



HADITHS ON CHARACTER EDUCATION: THEMATIC AND CONTEXTUAL ANALYSIS

HADIS-HADIS TENTANG PENDIDIKAN KARAKTER: TELAAH TEMATIK DAN KONTESKTUAL

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Abstract

Character education is a fundamental aspect of shaping individuals with noble character. In Islam, the hadiths of Prophet Muhammad ﷺ contain numerous character values that serve as life guidelines, such as honesty, trustworthiness, patience, justice, and compassion. This article aims to examine the hadiths related to character education using thematic and contextual approaches. Employing a literature study method, this research collects, categorizes, and analyzes hadiths concerning noble character, then correlates them with the current socio-cultural context. The findings indicate that the values in hadiths are not only relevant for forming Muslim personalities during the Prophet's time but are also highly applicable in addressing moral challenges in the modern era. The thematic approach aids in systematically summarizing moral messages, while the contextual approach enriches understanding of the original spirit of the teachings. This study recommends integrating hadith-based character values into education as part of an effort to build a generation with strong ethics and integrity.

Keywords : Character Education Hadith; Thematic Hadith Studies; Contextual Approach; Honesty Values; Social Ethics

Abstrak

Pendidikan karakter menjadi aspek mendasar dari pembentukan karakter manusia. Dalam Islam, Hadis Nabi Muhammad berisi banyak nilai kepribadian yang menjadi pedoman seumur hidup, seperti integritas, kepercayaan, sabar, keadilan, dan kasih sayang. Artikel ini bertujuan untuk mengeksplorasi hadis tentang pendidikan karakter melalui tema dan pendekatan kontekstual. Metode penelitian sastra memungkinkan hadiths untuk dikumpulkan,



dikelompokkan dan dianalisis dengan karakter mulia, menggabungkannya dengan konteks sosial dan budaya saat ini. Hasil penelitian ini menunjukkan bahwa nilai-nilai yang terkandung dalam hadis tidak hanya terkait dengan struktur Muslim pada masa Nabi, tetapi juga sangat berlaku untuk menjawab tantangan moral modern. Pendekatan tematik membantu secara sistematis merangkum pesan moral, tetapi pendekatan terkait konteks memperkaya pemahaman tentang semangat pendidikan asli. Studi ini merekomendasikan untuk membangun integrasi nilai-nilai karakter berbasis hadis di dunia pendidikan sebagai bagian dari upaya, generasi etika dan integritas tinggi.

Kata Kunci : Hadis Pendidikan Karakter; Studi Tematik Hadis; Pendekatan Kontekstual; Nilai Kejujuran; Etika Sosial.

1. INTRODUCTION

Character education is one of the government's national development priority programs. This has been implicitly emphasized in the National Long-Term Development Plan 2005–2025 (Law of the Republic of Indonesia No. 17 of 2007). The presence of character education as the first of several missions aims to realize the vision of social development, including the creation of a resilient, competitive nation with noble character and morality based on Pancasila. According to Law No. 20 of 2003 on the National Education System, education is a conscious and planned effort to create a learning environment and educational process so that students actively develop their potential to possess spiritual-religious strength, self-control, character, intelligence, noble morals, and the skills needed for themselves and society. Education serves to improve abilities and enhance the quality of life and human dignity (Subaidi, 2016, hal. 4).¹

Character education can be understood as a social drive for individuals to grow in appreciating their freedom while living together with others in the world (Kusuma, 2007: 4). The goal of character education is to improve the quality of both the implementation and outcomes of education aimed at forming the students' personality and morality in a complete, integrated, and proportional way (Muslich, 2004: 81). In the Islamic perspective, the concept of character education is more widely known as moral education (akhlak). Historically, character education was the main mission of the Prophets and Messengers. One of the missions of character education is expressed in QS Al-Ahzab: 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا^٣

“Indeed, in the Messenger of Allah (Muhammad), you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much.”

The Prophet Muhammad (peace be upon him) was sent by Allah as a role model for all people at all times and in all places. Character education is understood as the process of

¹ Subaidi, Tasawuf dan Pendidikan Karakter, (Kuningan: Goresan Pena 2016), hal. 4.



instilling intelligence in thinking, deep reflection in attitudes, and behavior in accordance with noble values, realized through interaction with God, oneself, others, and the environment. Therefore, character education cannot merely transfer knowledge, but requires process, exemplary modeling, habituation, or cultural practices in school, family, and community environments (Subaidi, 2016, hal. 4).²

Hadiths often provide guidance on how Muslims should develop good character. One relevant hadith states: “The best among you are those with the best character” (Maslani, 2023, hal. 1139).³ In the context of character education, values such as honesty, trustworthiness (amanah), patience, resilience, justice, empathy, compassion, and tolerance can be emphasized, in line with Islamic teachings conveyed through hadith.

