








## The Relevance of Educational Hadiths to Strengthening Student Character in the Digital Era

<sup>1</sup>Suhardi , <sup>2</sup>Fatimah Purba , <sup>3</sup>Leli Hasanah Lubis , <sup>4</sup>Irhamuddin , <sup>5</sup>Rokiba Hasibuan   
<sup>1</sup>Institut Agama Islam Daar Al Uluum Asahan. <sup>2</sup>Sekolah Tinggi Ilmu Tarbiyah Ar-Raudhah Deli Serdang, Sumatera Utara, <sup>3</sup>Sekolah Tinggi Ilmu Tarbiyah Al-Bukhary Rantauprapat, Sumatera Utara, <sup>4</sup>Sekolah Tinggi Ilmu Tarbiyah Al-washliyah Binjai <sup>5</sup>Sekolah Tinggi Ilmu Agama Islam UISU Pematang Siantar

E-mail: <sup>1</sup>[suhardi@iaidu-asahan.ac.id](mailto:suhardi@iaidu-asahan.ac.id), <sup>2</sup>[fatimahpurba142@gmail.com](mailto:fatimahpurba142@gmail.com),  
<sup>3</sup>[lelihasanahlubis86@gmail.com](mailto:lelihasanahlubis86@gmail.com), <sup>4</sup>[siregarirhamuddin17@gmail.com](mailto:siregarirhamuddin17@gmail.com),  
<sup>5</sup>[rokibahasibuan@gmail.com](mailto:rokibahasibuan@gmail.com).

### INFORMATION ARTICEL

#### Keywords:

*Educational Hadith,  
Character  
Education, Students,  
Digital Era, Digital  
Ethics, Islamic  
Education*

©2026 Suhardi, et al.

This is an open-access article under the This work is licensed under a [Creative Commons](https://creativecommons.org/licenses/by-nc-sa/4.0/)

[Attribution-  
NonCommercial-  
ShareAlike 4.0  
International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).



### ABSTRACT

The development of the digital era brings significant changes to the world of education, especially in the formation of students' character. The ease of access to information and the massive use of digital technology not only have a positive impact but also pose various ethical and moral challenges. Therefore, character education has become an urgent necessity to shield students from the negative influences of technological development. Educational hadiths, as one of the main sources of Islamic teachings, play a strategic role in shaping the character of students with noble morals. This research aims to analyze the relevance of educational hadiths to the strengthening of character education for students in the digital era, particularly in building responsible digital ethics. The research method used is qualitative research with a library research approach thru the analysis of hadith books and Islamic education literature. The research results show that the values contained in educational hadiths, such as honesty, responsibility, discipline, manners, and self-control, have a strong relevance in shaping the character of students amidst the dynamics of the digital era. In addition, these values also play a role in shaping moral awareness and critical thinking skills in filtering digital information. The integration of hadith values in Islamic education can strengthen students' character to be wise in utilizing technology and ethical in the digital space.

**Submitted: 18-01-2026. Revisison: 02-05-2026. Approved: 29-05-2026. Published: 25-06-2026**

### 1. INTRODUCTION

The development of digital technology in the 21st century has brought significant changes in various aspects of human life, including in the field of education. The presence of the internet, social media, artificial intelligence, and various digital learning platforms has changed the way learners obtain information, interact, and learn. ([Shofiyati et al., 2025](#)) This transformation provides a great opportunity to improve the quality of learning, but it also presents serious challenges, especially in the aspect of character building for students. Students today are not

only faced with formal learning materials but also with a torrent of information that is not always in line with moral and ethical values. ([Aldi & Khairanis, 2025](#))

The phenomenon of character degradation among students has become an important concern for the world of education. Various issues such as the decline in respect toward teachers and parents, low academic honesty, increasing individualistic behavior, and the rampant misuse of digital media like cyberbullying, hate speech, and the spread of hoaxes indicate that education has not fully succeeded in shaping the character of students comprehensively. This condition is exacerbated by uncontrolled use of digital technology and minimal value guidance, both from the family, school, and community environments. ([Baher et al., 2025](#))

