadiths of the Prophet Muhammad (peace be upon him) long before modern educational science conceptualized them as the three pillars of education.

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The personality crisis among the contemporary Muslim generation serves as the urgent backdrop for this study. This phenomenon is not merely an assumption but is confirmed by a series of alarming empirical data. Data on juvenile delinquency in Indonesia show a consistent upward trend: 6,325 cases were recorded in 2021, rising to 7,007 cases in 2022, 7,762 cases in 2023, and reaching 8,597 cases in 2024 a 10.7% increase over a four-year period (Mahesha et al., 2024).

In the context of illicit substance abuse, the situation is no less alarming. A National Prevalence Survey conducted by the National Narcotics Agency (BNN), the National Research and Innovation Agency (BRIN), and the Central Statistics Agency (BPS) in 2023 revealed that the number of drug users among adolescents (students) reached 312,000. Of all drug users, 28.2 percent were in the 15–24 age group, and the rate of drug abuse among students increased compared to 2021 (Detik News, 2025).

Regarding social violence, data from the Indonesian Child Protection Commission (KPAI) shows that throughout 2021, there were 240 cases of student brawls resulting in 35 fatalities across Indonesia. In 2022, student brawls surged again following the resumption of in-person learning (PTM), with cases reported across various provinces from Central Java, Jakarta, West Java, and Banten to South Sulawesi. One of the most tragic cases occurred at a Madrasah Tsanawiyah (MTs) in Kotamobagu City, North Sulawesi, where a 13-year-old student died after being beaten by nine of his own classmates; ironically, the incident took place within the school's prayer area (Listyarti, 2022).

Studies of tarbawi hadith (hadiths containing educational values and principles) in the context of personality development have been conducted extensively; however, few have specifically and systematically examined the three-dimensional relationship between the family environment, the social environment, and personality development in an integrated manner using the thematic (*maudu'i*) method. In fact, a holistic understanding of these three dimensions is precisely the core strength of the Islamic perspective on human education.

Previous research (Wiattri et al., 2025) indicates that the social environment, as viewed through the hadiths of the Prophet (peace be upon him), significantly shapes an individual's personality and noble character. Meanwhile, (Musfiroh & Iskandar, 2021) emphasize that the family is the first and primary educational environment in Islam, with an irreplaceable role. However, the integration of these two within the framework of tarbawi hadith still requires more in-depth study. Based on the above discussion, this study focuses on three main research questions: How do the hadiths of the Prophet (peace be upon him) describe the role of the family environment in shaping personality? How do the hadiths of the Prophet (peace be upon him) explain the influence of the social environment and peer interactions on an individual's character? How does the synergy between the family and social environments shape the ideal Muslim personality according to the perspective of tarbawi hadith?

METHODS

This study employs a qualitative method using a content analysis approach with a thematic analysis of hadith (*maudu'i*). This approach was chosen because the primary subject of study is the hadith of the Prophet (peace be upon him) found in authoritative hadith collections, which requires a systematic method for collecting, classifying, and analyzing the hadith based on specific themes. The primary data sources for this study are the Kutub al-Sittah (the six major hadith collections): Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan al-Tirmidhi, Sunan al-Nasa'i, and Sunan Ibn Majah. Secondary sources include books of hadith commentary, works by classical scholars on Islamic education, as well as Scopus- and Sinta-

indexed scholarly articles on educational hadith and character development (Efendi et al., 2026; Engkizar et al., 2025; 2026).

The analysis was conducted in the following stages: i) *Takebrijul hadith* tracking down hadiths related to the theme from their original sources; ii) Classification and categorization of hadiths based on sub-themes (family, friends, society); iii) Content analysis of the educational values contained in each hadith; iv) Synthesis and drawing of conclusions based on the patterns of relationships found among the themes.

RESULT AND DISCUSSION

The Role of the Family Environment in Personality Development: A Study of the Hadith

In educational hadith, the family holds the highest position as the first and foremost educational institution. This is most clearly stated in the hadith on fitrah, narrated by Imam Bukhari and Muslim:

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

Meaning: *Adam narrated to us; Ibn Abi Daz'ib narrated to us, from Az-Zuhri, from Abu Salamah ibn Abdurrahman, from Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah said: "Every child is born in a state of fitrah, and it is his parents who make him a Jew, a Christian, or a Zoroastrian" (Al-Bukhari, 1422; Al-Naisaburi, 1374).*

