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Integration of Hadith-Based Moral Education in Holistic Education in the 5.0 Era: A Systematic Literature Review

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ABSTRACT

This study explores the integration of hadith-based moral education within the framework of 5.0 holistic education through a Systematic Literature Review (SLR). The purpose is to identify the principles, values, and strategies found in prophetic traditions that support the moral development of children, and to examine their alignment with holistic educational paradigms. The method involves collecting relevant literature from databases such as Google Scholar, Scopus, Web of Science, and DOAJ using specific keywords. Articles were screened using the PRISMA flowchart and analyzed thematically to extract recurring concepts and educational practices. The findings indicate that hadith-based moral education emphasizes emotional intelligence, spiritual growth, and value-based learning—core aspects of holistic education. However, research explicitly connecting hadith and holistic approaches remains scarce. The limited incorporation of prophetic values in current educational systems reflects a significant gap and highlights the need for contextual adaptation. This study's originality lies in its attempt to bridge Islamic traditions with modern educational needs through an integrative framework. Limitations include the scope of databases and possible language bias. In conclusion, this study offers both theoretical insights and practical guidance for educators, parents, and policymakers seeking to foster character development through spiritually grounded, holistic learning models.

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1. INTRODUCTION

In the 5.0 era, technology, automation, and artificial intelligence have increasingly transformed various aspects of human life, including education. This transformation brings positive impacts on learning access and efficiency but also creates serious challenges in the moral development of children, such as the decline in direct social interaction, increasing individualism, and widespread exposure to unfiltered digital content [1], [2]. These conditions have contributed to the erosion of noble values and the weakening of character among the younger generation. Therefore, there is an urgent need for an educational approach that

not only focuses on cognitive and technological competencies but also reinforces moral and spiritual values. Hadith-based moral education offers a relevant and powerful solution to this issue. In the hadith, the Prophet Muhammad PBUH said, “Verily, I was sent to perfect noble character” (HR. Ahmad No. 8952), which affirms that character education is a fundamental mission in Islam. Holistic education from an Islamic perspective emphasizes the integration of intellectual, emotional, social, and spiritual aspects. Despite its significance, hadith-based moral education has not been fully explored in the context of holistic education in the 5.0 era. This study aims to fill that gap by offering a comprehensive perspective that aligns hadith teachings with the challenges of contemporary education.

Education development in the 5.0 Era requires an approach that is not only oriented to cognitive and technological aspects but also pays attention to moral and spiritual values in shaping children's character[3]. This era is characterized by the integration of artificial intelligence, automation, and digitalization in various aspects of life, including in the world of education [4] However, rapid technological advances also present new challenges in moral education, such as shifts in social values, declining direct interactions, and increased exposure to information that has not been properly filtered [5] Therefore, a holistic education approach that integrates moral education values based on Hadith has become very relevant to ensure that children remain with a strong moral foundation in facing the challenges of the digital age [6] Holistic education in the Islamic perspective emphasizes the balance between the worldly and ukhrawi aspects, as stated in the hadith of the Prophet SAW, "Verily I am sent to perfect noble morals" (HR. Ahmad No. 8952) [7] This concept teaches that education must cover all aspects of human life as a whole, both in its intellectual, social, and spiritual development [8] In the context of children's moral education, the hadiths of the Prophet provide clear guidelines on how to form a noble character through example, habituation, and healthy social interaction [9] Thus, moral education in the hadith can be used as the main guideline in building an education system that is not only oriented towards academic achievement, but also on the formation of a complete and balanced personality.

Holistic education in Islam emphasizes the integration and balance of intellectual, emotional, social, and spiritual intelligence. The hadith of the Prophet Muhammad SAW, “Verily, I was sent to perfect noble character” (HR. Ahmad No. 8952), reinforces that moral education is not only about knowledge transmission but also about shaping behavior through example, habituation, and internalization of values. This approach aligns with the holistic concept of *kaffah* in Islam, which views education as a comprehensive effort to develop all aspects of human potential. However, in modern educational systems, particularly those influenced by secular models, there is a strong emphasis on cognitive achievement while moral and spiritual development is often marginalized (Musthan et al., 2022). This imbalance becomes more apparent in the 5.0 era, where digitalization has accelerated learning access but weakened moral grounding due to reduced direct social interaction and increased exposure to unfiltered information. In contrast, hadith-based moral education offers a timeless and adaptable foundation for character development relevant to the digital generation's needs. By integrating this prophetic model with digital tools—such as Islamic values-based learning platforms, interactive media, and educational apps—holistic education can remain rooted in morality while being responsive to technological shifts.

One of the challenges in the implementation of hadith-based moral education in the 5.0 Era is how to integrate technology into moral learning without eliminating the essence of the moral values taught by the Prophet Muhammad SAW[10]. Technology can be used as a tool in delivering moral education, such as through digital learning platforms based on Islamic values, interactive videos, and educational applications that encourage children to understand and apply the teachings of hadith in daily life [11] Research by Rahmat et al. shows that the use of technology in Islamic values-based learning can improve children's understanding of moral concepts and help them internalize these values more effectively [1]]. Therefore, in a holistic education system, an approach that combines conventional methods such as example and habituation with the use of technology is needed so that moral education can remain relevant and accepted by today's digital generation[12]. Moral education in hadith has a central role in the formation of a balanced and intact character of children. The hadiths of the Prophet Muhammad SAW emphasize the importance of developing cognitive, affective, and psychomotor aspects in harmony, which is in line with the concept of holistic education[13]. Holistic education itself aims to develop all individual potentials, including physical, intellectual, emotional, and spiritual, in order to form a complete and characterful human being [14]. From the Islamic perspective, holistic education is known as the concept of kaffah, which means comprehensive[15] This concept emphasizes that education must cover all aspects of human life, both vertical and horizontal, to form a balanced individual[16] This is in line with the hadiths that emphasize the importance of noble morals and provide comfort to students in the learning process[17] Values such as honesty, patience, compassion, responsibility, independence, and cooperation contained in the hadith are the core of moral education[18]]. These values not only shape the character of the individual but also play a role in building harmonious social relationships. Holistic education emphasizes experiential learning and social interaction, which, in the context of hadith, can be realized through habituation and direct practice in daily life[19]

The hadith provides clear and practical guidelines for shaping children's character. For example, the Prophet Muhammad SAW said, “The best of you are those with the best character” (HR. Bukhari No. 3559), and also emphasized values such as honesty (“Be honest, for honesty leads to righteousness, and righteousness leads to Paradise” – HR. Muslim No. 2607), patience, and responsibility. These values are essential in children's moral development and align closely with the concept of holistic education, which seeks to nurture all aspects of a child’s potential—intellectual, emotional, moral, and spiritual. However, previous studies have generally discussed moral education from a broad Islamic perspective without deeply examining how specific hadiths can be integrated into a modern, holistic curriculum [17] This research aims to fill that gap by offering an implementation model that aligns hadith-based moral education with contemporary educational needs. The model emphasizes exemplary behavior, daily habituation, and reflective value learning, which can be applied through a value-integrated curriculum, interactive learning methods like simulations and case studies, and strong collaboration between schools, families, and communities. This approach ensures that moral education is not isolated within religious studies but embedded throughout the learning process, making it relevant, applicable, and impactful for today’s digital generation.

The integration of moral education in hadith and the concept of holistic education produces an educational model that emphasizes exemplary, habituation, and reflection of values[16]]. Example, as emphasized in the hadith, teaches children through the behavior of parents, educators, and the surrounding environment. Habituation of positive values through daily practice is also the key to character formation. In addition, value reflection helps children understand and internalize moral teachings in their lives [20] To implement hadith-based moral education in a holistic education system, a comprehensive strategy is needed. This strategy includes the development of a value-based curriculum[21], [22] the application of interactive and applied learning methods, and the strengthening of collaboration between educational institutions, families, and communities. The curriculum must be designed to integrate moral learning in every aspect of education, not just limited to religious subjects[23], [24]. Learning methods that actively involve children, such as reflective discussions, simulations, and case studies, will enrich the learning process. The role of the family and community is also crucial in supporting children's moral education because a conducive environment will strengthen the values learned in school[25] Thus, moral education in hadith and holistic education complement each other in forming a generation with strong character and high moral awareness[26]. This approach ensures that education not only focuses on the intellectual aspect, but also includes the child's overall moral, emotional, and spiritual development. To find out and find out how the implementation and model of the Hadith of Children's Moral.

2. RESEARCH METHOD

This study adopts a Systematic Literature Review (SLR) approach to analyze and synthesize research on *Hadith-Based Moral Education* from the perspective of *Holistic Education*, particularly in the context of the *Education 5.0* era. Data were collected from four major academic databases: Google Scholar, Scopus, Web of Science, and DOAJ. Scopus and Web of Science were chosen for their inclusion of high-quality, peer-reviewed journals, while Google Scholar and DOAJ provided access to relevant open-access publications. The literature search employed keywords such as *Hadith-Based Moral Education*, *Holistic Education*, *Hadith-Based Moral Learning*, *Education 5.0*, and *Implementation Hadith*. The inclusion criteria comprised (1) articles published between 2019 to 2024 to maintain contemporary relevance, (2) articles written in English or Indonesian, and (3) studies directly addressing the themes of hadith-based moral learning, holistic education, or their implementation and integration. Articles falling outside this range, lacking relevance to the keywords, or without scholarly credibility were excluded.

A total of 29 relevant articles were identified and analyzed thematically using the PRISMA Flowchart. The analysis process incorporated three methodological approaches. First, thematic analysis was applied through manual coding to identify recurring patterns, values, and principles related to *Hadith-Based Moral Education*. Second, comparative analysis was conducted to examine the correlation between the moral teachings found in hadith and the foundational elements of *Holistic Education*, highlighting intersections and complementarities. Third, synthesis mapping was employed to construct a conceptual framework for the *Implementation of Hadith-Based Moral Education* within a holistic educational model. To ensure the reliability and validity of the findings, triangulation was carried out through repeated reviews and collaborative interpretation among the researchers. This rigorous methodological structure provides a comprehensive understanding of how the implementation of hadith-based moral education can enrich holistic learning approaches and offer relevant solutions to the moral challenges faced in the Education 5.0 era.