In the context of national education, strengthening character education is one of the strategic agendas to shape a generation that is not only intellectually smart but also emotionally and spiritually mature. Character education requires the integration of moral, ethical, and spiritual values into the entire learning process. ([Agustianti et al., 2025](#)) For Islamic education, character strengthening is not a new concept, but rather has been the core of the educational goals themselves, namely to shape individuals who are faithful, pious, and of noble character. ([Rahmani, 2025](#))

Islam has a very rich source of values in character building, one of which is thru the hadiths of the Prophet Muhammad (PBUH). Hadith, as the second source of Islamic teachings after the Qur'an, contains comprehensive and timeless educational principles. The Prophet Muhammad (PBUH) not only conveyed teachings verbally but also provided real-life examples in daily life, so the narrated hadiths became guidelines for holistic character education, encompassing cognitive, affective, and psychomotor aspects. ([Asyifa et al., 2025](#))

Educational hadiths emphasize the importance of fundamental values such as honesty, trustworthiness, responsibility, discipline, simplicity, compassion, and manners in interacting with others. ([Kamila, 2023](#)) These values are highly relevant to the needs of students in the digital era, where the ability to sift thru information, self-control, and ethical behavior in the use of technology are primary demands. Without a strong character foundation, technological advancement has the potential to bring negative impacts on the moral development of students. ([Maulida & Yuriska, 2025](#))

Nevertheless, the reality on the ground shows that the integration of hadith values in educational practices is still not optimal. Hadith learning is often limited to aspects of memorization and text comprehension, without efforts to contextualize its values in the students' lives, especially in facing the challenges of the digital era. As a result, students understand hadith theoretically, but have not yet been able to internalize its moral messages in their daily behavior, including in their digital activities. ([Hoeruman et al., 2025](#))

Based on the description, the study of the relevance of educational hadiths to the strengthening of student character in the digital era becomes very important to conduct. This research aims to deeply examine the educational values contained in hadiths and their relevance to the needs of strengthening student character amidst the development of digital technology. ([Amaturrohman, 2025](#)) Thus, the results of this research are expected to provide theoretical and practical contributions to the development of character education based on Islamic values that are contextual and responsive to the challenges of the times. ([Helmi & Kustanto, 2025](#))

## **A. Hadith as a Source of Islamic Education**

Hadith is one of the main sources of Islamic teachings after the Qur'an, playing a very important role in shaping the Islamic education system. Terminologically, hadith is defined as everything that originates from the Prophet Muhammad (PBUH), whether in the form of words (qaul), actions (fi'l), or approvals (taqrir). In the context of education, hadith not only serves as a complement to the Qur'an but also as an explanation (bayān) and practical implementation of the educational values contained within it. Therefore, hadith becomes a fundamental reference in formulating the goals, methods, and materials of Islamic education.

The Prophet Muhammad (peace be upon him) was sent with the main mission to perfect human morals, as he said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*“Indeed, I have been sent only to perfect noble character.”* (HR. Ahmad).

This hadith emphasizes that the main orientation of education in Islam is the formation of character and noble morals. Thus, Islamic education does not only focus on the transfer of knowledge, but rather emphasizes the development of character (transfer of values) that is reflected in the attitudes and behavior of the students.

The educational hadiths reflect the pedagogical approach of the Prophet Muhammad (peace be upon him) which is very humanistic, contextual, and effective. Prophet Muhammad (PBUH) educated his companions thru methods of exemplary behavior, dialog, habituation, motivation, and giving wise advice. This approach shows that education from the perspective of hadith is holistic, encompassing intellectual, spiritual, emotional, and social dimensions. Students are not only invited to know what is right and wrong, but also guided to be able to practice those values in real life. ([I. A. Nasution et al., 2024](#))

In addition, hadith also place great emphasis on manners and ethics in the educational process. The Prophet Muhammad (peace be upon him) emphasized the importance of manners before knowledge, as reflected in various hadiths that teach humility, respect for teachers, and maintaining ethics in interactions. ([Febriani et al., 2025](#)) This shows that the success of education is not only measured by intellectual intelligence but also by the quality of morals and personality of the students. In this context, hadith serves as a normative foundation that emphasizes that knowledge without morals can actually have negative impacts. ([Zulfikar, 2024](#))

