



Reconstruction The Concept of Character Education from the Perspective of Tarbawi Hadith: A Thematic Analysis of the Kitab Riyadhush Shalihin

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Abstract

This study aims to examine and reconstruct the concept of character education based on prophetic traditions (hadith tarbawi) by using Riyadhush Shalihin as the primary source. The background of this research is rooted in the moral crisis in the digital era, which is characterized by the decline of honesty, responsibility, and empathy among students. This research employs a qualitative approach with a content analysis method. Primary data are derived from hadiths contained in Riyadhush Shalihin, while secondary data are collected from scholarly journals related to character education and hadith tarbawi. The data analysis technique uses thematic analysis by categorizing hadiths based on character values and interpreting them contextually in accordance with modern educational needs. The findings reveal that character education values in Riyadhush Shalihin encompass four main dimensions: religious values (sincerity, patience, trust in God, gratitude), personal values (honesty, discipline, responsibility), social values (empathy, generosity, maintaining social relations), and moral values (humility, controlling anger, speaking kindly). Furthermore, the methods of character education identified include role modeling, habituation, and advice. The reconstruction of character education is carried out through integrating hadith values with digital literacy, strengthening 21st-century skills (4C), promoting digital role models, and internalizing values in educational practices. This study concludes that hadith-based character education is not only normative but also practical and relevant in addressing modern educational challenges, aiming to form *insan kamil* through the process of self-purification (*tazkiyatun nafs*).

Article Information:

Received June 10, 2026

Revised July 18, 2026

Accepted August 3, 2026

Keywords: *Character education, hadith tarbawi, Riyadhush Shalihin, educational reconstruction, insan kamil*

INTRODUCTION

Character education is an essential component of the contemporary education system, particularly due to the moral shifts occurring in various aspects of social life. The phenomenon of declining honesty, weak social responsibility, and low empathy among the younger generation is an indicator that the current education system is not

How to cite:

Prasetyo, N. T., Gani, A., Akmansyah, M., Amirudin, A., Apriani, H. (2026). Reconstruction The Concept of Character Education from the Perspective of Tarbawi Hadith: A Thematic Analysis of the Kitab Riyadhush Shalihin. *Ahlussunnah: Journal of Islamic Education*, 5(2), 1028-1038.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

optimal in shaping students' character holistically (Zainuddin et al., 2025). The moral crisis triggered by the development of information technology and social media is accelerating the influx of global culture without the filter of Islamic values. This raises the urgency of character education to offset the negative impacts of digitalization by integrating strong moral values into formal and informal education curricula (Fatimah et al., 2025). Accordingly, character education in the Islamic context not only looks at moral aspects in general but also places them within the framework of developing a perfect human being, a human being who excels spiritually, morally, and intellectually, as the primary goal of Islamic education.

From an Islamic perspective, the Quran and hadith are the primary normative sources for shaping Muslim character. Hadith serve a dual role as an explanation of revelation and as a practical guide for implementing moral values in daily life, often referred to as hadith tarbawi (Rosmita et al., 2022). The concept of character education in hadith encompasses values such as honesty, responsibility, patience, and trustworthiness, all of which require internalization through the daily practices of Muslims. Empirical studies show that implementing these values can strengthen social ethics in the current education system. However, studies of hadith to date have been largely descriptive or textual, thus failing to place hadith values within the context of modern challenges such as the digital era or Industry 4.0 (Yunita et al., 2025).

Imam an-Nawawi's *Riyadhus Shalihin* is a classic work of literature rich in hadiths that touch on personal and social character. This book is considered an important reference for understanding the pattern of moral education according to the Sunnah of the Prophet Muhammad (peace be upon him). However, the need to reconstruct the concept of character education in this book is crucial so that the values of the hadith can be relevant to modern educational developments such as digital literacy, technology-based learning, and the challenges of globalization. In this context, reconstruction means reinterpreting classical hadiths so that they can form the basis for developing a character education model that is adaptive to contemporary needs without losing core moral values. The reconstruction approach also involves brainstorming between classical Islamic values and modern educational theories such as the 4Cs (critical thinking, communication, collaboration, and creativity), which are part of 21st-century competencies so that students not only have morals but also relevant life skills (Nurhayati et al., 2024).