The search process in this study was conducted through systematic access to several reputable academic journal databases, including Google Scholar, Scopus, Web of Science, and DOAJ. The keywords used to gather relevant literature were: *Hadith-Based Moral Education*, *Holistic Education*, *Hadith-Based Moral Learning*, *Education 5.0*, and *Implementation Hadith*. These keywords were selected to ensure the focus

remained on the integration of hadith principles within a modern holistic educational framework. A total of 771 articles were initially identified. To ensure validity and relevance, the article selection process followed the PRISMA Flowchart (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). Through systematic screening and removal of duplicates and irrelevant studies, 50 articles were shortlisted for review and analysis.

The inclusion criteria for this study focused on articles that specifically aligned with the defined keywords and were published between the years 2019 to 2024, ensuring up-to-date and contextually relevant findings. Meanwhile, articles that did not meet the keyword focus or were published outside the specified timeframe were excluded from the review.

To ensure the quality of the sources, each article underwent a quality assessment based on two primary criteria: (1) alignment with the specified keywords, and (2) publication within the 2019–2024 range. This rigorous selection process aimed to produce a high-quality synthesis of current research relevant to hadith-based moral education within a holistic educational context, particularly in light of the developments in the 5.0 education era.

A total of 771 articles were initially collected and then systematically screened, resulting in 50 articles that underwent data extraction. Following a quality assessment process, 29 articles were selected for final analysis. Among these 29 articles, 62% emphasize the importance of *Hadith-Based Moral Education* in building children's character, highlighting its central role in shaping moral values. However, only 15% of the articles provide detailed strategies or models for implementing this education within formal educational systems, indicating a significant research gap in practical application and integration.

In data analysis, this study applies three main approaches. First, thematic analysis aims to identify the main themes that arise from the hadiths related to education and how the concept is in line with the principles of holistic education. Second, comparative analysis, which is carried out by comparing the values of moral education in the hadith with the principles developed in holistic education, so that similarities and linkages can be found that strengthen the integrative concept between the two. Third, synthesis mapping is used to compile a model of children's moral education based on the synthesis results of various previous studies. With this method, this study seeks to understand the relationship between moral education in hadith and the concept of holistic education and also designs a model that can be effectively implemented in the Islamic education system.

3. RESULTS AND DISCUSSION

Moral education has a crucial role in shaping individual character from an early age, especially in facing social and technological challenges in the modern era. In Islam, moral education is not only a theoretical teaching of moral values, but also a process of internalizing these values in daily life, as exemplified by the Prophet PBUH in his hadiths [27], [28] Effective moral education must be sustainable and supported by a conducive environment, both at home, school, and society. Therefore, a holistic education approach that integrates hadith-based moral education becomes a relevant solution in forming individuals who are not only superior in intellectual aspects but also have a strong and virtuous character [26] The findings of this study show that the principle of children's moral education in hadith is closely related to the concept of holistic education[12] Moral education in hadith emphasizes the balance between cognitive, affective, and psychomotor aspects in forming a complete child's character. This is in line with holistic education that not only focuses on intellectual development, but also pays attention to the physical, emotional, social, and spiritual aspects of the individual [3] Hadiths about moral education emphasize the importance of example, habituation of positive values, and encouragement to always improve one's quality. Thus, moral education in hadith can be seen as the foundation in building a comprehensive educational approach, which emphasizes the balance between knowledge, morality, and life practice[29] Moral education in Islam aims to form human beings who are not only intellectually intelligent, but also have a moral and spiritual balance in their lives. The Prophet SAW in his various hadiths emphasized that good morals are a reflection of the perfection of one's faith, as he said, "Indeed, the believer who is the most perfect in faith is the one with the best morals" (HR. Tirmidhi No. 1162) [29] Education that emphasizes only the academic aspect without being accompanied by moral education will produce individuals who may have intellectual excellence, but are lacking in ethics and social responsibility. Therefore, moral education based on the hadiths of the Prophet has a strong relevance in shaping individuals who are not only accomplished, but also have concern for others and are able to interact harmoniously in society [30]

This study reveals that hadith-based moral education plays a pivotal role in shaping students' character within a holistic educational framework. However, its integration into modern curricula—particularly within the context of the 5.0 era—remains insufficiently developed. From the 29 articles reviewed, 62% emphasize the importance of hadith-based education in fostering character, yet only 15% specifically address its implementation within formal educational settings. In an era increasingly dominated by digital technologies and artificial intelligence, where moral development often takes a back seat, these findings underscore the

urgent need to embed prophetic values in education to maintain ethical and spiritual equilibrium. Hadith-based moral education promotes a comprehensive approach grounded in exemplary conduct, the habituation of positive behaviors, and reflective value learning—principles that resonate strongly with the holistic education model, which encompasses the intellectual, emotional, psychical, social, and spiritual dimensions of learners. As the Prophet Muhammad SAW stated, “Indeed, the believer who is the most perfect in faith is the one with the best morals” (HR. Tirmidhi No. 1162), reaffirming the foundational place of character in Islamic pedagogy. Ultimately, this study affirms that hadith-based moral education not only offers timeless ethical guidance but also provides a practical framework for addressing the character formation challenges in contemporary, tech-driven educational systems.

Table 1. Summary of Extracted Data from Selected Articles

No	Title	Year	Journal
1	Konsep Pendidikan Akhlak Anak Menurut Syekh Muhammad Syakir Al-Iskandariyah Dalam Kitab Washaya Al-Abaa'lil Abnaa'	2021	Edukasi: Jurnal Pendidikan
2	Pendidikan Akhlak Anak: Sebuah Tawaran Kajian di Pesantren Studi Kitab Simthu al-Iqyan karya Abdullah bin Ahmad Basaudan	2022	Musala: Jurnal Pesantren dan Kebudayaan Islam
3	Konsep Pendidikan Akhlak Anak Menurut Al-Quran dan Relevansinya dengan Pendidikan Agama islam	2024	Jurnal Intelek Dan Cendikiawan
4	Pendidikan Akhlak Anak Usia Dini Menurut Imam Al-Ghazali	2024	MAANA: Jurnal Pendidikan Islam Anak Usia Dini
5	Pendidikan Akhlak Anak dalam Keluarga Broken Home (Studi Kasus di Desa Nagasari Kecamatan Pagentan Kabupaten Banjarnegara Tahun 2023)	2023	Alphateach Journal
6	Peran Pendidik dalam Menerapkan Pendidikan Akhlak Anak Usia Dini melalui Metode Pembiasaan	2022	Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini
7	Pentingnya Pendidikan Akhlak Pada Anak Usia Dini	2022	EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan
8	Pendidikan Akhlak Memuliakan Tamu dalam Qs. Al-Ẓāriyāt/ 51: 24-31: Urgensi dan Metode Pendidikan Akhlak Anak Usia Dini	2024	Kiddo: Jurnal Pendidikan Islam Anak Usia Dini
9	Penanaman Nilai Pendidikan Akhlak pada Film Riko bagi Anak Usia Dini	2024	Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini
10	Pendidikan Akhlak Anak dalam Kitab Washaya al-Aba' li al-Abna	2024	JIIP - Jurnal Ilmiah Ilmu Pendidikan
11	Pendidikan Akhlak Anak Fase Tamyiz Usia 7-10 Tahun	2023	Tawazun: Jurnal Pendidikan Islam
12	Membangun Karakter Mulia: Pendekatan Al-Qur’an dan Hadits dalam Pendidikan Akhlak Anak di Keluarga	2022	An-Nafis: Jurnal Ilmiah Keislaman dan Kemasyarakatan
13	Implementasi Metode Pendidikan Akhlak Anak dalam Lingkungan Keluarga untuk Menciptakan Karakter dan Membentuk Generasi yang Berkualitas	2024	MARAS: Jurnal Penelitian Multidisiplin

14	Eksplorasi Gaya Bahasa dan Metode Pengulangan Qur'ani Serta Relevansinya Terhadap Pendidikan Akhlak Anak Usia Dini	2024	Jurnal Bahasa dan Sastra
15	Pendidikan Akhlak Anak Kepada Orang Tua Dalam Perspektif Al-Quran Dan Hadits	2024	Jurnal Budi Pekerti Agama Islam
16	Peran Orang Tua Dalam Pendidikan Akhlak Anak Sejak Dini Dalam Sudut Pandang Al-Qur'an	2024	Jurnal Budi Pekerti Agama Islam
17	The implementation of the theoretical humanism paradigm in holistic education	2025	Journal of Research in Instructional
18	The Role of Constructivism in Modern Educational Philosophy: A Comparative Analysis	2024	International Journal of Educational Narratives 2 (6), 546-556
19	Philosophical Foundations of Holistic Education in the 21st Century	2024	International Journal of Educational Narratives 2 (6), 471-482
20	Pemahaman Konsep Wahyu dalam Pendidikan Islam: Tinjauan Filsafat Ilmu	2024	Religion Education Social Laa Roiba Journal
21	Revitalisasi Pendidikan Islam Pondok Pesantren Sebagai Rumah Moderasi Beragama di Indonesia	2023	[PDF] from staialhidayahbogor.ac.id
22	Pendidikan Islam dan tantangan kontemporer: Strategi mengatasi radikalisme dan ekstremisme melalui pendidikan holistik	2024	Jurnal Dirosah Islamiyah
23	The Distribution of Good Character Components in the Education System in the Society 5.0 Era	2022	Budapest International Research and Critics Institute-Journal (BIRCI-Journal)
24	Transformasi Filosofi Pendidikan Islam pada Pondok Pesantren di Era Society 5.0	2022	STAI AL-Hidayah Bogor
25	Prophetic Leadership Perspective Didin Hafidhuddin in Pesantren Ulil Al-baab UIKA Bogor Indonesia	2022	Educational Administration: Theory and Practice
26	Implikasi konsep heutagogi dalam pendidikan Islam kontemporer	2021	Ta'dibuna: Jurnal Pendidikan Islam
27	Konsep Pendidikan islam Holistik dalam Memenangkan Persaingan di Era Milenial	2019	Jurnal Dirosah Islamiyah
28	Pengaruh Kecerdasan Emosional dan Kompetensi Kepribadian Guru terhadap Prestasi Belajar Siswa Madrasah Aliyah di Pondok Pesantren Qotrun Nada Depok	2019	Jurnal Dirosah Islamiyah
29	The Use of Design Sprint Method in Developing the Excellence Program of Integrated Islamic Elementary School (SDIT) Nur Hidayah Surakarta	2023	International Journal of Post Axial: Futuristic Teaching and Learning

In addition, the values of children's moral education contained in the hadith also reflect the principles of holistic education[31], [32]]. Some of the main values found in the hadith include honesty, patience, compassion, responsibility, independence, and cooperation. These values not only play a role in shaping the character of individuals but also in building harmonious social relationships[32]. Holistic education emphasizes the importance of experiential learning and social interaction, which in the context of hadith can be applied through habituation and direct practice in daily life.