The relevance of hadith as a source of Islamic education becomes even stronger when faced with the dynamics and challenges of the digital era. Hadiths that teach honesty, trustworthiness, responsibility, self-control, and communication ethics have high applicative value in shaping the character of students amidst technological advancements. These values can serve as guidelines in addressing various moral issues that arise from the misuse of digital technology, such as the spread of false information, violations of communication ethics, and the degradation of manners in social interactions. ([Aldi & Khairanis, 2025](#))

Thus, hadith as a source of Islamic education is not only normative and textual but also contextual and relevant throughout the ages. The integration of hadith values into the education system is a strategic effort to build the character of students who are noble, strong in personality, and able to wisely adapt to the developments of the times. Therefore, the understanding and practice of hadith in education need to be continuously developed so that Islamic education can respond to the challenges of the digital era without losing its identity and fundamental values. ([Faqihuddin et al., 2026](#))

## **B. The Concept of Character in Education**

Character is a fundamental aspect of the educational process because it is directly related to the formation of an individual's personality and behavior. Etymologically, character comes from the Greek word *kharakter*, which means a mark, feature, or trait inherent in a person. In the context of education, character is understood as a set of moral values, attitudes, and habits formed thru a continuous process of learning and habituation. Character is not formed instantly, but rather thru a long process involving the family, school, and community environment. ([Faqihuddin et al., 2026](#))

In the perspective of modern education, character has become the main indicator of educational success beside academic achievement. Education is no longer viewed merely as a means of transferring knowledge, but also as a process of shaping individuals who are integral,

responsible, and capable of living harmoniously within society. Therefore, character education aims to instill universal values such as honesty, discipline, responsibility, hard work, social care, and respect for others. These values become an important foundation for students in facing the increasingly complex dynamics of life. ([Maulida & Yuriska, 2025](#))

In the Islamic perspective, the concept of character is identical to the term *akhlak*. *Akhlak* is a state of the soul that encourages a person to act spontaneously without having to go through lengthy considerations. Good character reflects a person's quality of faith, as emphasized in various hadiths of Prophet Muhammad SAW. Thus, character education in Islam is not only oriented toward outward behavior but also toward the inner development and spiritual awareness of the students. Moral education aims to shape individuals who are balanced in their physical, intellectual, and spiritual aspects. ([M. A. Nasution & Abrianto, 2025](#))

Character education also emphasizes the importance of the value internalization process. Students should not only know the concept of moral values theoretically but must also be able to internalize and practice them in their daily lives. This internalization process requires exemplary behavior from educators, habituation within the school environment, and reinforcement through a conducive school culture. In this context, the role of the teacher is very strategic as a behavioral model that reflects the character values to be instilled in the students. ([Mikdad et al., 2025](#))

In the digital era, the concept of character in education faces increasingly complex challenges. Students live in an environment saturated with the influence of technology, social media, and an unlimited flow of information. This condition demands strong character so that students can filter information, control themselves, and act wisely in using technology. Without character strengthening, technological advancement actually has the potential to cause negative behaviors such as gadget addiction, decreased social empathy, and weakened communication ethics. ([Gina et al., 2025](#))

Therefore, character education in the digital era must be directed toward strengthening moral values that are relevant to the contemporary context, such as digital literacy, media ethics, social responsibility, and moral awareness in the virtual space. Character education cannot be separated from religious values as the main foundation for personality development. In this regard, character values derived from Islamic teachings, particularly the hadith of the Prophet Muhammad (peace be upon him), play an important role in guiding students to lead a responsible and meaningful digital life. (Village, 2024)

Thus, the concept of character in education is an important foundation in shaping students who are not only academically excellent but also possess noble morals and strong personalities. The integration of character education in all aspects of learning is essential so that education can produce a generation ready to face the challenges of the times without losing moral and spiritual values.. ([Siregar et al., 2024](#))