Previous research has shown that hadiths about the Prophet Muhammad's exemplary behavior can serve as a strong foundation for character education models because they combine the spiritual, social, and emotional aspects of students within the context of contemporary Islamic learning (Sonita et al., 2021). Furthermore, strengthening Islamic character values integrated with the digital context requires collaboration between teachers, parents, and educational institutions to address challenges such as disinformation and cyberbullying that impact students' moral development. The transformation of character education from mere knowledge of values to internalization of moral values is carried out through habitual practices (correction), exemplary behavior (good deeds), and spiritual reflection (reflection), which is the basic principle of Islamic education derived from the Quran and hadith. Thus, character education based on the tarbawi hadith can contribute to creating a generation that is not only academically intelligent but also has moral integrity, social awareness, and high ethics in real life and digitally. Based on this description, this study aims to identify the value of character education in the hadith of *Riyadhus Shalihin* and analyze the reconstruction of the concept of character education based on the hadith of tarbawi in the context of modern education that is relevant to the needs of the 21st century.

METHODS

This study uses a qualitative approach because it aims to understand the meaning, values, and concepts of character education from the perspective of the Tarbawi hadith in depth and contextually. A qualitative approach was chosen because it can explore scientific phenomena based on text and meaning, not numbers, thus aligning with normative and interpretive Islamic studies. In Islamic education research, qualitative methods are often used to comprehensively explore religious values, experiences, and concepts, particularly in the study of hadith and character education (Anidar et al., 2026; Aryasutha et al., 2025; Dasrizal et al., 2025; Efendi et al., 2026; Engkizar et al., 2026; Haryono, 2023).

The type of research used is library research, which focuses on collecting and analyzing data from various written sources such as classical texts, books, scientific journals, and other academic documents. Library research is primarily characterized by theoretical analysis, does not involve fieldwork, and places the researcher as the primary instrument in interpreting the data. This method is highly relevant in the study of tarbawi hadith because the primary sources are hadith texts and classical Islamic literature (Abdurrahman, 2024; Engkizar et al., 2023, 2025).

The data sources in this study consist of primary data and secondary data. Primary data was obtained from the Kitab Riyadhus Shalihin by Imam an-Nawawi as the main object of study, because this book contains systematic hadiths in developing morals and character. Meanwhile, secondary data was obtained from scientific journals, reference kitab, and research articles relevant to character education and tarbawi hadith. The use of these various sources aims to strengthen the validity of the data and expand the perspective of analysis in literature research.

Data collection techniques were conducted through documentation, namely by identifying, reading, recording, and classifying data from various relevant literature sources. This process involved selecting sources based on topic suitability, journal credibility (including those indexed by Sinta), and relevance to the research focus. Literature review as a data collection method emphasized critical reading and systematic analysis of the literature to generate a deep understanding of the study object (Kurniawati & Maemonah, 2021).

The data analysis technique used in this study was thematic analysis, which grouped the hadiths in Riyadhus Shalihin based on themes of character education values, such as honesty, patience, responsibility, and empathy. The data were then analyzed interpretively and contextualized to meet the needs of modern education. Thematic analysis in library research allows researchers to identify patterns, meanings, and the relevance of hadith values in contemporary contexts, resulting in a more applicable and contextualized concept of character education.

RESULT AND DISCUSSION

The Value of Character Education in Riyadhus Shalihin

The research findings show that Imam An-Nawawi's Riyadhus Shalihin is a primary source for strengthening character education based on the hadith of tarbawi, which is highly relevant to the modern educational context. Religious values such as sincerity, trust (*taqḥ*), patience, and gratitude serve as the primary foundation for shaping students' personalities. For example, sincerity is understood not only as a religious orientation but also as an ethical foundation for carrying out duties and responsibilities. In an educational context, this value has implications for students' academic honesty and moral integrity. Trust (*taqḥ*) teaches a balance between effort and submission to God, thus fostering a resilient mentality in students. Patience serves as emotional control in the face of academic and social pressures, while gratitude fosters a positive attitude toward the learning process. These findings align with research suggesting that integrating religious values into learning significantly

improves students' spiritual character. Therefore, this book serves not only as a normative reference but also as a practical guideline for contextual Islamic values-based character education (Idham, 2016).

In addition to religious values, Riyadhus Shalihin also emphasizes personal values such as honesty, discipline, and responsibility, which are crucial in shaping individual character. Honesty is a fundamental principle in social and academic interactions, which in the context of modern education is related to anti-plagiarism and scientific integrity. Discipline is reflected in the consistency of carrying out obligations, both in worship and learning activities. Responsibility includes awareness of the consequences of actions and commitment to the tasks undertaken. These values have a strong correlation with students' academic and social success. Previous research has shown that hadith-based character education can improve self-regulated learning in students. Thus, the integration of personal values from the hadith is not only normative but also has a direct impact on the quality of learning and the formation of independent and responsible student character (Saputra, 2025).