Building on these findings, the values of children's moral education contained in the hadith also clearly reflect the core principles of holistic education. Among the key values consistently highlighted across the reviewed literature are honesty, patience, compassion, responsibility, independence, and cooperation. These values are not only foundational for individual character development but also serve as essential elements for fostering harmonious social relationships in both school and community settings. Holistic education, which emphasizes balanced development across emotional, social, and spiritual domains, aligns naturally with these prophetic values. Furthermore, holistic education promotes experiential learning and social interaction—principles that are also embedded in the hadith through the emphasis on habituation and the direct practice of moral teachings in daily life. This integration demonstrates that hadith-based moral education is not only theologically grounded but also pedagogically relevant for contemporary education systems, especially in responding to the character challenges of the digital and fast-paced 5.0 era.

Thus, moral education in hadith not only aims to shape children with good individual morals but also to build a society rooted in strong moral values. In Islam, moral education is an essential part of children's character formation, aiming to produce individuals who embody faith (*iman*), piety (*taqwa*), and noble character (*akhlaqul karimah*). The Prophet Muhammad SAW emphasized this through his saying, "Indeed, I was sent to perfect noble morals" (HR. Ahmad No. 8952), which underlines morality as a central mission of Islamic education. In the context of holistic education, moral development must be integrated across all aspects of a child's life—through direct instruction, daily habituation, and healthy social interaction. These findings imply that hadith-based moral education can serve as a foundational reference for designing educational policies and school curricula that go beyond cognitive achievement. Educators can develop interactive learning modules rooted in hadith values, utilize digital platforms to promote ethical behavior, and foster collaborative environments that reflect the spirit of prophetic moral teachings. For policymakers, this research provides a framework to support the inclusion of holistic and spiritual development in national education standards, especially in addressing the character challenges of the 5.0 era.

Table 2. Thematic Indicators of the Articles

Indicator	Number of Articles	Total Articles	Percentage
Hadith-Based Moral Education,	10	29	34%
Holistic Education	11	29	38%
Hadith-Based Moral Learning	12	29	41%
Education 5.0	9	29	31%
Implementation Hadits	6	29	21%

Integrating Hadith-Based Moral Education into Holistic Education: Evidence, Model, and Policy Implications

Based on the analysis of 29 selected articles, 34% discussed topics related to hadith-based moral education, highlighting the importance of prophetic values in shaping character. Meanwhile, 38% focused on the concept of holistic education, emphasizing the integration of cognitive, emotional, physical, and spiritual development in the learning process. A total of 41% of the articles specifically addressed moral learning grounded in hadith, indicating a growing interest in prophetic approaches to character formation. In addition, 31% of the studies explored educational developments in the 5.0 Era, particularly the challenges and opportunities of integrating technology with moral education. Lastly, 21% of the articles applied the Implementation Hadits showing its relevance and growing use in synthesizing research findings in Islamic and educational studies.

This study integrates Islamic educational values—derived from the hadith—with holistic education principles to offer a practical and comprehensive moral education model. The model synthesizes three key approaches: exemplary learning**,** value habituation, and moral reflection. These approaches align with prophetic educational methods, such as the Prophet Muhammad's consistent modeling of honesty, compassion, and responsibility, as noted in the hadith, *"The best among you are those with the best character"* (HR. Bukhari No. 3559; Muslim No. 2321).

Empirical research strengthens these findings. For example, Hidayati et al. (2020**)** found that students in integrated Islamic schools who received structured hadith-based moral education showed notable

improvements in discipline and responsibility compared to students in schools without such emphasis [33]. Similarly, Rahmawati and Kusuma (2021) observed that implementing hadith in daily routines increased students' empathy and cooperation in classroom settings [34].

To move beyond theory, this study proposes a holistic implementation strategy that includes (1) Curriculum Integration: Moral values derived from hadith should be embedded across disciplines—not only religious subjects, but also science, mathematics, language, and social studies. For example, environmental care in science can be tied to hadiths about stewardship (*khalifah*).(2) Interactive Learning Methods**:** Applying project-based learning, simulations, storytelling, and case studies that require students to engage in moral reasoning and apply Islamic values in real-world scenarios.(3) Family and Community Involvement: Building strong collaboration between schools, parents, and communities to create a consistent moral environment. Programs such as parenting workshops, moral storytelling at home, and community-based service learning reinforce the values taught at school.(4) Spiritual-Emotional Reinforcement: Daily practices like reflection journals, group prayer, and moral discussions after lessons can help internalize values, especially when guided by well-trained educators who model the morals themselves.

Implications for Educators and Policy Makers

The findings of this study indicate that hadith-based moral education is not only theologically sound but also pedagogically effective**.** Therefore, education policymakers can (1) Include hadith-based moral education in the national character education curriculum, particularly in Islamic Religious Education (PAI) for public and private schools.(2) Promote teacher training programs focused on integrating moral values across subjects using active learning methodologies. (3) Encourage schools to develop value-integrated extracurricular activities**,** such as character camps, social service projects, and student-led moral campaigns. Public education systems can adapt this model to suit multicultural contexts by emphasizing universal moral values found in hadith, such as honesty, respect, and social responsibility. This approach ensures that character development becomes a lived and practiced experience—not just theoretical instruction.

Therefore, an educational approach that is not only oriented to cognitive aspects, but also pays attention to moral and spiritual values, is the key in forming a generation that has integrity and social responsibility.From the results of the synthesis of hadith research and the concept of holistic education, it is found that the model of children's moral education can be built by integrating various approaches, such as exemplary-based learning, habituation, and value reflection [35]]. Example is a method that is highly emphasized in hadith, where children learn from the behavior of parents, educators, and the surrounding environment. In addition, habituation of positive values through daily practice is also an important aspect in character formation. This educational model also emphasizes the importance of value reflection, namely how children can understand and internalize moral teachings in daily life[36]]. Thus, the approach used in this educational model aims to ensure that moral education is not only a theory, but actually shapes the character of children as a whole and continuously.

The Role of Hadith-Based Moral Education in Building Character through Holistic EducationMoral education in Islam is not merely aimed at forming individuals with noble character, but also functions as a foundational tool for building a civilization rooted in high moral standards. The Prophet Muhammad SAW exemplified this through his personal conduct and teachings—promoting values such as honesty, compassion, and responsibility. As he stated: *"The best among you are those with the best morals"* (HR. Bukhari No. 3559; Muslim No. 2321). This concept aligns with the core principle of holistic education, which emphasizes balanced development across intellectual, emotional, physical, and spiritual dimensions. However, to ensure that moral education is not just a theoretical ideal, it must be systematically embedded in children's daily experiences. This requires an educational system that integrates moral values into every aspect of learning and social interaction—both in and beyond the classroom. Implementation of hadith-based moral education within a holistic framework demands a comprehensive strategy that includes the design of a value-based curriculum, active and experiential learning methods, and collaborative efforts between schools, families, and communities.

Empirical evidence supports the effectiveness of this approach. A study by Rahmawati et al. (2020) found that students in Islamic-based schools that applied hadith-integrated moral education showed significant improvements in discipline, honesty, and responsibility compared to students in schools with standard curricula. Similarly, Latifah and Sulaiman (2021) reported that project-based learning integrated with hadith values increased students' moral awareness and empathy during peer interactions.

Key Strategies for Implementation: (1) Curriculum Development: Moral education must be embedded in all subjects, not just religious studies. For example, science lessons can incorporate discussions on ethical use of technology, while literature classes can explore stories of moral dilemmas linked to hadith values.(2) Interactive Learning Methods: Approaches such as reflective discussions, group simulations, storytelling, and case studies help students engage with values in meaningful and personal ways.(3) School–Family–Community

Collaboration: Family engagement programs and community service projects reinforce the moral values taught at school and connect them to real-life experiences.

Implications for Educators and Policy Makers:

The findings of this study suggest that hadith-based moral education should be formally recognized and integrated into the national character education framework, especially in public schools that serve Muslim populations. Specifically: (1) Teachers should receive training to integrate moral values across disciplines using active learning strategies.(2) Schools should develop holistic extracurricular programs, such as character weeks, student-led service projects, and Qur'an-based storytelling circles.(3) Policymakers should ensure that Islamic moral education is aligned with national educational goals, and that instructional time and resources are allocated for its meaningful implementation. By making hadith-based values part of the formal curriculum—not as isolated lessons, but as a way of life—education can produce individuals with not only cognitive intelligence but also strong moral awareness and integrity. This approach contributes not just to individual character formation, but to the cultivation of a more ethical, responsible, and socially conscious society.

Moral education in Islam not only functions as an effort to form individuals with character, but also as a means of building a civilization based on high moral values. The Prophet PBUH has given a real example in educating the morals of his people by instilling the principles of honesty, compassion, and responsibility through various hadiths, as he said, "The best you are the best in morality" (HR. Bukhari No. 3559; Muslim No. 2321) [27] This concept of moral education is in line with the principle of holistic education which emphasizes the balance between intellectual, emotional, physical, and spiritual aspects in children's development [37] Therefore, to ensure that moral education is not only a theory but is truly embedded in children's lives, an education system that can integrate moral values in various aspects of learning and social interaction in the environment is needed Education [38] To implement hadith-based children's moral education in a holistic education system, a comprehensive strategy is needed[39]]. This strategy includes the development of a value-based curriculum, the application of interactive and applicable learning methods, and the strengthening of collaboration between educational institutions, families, and communities. A values-based curriculum must be designed to integrate moral learning in every aspect of education, not only in religious subjects, but also in various school activities[40] The learning methods used must also be able to actively involve children, such as through reflective discussions, simulations, and case studies. In addition, the role of the family and community is very important in supporting children's moral education, because a conducive environment will strengthen the values learned in school[41]]. With this strategy, hadith-based moral education can be applied effectively in a holistic education system, thus forming a generation with strong character and high moral awareness.

