

Parenting Patterns in the Perspective of Hadith: A Literature Review

Nurul Faizatus Sholikah¹, Saiful Amien², Moh. Nurhakim³

Universitas Muhammadiyah Malang, Indonesia¹²³

nurulfaizatus02@gmail.com¹, amien75@umm.ac.id², nurhakim@umm.ac.id³

Abstract: This article aims to describe the concept and urgency of child-rearing according to the Prophet Muhammad saw based on authentic hadiths, as well as to explain its contribution to shaping children's character from an Islamic educational perspective. This study employs a qualitative approach using library research methods. Primary sources include authoritative hadith collections such as Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan at-Tirmidzi, and Musnad Ahmad. Secondary sources include hadith commentaries and contemporary Islamic educational literature. Data collection techniques were conducted through documentary studies, then analysed using content and thematic analysis approaches. Data validity was maintained through source triangulation and hadith quality checks using the takhrij method. The research findings indicate that the concept of the Prophet Muhammad's parenting style includes compassion, exemplary behaviour (*uswah hasanah*), respect for the child's existence, instilling manners, and early spiritual education. This pattern is not only normative but also practical and contextual for application in child-rearing in the modern era, which is filled with moral and social challenges. These findings contribute theoretically to the development of Islamic education science and practically to Muslim families in establishing sunnah-based parenting patterns.

Keyword: Parenting Patterns, Hadith Perspective

Abstrak: Artikel ini bertujuan untuk mendeskripsikan konsep dan urgensi pola asuh anak menurut Rasulullah saw berdasarkan hadis-hadis sahih, serta menjelaskan kontribusinya dalam membentuk karakter anak dalam perspektif pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (*library research*). Sumber primer terdiri dari kitab-kitab hadis otoritatif seperti Shahih al-Bukhari, Shahih Muslim, Sunan Abu Dawud, Sunan at-Tirmidzi, dan Musnad Ahmad. Sumber sekunder mencakup kitab-kitab syarah hadis serta literatur pendidikan Islam kontemporer. Teknik pengumpulan data dilakukan melalui studi dokumentasi, kemudian dianalisis dengan pendekatan analisis isi dan tematik. Validitas data dijaga melalui triangulasi sumber dan pemeriksaan kualitas hadis dengan metode takhrij. Hasil penelitian menunjukkan bahwa konsep pola asuh Rasulullah saw meliputi kasih sayang, keteladanan (*uswah hasanah*), penghargaan terhadap eksistensi anak, penanaman adab, dan pendidikan spiritual sejak dini. Pola ini bukan

hanya normatif, tetapi juga aplikatif dan kontekstual untuk diterapkan dalam pengasuhan anak di era modern yang sarat tantangan moral dan sosial. Temuan ini memberikan kontribusi teoritis bagi pengembangan ilmu pendidikan Islam, serta kontribusi praktis bagi keluarga Muslim dalam membangun pola asuh berbasis sunnah.

Kata Kunci: Pola asuh anak, perspektif hadis

Corresponding Author:
Nurul Faizatus Sholikhah
Universitas Muhammadiyah Malang, Indonesia; nurulfaizatus02@gmail.com

Introduction

Parenting patterns are a fundamental aspect in shaping an individual's character and personality from an early age (Nuraeni & Lubis, 2022). In the contemporary social context, the increasingly complex dynamics of community life, accompanied by changes in values and lifestyles, have had serious implications for parenting practices within families. Amidst the rapid pace of modernisation, globalisation, and the penetration of digital media, many parents are confused about determining the appropriate and effective parenting approach. The family, as the primary institution in the socialisation process, faces major challenges in internalising noble values, religiosity, and sociality in children (Arifuddin & Ilham, 2020). This is even more important when we consider that childhood is a crucial phase in the formation of a person's identity and moral integrity. Therefore, a parenting approach that does not solely focus on material success but is also based on religious principles is needed to build strong character. By emulating the parenting style of the Prophet Muhammad, parents are expected to be able to respond to the challenges of the times without losing sight of noble values in educating their children.

The reality in society shows that not all parenting practices carried out by parents are in line with Islamic principles. The phenomena of child abuse, emotional neglect, and failure to instill Islamic values are still commonly found in both urban and rural areas. One tragic example can be found in a case reported by (Detik.com, 2023) in which a mother in Bungo, Jambi, abused her stepchild by pressing a hot iron against the victim's body. This action was motivated by economic stress, as the husband's monthly income was considered insufficient to meet the household's needs. In another more heartbreaking case, (Tempo.co, 2023) reported the murder of four children by their own father in the Jagakarsa area of South Jakarta. The perpetrator smothered his children one by one until they died, and even recorded his actions before and after the murders. Both cases reflect how fragile the parenting system within families can be when it is not built on a strong

spiritual, emotional, and ethical foundation. This situation highlights the importance of re-establishing Islamic parenting values as exemplified by the Prophet Muhammad (peace be upon him) in his hadiths, so that child-rearing is not solely focused on physical needs but also spiritual and emotional ones.