The social values in Riyadhus Shalihin include empathy, caring, and generosity, which are highly relevant in building harmonious social relationships. Hadiths about helping others, providing for the poor, and maintaining Islamic brotherhood serve as the main foundation for social character education. In the context of modern education, these values are translated into collaboration, teamwork, and tolerance among students. Empathy enables students to understand others' perspectives, thereby reducing social conflict in the school environment. Generosity can also be implemented through social activities such as community service and student solidarity programs. Research shows that education based on social values can improve students' emotional intelligence and interpersonal skills. Therefore, the social values in the hadith play a significant role in creating an inclusive and humanistic educational environment (Maulida et al., 2025).

Moral values such as humility, holding back anger, and speaking well are important parts of character education in Riyadhus Shalihin. Humility teaches humility and restraint, which are crucial for building healthy social relationships. Controlling anger is a form of self-control that contributes to students' emotional stability. Meanwhile, speaking kindly reflects polite and constructive communication ethics. In modern education, these values are highly relevant in building a culture of positive communication, both in person and digitally. Research shows that moral-based character education can reduce aggressive behavior and increase students' prosocial attitudes. Thus, the moral values in the Hadith serve not only as ethical guidelines but also as solutions to various social problems in educational environments (Wahyuni & Muhid, 2025).

The character education method in Riyadhus Shalihin is also an important finding in this study, especially the exemplary method (*uswah hasanah*). The Prophet Muhammad (peace be upon him), as the main figure, serves as an ideal role model in character formation. In the context of education, teachers act as role models who must reflect the values taught. Role models have a stronger influence than verbal methods, because students tend to imitate the behavior they observe. Research shows that role models in education have a significant contribution to the formation of student character. Therefore, implementing the role model method is an effective strategy in hadith-based character education (Sanusi et al., 2024).

The habituation method is also an important strategy in character education, as found in Riyadhus Shalihin. Habituation is carried out through repeated practice so that character values are permanently embedded in students. In the context of modern education, habituation can be carried out through daily routines such as communal prayer, time discipline, and social activities. Research shows that

habituation is highly effective in shaping long-term character. Thus, this method is relevant in implementing character education in schools (Susanti et al., 2017).

The advice method (*mau'izah*) in the hadith also plays a vital role in character education. Advice delivered with wisdom and gentleness can touch the hearts of students. In a modern context, this method can be integrated into learning through reflection and discussion. Research shows that a persuasive approach is more effective than an authoritarian approach in character education. Therefore, the advice method remains relevant in contemporary learning (Arjuna et al., 2024).

The integration of various methods in *Riyadhus Shalihin* demonstrates that character education is not only theoretical but also practical. The combination of role models, habituation, and advice creates a holistic approach to character education. This approach allows for optimal internalization of values in students. Research shows that an integrative approach is more effective than a single method in character education (M. Harahap et al., 2024). The relevance of the values in *Riyadhus Shalihin* to modern education demonstrates the flexibility of the hadith in various contemporary contexts. These values can be adapted as needed without losing the essence of Islamic teachings. This demonstrates that hadith-based character education has great potential in addressing the challenges of globalization.

Overall, the research results show that *Riyadhus Shalihin* is a comprehensive source for character education, encompassing religious, personal, social, and moral aspects. These values are supported by effective educational methods relevant to the modern context. Therefore, this book can be used as a primary reference in developing an Islamic-based character education curriculum.

Reconstruction of Character Education in a Modern Context

Reconstructing character education based on the *Tarbawi* hadith has become an urgency that cannot be ignored in facing the challenges of the digital era, which is rife with social, cultural, and technological changes. Digital transformation has changed patterns of human interaction, including in the world of education, thus demanding adjustments to the approach to character education to remain relevant. The classical values contained in the hadith have not lost their relevance, but need to be reinterpreted contextually to be able to meet the challenges of the times. Character education is no longer sufficient to be delivered merely theoretically; it must be integrated into the daily lives of students, both in the real world and digitally. In this context, the *Tarbawi* hadith provides a strong normative foundation for building adaptive and competitive character. This approach aligns with research showing that integrating religious values with a modern context can increase the effectiveness of character education in shaping students' behavior sustainably (Maulida et al., 2025).