The hadith on fitrah holds a very important place in the discourse on Islamic education because it contains an anthropological foundation regarding the nature of human beings from birth. This hadith affirms that every child is born in a state of fitrah that is, possessing an innate potential inclined toward truth and goodness so that education in Islam essentially serves as a process of developing and nurturing that potential so it can flourish optimally. However, fitrah does not develop automatically without the influence of a supportive environment. In this context, the wording of the hadith stating that parents can raise their children to be Jewish, Christian, or Zoroastrian highlights the significant role of the family in determining the direction of a child's personality development. Thus, the family is the first and primary educational environment that bears a great responsibility for shaping a child's values, attitudes, and religious identity from an early age. Therefore, the hadith on fitrah not only speaks of human innate potential but also emphasizes the urgency of the parents' role as the primary educators in the process of nurturing a child's character and personality (Aisyah, 2019). This affirmation of parental responsibility is reinforced by another hadith in Sahih al-Bukhari:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْعَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، أَلَا فكلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

Meaning: *Abdullah bin Yusuf narrated to us; Malik reported to us, from Nafi', from Abdullah bin Umar, may Allah be pleased with them both, that the Messenger of Allah said: 'Each of you is a leader and each of you will be held accountable for those under your care. An imam is a leader and will be held accountable for those under his care. A man is a leader over his family, and he will be held accountable for them. A woman is a leader in her husband's home, and she will be held accountable for those under her care. A servant is a leader over his master's property and will be held accountable for those*

under his care. Know that each of you is a leader and each of you will be held accountable for those under your care (Al-Bukhari, 1422; Al-Naisaburi, 1374)

The hadith on fitrah not only affirms that every child is born in a state of purity, but also points to the inherent potential within human beings to accept the truth and tawhid. According to Imam an-Nawawi's explanation, fitrah in this hadith is understood as Islam that is, humanity's innate readiness to recognize and accept the teachings of tawhid. Ibn Hajar al-'Asqalani adds that the wording of the hadith, which mentions the role of parents as the ones who raise a child to be Jewish, Christian, or Zoroastrian, highlights the strong influence of the family in shaping a child's religion and personality. In line with this, Ibn Qayyim explains that fitrah is humanity's natural inclination toward monotheism; thus, if it is not negatively influenced by the environment, this fitrah will remain intact. Therefore, this hadith emphasizes that the family is the first and foremost educational institution that significantly determines the direction of a child's religious and moral development (Al-Nawawi, 1972).

The concept of *ra'in* (leader/shepherd) in this hadith has broad pedagogical implications. The head of the family is not only responsible for the physical needs of family members but also for their moral, spiritual, and personal development. Research (Rahmah et al., 2024) confirms that the essence of family education from the perspective of the Quran and Hadith is a comprehensive effort to develop children's intellectual, emotional, and spiritual potential, as well as their skills. In their study of the concept of family education from the perspective of the Quran and Hadith, the authors identified various Quranic terms related to the family (*al-A'ilah*, *Ahl*, *al-Qurba*, *Arhamun*, *Asyiroh*), all of which converge on a single meaning: the primary community that bears full responsibility for shaping the next generation (Musfiroh & Iskandar, 2021).

The Influence of the Social Environment and Peer Groups: A Study of the Hadith

If the family is the foundation of personality, then the social environment and peer groups serve as both a test and a determinant of the sustainability of the character built at home. The Hadith of the Prophet (peace be upon him) regarding the influence of one's companions is one of the most powerful pedagogical statements in Islamic literature:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبَا بُرْدَةَ بْنَ أَبِي مُوسَى، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ، لَا يَغْدُمُكَ مِنْ صَاحِبِ الْمِسْكِ إِلَّا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ، وَكَبِيرُ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ يَجِدُ مِنْهُ رِيحًا خَبِيثَةً» (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

Meaning: "Musa bin Ismail narrated to us; Abdul Wahid narrated to us; Abu Burdah bin Abdullah narrated to us. He said: I heard Abu Burdah bin Abi Musa narrate from his father (Abu Musa al-Ash'ari), may Allah be pleased with him, who said: The Messenger of Allah, may Allah's peace and blessings be upon him, said: 'The parable of a good companion and a bad companion is like that of a perfume seller and a blacksmith. From the perfume seller, you will not lose out; whether you buy from him or (at the very least) enjoy his pleasant scent. As for the blacksmith, he will burn your body or your clothes, or (at the very least) you will be left with a foul odor from him.'" (Al-Bukhari, 1422; Al-Naisaburi, 1374).