### **C. Challenges of Character Education in the Digital Era**

The digital era is marked by the rapid development of information and communication technology that affects almost all aspects of human life, including the world of education. The use of the internet, social media, artificial intelligence, and various digital learning platforms has changed the learning patterns, ways of interaction, and lifestyles of students. On one hand, this advancement provides ease in accessing information and broadening horizons, but on the other hand, it also presents serious challenges in the effort to strengthen character education. ([Sumatra, 2024](#))

One of the main challenges of character education in the digital era is the overwhelming flow of information that does not always align with moral and ethical values. Students can easily access various digital content without adequate filters, including content that contains violence, pornography, hate speech, and excessive individualism values. This condition has the potential to affect the mindset, attitudes, and behavior of students, especially if not balanced with strong and continuous character development. ([Baheer et al., 2025](#))

Moreover, the massive use of social media among students also poses its own challenges. Social media often becomes a space for unrestricted expression, causing students to tend to ignore communication ethics and manners in their interactions. Phenomena such as cyberbullying, the spread of hoaxes, and mutual insults in the digital world indicate the weak internalization of character values in digital life. This emphasizes that character education is not enough to be taught theoretically, but must also be able to reach the realm of practice, including in the digital activities of students. ([Rahmani, 2025](#))

Another challenge is the weakening role of exemplary behavior in character education. In the digital era, the figures that students look up to do not only come from the family and school environment, but also from the online world, such as influencers and popular figures on social media. Not all of these figures reflect positive moral values. As a result, students are at risk of imitating behaviors that do not align with the expected character values, such as a consumerist lifestyle, hedonism, and instant culture. ([Saputra, 2025](#))

In addition, students' dependence on digital technology also poses a serious challenge in character development. Excessive use of gadgets can reduce direct social interactions, decrease empathy, and weaken interpersonal communication skills. Students tend to focus more on the virtual world than on building healthy social relationships in the real environment. This condition impacts the decline of values such as togetherness, care, and social responsibility.. ([Ma'arif et al., 2025](#))

From the perspective of Islamic education, the challenge of character education in the digital era demands a more integrative and contextual approach. Character values derived from Islamic teachings, particularly the Hadith of Prophet Muhammad (peace be upon him), need to be actualized in the context of digital life. Hadiths that teach manners in speaking, maintaining trust, and self-control are very relevant to guide students in facing the complexities of the digital world. ([Hoeruman et al., 2025](#))

Therefore, character education in the digital era is not only the responsibility of schools but also requires synergy between families, communities, and the digital environment itself. Educators are required to be able to utilize technology as a means of character strengthening, not just as an academic learning tool. With the right approach and strong moral values, the challenges of character education in the digital era can be transformed into opportunities to shape students who are character-driven, ethical, and responsible in facing the developments of the times.. ([Presdiranti, 2026](#))

The impact of this research is expected to make a tangible contribution to the development of character education concepts based on hadith values that are contextual to the digital era, serve as a reference for educators in designing learning strategies oriented toward moral formation, and strengthen the synergy between schools, families, and communities in instilling digital ethics in students. In addition, this research is also expected to serve as a foundation for the development of more adaptive educational policies in response to technological challenges, thereby creating a generation that is not only digitally literate but also possesses strong moral integrity. ([Musthofa, 2023](#))

## **2. RESEARCH METHOD**

This research uses a qualitative approach with the type of research being library research. The qualitative approach was chosen because this research aims to understand, interpret, and deeply analyze the relevance of educational hadiths to the strengthening of student character in the digital era. This research does not focus on numerical measurement or statistical hypothesis testing, but rather on the exploration of meaning, values, and educational concepts contained in hadiths and their relevance to the context of contemporary education.

The data sources in this research consist of primary and secondary data. Primary data is obtained from authoritative hadith books, such as Sahih al-Bukhari, Sahih Muslim, Musnad Ahmad, and other hadith collections that contain hadiths relevant to the themes of education and character building. Meanwhile, secondary data is obtained from various supporting literature,

including books on Islamic education, scholarly works by Islamic education figures, scientific journals, and articles discussing character education and the challenges of the digital era.