Several previous studies have examined child-rearing patterns from various approaches. First, research by (Warosari et al., 2023) emphasises the importance of a deep understanding of Islamic principles in guiding children to become obedient and virtuous individuals. However, this study did not explicitly link these parenting principles to Hadith references in a systematic manner. Second, research by Puspytasari, (2022) examined the role of the family in shaping children's character through the internalisation of noble values, but did not specifically examine the Islamic approach based on Hadith. Third, the study by (Aufa, 2025) discusses the relationship between parenting styles (authoritarian, democratic, permissive) and children's social development, but does not include the spiritual dimension of Islam as a main variable. These three studies are important as a starting point, but they do not fully touch on the normative aspects of Islam sourced from the Hadith of the Prophet as the main reference in shaping ideal parenting patterns according to Sharia law.

Unlike previous studies, this study is specifically aimed at examining the concept of child-rearing according to the Prophet Muhammad (peace be upon him), as well as the urgency of applying this concept in shaping the personality of Muslim children today. The hadiths of the Prophet Muhammad (peace be upon him) not only provide normative guidance but also contain practical parenting principles, such as compassion, setting a good example, discipline, and assigning responsibilities appropriate to the child's age. This study attempts to systematically compile parenting guidelines based on the hadith as a response to the parenting crisis in modern society, which is often trapped in a technocratic approach without a spiritual foundation. The novelty of this study lies in its thematic analysis of the hadith, focusing on the Prophet Muhammad's practices in educating children, thereby producing a comprehensive and contextual understanding.

This study was conducted to understand and discover the concept of child rearing according to the Prophet Muhammad (peace be upon him) and its urgency in shaping children's character in the contemporary era, through a literature review of relevant hadiths. This research is expected to contribute theoretically to the development of Islamic studies and child education, as well as practically to parents, educators, and Muslim family observers in applying parenting patterns that are in line with the Sunnah of the Prophet. These findings offer a potential

approach to fostering families that maintain emotional harmony while upholding strong spiritual and moral foundations.

Method

This study adopts a qualitative approach and utilises literature research methods as the main analytical tool, as the object of study is normative-theoretical in nature, focusing on an in-depth understanding of the concept of child rearing from the perspective of the hadith of the Prophet Muhammad (peace be upon him). This approach is relevant because it allows researchers to examine literature from various eras and explore scientific views related to child education from an Islamic perspective. Qualitative research aims to reveal meaning and understand phenomena in a specific context holistically (Jw, 2009). Thus, this approach is considered appropriate for exploring the principles of parenting in the hadith, which are not only descriptive but also contain normative and applicative dimensions.

The main types of data in this study include two forms: primary sources and secondary sources. Primary sources include authoritative hadith books such as Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan at-Tirmidhi, and Musnad Ahmad, which contain hadiths about parenting, the value of compassion, discipline, and the roles and obligations of parents in their children's learning process. Meanwhile, secondary sources include books of commentary (explanation of hadith) such as Fath al-Bari by Ibn Hajar al-Asqalani, Al-Minhaj by Imam Nawawi, as well as academic literature such as books on Islamic education, national and international scientific journals, and relevant scientific articles (Zed, 2008). Both sources were used to obtain a complete, sharp, and relevant picture of the principles of child rearing as exemplified by the Prophet Muhammad (peace be upon him).

Data was collected using the documentation method, which involved the process of identifying, recording, and organising relevant hadiths, both from the main hadith books and other supporting literature. The data obtained was processed using content and thematic analysis approaches to identify relevant meanings and patterns. Content analysis was conducted to examine the literal and contextual meanings of the hadith texts (Krippendorff, 2018), while thematic analysis aimed to identify patterns and main themes such as compassion, exemplary behaviour, discipline, and character building in children in the context of Islamic parenting (Braun & Clarke, 2006).

To ensure the validity and reliability of the data, this study applied the technique of source triangulation, which involved comparing the contents of hadiths from various primary texts and their commentaries, and relating them to

the views of scholars and academics. In addition, the validity of the hadiths used was examined based on the quality of their sanad and matn through the takhrij hadith method, so that only sahih and hasan hadiths were used as the basis for analysis (Ulwan, 2007).