The hadith containing the parable of the perfume seller and the blacksmith, narrated by Imam Bukhari and Muslim, carries profound pedagogical significance regarding the shaping of one's character through the social environment. In his commentary on the hadith, Imam An-Nawawi emphasizes that this hadith explicitly highlights the virtue of associating with the pious, those who do good, scholars, and

people of noble character. Conversely, this hadith contains a strict prohibition against befriending evildoers, innovators (*ahl al-bid'ah*), or those who gossip about others, as such interactions can undermine one's religious commitment (An-Nawawi, 1392). First, this hadith underscores the existence of an indirect effect arising from social interaction. An individual's existence within a social environment (*bi'ah*) operates osmotically slowly seeping into cognition and behavior unconsciously, even through the mere act of "sitting together" without active interaction. This phenomenon aligns with the concepts of peer pressure and environmental determinism in developmental psychology, where the social atmosphere consistently shapes an individual's habits (Asman et al., 2025).

Second, there is the concept of graduated outcomes benefits and harms which reflects Islamic pedagogical realism. The Prophet (peace be upon him) did not simplify the effects of social interaction into a black-and-white dichotomy but rather divided them into several levels: direct effects (buying perfume or being splashed by fire) and indirect effects (smelling a pleasant fragrance or a foul odor). In an educational context, this indicates that no matter how insignificant the quality of an environment may be, it still contributes to the moral character of the individuals within it (Fitriani, 2022). Therefore, this hadith implicitly calls for selectivity in social interactions as an expression of social intelligence. Students must be encouraged to be selective in choosing their immediate social environment to minimize the risk of moral degradation.

Finally, the pedagogical implications of this hadith are not only receptive and individual in nature, but also transformative and collective. Every individual bears a moral responsibility to position themselves as a "perfume seller" an agent of change who spreads benefits and values of goodness to the surrounding community (Rahman & Saputra, 2023). It is this integration of personal discernment and collective responsibility that serves as the primary foundation for building a supportive and sustainable Islamic educational ecosystem.

A study on the influence of the social environment in Islamic psychology (Wiattri et al., 2025) confirms that, based on the perspective of the Prophet's hadith, harmonious collaboration between educators, parents, and peers serves as a crucial foundation for creating an educational ecosystem that supports the development of character and noble moral conduct.

Another relevant hadith regarding social interaction is the one prohibiting befriending those who offer no benefit:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَرَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقَرِّيُّ، حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ: سَمِعْتُ سَالِمَ بْنَ غَيْلَانَ، يَقُولُ: أَنَّ الْوَلِيدَ بْنَ أَبِي الْوَلِيدِ، حَدَّثَهُ عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ» (رَوَاهُ أَبُو دَاوُدَ وَالترمذِيُّ)

Meaning: "Ubaidillah bin Umar bin Maisarah narrated to us; Abdullah bin Yazid al-Muqri narrated to us; Hainah bin Syuraih narrated to us, and he said: I heard Salim bin Ghailan say: That Al-Walid bin Abi al-Walid narrated to him from Ayyub bin Khalid, from Abu Sa'id al-Khudri, from the Messenger of Allah, may Allah's peace and blessings be upon him, who said: 'Do not befriend anyone except a believer, and let no one eat your food except a righteous person.' (Al-Azhim Abadi, 1415; Al-Tirmidhi, 1998)

The Prophet's (peace and blessings be upon him) instruction to befriend only believers does not imply social isolation, but rather serves as guidance on how to build an inner circle that truly supports personal growth. A study on the internalization of the Prophet's (peace be upon him) hadith values found that the hadith-based model of Muslim personality development encompasses four stages: understanding values → self-reflection → habit formation → social application. These four stages cannot proceed without the support of a conducive social

environment (Miswanto, 2025), proving that social interactions are not merely a context but an active variable in the process of personality development.

Al-Azhim Abadi, in *Aunul Ma'bud: Commentary on Sunan Abi Dawud*, explains that the prohibition in this hadith applies specifically to intimate relationships (*al-muashabah wal mukhalathah*). The meaning of the phrase “let no one eat your food except the righteous” is an emphasis on not inviting people into one’s home or hosting special meals (which foster deep intimacy) except for the righteous. This is because food can foster affection and emotional intimacy, which, if cultivated with those who are not God-fearing, has the potential to lead a person into religious negligence (Al-Azhim Abadi, 1415). A study on Children’s Moral and Social Education in Islam, which includes a hadith study on the Prophet’s (peace be upon him) interactions, also confirms that social ethics from the perspective of the hadith encompass cognitive (choosing morally wise friends), affective (loving for the sake of Allah), and conative (reminding one another of the truth) dimensions (Ruslan et al., 2025).