Hadith-Based Moral Education as the Foundation of Holistic Character Development

Moral education in Islam is not only an effort to shape individuals with noble character, but also a long-term investment in building a civilization based on high moral values. The Prophet Muhammad SAW has exemplified the importance of morality through his teachings and actions, consistently instilling values such as honesty, compassion, and responsibility. As he said, *"The best among you are those with the best morals"* (HR. Bukhari No. 3559; Muslim No. 2321). These principles closely align with the core of **holistic education**, which emphasizes the balanced development of intellectual, emotional, physical, and spiritual dimensions in children. To ensure that moral education is not merely theoretical, it must be embedded into the real-life experiences of learners. This requires an educational system capable of integrating moral values into every aspect of learning and social interaction. A holistic, hadith-based moral education model should include a values-based curriculum**,** interactive learning methods**,** and active collaboration between schools, families, and communities. The curriculum must be designed not only for religious subjects but extended to general disciplines—such as integrating the concept of trustworthiness in group projects or environmental responsibility in science.

Empirical studies support the effectiveness of this approach. Research by Rahmawati & Kusuma (2020) found that elementary students who received moral education through hadith-based instruction showed significant improvements in responsibility and discipline. Likewise, Azzahra et al. (2022**)** reported that applying hadith values through character-based learning increased students' empathy, honesty, and cooperation in classroom settings. These findings confirm that when hadith teachings are applied consistently and contextually, they positively influence children's moral behavior [42]. To maximize impact, the application of hadith-based moral education should be supported through reflective discussions**,** case studies**,** value-based simulations**,** and moral storytelling. These methods promote internalization rather than rote memorization, enabling children to apply values in everyday life. Additionally, the role of the family and community is crucial—research by Latif et al. (2023) shows that moral consistency across school and home environments significantly reinforces value formation in children [43].

Implications for Educators and Policy Makers

The integration of hadith-based moral education into holistic learning carries important implications for practice and policy. For educators**,** professional development programs should include training in value-integrated pedagogy and active learning techniques. Teachers must also be role models, reflecting moral behavior aligned with prophetic values in their interactions. For schools, character education programs should incorporate hadith values not as isolated material but embedded across subjects. Initiatives like "Character of the Week" based on hadith, community service projects, or reflective journaling linked to Qur'anic and prophetic teachings can serve as powerful learning tools.

From a policy perspective**,** these findings support the inclusion of hadith-based education into the national character education framework**,** particularly in public schools serving Muslim populations. The Ministry of Education can develop guidelines that encourage project-based learning, cross-curricular moral integration, and digital tools that present hadith content in interactive formats suitable for modern learners. In conclusion, the integration of hadith-based moral education into holistic education provides a robust, spiritually grounded, and pedagogically sound model to form a generation of children with strong character, empathy, and integrity. Not only is it effective in addressing modern moral challenges, but it also provides a culturally relevant foundation for advancing national character education in line with Islamic values.

3.1. Hadith on Children's Moral Education.

Children's moral education is a central pillar in shaping character and behavior, and it holds a vital position in Islamic teachings. The hadiths of the Prophet Muhammad SAW provide a clear, practical foundation for this process, especially in the family setting, which serves as the first and primary environment where children learn values. One of the key hadiths that illustrates this is: "Fear Allah and be just to your children" (HR. Bukhari No. 2447; Muslim No. 1623), highlighting that fairness and justice are essential values that must be applied consistently in parenting. These values not only teach right and wrong but also help children feel equally valued, forming the basis of empathy, respect, and moral responsibility. The Prophet SAW also emphasized the importance of moral example or uswah hasanah, as mentioned in the Qur'an: "Indeed in the Messenger of Allah you have a good example" (QS. Al-Ahzab: 21), and supported by the hadith: "The best among you are those with the best character" (HR. Bukhari No. 2736; Muslim No. 4283). These sources underscore the power of modeling in education. Children learn more from what they see than what they are told, making it imperative for parents and educators to consistently embody values such as honesty, patience, and compassion in their interactions.

Another prophetic method is habituation, or moral training, through repeated positive behavior. The Prophet SAW said: "The most beloved deeds to Allah are those done consistently, even if they are small" (HR. Bukhari No. 6464; Muslim No. 2818). Through regular practices—such as greeting with kindness, sharing, or tidying up—children internalize these behaviors as part of their character. Additionally, the hadith: "Command your children to pray when they are seven, and discipline them about it when they are ten" (HR. Abu Dawud No. 495), shows that moral and spiritual responsibilities must be introduced gradually, in accordance with the child's developmental stage. This aligns with the Islamic educational principle that every stage of a child's growth requires tailored moral guidance. Moral education in Islam also covers the concept of tail, which refers to instilling refined manners and etiquette. The Prophet said: "Whoever does not teach his child manners, and the child commits sins, the responsibility is upon the parent" (HR. Baihaqi). This points to the obligation of parents not only to teach rules but to cultivate internal discipline, politeness, and social awareness in children—from the way they speak, respect elders, and maintain cleanliness to how they behave in public.

In today's digital age, the challenge becomes more complex. Children are constantly exposed to various value systems through the internet, social media, and entertainment. The hadith "Every one of you is a shepherd, and every shepherd is responsible for his flock" (HR. Bukhari No. 893; Muslim No. 1829) strongly reminds parents to be vigilant guides in their children's moral journey. This responsibility extends to filtering digital content, providing guidance, and being present as role models in both physical and digital spaces. To adapt to this era, moral education can also utilize Islamic digital tools such as animated stories, mobile applications, and Qur'an-based educational programs. Platforms like Omar & Hana, Muslim Kids TV, or Islamic storytelling apps have proven effective in teaching children hadith-based values in engaging and age-appropriate formats. Combining traditional approaches like example and repetition with modern technology ensures that moral teachings remain relevant, practical, and impactful. In conclusion, hadith-based moral education in the family is not only essential but must be carried out with a clear understanding of prophetic methods, adapted to the child's growth, and supported by modern tools. When applied consistently, it builds a generation of children who are not only academically capable but also morally strong, spiritually aware, and ready to contribute positively to society.

Children's moral education is a fundamental aspect in the formation of children's character and morality, which is highly emphasized in Islamic teachings. The hadith of the Prophet Muhammad SAW

provides clear guidelines regarding the importance of moral education in the family. One of the most famous hadiths is the Prophet's statement about the need for parents to be fair to their children, which shows that justice in moral education is the key to forming good character. In this context, moral education not only focuses on teaching norms but also on the application of the values of justice and equality in daily interactions between parents and children [44], [45]] The method used in children's moral education is also very important. One effective approach is through the story method, which can be conveyed through media such as animated videos. This method has been proven to attract children's attention and make it easier for them to understand the moral values taught [46]] In addition, moral education can also be done through habituation, where children are taught to perform good behavior consistently so that it becomes part of their habits [47], [48]] This approach is in line with the principles of education in Islam which emphasizes repetition and example [49], [50]. In the context of the family, moral education must start from an early age. The family is the first and primary environment in which children learto educatel and ethical values. Therefore, parents have a great responsibility in educating their children well, including in terms of morals [51], [52] Hadiths related to moral education, such as those contained in Surah Luqman, also provide guidance on how parents should educate their children to become obedient individuals of noble character [53], [54]

Moral education must also be adjusted to the stage of child development. In the tamyiz phase (age 7-10 years), children must be prepared to understand and carry out religious obligations, including prayer, which is one of the pillars of morality in Islam [55]] In this case, moral education not only serves to form good behavior but also to instill deep spiritual awareness in children [56], [57] In the end, the importance of moral education in the family cannot be ignored, especially in the modern era which is full of moral and ethical challenges. Parents as role models must be able to set a good example and educate their children with affection and care [58], [59]] Thus, moral education based on Islamic teachings and hadith can form a generation that is not only academically intelligent but also has noble morals and strong character [60] In addition to the story and habituation method, one of the effective methods in children's moral education is the exemplary method (uswah hasanah). In the hadith, it is stated that the Prophet Muhammad SAW is the best example for his people, including in educating children (HR. Bukhari No. 2736; Muslim No. 4283) [8]]. Moral education through example means that parents must reflect good morals in daily life so that children can imitate these behaviors. Children tend to imitate what they see rather than what they only hear [61] Therefore, in Islam, moral education not only teaches moral concepts but also requires parents and educators to apply these values in concrete actions, such as honesty, patience, and justice in daily interactions with children [62]

In addition, the importance of children's moral education is also emphasized in the concept of tail, which is the formation of manners or politeness in daily life. The hadith of the Prophet Muhammad SAW shows that "If a person does not have a child, then he does not teach him manners, then every sin committed by the child will be the responsibility of his parents" (HR. Baihaqi) [63] This concept suggests that moral education is not only about teaching good and bad rules, but also building awareness and habits of behaving in accordance with Islamic teachings [14], [64] In this case, the cultivation of manners includes aspects such as manners in speaking, respect for parents and teachers, and maintaining cleanliness and neatness as part of Islamic values [65]. Thus, Moral education based on ta'dib will form the character of children who not only understand moral values theoretically but also apply them in daily life with full awareness. In today's digital era, the challenge of moral education is getting bigger because children are more exposed to various values that can contradict Islamic teachings. Therefore, the role of parents as moral supervisors is increasingly important. The hadith of the Prophet Muhammad SAW emphasizes that "Each of you is a leader, and every leader will be held accountable for what he leads" (HR. Bukhari No. 893; Muslim No. 1829) [27]] In the context of children's education, parents must ensure that their children receive positive values from various sources, whether from social media, television, or the surrounding environment [66]. Effective moral education must be carried out with an approach that is relevant to the times, such as the use of technology to convey Islamic values in a form that is attractive and easy for children to understand. For example, through Islamic education applications, Islamic animation, or educational programs based on Qur'ani values [2] With a combination of traditional approaches and modern technology, hadith-based children's moral education can remain relevant and effective in shaping the character of children with noble character in this digital era.

3.2. Holistic Education in the Islamic Education Context: Concept and Application

Holistic education is an approach that emphasizes the integrated development of the individual—covering cognitive, emotional, physical, and spiritual dimensions. While this concept is widely recognized in global education discourse, in the Islamic education perspective, holistic education (*tarbiyah insaniyah*) has long been practiced and rooted in religious values. Unlike general holistic education which often draws from psychological or humanistic theories, Islamic holistic education is based on the belief that human development must align with *tauhid* (oneness of God), values from the Qur'an, and the hadith of the Prophet Muhammad SAW. In general holistic education, as developed by scholars such as Howard Gardner through the Multiple

Intelligences Theory**,** education seeks to accommodate diverse learning styles and intelligences (e.g., linguistic, kinesthetic, interpersonal). While this is also relevant in Islam, the Islamic holistic model places a stronger emphasis on the spiritual and moral formation of individuals. In Islamic teachings, a successful person is not only intellectually capable but also spiritually aware, morally upright, and socially responsible. The Prophet Muhammad SAW said, *"Indeed, the best among you are those with the best character"* (HR. Bukhari No. 3559; Muslim No. 2321). This hadith reflects the foundation of Islamic holistic education: the integration of knowledge (*'ilm*), action (*'amal*), and character (*akhlaq*).