A number of Islamic values found in hadiths can be integrated into the character education system. For example, hadiths discussing honesty, trust, justice, patience, and tolerance can help shape students into individuals who contribute positively to society. Hadiths discussing good morals and noble character development are highly relevant to the context of character education. One hadith states: “Verily, I was sent to perfect good character.” (Narrated by Ahmad) Character education is not merely about academic mastery, but also about the formation of good morals (akhlaq) (Maslani, 2023, hal. 1140).⁴

Character education is the main foundation in the development of human civilization. In the context of Islamic education, character values are not only seen as social norms but also as manifestations of revealed teachings. The hadith of the Prophet Muhammad (peace be upon him), as the second source of Islamic teachings after the Qur'an, contains rich moral and ethical values that are both practical and profound. However, to explore the full and functional moral messages in hadiths, relevant approaches are needed that align with the demands of the times. One such method is the thematic and contextual approach.

The thematic approach (maudhū'ī) in hadith studies allows scholars to collect hadiths from various sources on specific topics—such as character education—thus presenting a comprehensive and systematic picture of the teaching. Meanwhile, the contextual approach plays a vital role in understanding the historical, social, and cultural backgrounds of the emergence of hadiths, so as to avoid purely literal interpretations that can narrow their meaning (Shihab, 1997, hal. 45).⁵

The urgency of using both approaches becomes more apparent when faced with complex moral issues in the modern era. Many values of character found in hadiths may seem simple literally but hold profound meaning when studied in context and relevance. Through

² Ibid.

³ Maslani dkk, “HADITS SEBAGAI PEMBENTUKAN KARAKTER DALAM PENDIDIKAN ISLAM KONTEMPORER”, *Jurnal Pendidikan dan Pemikiran*, Vol. 18 No. 2, Tahun 2023, hal. 1139.

⁴ Ibid, hal. 1140.

⁵ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1997), 45.



thematic and contextual approaches, Islamic education can meet the challenges of the times by making hadiths a source of dynamic, contextual, and authentically Islamic moral development. Therefore, this paper aims to explore a number of hadiths about character education using thematic and contextual approaches as its primary method. The goal is to uncover the moral messages they contain and apply them in the practice of character education in today's era.

2. RESEARCH METHOD

This study employs a qualitative approach using the library research method. The primary data in this research consists of hadiths related to character education, sourced from authentic hadith collections such as Sahih al-Bukhari, Sahih Muslim, and al-Adab al-Mufrad. The secondary data sources include books on *ulumul hadith* (sciences of hadith), thematic exegesis (*tafsir*), and modern character education literature.

The research steps include: First, data collection: tracing hadiths related to the theme of character education using a simple *takhrij* method to verify the authenticity of the sources. Second, hadith criticism (*sanad* and *matan*): briefly verifying the chain of transmission (*sanad*) and assessing the authenticity of the text (*matan*) based on the criteria of *ulumul hadith*. Third, thematic analysis: classifying the hadiths based on the character values they contain. Fourth, contextual analysis: examining the meaning of the hadiths by considering historical, social, cultural backgrounds, and the development of the times. Fifth, interpretation and conclusion: drawing conclusions about the character education values found in the hadiths and their relevance in the context of contemporary education.

3. RESULTS AND DISCUSSION

Analysis of Hadiths on Character Education

1. Honesty (*Shidq*)

From Abdullah ibn Mas'ud, the Prophet Muhammad (peace be upon him) said:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ إِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ (رواه البخارى ومسلم)

Artinya:

“You must be truthful. Verily, truthfulness leads to righteousness, and righteousness leads to Paradise.” (HR. Bukhari dan Muslim)

In this hadith, the Prophet commands his followers to be honest in speech, action, worship, and all aspects of life. Honesty means harmony between inner intention and outward expression, between speech and action, and between reports and reality. The message is that constant honesty leads to *al-birr* (all acts of goodness), and such goodness ultimately leads to Paradise—the ultimate goal of a believer.