Results And Discussion

Results

The Concept of the Prophet Muhammad's Parenting Style

a. Love for young children

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ بْنُ وَقْدٍ عَنْ زُرَيْبٍ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبْطَأَ الْقَوْمُ عَنْهُ أَنْ يُوسِّعُوا لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرَ كَبِيرَنَا قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَزُرَيْبٌ لَهُ أَحَادِيثُ مَنَاقِبُ عَنْ أَنَسِ بْنِ مَالِكٍ وَغَيْرِهِ

Hadith narrated by Tirmidhi, number 1842, states that Muhammad bin Marzuq Al-Bashari told us, through the chain of Ubaid bin Waqid, from Zabri, who said: "I heard Anas bin Malik say, an old man came to see the Prophet, peace be upon him. However, the people were slow to make way for him. The Prophet, peace be upon him, then said: "He is not one of us who does not show kindness to our children and respect to our elders (adults) (At-Tirmidzi, 1978).

According to the explanations of scholars in their commentaries, such as Imam Nawawi in his commentary on Sahih Muslim, Ibn Hajar al-Asqalani in Fath al-Bari, and the author of Aun al-Ma'bud, the hadiths about compassion towards children indicate that gentleness and compassion are fundamental principles in Islamic education, and that harshness and emotional insensitivity are considered attitudes that are contrary to prophetic morals.

b. Recommendations to honour children and teach them manners

حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ حَدَّثَنَا سَعِيدُ بْنُ عُمَارَةَ أَخْبَرَنِي الْحَارِثُ بْنُ النُّعْمَانِ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ

Sunan Ibn Majah 3661: Al-Abbas bin Al-Walid Ad-Dimashqi narrated to us, then Ali bin 'Ayyasy narrated to us, and Sa'id bin 'Umarah conveyed this information to me through the chain of Al-Harith bin An-Nu'man, who said that he heard Anas bin Malik narrate from the Messenger of Allah, peace and blessings be upon him, he said: 'Honour your children and improve their behaviour" (Ibnu Majah, 1997).

حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ هُوَ الطَّنَافِيسِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ الرَّاسِبِيُّ عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ بْنِ مَالِكٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَالَ جَارَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ وَأَشَارَ بِأَصْبُعَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ غَيْرَ حَدِيثٍ بِهَذَا الْإِسْنَادِ وَ قَالَ عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ وَالصَّحِيحُ هُوَ عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ أَنَسٍ

Muhammad bin Wazir Al Wasithi narrated to us, who heard from Muhammad bin Ubaid Ath Thannafisi, that the narration was conveyed by Muhammad bin Abdul Aziz Ar-Rasibi, who sourced it from Abu Bakr bin Ubaidullah bin Anas bin Malik. Anas said that the Messenger of Allah, may peace and blessings be upon him, said: 'Whoever raises two daughters well, then I and he will enter Paradise together, as close as these two fingers,' while the Prophet pointed to his two index fingers. Abu Isa added that this is a hasan gharib hadith. Additionally, Muhammad bin Ubaid also narrated another hadith from Muhammad bin Abdul Aziz with the same chain of transmission, and he mentioned that the correct name is Ubaidullah bin Abu Bakr bin Anas (At-Tirmidzi, 1978).

This hadith emphasises the obligation to provide appropriate care and education for children or sisters. Those who do so until their death will be gathered together with the Prophet in Paradise in a special closeness. This hadith emphasises responsibility, compassion, and care for women in the family, including religious and moral education. Such efforts not only have worldly impact, but also become ongoing charitable deeds whose rewards continue to flow. This also reminds us of the importance of respecting women's rights and eliminating their mistreatment. The comprehensive meaning of this hadith teaches that educating and caring for girls is a righteous deed that brings happiness in this world and the hereafter (Al Hafidz & Abdurrahman, 2023)

Musnad Ahmad narrated that Ali bin Tsabit Al Jazari reported from Nasih Abu Abdullah, who narrated from Simak bin Harb, who heard from Jabir bin Samurah that the Prophet, peace be upon him, said, "A man who educates his child, or as he said, one of you educates his son," is better than giving charity of half a sha" every day"(Ahmad, 1995). This hadith emphasises that educating children well has great value, even exceeding daily charity. Educating children not only provides worldly benefits but also eternal rewards for parents, because righteous children become a source of ongoing charity whose rewards continue

to flow. The Prophet emphasised that educating children is a very important form of worship for parents, which includes instilling moral, spiritual, and ethical values with love and through setting a good example. In other words, educating children is an invaluable investment in the hereafter and an obligation that every parent must prioritise (Umar, 2022).

a. Children's Manners

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْزِيُّ حَدَّثَنَا عَامِرُ بْنُ أَبِي عَامِرٍ الْخَزَّازُ حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَامِرِ بْنِ أَبِي عَامِرٍ الْخَزَّازِ وَهُوَ عَامِرُ بْنُ صَالِحٍ بْنِ رُسْتَمِ الْخَزَّازِ وَأَيُّوبُ بْنُ مُوسَى هُوَ ابْنُ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِي وَهَذَا عِنْدِي حَدِيثٌ مُرْسَلٌ

Nashr bin Ali Al Jahdlami narrated to us, saying: Amir bin Abu Amir Al Khazzar conveyed from Ayyub bin Musa, who narrated from his father, from his grandfather, that the Messenger of Allah, peace be upon him, said: 'There is no gift from a father to his son more valuable than a good education in manners (akhlak)' (At-Tirmidzi, 1978).

