

THE PROPHETIC MODEL OF CHARACTER EDUCATION: AN ANALYSIS OF EDUCATIONAL VALUES IN THE SUNNAH

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Abstract

This study examines the role of the Prophet Muhammad's hadith and sunnah as the foundation of Islamic character education. Using a qualitative library research method, this paper analyzes classical and contemporary literature related to moral values derived from prophetic traditions. The study emphasizes that Islamic education aims not only to develop intellectual capacity but also to shape moral integrity, spiritual maturity, and social responsibility. The findings reveal that the prophetic model of education integrates several key principles: exemplary behavior (*uswah hasanah*), compassion and empathy, consistent moral habituation, appreciation of knowledge, discipline, and the balance between worldly and spiritual life. These values provide a holistic framework for addressing the moral and ethical crises faced by modern society. The research concludes that revitalizing prophetic values within formal and non-formal education can produce a generation of Muslims who are intellectually competent, emotionally resilient, and spiritually grounded. Therefore, the hadith and sunnah are not merely historical or theological references but serve as a living civilizational strategy for character formation in the contemporary era.

Keywords: Hadith, Character Education, Islamic Values, Prophetic Education, Moral Development, Sunnah.

Abstrak

*Penelitian ini mengkaji peran hadis dan sunnah Nabi Muhammad SAW sebagai fondasi pendidikan karakter Islami. Dengan menggunakan metode kualitatif melalui studi pustaka, penelitian ini menganalisis literatur klasik dan kontemporer yang berkaitan dengan nilai-nilai moral yang bersumber dari ajaran kenabian. Hasil kajian menunjukkan bahwa pendidikan Islam tidak hanya berfokus pada pengembangan kemampuan intelektual, tetapi juga pada pembentukan integritas moral, kedewasaan spiritual, dan tanggung jawab sosial. Nilai-nilai profetik seperti keteladanan (*uswah hasanah*), kasih sayang, pembiasaan moral yang konsisten, penghargaan terhadap ilmu, disiplin, serta keseimbangan antara kehidupan dunia dan akhirat, menjadi kerangka komprehensif dalam menjawab krisis moral masyarakat modern. Penelitian ini menyimpulkan bahwa pengintegrasian nilai-nilai profetik ke dalam pendidikan formal dan nonformal dapat melahirkan generasi Muslim yang cerdas secara intelektual, tangguh secara emosional, dan kokoh secara spiritual. Dengan demikian, hadis dan*

sunnah tidak sekadar menjadi warisan historis, melainkan strategi peradaban untuk pembentukan karakter di era kontemporer.

Kata kunci: Hadis, Pendidikan Karakter, Nilai Islami, Pendidikan Profetik, Pengembangan Moral, Sunnah.

INTRODUCTION

Education in Islam encompasses far more than the transfer of knowledge or the cultivation of technical skills. It is a conscious and holistic endeavor to nurture the complete human being intellectually sharp, spiritually firm, morally upright, and socially responsible. The ultimate objective of Islamic education is the formation of the *insan kamil*, the complete person whose intellect, faith, and conduct are harmoniously integrated. This balance between worldly engagement and spiritual accountability forms the cornerstone of Islamic pedagogy (Hadi & Samsudin, 2025; Kartina et al., 2024). Accordingly, educational success in Islam is measured not only by academic achievement but by the ability to live with wisdom, ethics, and moral responsibility (Fauzian & Istianah, 2025; Muhajir, 2022).

Among the primary sources of Islamic educational philosophy is the *sunnah* of the Prophet Muhammad (peace be upon him), preserved through the *hadith*. These traditions provide both normative guidance and practical models for moral and spiritual formation. The Prophet did not merely preach ethics; he embodied them in daily life. He declared, “Indeed, I was sent to perfect noble character.” (Narrated by Ahmad). This saying underscores that the essence of the prophetic mission is moral education and the cultivation of refined character (Al Burhan & Nurhikmah, 2024; Saputra, 2025). By following the Prophet’s conduct, Muslims gain a living demonstration of how ethical values are to be practiced with sincerity and consistency (Hanifah & Bakar, 2024; Misbah et al., 2025).