The Role of Society as the Third Educational Environment

The third dimension of the three pillars of Islamic education is society (*al-mujtama*). From the perspective of tarbawi hadith, society is not merely the social context in which individuals live, but rather an active educational institution that plays a role through a mechanism of social control known as *amar ma'ruf nahi munkar* (enjoining what is good and forbidding what is evil).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ التُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهْمُوا عَلَى لَمَاءٍ مَرُّوا عَلَى مَنْ سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقْمُوا مِنْ فَوْقِهِمْ، فَقَالُوا: لَوْ أَنَّا حَرْقْنَا فِي نَصِيبِنَا حَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا، وَنَجَّوْا جَمِيعًا. (رواه البخاري والترمذي)

Meaning: "The parable of those who uphold God's laws and those who violate them is like a group of people drawing lots for places on a ship. Some of them are assigned places on the upper deck, and others on the lower deck. If the people on the lower deck want to fetch water, they must pass through the people on the upper deck. Then they say, 'If only we could punch a hole in the bottom of this ship which is our section we certainly wouldn't disturb those above us.' If those on top simply let those below do as they wish, then everyone would perish. However, if they prevent them with their hands (by holding their hands), then everyone would be saved." (Al-Bukhari, 1422)

The metaphor of the ship in this hadith depicts society as a collective entity whose fates are intertwined. An individual who allows deviant behavior in their environment is like a passenger on a ship who allows a hole to be made in another part of the ship; eventually, the entire ship will sink. This is the hadith's normative justification for the importance of social control in shaping one's character.

In this regard, Ibn Hajar al-Asqalani, in *Fath al-Bari*, explains the profound meaning of the phrase "*al-qa'im 'ala hududillah*" (those who uphold Allah's laws). He states that these are people who consistently reject sin and strive to rectify it. Meanwhile, "*al-waqi' fiha*" refers to the perpetrators of sin or those who are apathetic toward such violations of the law. Ibn Hajar emphasizes that collective punishment (*adzab*) will befall all segments of society both the sinful and the righteous if the righteous remain silent in the face of the wrongdoing occurring before them (Al-Asqalani, 1379).

Furthermore, Al-Mubarakfuri, in *Tuhfatul Ahwadzi*, explains that the phrase "taking action with their own hands" (*akebadzu 'ala aidihim*) is a metaphor for repressive, firm, and responsible preventive measures. This prevention is not a form of restriction on individual freedom, but rather a collective act of protection. The act

of drilling holes in the ship carried out by passengers below deck is often motivated by what appears to be “good” intentions (so as not to disturb the passengers above), yet it is not accompanied by a logical understanding of its destructive consequences (Al-Mubarakfuri, 1410). From an educational perspective, this analysis emphasizes that turning a blind eye to moral decay under the pretext of tolerance or privacy will, in fact, systematically erode the resilience of the younger generation’s character.

A study on the role of society in Islamic education from a hadith perspective concludes that the hadiths regarding enjoining what is good and forbidding what is evil, the obligation to impart knowledge, and the encouragement to seek knowledge indicate that every individual plays an active role in the Islamic social education system. Society is not merely a passive backdrop but an active actor in character education (Salsabila et al., 2025). The strategy for creating a hadith-based community educational environment examined by (Ismayanti et al., 2025) identifies three key strategies: i) fostering a culture of learning (*ta’lim* in public spaces); ii) social role modeling (pious individuals as behavioral references); and iii) a collective moral support system through the mechanism of *amar ma’ruf nahi munkar*.

Synergy of the Three Environments: A Model for the Formation of an Islamic Personality

The findings of this study indicate that the three environments family, peer group, and community do not operate in isolation from the perspective of hadith-based education (*tarbawi*), but rather form an ecological educational system in which they interact and influence one another. This synergistic model can be described through three main propositions:

Proposition 1: The Family as the Foundation (*al-Asas*). The family provides fundamental values (*al-qiyam al-asasiyyah*) that serve as a filter when individuals interact with the outside world. Children who receive a strong education in monotheism, moral character, and worship at home will possess greater moral resilience when facing negative social pressures. The hadith on fitrah explicitly identifies parents as the first and primary determinant of a child’s personality development.

A study on gender equality from the perspective of the hadith of Ummul Mukminin shows that the Prophet’s (peace be upon him) own family served as the most comprehensive laboratory for character education, where the values of justice, knowledge, and noble character were instilled through daily interactions (Nadia & Faoziah, 2024). Our study reinforces that the family’s role as *al-Asas* is not static but dynamic, serving as a determinant of a child’s moral resilience. Through the lens of *tarbawi* hadith, the internalization of values within the family functions as a “cultural shield.” When the foundations of tawhid and *akhlak* within the household are firmly established as exemplified by the inclusive and just interactions in the family of the Prophet (peace be upon him) children do not merely passively absorb values but possess the ability to filter external influences. Thus, a family’s failure to lay this foundation will lead to the fragility of the child’s entire personality structure in subsequent educational phases.