As Allah states in the Qur'an:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

Artinya:



“Indeed, the righteous will be in pleasure.” (QS. Al-Infithar: 13)

Allah commands the believers to uphold honesty and cling firmly to the truth, so that they may remain steadfast on the path of righteousness. Honesty is not only a virtue but a savior, and it gives meaning to every deed, as it is the soul of action. If people were truly sincere in faith and obedience, honesty would be the best trait they could possess.

Thematic Approach: Through a thematic lens, honesty is a core value frequently emphasized in many hadiths of the Prophet. This theme appears in various narrations, including:

1. Honesty as the defining trait of a true believer, distinguishing them from a hypocrite (one of whose traits is lying).
2. Honesty as a gateway to righteousness (al-birr), conceptually encompassing all virtuous actions and noble character.
3. The title *ṣiddīq*, the highest rank of truthfulness in Islam (after prophethood), granted to those who are unwavering in honesty, such as Abu Bakr as-Ṣiddīq.

Contextual Approach: In today’s context, honesty remains one of the greatest challenges in the digital age, bureaucracy, and even within educational institutions.

- In education, honesty is tested through plagiarism, cheating, data manipulation, and the conduct of educators. Internalizing honesty as a character value is a strategic step toward creating individuals with integrity.
- In social relationships, honesty is the foundation of public trust. A society immersed in falsehood loses its shared moral foundation.
- In the digital world, fake news, false identities, and data manipulation are new forms of dishonesty that must be critically addressed through the lens of hadith.

Hence, honesty is not only a personal value but also a collective and systemic one. Hadith-based character education must reemphasize the importance of honesty across all levels of life.

2. Trustworthiness (Amanah / Responsibility)

Trustworthiness is vital in shaping a person who can be relied upon. The Prophet identified it as one of the key indicators of true faith.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ رَسُولُ اللَّهِ ﷺ:
 آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ

(HR. Bukhari No. 33 dan Muslim No. 59)

“The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays it.”

This hadith highlights that trustworthiness is a measure of a Muslim’s honesty and moral integrity. In Arabic, *amanah* refers to something entrusted to someone, which must be



guarded and returned to its rightful owner. In Islamic law, it encompasses all forms of responsibility, whether in relation to God or fellow human beings.

One of the major dangers of betraying trust, according to this hadith, is hypocrisy. Lack of amanah is one of the traits of a hypocrite. Hypocrisy is a spiritual disease that harms one's relationship with both God and other people.

Thematic Approach: Numerous hadiths expand the meaning of amanah to include:

1. Verbal trustworthiness – speaking truthfully.
2. Fulfilling promises – keeping commitments.
3. Responsibility in leadership – not abusing authority..
4. Academic and educational trust – conveying knowledge accurately.
5. Social and spiritual trust – safeguarding others' rights and acting justly.

Another hadith reinforcing this theme is:

- ““Each of you is a shepherd, and each of you is responsible for his flock.” (HR. Bukhari dan Muslim)

Contextual Approach: In the modern socio-religious context, amanah is particularly relevant in education and leadership:

In education, teachers bear a great trust in imparting knowledge and shaping moral character. Neglecting this responsibility constitutes betrayal of their professional trust.

In leadership, public trust must be carried out with integrity. When leadership is used for personal gain, it becomes a clear betrayal condemned by the Prophet..

In the digital age, amanah involves responsible communication, avoiding hoaxes, and protecting personal data.

3. Patience and Resilience (Sabr)

Rasulullah SAW said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

“Wondrous is the affair of the believer. For there is good in every matter of his, and this is not the case with anyone except the believer. If he is happy, he is thankful, and that is good for him. If he is harmed, he is patient, and that is good for him.” (HR.Muslim, shahih).

Imam Al-Munawi explains in *Faidh al-Qadir* that this special quality is only found in believers—those who are grateful in times of ease and patient in hardship. Both states are virtuous and rewarded.

Thematic Approach: Human destiny involves both ease and hardship. The believer, regardless of circumstance, sees good in everything. In hardship, they are patient and wait for Allah's relief—this is rewarded.

Contextual Approach: Patience was a social strategy used by early Muslims to endure persecution and injustice. In modern education, patience can be fostered through resilience training, persistence in learning, and emotional regulation.