This hadith emphasises that the best inheritance parents can leave their children is not wealth, but rather good manners and noble character. In Islam, manners hold a high position as the foundation for character building and religious understanding. A well-mannered child will become a useful person, even if their knowledge is not yet extensive. Manners education includes politeness, responsibility, honesty, and respect for others, which must be instilled from an early age. The Prophet Muhammad is the best example of manners, and parents are encouraged to follow his example in educating their children. This hadith also reminds parents not to focus solely on material gifts, but rather on nurturing good character, as this is the most lasting legacy and becomes a source of ongoing reward (Amin, 2021).

The Importance of the Prophet's Parenting Style in Educating Children

Children's education is the main foundation in shaping a generation that is moral, knowledgeable, and responsible. In Islamic teachings, children's education is not limited to the role of formal institutions, but is the primary responsibility of parents who serve as the first and most fundamental educators (Rindo, 2023). In this regard, the Prophet Muhammad (peace be upon him) set a perfect example in raising children, not only through his words, but also through his attitudes and actual treatment of the children around him. The Prophet Muhammad's parenting style reflected an integral education system that touched on the emotional,

intellectual, spiritual, and social aspects of children. This pattern is very relevant as a reference for modern parents and educators in developing holistic, humane, and Islamic-based education methods, as explained in the following description:

a. Education Based on Compassion (Rahmah)

One of the main characteristics of the Prophet's parenting style was his loving approach. In various accounts, the Prophet often kissed his grandsons, Hasan and Husain. When someone criticised his actions, the Prophet replied, 'Whoever does not show love will not be loved' (Al-Bukhari, 1987). Love is an important foundation in building a child's self-confidence and creating emotional closeness between children and parents. A child who grows up in an environment full of love and proper parenting contributes to the development of balanced emotions and deep empathy towards the social environment (Ngewa, 2021).

Giving love from an early age also enhances children's mental development in dealing with pressure and social conflicts. In a warm and loving environment, children will feel safe to express themselves and develop optimally. Therefore, affection is not only a form of emotional attention but also an integral part of an educational strategy that shapes noble character.

b. Role Models as the Primary Method

The Prophet Muhammad (peace be upon him) is the best example for mankind. This is confirmed by Allah SWT in His words: 'Indeed, there has been in the Messenger of Allah an excellent example for you....' (QS. Al-Ahzab 33: 21). The Prophet Muhammad (peace be upon him) not only taught high moral principles such as truthfulness, perseverance, discipline, and responsibility, but also exemplified them in his daily activities (Zulherma et al., 2021). Children, as natural imitators, learn more quickly through concrete examples they see than by simply hearing advice. Therefore, exemplary behaviour is a far more effective educational method that leaves a lasting impression on children. In this context, every parent and educator is required to be a real example of the values they want to instill. When words are consistent with actions, the educational message will be more easily accepted and internalised by children.

c. Recognition of Children's Potential and Existence

The Prophet Muhammad (peace be upon him) was known as a person who greatly valued children. He always spoke to them with gentleness and adapted his communication style to suit their age and level of understanding. In one narration, the Prophet addressed a child as 'Yā bunayya' (O my dear child), a term that reflects deep affection and respect for children (Mardiah &

Napratilora, 2021). This attitude shows that children are not only seen as objects of care but also as individuals who deserve respect and words of concern.

With this approach, children will feel valued, listened to, and grow with strong self-confidence. When children feel that their existence is acknowledged, they will be more open in communicating and will turn to their parents as a source of advice and someone to share with. Respecting children will also foster a positive mindset in them towards authority and moral values. Therefore, using polite and gentle language is an important part of Islamic parenting and shapes a strong character from an early age.

d. Spiritual Education and Worship from an Early Age

The Prophet taught children to love Allah and His Messenger, read the Qur'an, and perform prayers from an early age. "Command your children to perform prayers when they reach the age of seven, and if they refuse at the age of ten, then impose educational sanctions and separate their beds as a form of instilling discipline." (Abu Dawud, 2009). Religious education instilled from an early age will become a strong foundation in facing the negative influences of the environment as children grow up.