Proposition 2: Social Interaction as a Test and Shaper (*al-Mihwan wa al-Musyakkal*). The social environment serves as a social laboratory where the character instilled by the family is tested and developed. Good social interactions will crystallize and strengthen one’s personality; bad social interactions can erode the values that have been instilled. The hadith about the perfume seller and the blacksmith vividly illustrates this dynamic.

Studies on models of parent-child interaction in family-based Islamic education confirm that smart parenting grounded in Islamic values does not occur solely within the home but also encompasses how parent guide their children in choosing the right social environment (Susanti et al., 2023).

The author argues that social interactions constitute a crucial phase in which a person's character faces the test of self-actualization. The hadith about the perfume seller and the blacksmith does not merely address the choice of friends, but also the transfer of social energy (social contagion). Within social circles, the abstract values taught at home are contextualized into concrete actions. The concept of effective "smart parenting" must extend to the realm of participatory supervision, where parents help children build a supportive social circle (*biab shalibah*). Without guidance during this phase, there is a very high risk of character distortion due to peer pressure.

Proposition 3: Society as Guardian and Nurturer (*al-Haris wa al-Munmi*). Society, with its system of *amar ma'ruf nahi munkar*, functions as a collective moral oversight institution. It ensures that the values instilled by the family and reinforced by social interactions are not eroded by larger structural or cultural pressures. At the same time, society also serves as an arena for personality development through social roles and contributions to the community.

This synergistic model is highly relevant in the context of Islamic education in the digital age. (Ruslan et al., 2025), in their study of the grand design of education from the perspective of the Prophet's hadiths, emphasize that synergy among the family, school, and community in shaping Islamic character is a non-negotiable necessity, especially amid the onslaught of digital culture that threatens traditional values.

This finding is consistent with the study "Fostering Social Harmony" published in the journal *Al-Ishlah*, which found that research on Islamic character education in a multicultural context reveals that sustainable social harmony is always built upon the synergy between the family, school, and the broader social community not just a single element (Firdaus & Suwendi, 2025). This study demonstrates that society acts as the guardian of the macro-moral ecosystem. From the perspective of *tarbawi* hadith, a society that remains passive in the face of wrongdoing analogous to passengers who drill holes in a ship will bring about collective ruin. In the digital age, while the physical boundaries of society have indeed blurred, the responsibility for collective oversight has actually expanded into cyberspace. Therefore, synergy among these three pillars of education is essential: the family sows the seeds, social interactions foster maturity, and society (including schools and digital communities) provides a healthy living environment. Social harmony and the moral resilience of the younger generation of Muslims can only be achieved if these three elements move in the same direction and reinforce one another.

CONCLUSION

A study of educational hadiths regarding the role of the family and social environment in personality development yields several important conclusions. First, the hadith on fitrah (narrated by al-Bukhari and Muslim) affirms that the family particularly parents is the primary architect of a child's personality. This responsibility is comprehensive: it encompasses the dimensions of faith, moral character, worship, and social conduct. Second, the hadith on companions (HR. Bukhari) indicates that one's social environment exerts a significant influence that operates osmotically and gradually. Selectivity in choosing companions is not exclusivism, but rather ecological intelligence as taught by Islam. Third, society, from the perspective of educational hadiths, is not a passive entity, but rather an active educational institution through the mechanism of enjoining what is good and forbidding what is evil (*amar ma'ruf nahi munkar*). Fourth, these three environments form a synergistic educational ecosystem: the family as the foundation (*al-asas*), social circles as a test and shaper (*al-mihwan wa al-musyakkal*), and society as the guardian and developer of personality (*al-haris wa al-munmi*).

The implications of this study include: i) the need to strengthen the role of the Muslim family as the primary educational institution a role that cannot be fully delegated to formal institutions; ii) the need for educational programs that help children and adolescents develop social intelligence grounded in Islamic values to choose appropriate social circles; and iii) the need for the Muslim community to reactivate the function of collective moral control through various mediums relevant to the digital age. This study still has limitations regarding the scope of the hadiths analyzed, as it focuses only on those considered most relevant and representative of the theme under study. Therefore, future research could expand the study with a more comprehensive approach, for example, by utilizing digital *takbrij* software to identify and map all hadiths related to the educational environment in a more systematic and comprehensive manner.

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