4. Justice and Empathy ('Adl & Empati)



From Anas (may Allah be pleased with him), the Prophet said:

« أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرْهُ إِذَا كَانَ مَظْلُومًا ، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ قَالَ »
« تَحْجُزْهُ أَوْ تَمْنَعْهُ مِنَ الظُّلْمِ ، فَإِنَّ ذَلِكَ نَصْرُهُ »

Artinya:

“Help your brother, whether he is an oppressor or oppressed.”

Someone asked, “O Messenger of Allah, we understand helping the oppressed, but how do we help the oppressor?” He replied, “By stopping him from his oppression.”

(HR. Bukhari, no. 6952; Muslim, no. 2584)

This powerful statement teaches Muslims to support justice for both the wronged and the wrongdoer—not by enabling wrongdoing, but by preventing it. Even an oppressor is still considered “your brother,” deserving of correction, not hatred.

Thematic Analysis: This hadith emphasizes justice and social empathy, particularly the importance of preventing injustice.

Contextualization: The hadith transforms tribal loyalties into a universal moral principle. In modern education, this value teaches students to be sensitive to social justice and courageous in defending what is right.

5. Compassion and Tolerance (Raḥmah & Tasāmuḥ)

Rasulullah Shallallahu Alaihi wa Sallam said:

مَنْ لَا يَرْحَمَ لَا يُرَحَمَ

Artinya: ““He who does not show mercy will not be shown mercy.” (HR Al-Bukhari No. 328, dalam Kitab Al-Tayamum).

This hadith asserts that those who lack compassion towards others will be deprived of it from God. Compassion is, therefore, a prerequisite for receiving divine and human kindness.

Thematic Analysis: These hadiths cultivate an attitude of kindness, friendliness, and tolerance.

Contextual Analysis: In the Prophet’s era, compassion was key to uniting tribes once torn apart by conflict. In today’s diverse world, this value is essential to fostering peace across differences.

Contextualization of Hadith Values in Modern Education

The relevance of these hadiths on character values—honesty (ṣidq), responsibility (amānah), patience (ṣabr), compassion (raḥmah), and justice (‘adl)—in modern education is significant and can be framed in five key dimensions:

1. Foundation for Holistic Character Education

Hadiths offer universal moral principles needed across education systems:

- Ṣidq: counters manipulation and academic dishonesty.



- Amānah: nurtures integrity in roles and duties.
- Ṣabr: trains mental resilience against academic and social pressures.
- Raḥmah: builds empathy among school members.
- Adl: ensures fairness and non-discriminatory treatment.

This aligns with national and global education goals (e.g., SDG 4: Quality Education).

2. Filling the Moral Void Amid Technological Advancement

As technology grows, moral awareness lags behind. Hadiths:

- Offer ethical guidance amidst digital misinformation.
- Encourage digital moral literacy responsible online behavior

3. Responding to the Global Ethical Crisis

Many institutions face:

- Academic fraud
- Verbal/physical violence in schools
- Dishonesty in administration

These hadiths serve as normative and practical solutions rooted in a prophetic model of civilized society.

4. Fostering Spiritual and Humanistic Education

Unlike secular approaches that often separate spirituality, these hadiths connect:

- Morality with faith (iman)
- Personality with ethics (khuluq)
- Social duty with accountability to God.

5. Developing a Contextual Islamic Education Model

Through thematic and contextual approaches, hadiths are:

- Integrated into curriculum and school culture
- Used in thematic learning (e.g., Religious Education, Civics, even Language Arts)
- Applied through modeling, case discussions, habituation, and character evaluation

4. CONCLUSION

Based on thematic and contextual analysis of hadiths related to character education, it can be concluded that the values of honesty, trustworthiness (amanah), patience, justice, empathy, and compassion serve as the foundational pillars in shaping the personality of a Muslim. These hadiths do not only regulate the vertical relationship between humans and Allah, but also the horizontal relationship among fellow human beings.

The thematic approach helps to systematically categorize the teachings of character, while the contextual approach provides a deeper understanding of the meaning of hadiths within specific social and cultural situations. In the context of modern education, implementing these values is increasingly essential to address various moral challenges and to build a morally upright generation.



This study recommends that hadiths on character education be more intensively integrated into the Islamic education curriculum, and further developed through creative and practical contextual learning methods.

Hadiths on character are not only a source of moral inspiration, but also a fundamental concept and practical tool in building holistic, meaningful, and relevant education for the present era. When these values are instilled from an early age, contemporary education can produce a generation that is not only intellectually intelligent, but also noble in character and strong in integrity..

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