The Prophet Muhammad's parenting style is an educational system that applies to all ages. Its urgency lies in its ability to produce a generation that is not only intellectually intelligent but also mature in terms of spirituality and religion. As ethical issues in modern society become increasingly complex, the urgency for families to revitalise prophetic parenting becomes even more important (Al Hafidz & Abdurrahman, 2023). The application of this parenting style is expected not only to be a theory but also to be practised in real life by parents, educators, and Islamic educational institutions to produce a generation that is rabbani.

Discussion

The Concept of the Prophet Muhammad's Parenting Style

The concept of child rearing in Islam, as exemplified by the Prophet Muhammad, is a system of parenting that is not only normative but also applicable and contextual throughout the ages (Wijono et al., 2021). his parenting style emphasises the importance of gentleness, compassion, respect for children's nature, and character building through an empathetic and transformative approach. In a hadith narrated by Tirmidhi, the Prophet Muhammad said: 'He is not one of us who does not love our children and respect our elders (Abu Dawud, 2009) His hadith explains that in Islam, compassion is not merely an emotional attitude, but a basic principle in building social relationships and education within the family.

According to Al Hafidz & Abdurrahman, (2023) Affection is a key element in children's mental health; children who receive consistent affection tend to have stable personalities, high self-confidence, and greater readiness to accept moral and spiritual values. These findings align with research conducted by Habibah, (2025) which indicates that a nurturing approach that is warm and responsive to children's emotional needs plays a crucial role in enhancing empathy, self-control, and positive social behaviour. Within the framework of Islamic parenting, affection serves as the primary foundation in shaping a child's character and spirituality as a manifestation of Allah's attributes of Ar-Rahman and Ar-Rahim, which should be reflected in the relationship between parents and children as an expression of obedience to Allah and love for the trust that must be accounted for.

Furthermore, the Prophet Muhammad (peace be upon him) not only taught compassion through words, but also through direct behaviour that became an eternal example for his followers (Mayunda, 2024). He was often seen cradling, kissing, or comforting his grandsons, Hasan and Husain, in front of his companions, showing that the manifestation of compassion in concrete actions is an integral part of Islamic parenting. Exemplary behaviour or *uswah hasanah* is a method of educating children, because basically, children learn not from what they hear, but from the real examples they see and feel for themselves. According to this perspective (MA, 2016) Education that produces real results is education that transfers values through involvement and practical experience and positive emotional interaction, not just verbal advice. This is in line with the findings (Dini, 2023), which reveal that parental role modelling is directly and strongly correlated with the formation of children's character. Even in the modern world of education, the principle of 'modelling' or learning through real examples is still recognised as the most powerful pedagogical approach in shaping attitudes and character. Therefore, the example set by the Prophet Muhammad as the first and foremost educator is a very important pedagogical legacy that must continue to be upheld in the practice of Muslim child-rearing today. By following the example of the Prophet Muhammad, parents not only educate with reason and commands, but also with love, patience, and a commitment to the holistic development of their children.

The concept of exemplary behaviour in the Prophet Muhammad's parenting style is also reflected in his attention to the education of manners and noble character from an early age. The Prophet Muhammad said, 'There is no better gift that parents can give their children than a good education in manners' (At-Tirmidzi, 1978). This statement shows that the main foundation of children's education in Islam is character development, not merely cognitive or material

mastery. Manners education in Islam involves instilling ethics in interactions, respect for parents, responsibility, honesty, and empathy towards others, all of which form the foundation of noble character. In this regard, Syed Muhammad Naquib al-Attas emphasises that the main objective of Islamic education is ta'dib, which is the instilling of moral values comprehensively in human life (Ikhsanto et al., 2023). This view is in line with Imam al-Ghazali's thinking in *Ihya' Ulumuddin*, which emphasises that the cultivation of noble character should ideally be done from childhood, because at this stage the child's soul is still pure and malleable (Fajri & Mukarromah, 2021). Research by Siti (Nofianti & Hafidz, 2023) explains that families who integrate the teaching of manners into their children's daily routines, whether through habit formation, exemplary stories, or polite interactions, can shape strong religious and social characters in their children. Therefore, manners education in the Prophet's parenting style is not only spiritual in nature but also highly contextual in shaping socially outstanding individuals.