In today’s globalized era, the challenges of education have become increasingly complex. The digital revolution, cultural homogenization, and unlimited access to information have created both opportunities and moral risks. The youth, as the generation of hope, are particularly vulnerable to moral confusion, consumerism, and the erosion of social empathy (Fauzian & Istianah, 2025; Kistoro et al., 2023). Phenomena such as declining respect for parents and teachers, individualism, and moral relativism indicate that education centered solely on cognitive or vocational achievement is insufficient to address contemporary ethical decay (Sulistyaningrum et al., 2025). Thus, a renewed commitment to moral and character education, grounded in Islamic values, becomes an urgent necessity for preserving identity and integrity in a rapidly changing world (Hadi & Samsudin, 2025; Muhajir, 2022).

The *hadith* and *sunnah* of the Prophet offer a timeless ethical framework to address this need. Values such as honesty, trustworthiness, compassion, patience, discipline, and the pursuit of knowledge balanced between worldly responsibilities and spiritual devotion constitute the moral core of Islamic education (Hanifah & Bakar, 2024; Saputra, 2025). The Prophet’s saying, “He is not one of us who does not show mercy to the young and

respect to the elderly” (Narrated by Tirmidhi), exemplifies intergenerational respect and emotional empathy as essential dimensions of social harmony. Such teachings form a comprehensive moral architecture that integrates intellect, ethics, and spirituality within a coherent educational vision (Hanifah & Bakar, 2024; Misbah et al., 2025; Sulistyaningrum et al., 2025).

Islamic character education distinguishes itself from secular conceptions of “character education” by its theological foundation. It is not grounded in social convention or humanist philosophy, but in divine revelation and prophetic exemplarity. Moral character in Islam unites faith (*aqidah*), worship (*ibadah*), ethical conduct (*akhlaq*), and social responsibility (*muamalah*) into a single moral structure (Al Burhan & Nurhikmah, 2024; Hanifah & Bakar, 2024). By rooting pedagogy in the *sunnah*, character formation produces not only ethical citizens but spiritually conscious individuals who harmonize intellect and faith, reason and revelation, reflection and action (Kistoro et al., 2023; Sulistyaningrum et al., 2025).

Building upon this urgency, the present study seeks to explore comprehensively the role of the *hadith* as the foundational source for Islamic character education. The discussion focuses on uncovering both the moral values and the educational methods embodied in the Prophet’s example ranging from his compassionate approach, consistent moral habituation, direct modeling (*uswah hasanah*), to his balanced integration of worldly duty and spiritual purpose. Revitalizing these prophetic principles within formal and informal educational settings will not only strengthen moral consciousness but also cultivate a generation of Muslims who are intellectually competent, emotionally mature, and spiritually resilient. Ultimately, the *sunnah* of the Prophet is understood here not as a historical relic, but as a civilizational strategy for building a morally grounded future.

METHOD

This study employs a qualitative approach using the library research method. This approach was chosen because it focuses on exploring the concepts of Islamic character education derived from the traditions (hadiths) of the Prophet Muhammad (peace be upon him). Through library research, the researcher can examine both classical and contemporary literature including canonical hadith compilations, Qur’anic exegesis, and modern academic works allowing for a deeper and more contextual understanding of Islamic values (Damayanty Syamsul et al., 2023; Sugiyono, 2020). According to Damayanty Syamsul et al. (2023) in *Metode Penelitian Kuantitatif: Teori dan Penerapannya*, library research is an essential part of the scientific method that requires precision in reviewing and interpreting textual sources systematically. It is not limited to collecting literature but also includes conceptual analysis and synthesis of ideas to extract meaning relevant to the research context. Thus, this method is well suited for religious and educational studies focusing on meaning and moral interpretation.

The primary data sources consist of hadiths concerning moral values such as honesty, trustworthiness, compassion, patience, and Islamic brotherhood (*ukhuwah*). These

hadiths are collected from major compilations including Sahih al Bukhari, Sahih Muslim, Sunan Abu Dawud, and Sunan al Tirmidhi. The study also utilizes secondary data from academic books, journal articles, and other scholarly works to reinforce the analysis (Aziz, 2024). As emphasized by Abdullah et al. (2022), textual based research in Islamic studies demands accuracy in source selection and contextual consistency to maintain the authenticity of interpretation.