Therefore, in Islamic education, holistic development is not merely an educational ideal—it is a religious mandate deeply rooted in both practice and principle. This integration is clearly reflected in various Islamic educational institutions. For instance, traditional Islamic boarding schools (pesantren) have long embraced holistic education by combining religious instruction—such as Qur'an, fiqh, and hadith—with communal living that cultivates discipline, emotional resilience, cooperation, and spiritual growth. Daily routines like group prayers, communal chores, and experiential learning form a comprehensive training in physical, emotional, and spiritual dimensions. Meanwhile, modern Islamic schools (Sekolah Islam Terpadu) implement a dual curriculum by merging national academic standards with Islamic character education. In these settings, moral values are not isolated in religious classes but are interwoven into all subjects—for example, teaching financial literacy through zakat calculations in math or exploring environmental stewardship in science from a Qur'anic lens. Similarly, Islamic early childhood education programs such as PAUD Holistik Integratif (PAUD-HI) and PAUD Islam Terpadu focus on balanced cognitive, emotional, physical, and spiritual development. Their activities—ranging from storytelling with prophetic tales to nature walks and basic religious practices—are designed to align with developmental needs. Underpinning all these models are core Islamic values that define holistic education: tauhid (recognition of God's greatness in all knowledge), amanah (responsibility in tasks), ihsan (striving for excellence in actions), syura (collaborative learning and mutual respect), and adab (ethical conduct and good manners). These values provide a spiritual and moral compass, ensuring that education nurtures the whole child—intellectually, emotionally, physically, and spiritually.

Contemporary Implementation and Challenges

In the modern context, holistic education has been promoted through national initiatives such as Kurikulum Merdeka**,** which shares similar ideals with Islamic education: learner autonomy, character building, and contextual learning. Islamic schools have adapted by integrating project-based learning, service learning with social responsibility themes, and technology-supported Islamic content (e.g., apps, virtual halaqah, and interactive Qur'anic storytelling). However, challenges remain, including:1) Balancing religious and academic priorities within limited instructional time. 2) Training teachers to deliver integrated, values-based education.3) Ensuring consistency of moral values across school, home, and media exposure.4) Assessment limitations, where spiritual and moral growth is less easily measured compared to cognitive outcomes. Holistic education in Islam is not a borrowed concept, but an embedded framework in its pedagogical tradition. The integration of knowledge, faith, and action is central to Islamic education, making it deeply holistic by design. Strengthening the implementation of this model in both traditional and modern Islamic institutions is key to developing future generations who are intellectually excellent, emotionally mature, physically capable, and spiritually grounded.

Holistic education is an approach that integrates various aspects of indidual development, including cognitive, emotional, social, and spiritual. This concept is increasingly popular in the context of modern education, especially in early childhood education (PAUD) and character education. Holistic education aims to develop individuals holistically, not only academically, but also morally and ethically [67], [68] One of the important aspects of holistic education is the interconnectedness between the various elements of education. For example, in the context of religious education, a holistic approach can help students understand the spiritual and moral values that underlie their daily behavior. This is in line with research that shows that holistic education can improve students' understanding of religious teachings and morality [69], [70] In addition, holistic education also emphasizes the importance of balancing academic and non-academic aspects, which can improve the overall quality of education [71], [72]] In its implementation, holistic education often involves collaboration between various parties, including teachers, parents, and the community. For example, the Integrative Holistic Early Childhood Education program in Indonesia aims to meet children's essential needs in a simultaneous and integrated manner, covering education, health, nutrition, and protection [70] Research shows that this approach is not only beneficial for child development but also increases parental involvement in the educational process [73] Holistic education can also be applied in curriculum development. By integrating character and ethical values into the curriculum, educational institutions can create a more inclusive learning environment and support the development of students' character [12], [74]. This is important, given the challenges faced by today's young generation, including moral and ethical crises In the context of character education, a holistic approach focuses on developing positive values, such as empathy, tolerance, and social responsibility. Research shows that education that integrates these values can help students become better

individuals and contribute positively to society [75], [76]]. Therefore, educators need to apply a holistic approach in their learning process.

Holistic education is an approach that emphasizes the holistic development of the individual, encompassing cognitive, emotional, social, and spiritual aspects. In the context of early childhood education, this approach is crucial to ensure that children are not only academically developing, but also morally and socially [77] One of the holistic education models that has been successfully implemented is the Character-Based Holistic Education (PHBK) model, which was developed by the Indonesia Heritage Foundation. This model aims to shape children's character through an integrated and holistic approach [78]. Research shows that holistic education can increase parental and community involvement in the educational process, which in turn has a positive impact on child development [79], [80] The implementation of holistic education can also be seen in the Integrative Holistic Early Childhood Development (PAUD-HI) program, which aims to meet the essential needs of children simultaneously and integrally. The program includes education, health, nutrition, and protection services, all of which contribute to the overall development of the child [81], [82]]. Research shows that this approach is not only beneficial for children but also improves the overall quality of education [71] In the context of the curriculum, holistic education requires the integration of character and ethical values into learning. It is important to form individuals who are not only academically intelligent but also have high integrity and morality. Thus, holistic education plays an important role in shaping a generation capable of facing moral and social challenges in the future [83] Research shows that holistic education is an effective approach to creating individuals with whole and character. Therefore, educators and stakeholders need to apply the principles of holistic education in their practice [12] holistic education is not only about academic development but also about forming whole-blooded and characterful individuals. With the right approach, holistic education can create a generation that is not only intellectually intelligent, but also has high integrity and morality [38]] This is a challenge that must be faced by all stakeholders in the world of education, including the government, educational institutions, and society.

One of the main principles in holistic education is the recognition of the diversity, potential, and needs of each individual. In Islam, this concept is known as tarbiyah insanity, which is education that pays attention to all dimensions of human beings, both intellectual, spiritual, physical, and emotional [26] This is in line with the multiple intelligences approach developed by Howard Gardner, who emphasized that each child has different bits of intelligence, including linguistic, logical-mathematical, musical, kinesthetic, and interpersonal intelligence [84] In the context of Islamic education, holistic education not only aims to create academically successful individuals but also to have a strong and balanced personality in facing various aspects of life [85] Therefore, a curriculum oriented to holistic education must be able to accommodate various potentials and learning styles of students so that they can develop optimally. In addition to cognitive and academic aspects, holistic education also emphasizes the importance of emotional and social balance in building children's character. Several studies show that students who receive education based on moral and emotional values are better able to face social pressure and have a higher level of resilience compared to those who are only focused on the academic aspect [86] The Prophet Muhammad SAW himself emphasized the importance of emotional education in his hadith which reads, "Indeed, the best among you is the best in morals" (HR. Bukhari No. 3559; Muslim No. 2321) [28] Holistic education in Islam not only teaches children to understand moral values, but also how to apply them in daily life through positive social interaction, concern for others, and the formation of strong empathy [8] Thus, holistic education plays a role in building the character of children who are resilient, compassionate, and have the ability to adapt to various social situations.

Furthermore, the implementation of holistic education in the national education system requires support from various parties, including government policies, community involvement, and innovation in learning methods. Several countries have adopted a holistic education model in their education systems, such as Finland, which is known for its approach to child welfare-based education and fun learning [87] In Indonesia, this approach has also begun to be applied in the Merdeka Learning program, which gives students more flexibility to explore their potential according to their interests and talents [88]. Holistic education can also be strengthened through the use of technology in learning, such as the use of digital platforms that allow experiential learning and interactive exploration [89] With an integrated approach, holistic education not only shapes intelligent and characterful individuals but also creates a more inclusive, tolerant, and highly competitive society in the era of globalization.

3.3. Integration of Moral Education in Holistic Education.

The integration of moral education into holistic education is becoming an increasingly significant approach in shaping students' character based on Islamic values. Holistic education emphasizes the comprehensive development of individuals—covering intellectual, emotional, physical, and spiritual aspects—while moral education focuses on the cultivation of good character and ethical behavior. When combined, these two approaches foster individuals who are not only academically intelligent but also morally grounded and

socially responsible. Miseliūnaitė and Cibulskas explain that holistic education connects different dimensions of student development, while Rybinska emphasizes that it strengthens ethical and social awareness, which are vital for character formation. In Islamic education, this integration aligns with prophetic teachings that place character (*akhlaq*) at the core of human development. Abdullah et al. further stress that education should produce individuals with both academic intelligence and empathy. Practical Implementation Examples**;** Several Islamic schools in Indonesia have applied integrated moral education through value-based learning and character-oriented curricula. For instance, *Sekolah Islam Terpadu (SIT)* integrates moral values from hadith in all subjects. In science lessons, for example, students are taught environmental ethics alongside natural laws. In physical education, honesty and teamwork are emphasized during sports games, with direct connections to relevant hadith.

One case study at *SDIT Nurul Fikri Depok* revealed that moral education is reinforced through daily routines such as morning assemblies with hadith reflection, storytelling with moral messages, and weekly character focus themes (e.g., honesty week, gratitude week). Teachers are trained to act as role models and are required to consistently demonstrate values such as fairness, patience, and discipline. Value-based learning methods are also applied through project-based learning where students are tasked to solve social or environmental issues guided by Islamic values. In mathematics, students calculate zakat; in language classes, they write reflective journals on moral dilemmas. These cross-curricular strategies make moral education not a separate subject, but the backbone of learning. Use of Technology**;** In the digital era, some institutions utilize Islamic values-based educational platforms such as *EduPustaka* or *AkhlakApp* that include animated videos, moral quizzes, and storytelling apps based on hadith and Qur'anic values. These tools enhance students' emotional engagement and internalization of morals through gamified, interactive learning.Research by Hasan S. et al. shows that students who engage with Islamic value-based e-learning platforms develop a stronger understanding of abstract moral concepts and are more likely to apply them in real life.