In addition to manners, spirituality was an important pillar in the Prophet Muhammad's parenting style. From an early age, children in the Prophet's environment were accustomed to knowing Allah, understanding Islamic teachings gradually, and performing acts of worship according to their abilities. The Prophet encouraged parents to teach their children to pray from the age of seven and to discipline them at the age of ten. 'Command your children to perform prayer when they are seven years old, and discipline them when they are ten years old, and separate their beds (Abu Dawud, 2009). This strategy shows that spiritual guidance in Islam is carried out gradually and in accordance with the psychological development of children. According to Minarti, (2022) The formation of an Islamic personality cannot be separated from continuous spiritual education from childhood. Without adequate spiritual education, children will be easily influenced by the hedonistic culture and secularisation of values that are developing in the modern era. Research by (Nareswari, 2024) also confirms that children who have received intensive worship guidance since childhood show stronger spiritual and moral resilience when they enter adolescence. Therefore, the Prophet's approach of combining love, discipline, and religious understanding in parenting has proven to be a relevant method for shaping a strong Muslim personality amid the challenges of the times. Spirituality is not merely an additional aspect, but the core of the Islamic parenting model exemplified by the Prophet Muhammad in shaping a generation that is monotheistic and of noble character.

The Importance of the Prophet's Parenting Style in Educating Children

The application of the Prophet Muhammad's parenting methods is increasingly relevant and crucial in the education of children in the modern era,

which is fraught with multidimensional challenges. The tide of globalisation, the digital revolution, and the moral crisis have had a detrimental impact on the lives of Muslim families, including in terms of child rearing. The increasing incidence of domestic violence, behavioural deviations among adolescents, and the weak Islamic identity of the younger generation indicate that many families have lost their orientation in educating their children. In this context, the Prophet Muhammad's parenting style, which balances spiritual, emotional, and social dimensions, is highly relevant as a reference. According to Abidin, (2021) Islamic education aims to develop the full potential of the human body, mind, and spirit in a balanced manner, so that humans can live harmoniously as creatures of Allah and leaders on earth. This is in line with the findings of Adi, (2022), which shows that children who grow up in an Islamic parenting environment based on love, discipline, and spirituality-based education tend to be more adaptive to various contemporary challenges, such as the negative influence of social media, uncontrolled socialising, and a consumptive lifestyle.

The parenting model of the Prophet Muhammad shows that the central role in the process of educating children is entirely the responsibility of parents, not solely that of formal educational institutions. In a hadith, the Prophet said: 'A person who educates his children is better than giving half a sha' in charity every day' (Ahmad, 1995). This hadith shows that educating children is a very important and eternal form of worship, even greater in reward than giving charity. In Ki Hajar Dewantara's view, parents play the role of the first educators in a child's life, long before they are introduced to formal education. Thus, the family plays a fundamental role in shaping a child's character and developing their personal values (Apriansah & Wanto, 2022). Within the framework of Islamic education, the family is not merely a social unit, but rather the first madrasah (madrasatul ula) that shapes the foundation of a child's personality and morals. This is confirmed by (Wijono et al., 2021) who explain that parenting patterns in Islamic families have a significant contribution to the formation of children's faith, morals, and spiritual intelligence. The results of research by (Nuraeni & Lubis, 2022) also support this view, namely that children who are intensively nurtured by their parents in terms of religion and morals show better academic and social achievements and have high self-control in facing environmental pressures. Therefore, the application of the Prophet Muhammad's parenting style is a step that is not only important religiously, but also sociologically and psychologically in building a high-quality and competitive Muslim generation in the future.

Understanding the urgency and basic principles of the Prophet Muhammad's parenting style enables its relevant implementation in the lives of

Muslim families today. This understanding should not stop at the theoretical level, but must be realised in real terms in behaviour, habits, and the family education system. The implementation of Islamic parenting requires full awareness from parents that children are a trust from Allah SWT that must be protected and nurtured holistically in terms of their physical, intellectual, emotional, and spiritual development. The Prophet Muhammad (peace be upon him) not only gave advice, but also put into practice the creation of an Islamic family culture full of love, discipline, responsibility, and respect for children's rights. Therefore, every Muslim family should ideally rearrange their parenting style based on the Sunnah of the Prophet, starting from warm communication, habitual worship, to strengthening moral values through exemplary behaviour. In view of Sapdi, (2022), powerful social transformation in the modern era can only be addressed if families revive their primary role as the centre of children's moral and spiritual education. Research by Zenaida et al., (2023) also shows that families who integrate Islamic-based parenting patterns, especially rahmah (compassion), tarbiyah (education), and qudwah (role modelling), succeed in creating an environment conducive to the religious and social development of their children.

Within the framework of national character education, the Islamic parenting model exemplified by the Prophet Muhammad has the potential to become an implementable model that is in line with the ideals of national education, namely to develop the potential of students to grow as individuals who are faithful, pious, and have noble character. The harmony between Islamic teachings and the direction of national education supports the view that the Prophet's parenting style is highly relevant in the current context for application in the Indonesian education system and families. Families that apply parenting patterns based on the Sunnah of the Prophet (peace be upon him) will not only produce pious children with noble character, but also create a harmonious social order that respects differences and upholds noble moral values. Therefore, revitalising parenting patterns derived from the hadith is not only important spiritually, but also a strategic step in responding to the dynamics of the times and producing a Qur'anic generation that is competitive at the global level.