One concrete form of character education reconstruction is strengthening digital literacy based on the values of the Hadith. In the Hadith, the concept of guarding one's tongue has a very broad meaning, which in a modern context can be developed into social media ethics or digital ethics. Students need to be equipped with the ability to filter information and avoid the spread of fake news (hoax), and maintain ethical communication in the digital space. This is crucial considering that social media often serves as a means of disseminating unverified information and has the potential to cause social conflict (Arjuna et al., 2024). By integrating the values of the Hadith into digital literacy, character education can serve as a moral filter in the use of technology. Research shows that Islamic values-based education can significantly increase students' awareness of digital ethics.

In addition to digital literacy, the reconstruction of character education must also consider the development of 21st-century skills, known as the 4Cs: critical thinking, communication, collaboration, and creativity. The Hadith on the importance of seeking knowledge can serve as a foundation for developing critical

and innovative thinking skills in students. Character education is not only oriented towards moral formation but must also be able to produce individuals with global competence. Therefore, the integration of character values and 21st-century skills is crucial in creating a holistic education. This approach also supports inquiry-based learning that encourages students to actively seek knowledge and solve problems independently. Research shows that integrating character values into 21st-century skills-based learning can significantly improve learning quality (Ishma & Novita, 2021).

The reconstruction of character education also demands a change in the role of educators as primary agents in the character-building process. Teachers no longer function merely as transmitters of material, but also as role models in everyday life, including in the use of digital technology. The concept of role models (good deeds) in the hadith becomes highly relevant in this context, where students tend to imitate the behavior of the teachers they observe. Therefore, teachers must be able to demonstrate integrity, responsibility, and ethics in the use of technology. Digital role modeling is an important aspect of modern character education, as students spend a lot of time in the digital world. Research shows that the role of teachers as digital role models has a significant influence on character formation (Yanto et al., 2026).

Furthermore, internalizing character values in modern education needs to be done through a contextual and experience-based approach. Learning should not only focus on delivering material but also on real-life experiences that enable students to understand and practice character values in everyday life. Methods such as experiential learning and project-based learning are very effective in internalizing character values. Furthermore, the use of narrative approaches such as storytelling can also help students understand the values of the Hadith in a more in-depth and engaging way. This approach allows abstract values to become more concrete and easier for students to understand (Rahmadani et al., 2025). Research shows that experience-based learning has a positive impact on the internalization of character values.

The use of technology in education is also a crucial part of reconstructing character education. Digital media, online learning platforms, and educational applications can be used as a means to convey character values in a more engaging and interactive way. Technology enables more flexible learning and can be accessed anytime and anywhere. However, the use of technology must also be balanced with the strengthening of moral values to prevent misuse. Therefore, character education must be an integral part of the use of technology in education. Research shows that the use of digital media in learning can increase the effectiveness of conveying character values if supported by the right approach (Icha et al., 2025).

Ultimately, the reconstruction of character education cannot be carried out partially, but must involve collaboration between various parties, namely schools, families, and communities. Effective character education requires a conducive and consistent environment for instilling moral values. Schools serve as formal institutions providing education, families as the primary environment for character formation, and communities as the social environment that reinforces these values. This collaboration is crucial in ensuring that the values taught are optimally internalized by students. Thus, the reconstruction of character education based on the Hadith of Tarbawi produces an educational model that is holistic, adaptive, and relevant to the needs of the times.

Reconstruction of the Character Education Concept of the Tarbawi Hadith

The reconstruction of the concept of character education based on the Hadith of Tarbawi emphasizes a shift in the educational paradigm from mere transfer of knowledge to the transfer of values, so that education is no longer solely oriented towards mastery of cognitive aspects, but also towards the formation of a complete

and sustainable character (Harahap et al., 2025). From an Islamic educational perspective, the Hadith of Tarbawi serves as a normative and practical foundation in shaping students' morals through the internalization of moral and spiritual values. This values-based education prioritizes the process of habituation, exemplary behavior, and real-life experiences as a means of character formation. This shows that educational success is not only measured by intellectual ability, but also by the quality of an individual's morals and personality. In the modern context, this approach is highly relevant because it is able to address the challenges of the increasingly complex moral crisis caused by globalization and digitalization. Research shows that the Hadith of Tarbawi plays a strategic role in building character that is not only morally strong but also adaptive to current developments (Al Hidayah et al., 2025).