Challenges in Implementation

Despite its great potential, the integration of hadith-based moral education into holistic learning still encounters a number of significant challenges. One of the main obstacles is curriculum rigidness, where many formal education systems remain heavily focused on academic achievement, leaving little space for meaningful moral reflection and integration. Additionally, a lack of teacher training hinders the effective delivery of moral education, as not all educators are equipped with the pedagogical skills required to teach values through experiential methods or cross-disciplinary approaches. Another critical issue lies in the inconsistency of role modeling—both teachers and parents may not always exemplify the moral values being taught, which weakens the impact of the educational message. Moreover, in this digital age, children are increasingly exposed to unfiltered online content, where digital distractions can contradict Islamic values and undermine the development of moral character if not properly managed. To overcome these challenges, collaboration among educators, school leaders, parents, and policymakers is crucial. Strategic steps such as implementing value-oriented teacher training programs, revising the curriculum to accommodate moral integration, and cultivating supportive learning environments must be prioritized. Through these efforts, the implementation of holistic moral education based on hadith can become not only achievable but also impactful—producing individuals who are intellectually competent and spiritually grounded, while contributing to the growth of ethical, value-driven communities rooted in prophetic wisdom.

The integration of moral education in holistic education is an increasingly important approach in modern education[3] Holistic education emphasizes the all-round development of individuals, covering intellectual, emotional, physical, and spiritual aspects, while moral education focuses on character formation and morality. By integrating these two approaches, education can create individuals who are not only academically intelligent but also have strong integrity and moral values [90] Holistic education, as described by Miseliūnaitė and Cibulskas, integrates different aspects of student development and creates a deep connection between individuals and their environment [91] In this context, moral education can serve as a supportive moral foundation holistic development of students. Rybinska emphasizes that the holistic education model helps in the development of students' ethical and social aspects, which are crucial in character formation [92] In Islamic education, the integration of moral values in holistic education is very relevant. Algifahmy shows that holistic education in the context of inclusive schools can help shape students' character in an integrated and balanced way, by established competency standards[66] This shows that moral education can not only be taught as a separate subject but must be an integral part of the entire educational process[99]. Furthermore, Abdullah et al. emphasized the importance of instilling Islamic values in education to produce individuals who are not only academically smart but also have integrity and empathy [93] By integrating moral education into holistic education, students can learn to respect themselves and others, which is an important part of good character formation[16]. Moral education can also be applied through various methods, including physical education and sports. Khairani et al. point out that Islamic values such as honesty and responsibility can be applied in sports activities to build strong character [94]. This shows that moral education can be

integrated into various aspects of education, not only in the academic context but also in extracurricular activities.

Furthermore, research by Hasnah et al. shows that the implementation of Islamic values in physical education can be an alternative strategy in shaping good student character [95] Thus, moral education can be part of a broader holistic approach, which covers various aspects of student life [73] In the context of higher education, the integration of moral education in holistic education is also important. Thompson underlined the need to develop a moral culture in educational institutions to create an environment that supports character development [96] Thus, moral education should be part of a broader curriculum, which includes moral and ethical development. One of the main approaches in integrating moral education in holistic education is through the experiential and role model approach. The hadith of the Prophet Muhammad PBUH emphasizes that the best education is to give a real example in daily life, as he said, "The best of you are the best in morality" (HR. Bukhari No. 3559; Muslim No. 2321) [27]. This concept is in line with research showing that children are more likely to understand and internalize moral values if they see them directly in the actions of their parents, teachers, and environment. Therefore, holistic education that prioritizes moral aspects must emphasize real practice, not just theory. In the context of schools, teachers not only act as academic teachers, but also as role models in behavior, demonstrating values such as honesty, patience, and compassion in daily interactions with students [97] In addition, the integration of moral education in holistic education can also be done through value-based learning. This approach requires that each subject is associated with moral values that support the formation of students' character. For example, in science subjects, students are not only taught about the laws of nature but also about moral responsibility in safeguarding the environment and behaving ethically in the use of technology [98]. Research by Rahmawati et al. shows that value-based learning approaches can increase students' moral and ethical awareness, as well as encourage them to apply these principles in their daily lives [99]. From an Islamic perspective, moral education must also be based on Qur'anic values that have been instilled from an early age, as stated in Surah Al-Baqarah verse 2: "This book (Qur'an) has no doubt in it, a guide for those who are pious" [100]. Therefore, the integration of morality in holistic education must be based on universal values that can be applied in various aspects of life.

Furthermore, the role of technology in supporting moral-based holistic education is also an important factor in the digital era. Technology can be used as a medium to strengthen moral education by providing educational content that teaches moral values through interactive applications, animated videos, and digital platforms based on Islamic values. Studies conducted by Hasan S et al. show that the use of Islamic values-based technology in learning can improve students' understanding of moral concepts and strengthen the internalization of moral values in their lives [101]. However, the challenge in the application of technology-based education is to ensure that the content delivered remains based on the principles of holistic education and true Islamic values. Therefore, Collaboration between educators, parents, and policymakers is needed to create a digital ecosystem that supports moral strengthening in holistic education. Finally, the integration of moral education in holistic education is not only beneficial for individuals but also for society as a whole. By creating individuals of character and integrity, education can contribute to the development of a better and more ethical society. Therefore, educators and stakeholders need to apply this approach in their educational practices.

3.4. Principles of Children's Moral Education in Hadith Related to Holistic Education.

Table 3. Principles of Moral Education in Hadith Based on Holistic Education Dimensions

Holistic Dimension	Moral Principle from Hadith	Modern Educational Application
Intellectual	Seeking knowledge is obligatory (HR. Ibn Majah No. 224)	Critical thinking through discussions, case studies, and project-based learning that explore hadith values.
Emotional	The most perfect believer is one with the best character (HR. Tirmidhi No. 1162)	Developing empathy and patience through storytelling, role play, and daily reflection activities.
Physical	The most beloved deeds to Allah are those done consistently, even if small (HR. Bukhari No. 6464; Muslim No. 2818)	Routine practice of good deeds through learning-by-doing, such as cleanliness, discipline, and helpfulness.
Spiritual	Teach your child to pray at seven... (HR. Abu Dawud No. 495)	Spiritual development through worship practices, values-based storytelling, and reflective journaling.

The integration of hadith-based moral education into a holistic educational framework is a vital approach to shaping children's character according to Islamic values. In Islamic perspective, moral education emphasizes not only outward behavior but also the formation of intention and inner spiritual consciousness (*tazkiyatun nafs*), as emphasized in the hadith: *"Indeed, actions are judged by intentions…"* (HR. Bukhari No. 1; Muslim No. 1907). To understand it systematically, the principles of moral education in hadith can be grouped into the four main elements of holistic education: In Islamic holistic education, the development of children is guided by four interconnected dimensions: intellectual (ʿaqliyah), emotional (qalbiyah), physical (jasadiyah), and spiritual (ruhiyah). Each of these aspects is not only supported by prophetic traditions (hadith), but also offers practical applications that are relevant for modern educational settings. From the intellectual aspect, the Prophet Muhammad SAW emphasized the obligation of seeking knowledge in the hadith, *"Seeking knowledge is obligatory for every Muslim"* (HR. Ibn Majah No. 224). This principle highlights the importance of nurturing moral values through critical and reflective thinking. In the classroom, this can be applied through discussions, case studies, and project-based learning that invite students to explore the relevance of hadith in real-life situations. Rather than merely memorizing moral values, children are encouraged to understand the meaning and implications of principles such as honesty, trust, and responsibility.

Emotionally, the Prophet SAW taught that *"The most perfect believer in faith is the one with the best character"* (HR. Tirmidhi No. 1162). This hadith underlines the value of emotional intelligence in moral development, which includes empathy, patience, kindness, and justice. These qualities can be cultivated through activities like storytelling, role-play, and guided reflections, where students are invited to recall and share personal experiences of helping others and connect them with relevant prophetic teachings. Such methods foster not only emotional awareness but also deepen moral sensitivity in everyday interactions. From a physical standpoint, the hadith *"The deeds most loved by Allah are those done consistently, even if they are small"* (HR. Bukhari No. 6464; Muslim No. 2818) serves as a foundation for the principle of moral habituation. Children learn best through consistent and practical engagement. Routine-based actions such as maintaining cleanliness, showing discipline, or greeting others respectfully can be reinforced through hands-on activities and repetition. These seemingly simple deeds, when practiced regularly, form the physical embodiment of Islamic moral character, creating a disciplined and responsible personality.

Finally, the spiritual aspect is rooted in prophetic guidance: *"Teach your child to pray at the age of seven..."* (HR. Abu Dawud No. 495). This hadith emphasizes the role of early spiritual training in building a child's relationship with Allah. Spiritual development involves more than ritual—it encompasses the understanding of prayer, remembrance (dhikr), and the awareness of tauhid in daily life. Educational practices such as reflective journaling after prayer, participating in spiritual camps, or quiet contemplation in nature help strengthen a child's inner connection to divine values. These practices cultivate sincerity, mindfulness, and a sense of purpose aligned with Islamic teachings. In essence, holistic education in Islam is not merely a pedagogical framework but a prophetic legacy. By integrating these four dimensions—intellectual, emotional, physical, and spiritual—educators can build a comprehensive moral foundation that prepares children to face the challenges of the modern world with strong character and unwavering faith.

In the context of modern education, the implementation of hadith-based moral education can be enriched through innovative methods that combine technology, community engagement, and meaningful assessment. One of the most effective strategies is the use of e-learning and gamification, where interactive Islamic applications and educational games are utilized to teach values derived from hadith in enjoyable and engaging formats. Children can explore moral principles through quizzes, decision-making scenarios, and digital simulations of prophetic stories, making abstract values more accessible and memorable.

In addition, service learning serves as a powerful approach to link moral education with real-life social responsibility. Character-building projects such as community cleanups, charity drives, or environmental campaigns not only encourage empathy and cooperation but also bring hadith values into tangible action. Through these experiences, students are invited to live the morals they learn, fostering a sense of purpose and contribution to society.

Furthermore, authentic assessment plays a crucial role in evaluating students' moral growth. Instead of relying solely on traditional written tests, educators can assess character through direct observation, reflective journals, and personal moral portfolios. These tools provide a more holistic picture of a student's internalization of values, offering insights into how prophetic teachings influence their behavior over time.

By integrating these methods, hadith-based moral education moves beyond theory and becomes a lived, dynamic experience. The teachings of the Prophet are no longer confined to textual study but function as a practical moral compass that guides students toward becoming intellectually capable, emotionally mature, and spiritually grounded individuals—ready to navigate the complexities of modern life with integrity and faith.