Conclusion

The Prophet Muhammad's parenting style was based on the principles of compassion (rahmah), exemplary behaviour (uswah hasanah), respect for children's nature, teaching good manners, and early spiritual guidance. These concepts are reflected in various hadiths of the Prophet, which provide a normative and practical foundation for child education. These findings confirm that the Prophet's parenting style is not only historical and religious in nature, but

also highly relevant to modern parenting needs, which demand a balance between emotional, moral, and spiritual aspects. This study has answered the main objective of revealing the concept and urgency of the Prophet's parenting style according to the hadith.

These findings provide a theoretical basis that supports and strengthens the development of studies in the field of Islamic education, particularly in the approach to parenting based on the Sunnah of the Prophet. The concept of the Prophet's parenting style can be positioned as an alternative paradigm in character education theory based on the values of monotheism and morals. Practically, these findings can be used as a reference for parents, educators, and Islamic educational institutions in developing a holistic and contextual parenting system. This study has limitations, namely that it is qualitative in nature, using an approach based solely on the study of hadith texts and secondary references. This may limit understanding of the actual implementation of this parenting pattern in the context of diverse contemporary Muslim families.

For further research, it is recommended that field studies or empirical qualitative research be conducted to explore Islamic parenting practices based on the Prophet's hadith in various cultural and social contexts of contemporary Muslim families. In addition, the development of hadith-based parenting instruments that can be applied in formal and non-formal education needs to be studied further to expand the impact of these findings in the realm of education policy and practice.

Reference

- Abidin, A. M. (2021). Pendidikan moral dan relevansinya dengan pendidikan Islam. *Jurnal Paris Langkis*, 2(1), 57–67.
- Abu Dawud, S. bin al-Ash'ats. (2009). *Sunan Abi Dawud*. Dar al-Kutub al-'Ilmiyyah.
- Adi, L. (2022). Pendidikan keluarga dalam perspektif Islam. *Jurnal Pendidikan Ar-Rasyid*, 7(1), 1–9.
- Ahmad, bin H. (1995). *Musnad Ahmad*. Mu'assasah al-Risalah.
- Al Hafidz, H., & Abdurrahman, Z. (2023). Implementasi Pola Asuh Profetik Terhadap Pembentukan Karakter Islami Anak-Anak. *Jurnal Pendidikan Islam Al-Ilmi*, 6(1), 67–79.
- Al-Bukhari, M. bin I. (1987). *Shahih al-Bukhari*. Dar Ibn Kathir,.
- Amin, S. (2021). *Pendidikan akhlak berbasis hadits Arba'in An Nawawiyah*. Penerbit Adab.
- Apriansah, Z. D., & Wanto, D. (2022). Nilai-Nilai Pendidikan Budi Pekerti Menurut Ki Hadjar Dewantara Dan Relevansi Dengan Kebijakan Pendidikan Karakter. *Literasi: Jurnal Pendidikan Guru Indonesia*, 1(2), 118–127.