The data collection technique was carried out thru a systematic literature review of relevant sources. The researcher identifies hadiths that contain educational values, particularly those related to honesty, responsibility, discipline, manners, and ethics in interactions. In addition, the researchers also reviewed literature discussing the concept of character, character education, and the dynamics of education in the digital era to strengthen the contextual analysis of the research.

Data analysis in this study was conducted using content analysis techniques. This analysis is conducted thru several stages, namely data reduction, data presentation, and conclusion drawing. In the data reduction stage, the researcher selects and chooses hadiths that are relevant to the research focus. Next, in the data presentation stage, the hadiths are analyzed and their meanings are interpreted in the context of character education. The final stage is drawing conclusions, which involves formulating the relevance of educational hadith values to the strengthening of student character in the digital era.

To maintain data validity, this research uses the source triangulation technique, which involves comparing various literature sources and the views of Islamic education experts. The researcher also rechecked the interpretation of hadith by referring to hadith commentaries and the opinions of scholars to avoid misinterpretation. Thus, the research results are expected to have an adequate level of validity and credibility.

Thru this research method, it is expected that the study will provide a comprehensive overview of the role and relevance of educational hadiths in strengthening the character of students in the digital era, as well as contribute conceptually to the development of character education based on contextual and applicative Islamic values.

### **3. RESULTS AND DISCUSSION**

#### **A. Research Results**

Based on the analysis of various relevant literature and educational hadiths, this research finds that the educational values contained in the hadiths of Prophet Muhammad SAW have strong and contextual relevance in the effort to strengthen the character of students in the digital era. These hadiths not only emphasize cognitive aspects but are more dominant in the cultivation of morals, manners, and moral responsibility, which are greatly needed in facing the challenges of technological development.

The research results show that there are several main character values derived from educational hadiths, namely the values of honesty, responsibility, discipline, manners and ethics, as well as self-control. These values are directly related to the character issues faced by students in the digital era, such as social media abuse, low digital communication ethics, and weak responsibility in the use of learning technology.

Furthermore, this research also found that educational hadiths provide normative and pedagogical foundations that can be used as references in designing character education strategies that are adaptive to the times. Hadiths are not only textual but also contain flexible and applicable moral messages that can be implemented in the context of modern education, including in digital learning environments.

#### **B. Discussion**

##### **1. The Relevance of the Value of Honesty in Hadith to the Character of Students in the Digital Era**

Honesty is a fundamental value in character education that is heavily emphasized in the hadith of the Prophet Muhammad (peace be upon him). The hadith stating that honesty leads to goodness and paradise shows that honesty is the main foundation in building an integrity-filled personality. In the context of the digital era, the value of honesty becomes very important, especially in technology-based academic activities, such as online learning, online exams, and internet information searches.

The phenomenon of plagiarism, data manipulation, and the spread of false information (hoaxes) indicate the weak internalization of the value of honesty among students. Therefore, the strengthening of the value of honesty derived from hadith needs to be integrated into the digital learning process so that students can use technology responsibly and ethically.

## **2. The Value of Responsibility and Trustworthiness in the Perspective of Hadith**

The research results show that hadiths emphasizing responsibility and trustworthiness have a very strong relevance in shaping the character of students in the digital era. The hadith about every individual being a leader and being held accountable for their leadership teaches that every action, including digital activities, has moral consequences.

In digital learning, students are required to take responsibility in managing their time, completing tasks, and using technology productively. Hadiths about trust can serve as a foundation for instilling the awareness that technology is not just a means of entertainment, but also a trust that must be utilized for goodness and self-development.

## **3. Strengthening the Value of Discipline thru Educational Hadith**

Discipline is one of the important traits that often experiences degradation in the digital era due to the flexibility of time and space in online learning. Hadiths that teach punctuality, consistency in worship, and earnestness in fulfilling duties provide a strong value foundation in building students' discipline.

The research results show that the internalization of discipline values thru the hadith approach can help students manage their study time, avoid gadget addiction, and foster awareness of the importance of orderliness in daily life. Thus, educational hadiths serve as a moral instrument in shaping positive habits amidst technological advancement.