Draft *tazkiyatun nafs*: Purification of the soul is at the heart of the reconstruction of character education based on the Hadith of Tarbawi, as it places the development of the heart at the center of all human behavior. Character education focuses not only on external aspects such as actions and behavior, but also on internal aspects including intention, awareness, and self-control. From this perspective, character formation begins with the process of purifying the soul, which aims to eliminate negative traits such as envy, arrogance, and anger, and replace them with positive traits such as sincerity, patience, and trust in God. This approach provides a strong spiritual dimension to character education, resulting in individuals who not only behave well but also possess high moral awareness. Research shows that the integration of the concept of *tazkiyatun nafs* in education can produce a holistic learning model that touches on the cognitive, affective, and spiritual aspects of students (Susanti et al., 2017).

Furthermore, hadith-based character education in tarbawi emphasizes the importance of a balance between spiritual, emotional, and social aspects in shaping an individual's personality. The hadith not only teaches the relationship between humans and God (*hablum minallah*) but also relationships with other humans (*hablum minannas*), thus producing a harmonious and balanced character. Values such as empathy, honesty, responsibility, and social concern are integral to hadith-based character education. In this context, character education serves not only to shape good individuals personally but also as a means to build an ethical and civilized society. Research shows that the social values in the hadith make a significant contribution to building social cohesion and strengthening relationships between individuals in society (Ishaki et al., 2024).

The ultimate goal of reconstructing character education based on the Hadith of Tarbawi is the formation of a perfect human being, a person who possesses a balance between intellectual intelligence, spiritual strength, and emotional maturity. This concept emphasizes that education aims not only to produce individuals who are academically intelligent but also to possess moral integrity and high spiritual awareness. In the modern context, the concept of a perfect human being is highly relevant because it addresses the need for human resources who are not only competent but also possess character (Kamil et al., 2023). Globalization demands individuals who are intellectually competitive while possessing strong moral values as a foundation for their actions. Therefore, character education based on the Hadith of Tarbawi is a strategic solution in shaping a superior and noble generation. This aligns with research showing that the integration of Islamic values in education can improve the overall personality quality of students.

In its implementation, the Tarbawi hadith offers a humanistic and contextual educational approach, making it easily applicable in various modern educational situations. This approach positions students as active subjects in the learning process, not simply objects receiving information. Methods such as dialogue, role models,

habituation, and direct experience are essential parts of the character education process. This humanistic approach enables students to optimally develop their potential, both intellectually and morally. Furthermore, the contextual approach allows the values of the hadith to be applied according to the conditions and needs of students, making them more relevant and effective. Research shows that the educational method based on the hadith is highly flexible and adaptable to various modern educational contexts.

Furthermore, hadith-based character education also plays a significant role in building an ethical and civilized society. Character education impacts not only individuals but also the social environment as a whole. Individuals with strong character will contribute to creating a harmonious, just, and prosperous society (Azkiyah et al., 2025). In this context, hadith-based character education serves as a foundation for building a civilization based on moral and spiritual values. This is crucial in facing the challenges of globalization, which often bring values that are incompatible with culture and religion. Research shows that hadith-based character education has great potential in shaping an ethical and civilized society.

Thus, reconstructing the concept of character education based on the Hadith of Tarbawi is a strategic step in addressing the moral crisis in the modern era. This approach offers not only theoretical solutions but also practical solutions in shaping the character of students who excel and possess noble morals. Integrating the values of the Hadith with the needs of modern education produces a holistic, adaptive, and contextual educational model. Character education is no longer understood as an add-on to the education system, but as the core of the entire educational process. Therefore, this reconstruction is crucial in creating a generation that is not only intelligent but also possesses moral integrity and high spiritual awareness.

CONCLUSION

The conclusion of this study confirms that the reconstruction of character education based on the hadith of tarbawi, by referring to the values contained in Riyadhus Shalihin, is a relevant and strategic approach in addressing the moral crisis in the modern era. The research findings show that character education from the perspective of the hadith not only encompasses religious, personal, social, and moral dimensions, but also emphasizes the method of character formation through role models, habits, and applicable advice. This conceptual reconstruction results in a paradigm shift from the transfer of knowledge to the transfer of values, oriented towards the formation of a perfect human being through the process of *tazkiyatun nafs*, and can be integrated with contemporary educational needs such as digital literacy and 21st-century skills. Thus, character education based on the hadith of tarbawi is proven to be not only normative, but also adaptive and implementable in shaping students with noble character and competent to face global challenges. Based on these findings, this study recommends several things. First, for educational practitioners, it is necessary to strengthen the implementation of the values of the hadith of tarbawi in the curriculum and learning practices in a contextual manner, especially through integration with digital technology and active learning approaches. Second, for educational institutions, it is important to build synergy between schools, families, and communities to create a consistent and sustainable character education ecosystem.

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First publication right:

Ahlussunnah: Journal of Islamic Education

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