- Arifuddin, A., & Ilham, M. (2020). Internalisasi Nilai-Nilai Pendidikan; Kontribusi Lembaga Informal Terhadap Pembinaan Karakter Anak. *IQRO: Journal of Islamic Education*, 3(1), 31–44.
- At-Tirmidzi, A. 'Isa M. bin 'Isa. (1978). *Jami' At-Tirmidz*. Dar Ihya al-Turats al-'Arabi.
- Aufa, N. (2025). Pengaruh Gaya Pengasuhan Terhadap Perkembangan Anak. *Journal Children Education Research*, 1(1), 17–21.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Detik.com, D. (2023, September 23). Tega! Ibu di Bungo Setrika Anak Tiri karena Uang Bulanan dari Suami Kurang. <https://www.detik.com/sumbagsel/hukum-dan-kriminal/d-6946964/tega-ibu-di-bungo-setrika-anak-tiri-karena-uang-bulanan-dari-suami-kurang>
- Dini, J. (2023). Keteladanan orang tua dalam mengembangkan moralitas anak usia dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(5), 5369–5379.
- Fajri, Z., & Mukarromah, S. (2021). Pendidikan akhlak perspektif Al Ghazali dalam menanggulangi less moral value. *Edureligia: Jurnal Pendidikan Agama Islam*, 5(1), 31–47.
- Habibah, N. (2025). Implementasi Pola Asuh Positif dan Implikasinya terhadap Perkembangan Sosial Emosional Anak Usia Dini di Lembaga PAUD. *Pedagogia: Jurnal Pendidikan Dan Keguruan*, 1(1), 610250.
- Ibnu Majah, A. 'Abdillah M. bin Y. (1997). *Sunan Ibnu Majah*. Dar al-Fikr.
- Ikhsanto, N. E., Muthoifin, M., & Mustofa, T. A. (2023). Konsep Pendidikan Islam (Studi Perbandingan Pemikiran Syed Naquib Al Attas dan Mahmud Yunus). *Edukasi Islami: Jurnal Pendidikan Islam*, 12(02).
- Jw, C. (2009). Research design-qualitative, quantitative, and mixed methods approaches. *SAGE, Ca; Ofprnia*.
- Krippendorff, K. (2018). *Content analysis: An introduction to its methodology*. Sage Publications.
- MA, P. D. H. A. N. (2016). *Ilmu Pendidikan Islam*. Prenada Media.
- Mardiah, M., & Napratilora, M. (2021). Konsep Pendidikan Karakter Dalam Al-Qur'an Dan Hadits. *Al-Liqo: Jurnal Pendidikan Islam*, 6(2), 108–130.
- Mayunda, A. (2024). Penerapan Pola Asuh Ala Rasulullah SAW Dalam Mencegah Inner Child Negatif Pada Anak Di Khalilah Islamic Daycare: Studi Kajian Hadis. *Cendekia*, 16(02), 405–422.
- Minarti, S. (2022). *Ilmu Pendidikan Islam: Fakta teoretis-filosofis dan aplikatif-normatif*. Amzah.
- Nareswari, K. (2024). Pembinaan Akhlak Anak Usia Dini Melalui Metode Pembiasaan Pembelajaran Pendidikan Agama Islam. *Dinamika Sosial: Jurnal Pengabdian Masyarakat Dan Transformasi Kesejahteraan*, 1(1), 10–18.
- Ngewa, H. M. (2021). Peran orang tua dalam pengasuhan anak. *EDUCHILD (Journal of Early Childhood Education)*, 1(1), 96–115.
- Nofianti, F. R., & Hafidz, N. (2023). Pola Asuh Islami pada Anak Usia Dini dalam Buku Cara Rasulullah Saw Mendidik. *Generasi Emas*, 6(2), 103–115.

- Nuraeni, F., & Lubis, M. (2022). Pola asuh orang tua dan implikasinya terhadap pembentukan karakter anak. *Jurnal Pendidikan Anak Usia Dini Undiksha*, 10(1), 137-143.
- Puspytasari, H. H. (2022). Peran keluarga dalam pendidikan karakter bagi anak. *Jurnal Pendidikan Islam*, 6(1), 1-10.
- Rindo, A. J. (2023). Peran Orang Tua Dalam Membina Kepribadian Anak Menurut Konsep Islam. *Jurnal Pendidikan Ar-Rasyid*, 8(1), 1-24.
- Sapdi, R. M. (2022). Implementasi Pendidikan Nilai Dalam Tri Pusat Pendidikan. *Jurnal Ilmiah Wahana Pendidikan*, 8(15), 649-656.
- Tempo.co. (2023). *Pembunuhan 4 Anak di Jagakarsa: Kondisi Korban Sebelum dan Sesudah Tewas*. <https://www.tempo.co/hukum/pembunuhan-4-anak-di-jagakarsa-kondisi-korban-sebelum-dan-sesudah-tewas-110067>
- Ulwan, A. N. (2007). Pendidikan anak dalam Islam. *Jakarta: Pustaka Amani*, 22.
- Umar, B. (2022). *Hadis tarbawi: Pendidikan dalam perspektif hadis*. Amzah.
- Warosari, Y. F., Hitami, M., & Murhayati, S. (2023). Abdullah Nashih Ulwan: Pendidikan Anak Dan Parenting. *INNOVATIVE: Journal Of Social Science Research*, 3(2), 13933-13949.
- Wijono, H. A., Nafiah, U., & Lailiyah, N. (2021). Pola Asuh Orang Tua Perspektif Pendidikan Islam. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 1(2), 155-174.
- Zed, M. (2008). *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia.
- Zenaida, Y. C., Ardiansyah, D., & Widodo, W. (2023). Membentuk Generasi Pemimpin Masa Depan: Eksplorasi Pendidikan Dan Pengasuhan Anak Perspektif Islam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 8(2), 257-274.
- Zulherma, Z., Tafiati, T., Sumiarti, S., & Wendry, N. (2021). Konsep Pendidikan Rasulullah dan Refleksi Kompetensi Holistik Sahabat. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13(2), 411-428.