## **4. Etiquette and Ethics of Digital Media from the Perspective of Hadith**

One of the important findings in this research is the relevance of hadiths about the etiquette of speaking and guarding the tongue in building digital media ethics. Hadiths that encourage speaking well or remaining silent have direct implications for the behavior of students on social media and other digital spaces.

The phenomenon of cyberbullying, hate speech, and impolite communication in the digital world indicates the need for strengthening digital etiquette based on Islamic values. Educational hadiths can serve as a guide in instilling ethical awareness in students so that they can interact politely, appreciate differences, and avoid negative behavior in the digital space.

## **5. Hadith as the Foundation of Holistic Character Education in the Digital Era**

This discussion emphasizes that educational hadiths have a holistic approach in building the character of students. Hadith not only regulates the relationship between humans and God, but also the relationships among humans and their surrounding environment. This holistic approach is highly relevant to the educational needs in the digital era, which demands a balance between intellectual, emotional, and spiritual intelligence.

The integration of hadith values in character education in the digital era can be achieved thru the exemplary behavior of educators, the habituation of values in digital learning, and the strengthening of school culture based on noble morals. Thus, education based on hadith can shape students who are not only technologically proficient but also possess strong character and ethics.

#### 4. CONCLUSION

Based on the research and discussions that have been conducted, it can be concluded that educational hadiths have a very strong and significant relevance in the effort to strengthen the character of students in the digital era. Hadith not only serves as a source of normative teachings in Islam but also as a comprehensive educational guide in shaping the personality of students. The values contained in hadith, such as honesty, responsibility, discipline, trustworthiness, manners, and self-control, are the main foundation in building the character of students who are noble and ethical amidst the rapid development of digital technology.

The digital era presents various conveniences as well as challenges in the world of education, particularly related to the degradation of moral and ethical values among students. The rapid flow of information, massive use of social media, and minimal control in the digital space demand a strengthening of character education that is more contextual and sustainable. In this context, educational hadiths offer relevant and applicable value solutions to guide students in utilizing technology wisely, responsibly, and in accordance with Islamic moral principles.

Furthermore, this research emphasizes that the integration of hadith values in character education needs to be carried out holistically and systematically. Character strengthening is not sufficient merely thru the theoretical delivery of material, but must be realized thru the exemplary behavior of educators, the habituation of values in the learning process, and the creation of an educational culture based on noble morals. Educational hadiths can be used as references in designing learning strategies that are not only oriented toward academic achievement but also toward the formation of students' attitudes and behaviors, including in their digital activities.

Thus, hadith as a source of Islamic education plays a strategic role in shaping a generation that is not only intellectually superior but also morally and spiritually strong. Hadith-based character education is expected to produce students who are integrity-driven, ethical, and possess moral awareness in facing the challenges of the digital era. Therefore, educators, educational institutions, and policymakers need to make the values of hadith the main foundation in the development of character education that is responsive to the times. This research also opens up opportunities for further empirical studies to test the effectiveness of applying hadith values in educational practices across various levels and contexts.

#### 5. BIBLIOGRAPHY

- Agustianti, N. D., Mubin, N., & Linnaja, N. (2025). Nilai-Nilai Pendidikan Karakter Islami Dalam Perspektif Kitab Al-Arbain An-Nawawiyah Karya Syaikh An-Nawawi. *Moral: Jurnal Kajian Pendidikan Islam*, 2(2), 288–298. <https://doi.org/10.61132/moral.v2i2.1088>
- Aldi, M., & Khairanis, R. (2025). Hadits Dalam Pendidikan Agama: Fondasi Spritual Untuk Pembentukan Karakter Islami. *Jejak Digital: Jurnal Ilmiah Multidisiplin*, 1(1), 45–53. <http://indojournal.com/index.php/jejakdigital/article/view/6>
- Amaturrohman, N. F. (2025). *Dimensi Beriman Bertakwa Kepada Tuhan Yang Maha Esa Dan Berakhlak Mulia Pada Profil Pelajar Pancasila Dan Relevansinya Dengan Hadis Arbain Nawawi*. Skripsi Universitas Muhammadiyah Magelang. [https://repositori.unimma.ac.id/4877/1/20.0401.0045\\_COVER\\_BAB%20I\\_BAB%20II](https://repositori.unimma.ac.id/4877/1/20.0401.0045_COVER_BAB%20I_BAB%20II)