The data collection process involves identifying, selecting, and categorizing hadiths related to character education. Each hadith is analyzed in terms of its matan (text) and its relevance to Islamic educational objectives. This procedure aligns with I Gede Iwan Wada et al. (2024) who assert that qualitative analysis should focus on the symbolic meanings embedded within the social and religious context rather than numerical patterns. The data analysis uses content analysis, which examines the meanings of hadiths, groups moral values, and interprets their relevance to building Islamic character in modern society. The stages include data reduction, display, and conclusion drawing. Abdullah et al. (2022) highlight that qualitative interpretation is reflective and meaning centered, enabling the discovery of deeper insight into religious phenomena. To ensure data validity, this study applies source triangulation, comparing similar hadiths across multiple collections and linking them with classical scholars' interpretations and contemporary research. This method enhances the credibility and objectivity of the findings (Damayanty Syamsul et al., 2023; Wada et al., 2024). The study ultimately aims to contribute both theoretically and practically to strengthening Islamic character education rooted in the Prophet's Sunnah.

RESULT AND DISCUSSION

1. Prophetic Exemplarity (Uswah Hasanah)

Moral exemplarity is the core of Islamic character education. The Prophet Muhammad (peace be upon him) declared that his mission was not only to convey doctrine but to perfect human character through lived practice: "Indeed, I was sent only to perfect noble character." (Narrated by Ahmad). The Qur'an affirms his status as the ideal model: "Indeed, in the Messenger of Allah you have an excellent example..." (Qur'an, Al Ahzab 33:21) and praises his moral stature: "And truly, you are of tremendous character." (Qur'an, Al Qalam 68:4). This indicates that Islamic moral education is not abstract moralizing, but embodied ethics that can be witnessed, imitated, and internalized (Dhiyaulhaq, 2024; Ramadhan, 2025).

Even before prophethood, the Prophet was known in Mecca as al Amîn, "the trustworthy," which shows that honesty, reliability, and integrity had been established as part of his personality from a young age. This credibility made people believe his message, even among those who opposed Islam, because they recognized his truthfulness and consistency (Dhiyaulhaq, 2024). Educationally, this means that the educator's character is itself a teaching medium: learners accept values more readily from a person whose life reflects those values (Ramadhan, 2025).

Prophetic exemplarity is also aligned with contemporary pedagogical thought, which views teachers and parents as behavioral role models. In Islam, a teacher is not merely a

transmitter of information but a living reference of ethical conduct. The Prophet guided his companions with gentleness, justice, emotional sensitivity, and coherence between word and deed. He corrected mistakes with wisdom and dialogue rather than humiliation. Such visible, consistent behavior shapes moral character more effectively than verbal advice alone because students internalize what they repeatedly observe (Hemdi, 2021; Ramadhan, 2025).

His example further extends to social ethics and leadership. The Prophet treated the poor and the powerful with equal dignity, worked alongside his community, and placed collective welfare above personal comfort. His leadership model is therefore not authoritarian but service oriented humble, fair, compassionate, and just. Reviving this prophetic model in families, schools, and public life is essential to forming individuals who are both spiritually grounded and socially responsible (Hemdi, 2021; Saleh, 2025).

2. Compassion in Education

Compassion (*rahmah*) is a central principle in Islamic education. The Prophet said: “He is not one of us who does not show mercy to the young and respect to the elderly.” (Narrated by Tirmidhi). This hadith frames education as an act of care, tenderness, and mutual honor rather than fear, humiliation, or coercion (Saputra, 2025). The Qur’an confirms this ethic of gentleness: “So by mercy from Allah you were gentle with them. If you had been harsh and hard hearted, they would have dispersed from around you.” (Qur’an, Ali Imran 3:159). Educational success, therefore, is inseparable from emotional intelligence and empathy.

The Prophet showed deep affection toward children. He embraced and kissed his grandchildren, shortened sermons when a baby cried so that the mother would not feel distressed, and declared: “Whoever does not show mercy will not be shown mercy.” (Narrated by Bukhari and Muslim). These actions highlight that Islamic education recognizes a child’s emotional security and sense of being loved as essential conditions for healthy moral growth (Mayunda, 2024; Saputra, 2025).