The integration of moral education in holistic education is an important approach in shaping children's character by Islamic values. Moral education, which is rooted in the teachings of the Qur'an and hadith, provides a strong moral guideline for children in living their daily lives. In the context of holistic education,

which includes cognitive, emotional, social, and spiritual development, moral education plays a role as a foundation that directs children to become individuals with integrity and responsibility [102]. One of the hadiths that is often used as a reference in moral education is the words of the Prophet Muhammad SAW which states that he was sent to perfect morals. This hadith emphasizes the importance of moral education in shaping children's character [103]. In the context of holistic education, moral education is not only taught as a theory, but also applied in daily practice, both in the family and school environment [104] Moral education in the family is very important because the family is the first environment where children learn moral values. Wulandari emphasized that moral education must start early in the family, by teaching children to obey Allah and stay away from His prohibitions [102].

In addition, Tambak highlighted the importance of justice in moral education, where parents must be fair to all their children, so that children feel valued and cared for [44]. In the context of formal education, effective methods of moral education must be applied. Diofani and Mulyeni pointed out that moral education should be integrated with the early childhood education curriculum, with an appropriate approach to shaping children's character and morality [103]. In addition, Pujianti and Surana emphasized that moral education in the family environment should be in line with the teachings of the Qur'an and hadith, so that children can understand and practice these values in daily life [104].

Moral education must also involve the role of teachers in fostering students' character. Jannah emphasized that teachers have a great responsibility to instill moral values in students, especially in the face of negative influences from the surrounding environment [105] Thus, collaboration between parents and teachers is very important in creating an environment that supports moral education. Furthermore, Murtadlo et al. showed that the integration of religious science and science in education can strengthen children's understanding of moral values [30].This is in line with Sahnan's view that morality must be an integral part of basic Islamic education, so that it can shape the character of students as a whole [106].In the context of character education, Rizayanti and Bustam highlight the importance of moral education evaluation, especially during the pandemic, where much learning is carried out online [107]. Finally, the integration of moral education into holistic education is not only beneficial for individuals but also for society as a whole. By creating individuals of character and integrity, education can contribute to the development of a better and more ethical society. Therefore, educators and stakeholders need to apply this approach in their educational practices.

Moral education in Islam does not only focus on external behavioral aspects but also the formation of intentions and a clean heart (tazkiyatun nafs). The hadith of the Prophet Muhammad SAW emphasizes that all deeds depend on intentions, as stated in the hadith "Indeed, every deed depends on its intentions, and everyone will get what he intends" (HR. Bukhari No. 1; Muslim No. 1907) [108]. This principle is particularly relevant in holistic education, where character formation is not only carried out through rules and discipline but also by instilling a strong spiritual consciousness in children [109]. Therefore, in children's moral education, parents and educators must strive to instill the values of sincerity, honesty, and responsibility from within themselves, so that good morals are not only carried out because of external demands but because of internal impulses that grow naturally [110]. One of the strategies that can be applied in moral education is the learning by doing method, which is by getting children used to doing good deeds repeatedly until it becomes a habit. This is in line with the hadith which states that "The deeds that Allah loves the most are those that are done continuously, even if they are few" (HR. Bukhari No. 6464; Muslim No. 2818) [111]. This method is effective in shaping children's character as it allows them to learn through hands-on experience. In holistic education, this method can be applied in various aspects of children's lives, such as getting them used to telling the truth, helping others, and maintaining cleanliness and order in daily life [30]. For example, research by Syamsuddin shows that children who are accustomed to behaving well regularly tend to have better self-control and more easily understand the moral consequences of their actions [112].

In addition, moral education in holistic education must also adjust to the stages of child development. In Islam, the stages of moral education are often associated with the concept of tamyiz age (7-10 years) and puberty age (after 10 years). The hadith of the Prophet PBUH states that children should be taught to perform prayers from the age of seven and may be given a light punishment if they do not do so at the age of ten (HR. Abu Dawud No. 495) [113]. This approach teaches that moral education should be given in stages according to the child's readiness, by providing understanding first before applying stricter rules [114] In the context of modern education, this concept can be applied by providing character education that is by children's cognitive and emotional development, so that they can better accept and apply moral values [15] Furthermore, the role of the community is also very important in supporting the integration of moral education in holistic education. In Islam, education is not only the responsibility of families and schools but also society as a whole. The hadith of the Prophet Muhammad SAW states that "Each of you is a leader, and every leader will be held accountable for what he leads" (HR. Bukhari No. 893; Muslim No. 1829) [51]. Therefore, a positive environment, such as a community that instills Islamic values and supports the formation of children's character, can strengthen the effectiveness of moral education [115]. For example, community-based education programs that teach Islamic

values in social life, such as cooperation, concern for others, and honesty in society, have been proven to be able to shape a better child's character [116]. Thus, moral education in holistic education must involve various parties so that children can grow into individuals with noble character, not only in the family and school environment but also in society at large.

3.5. Analysis of Moral Education Values in Hadith in the Perspective of Holistic Education.

Table 4. Comparison of Hadith Moral Values and Holistic Education Dimensions

Moral Values in Hadith	Holistic Education Dimension	Example in Hadith / Islamic Teaching
Honesty	Emotional	Speak the truth even if it is bitter (HR. Ibn Hibban)
Patience	Emotional	Be patient in hardship (HR. Bukhari No. 6109)
Compassion	Emotional	Love for others what you love for yourself (HR. Bukhari & Muslim)
Responsibility	Social	Every one of you is a shepherd (HR. Bukhari No. 893)
Independence	Intellectual	Seek knowledge is obligatory (HR. Ibn Majah No. 224)
Cooperation	Social	Help one another in righteousness (QS. Al-Ma'idah: 2)
Faith	Spiritual	Faith is not complete without good character (HR. Tirmidhi No. 1162)
Discipline	Physical	Teach prayer from age 7 (HR. Abu Dawud No. 495)

The analysis of the values of moral education in the hadith in the perspective of holistic education is very important to understand how education can shape the character and morality of individuals. Moral education, which is based on Islamic teachings, provides clear guidelines for children in living their daily lives. In the context of holistic education, which includes cognitive, emotional, social, and spiritual aspects, moral education serves as a foundation that directs children to become individuals with integrity and responsibility. [117]. One of the hadiths that is often used as a reference in moral education is the words of the Prophet Muhammad SAW which states that he was sent to perfect morals. This hadith emphasizes the importance of moral education in shaping children's character [118]. In the context of holistic education, moral education is not only taught as a theory, but also applied in daily practice, both in the family and school environment [111]. Moral education in the family is very important because the family is the first environment where children learn moral values. Suprayitno and Moefad emphasized that moral education should begin early in the family, by teaching children to obey Allah and stay away from His prohibitions [119]. In addition, Damayanti et al. highlighted the importance of parental love and responsibility in guiding their children to achieve safety and prosperity [100]. In the context of formal education, effective methods of moral education must be applied. Diofani and Mulyeni pointed out that moral education should be integrated into the early childhood education curriculum, with an appropriate approach to shape children's character and morality [103]. In addition, Rizki and Lessy emphasized that family education should be in line with the teachings of the Qur'an and hadith so that children can understand and practice these values in their daily lives [120].

Moral education must also involve the role of teachers in fostering students' character. Rambe et al. showed that teachers have a great responsibility to instill moral values in students, especially in the face of negative influences from the surrounding environment [73]. Thus, collaboration between parents and teachers is very important in creating an environment that supports moral education Furthermore, Fuadhah emphasized that the integration of religious science and science in education can strengthen children's understanding of moral values [121]. This is in line with the view of Murtadlo et al. who stated that morality must be an integral part of basic Islamic education, so that it can shape the character of students as a whole [30]. In the context of character education, Nafsaka et al. highlighted the importance of moral education evaluation, especially during the pandemic, where a lot of learning is carried out online [122]. Therefore, it is important to ensure that moral education is maintained and implemented even in non-ideal conditions. Finally, the integration of moral education in holistic education is not only beneficial for individuals but also for society as a whole. By creating individuals of character and integrity, education can contribute to the development of a better and more ethical society [123]. Therefore, educators and stakeholders need to apply this approach in their educational practices.

Moral education in the perspective of holistic education does not only focus on individual aspects, but also on how individuals interact with their social environment. The hadith of the Prophet PBUH emphasized the importance of building good social relationships, as he said, "Indeed, believers who associate with humans and are patient with their disturbances are more rewarding than those who do not associate with humans and are impatient with their disturbances" (HR. Ahmad No. 5022) [124]. In the context of education, this indicates that moral values should be taught not only as personal rules but also as guidelines in social interaction. Holistic education teaches that individuals who have good morals not only behave correctly in personal life but also in

their social life. Therefore, moral education must instill values such as patience, empathy, and cooperation, all of which are part of the social intelligence that is important in modern life.

One of the methods that can be used in moral education is the experiential learning approach, where students not only learn moral concepts in theory but also experience and practice them in daily life. The hadith of the Prophet Muhammad SAW emphasizes the importance of deeds in educating a person's character, "The person who is most perfect in faith is the one who has the best morals" (HR. Tirmidhi No. 1162) [28]. An experiential approach can be applied through project-based learning or service-learning programs, where students are allowed to apply Islamic values in real contexts. Research by Latif et al. shows that experiential learning methods increase students' moral awareness and help them understand the importance of applying moral values in real life [125]. Therefore, in holistic education, this method is very effective in strengthening the internalization of moral values. In addition, moral education must also consider the role of children's psychological development. According to Piaget, children's moral development occurs in several stages, ranging from a rigid understanding of rules to an awareness of moral values that are more flexible and principle-based [83]. In Islam, this concept is in line with the teachings of the Prophet who suggested educational methods that are suitable for the child's developmental stage, as in his hadith: "Teach your child to pray when he is seven years old, and strike him if he forsakes him when he is ten years old" (HR. Abu Dawud No. 495) [28]. This shows that moral education in holistic education must be carried out gradually, by providing a deeper understanding as children get older. Therefore, the moral education curriculum must be designed in such a way that it is in harmony with the cognitive and emotional development of children, so that they can better understand and apply moral values. Furthermore, the importance of moral education in holistic education can also be seen from its impact on the formation of the nation's character. The hadith of the Prophet, emphasizes that good leaders are those who have noble morals, as he said, "The best leaders among you are those you love and they love you, they pray for you and you pray for them" (HR. Muslim No. 1855) [126]. In the context of education, this shows that the formation of strong character through moral education is essential in creating a generation of responsible and integrity leaders. Research by Hanifah et al. shows that individuals who receive good moral education from an early age are more likely to have strong leadership attitudes, be responsible, and have high social awareness. Therefore, holistic education that integrates.