[BAB%20III\\_BAB%20V\\_DAFTAR%20PUSTAKA.pdf](#)

- Asyifa, M. I., Aniqoh, D., Santikirana, V., & Syaifuddin, M. (2025). Relevansi Hadis Menuntut Ilmu Dalam Pembentukan Karakter Generasi Muda. *Insan Cendekia: Jurnal Studi Islam, Sosial Dan Pendidikan*, 4(3), 75–84. <https://ejournal.almarkazibkl.org/index.php/ince/article/view/126>
- Baher, M. K., Yanti, Y., Gani, A., Akmansyah, M., & Abas, E. (2025). Revitalisasi Hadis Tarbawi Sebagai Landasan Penguatan Pendidikan Islam Di Era Digital. *Inovasi Pembangunan: Jurnal Kelitbangan*, 13(1). <https://doi.org/10.35450/jip.v13i1.1011>
- Faqihuddin, A., Ilyas, I., Alfiah, A., & Abrar, M. D. (2026). Pendidikan Karakter Dan Moral Dalam Kajian Hadis Tematik. *Jurnal Kajian Ilmu Pendidikan (Jkip)*, 7(1), 242–252. <https://doi.org/10.55583/jkip.v7i1.1910>
- Febriani, N. N., Hidayatullah, M. R., & Thobroni, A. Y. (2025). Kurikulum Pendidikan Islam Sebagai Pedoman Pembelajaran Dalam Membentuk Karakter Religius Perspektif Al-Qur'an Dan Hadits. *Ihsan: Jurnal Pendidikan Islam*, 3(3), 683–692. <https://doi.org/10.61104/ihsan.v3i3.1420>
- Gina, M., Insiyah, M., Aprianti, N., Izzati, R., Muharromi, S. M., Faiza, N., & Zaini, M. (2025). Nilai Akhlak, Moral Dan Spiritual Dalam Hadist Tarbawi. *Maulana Atsani: Jurnal Pendidikan Multidisipliner*, 1(4), 158–171. <https://doi.org/10.51806/qh02xp54>
- Helmi, H. H., & Kustanto, J. (2025). Konsep Fitrah Dan Etika Peserta Didik Dalam Al-Qur'an Dan Hadits: Relevansinya Dalam Penguatan Pendidikan Karakter Di Era Digital: Pendahuluan, Metodologi, Hasil, Diskusi, Kesimpulan. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(04), 368–379.
- Hoeruman, M. R., Prihatin, N. Y., & Assingkily, M. S. (2025). Pembelajaran Pendidikan Agama Islam Berbasis Nilai-Nilai Hadis Tarbawi Dalam Meningkatkan Keterampilan Abad 21. *Abdi Cendekia: Jurnal Pengabdian Masyarakat*, 4(2), 366–372. <https://doi.org/10.61253/abdicendekia.v4i2.345>
- Kamila, A. (2023). Pentingnya Pendidikan Agama Islam Dan Pendidikan Moral Dalam Membina Karakter Anak Sekolah Dasar. *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya*, 2(5), 321–338. <https://publisherqu.com/index.php/Al-Furqan/article/view/535>
- Maarif, M. G., Sinaga, A. I., Yusmardani, I., Hanifah, M., & Zamiri, Z. (2025). Tabayyun Sebagai Etika Literasi Digital: Analisis Hadis Tematik Dalam Merespons Disinformasi Di Era Media Sosial. *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat*, 5(3), 1870–1881. <https://doi.org/10.56832/edu.v5i3.2477>
- Maulida, L., & Yuriska, S. (2025). Relevansi Hadits Tentang Pendidikan Karakter Dalam Menghadapi Era Disrupsi Teknologi: Studi Tematik Hadits Tentang Akhlak. *Jurnal Ilmiah Nusantara*, 2(5), 168–181. <https://doi.org/10.61722/jinu.v2i5.5320>
- Mikdad, G. S., Maulana, R., & Ramadhan, G. (2025). Prophetic Education Dalam Hadis Nabi Saw: Integrasi Ilmu, Iman, Dan Akhlak Dalam Tujuan Pendidikan Islam Kontemporer. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, 6(3), 1720–1730. <https://ejournal.iaifa.ac.id/index.php/takwiluna/article/view/3010>
- Musthofa, A. H. (2023). *Relevansi Nilai-Nilai Pendidikan Karakter Dalam Kitab Hadis Arba'in An-Nawani Karya Imam Nawawi Terhadap Pendidikan Islam Di Era 4.0*. Iain Kediri. <https://doi.org/10.61722/jinu.v2i5.5320>
- Nasution, I. A., Jupriaman, Dwina Putri, D. P., & Munthe, M. Z. (2024). Potential And Challenges Of Implementing Artificialintelligence In The Field Of Education. *Zeniusi Journal*, 1(1 Se-Articles). <https://doi.org/10.70821/Zj.V1i1.9>