This compassion extends beyond children to intergenerational ethics. The Prophet taught his followers to honor elders and protect the dignity of the young, saying: “He is not one of us who does not honor the elder, show mercy to the young, and enjoin what is good.” (Narrated by Ahmad). This creates a reciprocal culture: elders guide with patience and gentleness, while the young respond with respect and gratitude. Such a culture develops empathy, social harmony, and moral accountability across generations (Agus, 2024; Mansyur, 2022).

Prophetic compassion also has a universal moral scope. The Prophet warned against cruelty even toward animals and condemned neglect of living beings as a serious moral failing. This shows that Islamic character education aims to produce not only ritual piety, but humane, caring personalities who act with ethical sensitivity toward all creation (Mansyur, 2022; Sari & Fitri, 2024). In modern terms, this parallels child centered and human centered educational models that prioritize the learner’s emotional well being alongside academic outcomes (Mayunda, 2024; Sari & Fitri, 2024).

3. Discipline and Consistency (Istiḳāmah)

Discipline and moral consistency are central to prophetic education. The Prophet stated: “The deeds most loved by Allah are those done consistently, even if they are small.” (Narrated by Bukhari and Muslim). This hadith teaches that character is formed through

steady repetition, not sudden dramatic gestures (Munawar, 2023). In other words, *istiqāmah* steadfastness is the gradual internalization of good habits until they become part of one's stable identity (Maulina, 2025).

The Prophet modeled disciplined living in worship, time management, and social responsibility. He maintained punctual prayer, encouraged regular supplication, and organized his life in a balanced rhythm of devotion, work, family engagement, and service to the community. Daily prayer itself is moral training: it reinforces time awareness, responsibility, self control, and spiritual focus (Arifatun, 2025; Munawar, 2023).

His consistency also shaped communal trust. He honored commitments, avoided empty promises, and ensured coherence between speech and action. Importantly, he guided moral reform gradually. Harmful practices, such as intoxication, were not banned in a single decree but restricted step by step so that society could adapt without collapse. This shows that authentic character education is patient, strategic, and sustainable not coercive or impulsive (Isti, 2023; Maulina, 2025).

In today's fast paced culture of instant results, prophetic *istiqāmah* offers a corrective. Real academic success, emotional maturity, and spiritual depth are not products of haste, but of steady effort, disciplined routine, and resilience under pressure. Thus, discipline in Islamic education is not mere rule enforcement; it is the cultivation of inner reliability, work ethic, mental endurance, and accountability (Isti, 2023; Maulina, 2025).

4. Honor for Knowledge

Islam elevates knowledge as both a spiritual duty and a civilizational engine. The Prophet said: "Whoever travels a path seeking knowledge, Allah makes easy for him a path to Paradise." (Narrated by Muslim). The first revealed command, "Read" (Qur'an, Al 'Alaq 96:1–5), establishes literacy, reflection, and inquiry as the starting point of the Islamic worldview. Knowledge illuminates moral judgment, guides worship, and protects a person from acting blindly (Darani, 2021; Zalfa & Alif, 2025).

The pursuit of knowledge is compulsory for every believer. The hadith "Seeking knowledge is an obligation for every Muslim" (Narrated by Ibn Majah) underscores that both men and women are entitled to intellectual development and religious understanding. The Prophet encouraged companions to teach their families and communities, making knowledge transmission a household culture, not an elite privilege (Darani, 2021; Zalfa & Alif, 2025).

His policies also show an educational vision rooted in empowerment. After the Battle of Badr, literate captives from Quraysh could earn their freedom by teaching Muslim children to read and write an explicit sign that literacy was valued more than material ransom. He entrusted knowledgeable companions with leadership in areas of law, education, and governance, indicating that social authority in Islam is tied to knowledge and moral reliability rather than lineage (Darani, 2021; Gigannia et al., 2024).

However, knowledge in Islam is not meant to remain theoretical. The Prophet taught that knowledge without practice is like "a tree without fruit" (Narrated by Abu Nu'aim), and the Qur'an promises elevated rank to "those who believe and those who have been given knowledge" (Qur'an, Al Mujadalah 58:11). Islamic character education, therefore, demands intellectual competence, ethical refinement, and social usefulness. Knowledge is an *amanah* (trust) that must generate benefit, not vanity (Abdurahman, 2024; Gigannia et al., 2024).

5. Balance between Word and Akhirah

A defining feature of prophetic character education is balance between worldly responsibility and spiritual devotion. The Prophet firmly rejected forms of religiosity that are extreme and inhuman. He said: “I pray and I sleep; I fast and I break my fast. Whoever dislikes my sunnah is not of me.” (Narrated by Bukhari and Muslim). This hadith clarifies that worship is not supposed to cancel one’s obligations to health, family, or society. True religiosity is moderation, not withdrawal or obsession (Ramadhan, 2025; Triansyah et al., 2024).

The Prophet embodied this equilibrium. He was a statesman, judge, teacher, husband, commander, and devoted servant of God all at once. He led a community, resolved disputes, built institutions, provided emotional support to his family, and still maintained deep private worship. His life proves that spiritual excellence and worldly engagement are not rivals; they are meant to coexist and reinforce each other (Siregar & Harahap, 2024; Triansyah et al., 2024).

This balanced model protects the ummah from two destructive extremes: materialism, which measures worth only in wealth and status, and pseudo spiritual extremism, which rejects social duty in the name of piety. Both extremes produce fragile character. Islamic education instead aims to form individuals who succeed in their studies, professions, and civic roles while keeping their ethical compass oriented toward ultimate accountability before Allah (Ramadhan, 2025; Siregar & Harahap, 2024).

Such balance also nurtures psychological stability. A believer is taught to give each dimension its right: the body deserves rest, the family deserves care, society deserves contribution, and Allah deserves devoted worship. This proportionate lifestyle fosters clarity of purpose, emotional resilience, and sustainable well being. For this reason, prophetic balance between dunya and akhirah remains a timeless educational framework for forming morally grounded, socially responsible, and spiritually aware future generations (Ramadhan, 2025; Siregar & Harahap, 2024).

CONCLUSION

This study concludes that the hadith and sunnah of the Prophet Muhammad (peace be upon him) hold a central position in shaping Islamic character. They function not only as sources of law and moral guidance but also as a comprehensive framework for cultivating integrity and holistic humanity. The embedded values honesty, trustworthiness, compassion, patience, discipline, intellectual pursuit, and balance between worldly and spiritual life represent an integrated moral system that directs human conduct toward dignity and divine consciousness. Thus, the Prophet’s traditions serve as a living moral compass guiding believers toward a life of virtue and equilibrium.

From an educational perspective, the sunnah transcends normative doctrine and manifests as a concrete model of character formation. The Prophet’s exemplary conduct (*uswah hasanah*) demonstrates that the most effective education is achieved not through verbal instruction but through lived example. His compassion, humility, consistency, and sense of justice provided an authentic framework for moral internalization. These patterns show that character is not formed through coercion or theory, but through repeated practice and moral awareness that gradually become part of one’s nature.

Furthermore, the sunnah offers a pedagogical methodology relevant across time. The Prophet's approach rooted in love, patience, consistency, and positive habituation reflects principles consistent with modern educational psychology. Learners are treated as active agents who construct meaning through interaction and observation rather than passive recipients of instruction. Hence, prophetic pedagogy remains timeless, integrating the intellectual, emotional, and behavioral dimensions of education to produce balanced and empathetic individuals.

In the context of contemporary challenges, integrating the educational values of hadith and sunnah into both formal and informal systems becomes imperative. Rapid globalization and cultural shifts have contributed to moral disorientation and the erosion of ethical values. Islamic character education, inspired by the Prophet's teachings, provides a transformative path to restoring moral balance. It aims to produce individuals who are intellectually competent, spiritually resilient, and ethically grounded capable of navigating modern life without losing their moral compass.

In conclusion, the hadith and sunnah of the Prophet Muhammad (peace be upon him) represent more than textual heritage; they embody a living paradigm of education. Their values guide the development of the whole person integrating faith, intellect, and action. Embedding these principles into education ensures the formation of a generation that harmonizes knowledge with morality, devotion with social responsibility, and intellect with compassion realizing the ideal character envisioned by Islam for all times.

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