<https://doi.org/10.70821/zj.v1i1.9>

- Nasution, M. A., & Abrianto, D. (2025). Relevansi Hadis Tarbawi Tentang Pendidikan Anak Dalam Shahih Bukhari Muslim Terhadap Pendidikan Anak Di Era Modern. *Educate: Jurnal Ilmu Pendidikan Dan Pengajaran*, 4(2), 209–219. <https://doi.org/10.56114/edu.v4i2.12594>
- Presdiranti, P. (2026). Pemahaman Hadis Nabi Tentang Spiritualitas Dan Moralitas Sebagai Perilaku Keagamaan Generasi Z Di Era Modern. *Al-Kindi*, 2(1), 240–248. <https://journal-aharesearch.com/index.php/akjpm/article/view/62>
- Rahmani, M. (2025). Membangun Kurikulum Sains Islami: Relevansi Al-Quran Dan Hadis Dalam Pendidikan Stem Di Era Digital. *Arba: Jurnal Studi Keislaman*, 1(3), 176–196. <https://doi.org/10.64691/arba.v1i3.14>
- Saputra, A. (2025). Aktualisasi Nilai-Nilai Hadits Nabi Dalam Pendidikan Karakter Peserta Didik. *Al-Amin: Jurnal Ilmu Pendidikan Dan Sosial Humaniora*, 3(1), 137–158. <https://doi.org/10.53398/alamin.v3i1.439>
- Shofiyati, N., Jaya, D. U., Supriadi, A., Warman, T., Fadilawati, A., & Rahman, N. C. (2025). Etika Belajar Mengaji Melalui Youtube Menurut Perspektif Hadis Nabi. *Sentri: Jurnal Riset Ilmiah*, 4(7), 767–778. <https://doi.org/10.55681/sentri.v4i7.4264>
- Siregar, I., Sari, D. P., & Nasution, I. A. (2024). *Zeniusi Journal*. 1(1), 65–71. <https://doi.org/10.70821/zj.v1i1.3>
- Sumatra, L. N. (2024). *The Role Of Artificial Intelligence ( Ai ) In The Learning Process Pgm Students At Stit Al-Bukhary Labuhanbatu North Sumatra*. 1(1), 1–8. <https://doi.org/10.70821/zj.v1i1.3>
- Sugiharti, U. (2024). Efforts to Increase Creativity in 5-6 Year Old Children through the Use of Illustrated Story Media at RA Nurul Hidayah. *Jurnal Profesi Guru Indonesia*, 1(4), 138–149. <https://doi.org/10.62945/jpgi.v1i4.630>
- Zulfikar, A. Y. (2024). Hadis Sebagai Sumber Etika Sosial Dalam Pendidikan Islam Kontemporer. *Jurnal Pendidikan Nusantara*, 9(1), 115–128.