3.6. Hadith-Based Child Moral Education Model and Holistic Education.

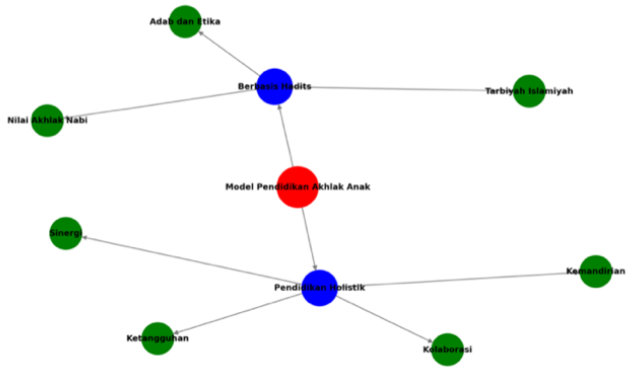


Figure 1. Hadith-Based Child Moral Education Model and Holistic Education

The model of children's moral education based on hadith and holistic education is a comprehensive approach that emphasizes character formation under Islamic teachings. Hadiths of the Prophet Muhammad SAW provide concrete and applicable guidance for children in navigating everyday life, especially in shaping integrity, responsibility, and faith-based behavior. Within the holistic education framework—which includes cognitive, emotional, social, and spiritual dimensions—moral education serves as the foundational layer that shapes balanced individuals [118], [123]. One of the most well-known hadiths states, "Indeed, I was sent to perfect noble morals" (HR. Ahmad No. 8952), reinforcing the centrality of character formation in Islam.

Moral education begins within the family, which serves as the first and most influential learning environment. Scholars such as Khairunnisa and Ridwan highlight the importance of obedience, love, and responsibility as the basis for instilling noble morals in children [124], [125]. In formal education, moral learning must be embedded early through curriculum integration. Diofani, Mulyeni, and Subakat stress that early childhood education must include hadith-based values, not only through theoretical instruction but also

through behavioral practice in accordance with Qur'anic and prophetic teachings [99], [126]. A key element of the model is the principle of Uswah Hasanah (exemplary behavior). The Prophet Muhammad SAW said, “A child is not born except in a state of fitrah…” (HR. Bukhari No. 1358; Muslim No. 2658), which emphasizes that the moral environment created by parents and educators will determine a child's direction. In a holistic system, this exemplary aspect must be evident in daily behavior from adults around children, allowing values to be observed and emulated. Research by Saputra confirms that moral internalization is stronger when supported by real-life moral modeling [96]. Alongside example, habituation and repetition are also central to the hadith-based moral education model. As mentioned in the hadith, "The best deeds are those carried out continuously, even if small" (HR. Bukhari No. 6464; Muslim No. 2818), continuous reinforcement of positive behavior builds long-lasting character. Rahmawati’s study supports this, showing that children accustomed to moral actions—like sharing—develop greater empathy and responsibility [95].

Furthermore, this model requires curriculum integration across all subjects, not only religious education. As the Prophet said, "Whoever takes the path to seek knowledge, Allah will make the path to Paradise easy for him" (HR. Muslim No. 2699), implying that moral values must guide all knowledge acquisition. Schools that implement character-based curricula—such as those highlighted in Wilyani et al.’s research—demonstrate higher student awareness and discipline [127]. Importantly, Figure 1 illustrates the integration model of hadith-based moral education within a holistic education framework. This model consists of four core elements: (1) intellectual development, which is guided by prophetic teachings that emphasize the pursuit of beneficial knowledge and critical thinking; (2) emotional development, which is built through the internalization of values such as compassion, patience, empathy, and honesty as reflected in the moral conduct of the Prophet; (3) physical development, which is nurtured through consistent moral actions and disciplined habits in daily life; and (4) spiritual development, which is strengthened through the cultivation of faith, piety, and a deep connection with Allah, as taught in the hadith. These four elements are supported by three key environments—family, school, and community—that must work collaboratively to apply and reinforce hadith-based moral values in all aspects of a child's life. The integration of these elements ensures a balanced and comprehensive approach to moral education that aligns with the principles of holistic Islamic education. Beyond individual character building, the model also has social implications. As the Prophet SAW said, “The best leaders among you are those whom you love and who love you…” (HR. Muslim No. 1855), moral education contributes to forming ethical leaders and a just society. Hanifah et al.’s study shows that individuals with strong early moral education are more socially responsible and honest [128]. Thus, this model not only shapes personal integrity but also fosters a culture of morality in society, reflecting the ideals of an Islamic civilization rooted in noble values.

Hadith-based education provides a strong foundation for shaping human character through the values of *adab* (manners), the noble character of the Prophet Muhammad (PBUH), and the principles of *tarbiyah Islamiyah*. The hadiths of the Prophet do not merely convey theoretical teachings about right and wrong but serve as practical guidelines for daily life. Core values such as honesty, patience, responsibility, compassion, and humility are not only taught verbally but were exemplified directly by the Prophet in his conduct. This embodies the essence of moral and character education in Islam: that true moral instruction goes beyond theory and is rooted in real-life example (*uswah hasanah*). In *tarbiyah Islamiyah*, education is seen as a process of spiritual purification, the internalization of divine values, and the holistic development of human potential—physically and spiritually, intellectually and emotionally. This process underscores that character formation cannot be separated from both spiritual and social dimensions. Therefore, hadith-based education and *tarbiyah Islamiyah* are inherently aligned with the concept of holistic education, which likewise emphasizes the importance of developing the whole person—intellectually, emotionally, physically, and spiritually.

Within the framework of holistic education, the values embedded in the hadith and *tarbiyah Islamiyah* form a solid basis for cultivating a generation with synergy—the ability to harmonize various strengths and values within oneself and with others. A child raised with the principles of *adab* will be more open-minded, respectful of differences, and capable of working cooperatively in society.

The value of resilience also emerges from consistent moral education rooted in the Prophet’s example. Hadiths that encourage patience amidst trials, steadfastness in truth, and optimism in facing adversity help shape children into individuals who are not easily discouraged and who possess strong perseverance in navigating the complexities of modern life. Collaboration, a key competence in 21st-century education, is also emphasized in Islamic teachings through the spirit of *ta’awun* (mutual assistance) and *ukhuwah* (brotherhood). The Prophet Muhammad (PBUH) consistently promoted cooperation in righteousness, the building of solidarity among the community, and the practice of collective consultation (*shura*). This aligns with collaborative learning models in holistic education, where students are encouraged not only to learn for themselves but also to build knowledge and character through interaction with others.

Lastly, the value of independence is fostered through the principles of *muhasabah* (self-reflection) and personal responsibility, both of which are strongly emphasized in hadith and *tarbiyah Islamiyah*. Children

guided by Islamic values are encouraged to recognize their own potential, make responsible decisions, and stand firmly by their life choices, with faith as their guiding principle.

Thus, hadith-based education is not only relevant but highly compatible with holistic education. Both work synergistically to develop a complete individual—intellectually capable, emotionally mature, physically healthy, and spiritually grounded. Through this integration, we can cultivate a generation that is not only academically accomplished but also morally upright, socially conscious, and equipped to face global challenges with noble character as their moral compass.

The model of children's moral education based on hadith and holistic education is an important approach in shaping children's character under Islamic teachings. Moral education, which is based on the hadith of the Prophet Muhammad SAW, provides clear guidelines for children in living their daily lives. In the context of holistic education, which includes cognitive, emotional, social, and spiritual development, moral education plays a role as a foundation that directs children to become individuals with integrity and responsibility [122], [127]. One of the hadiths states that he is a Prophet who was sent to perfect morals. This hadith emphasizes the importance of moral education in shaping children's character. In the context of holistic education, moral education is not only taught as a theory but also applied in daily practice, both in the family and school environment. Moral education in the family is very important because the family is the first environment where children learn moral values. Khairunnisa emphasized that moral education must start early in the family, by teaching children to obey Allah and stay away from His prohibitions [128]. In addition, Ridwan highlighted the importance of parental love and responsibility in guiding their children to achieve safety and prosperity [129]. In the context of formal education, effective methods of moral education must be applied. Diofani and Mulyeni pointed out that moral education must be integrated in the early childhood education curriculum, with an appropriate approach to shape children's character and morality [103]. In addition, Subakat emphasized that moral education in the family environment must be in line with the teachings of the Qur'an and hadith, so that children can understand and practice these values in their daily lives [130].

Moral education in a hadith-based model and holistic education must pay attention to the principle of Uswah Hashanah (example). In the hadith, the Prophet Nabi Muhammad SAW, emphasized the importance of exemplary education, as he said, "A child is not born except in a state of fitnah, so it is his parents who make him Jew, Christian, or Magi" (HR. Bukhari No. 1358; Muslim No. 2658) [9]. This hadith emphasizes the main role of parents in shaping the character of children through example in daily life. In the context of holistic education, moral values taught to children are not enough in theory but must be embodied in real behavior by parents, teachers, and the surrounding environment. Research by Saputra shows that children who get real examples in the application of moral values have a stronger tendency to internalize and practice these values in their lives [100]. Therefore, In the Hadith-based moral education model, exemplary is an aspect that must be strengthened in daily educational practice. In addition to examples, habituation and repetition methods are also an important part of the hadith-based model of children's moral education. The hadith of the Prophet Muhammad SAW emphasizes that the most beloved deeds of Allah are those that are carried out continuously, even if they are small, as mentioned in "The best deeds are those that are carried out continuously, even if they are small" (HR. Bukhari No. 6464; Muslim No. 2818) [124]. A holistic education that integrates moral values should apply a consistent habituation method, in which children are trained to perform good behaviors repeatedly until they become habits inherent in them. For example, research by Rahmawati shows that children who are accustomed to sharing from an early age tend to have higher empathy compared to those who do not get similar exercises [99] Thus, Hadith-based moral education must be designed in such a way as to provide space for children to develop habits both naturally and sustainably.

Furthermore, the application of the hadith-based moral education model in formal education can also be carried out through comprehensive curriculum integration. In Islam, moral education is not only normative but also applicative, where every aspect of life must reflect the moral values taught by the Prophet. Tirmidhi No. 1162) [28]. Research by Wilyani et al. shows that schools that implement a curriculum based on character education and Islamic values can significantly increase students' moral awareness compared to schools that do not integrate these values [131]. Therefore, in the hadith-based model of moral education, an education system that can accommodate character education is needed not only in religious subjects but also in every aspect of learning, including science, mathematics, and social sciences, so that individuals who have moral consciousness are formed in their every action. Finally, the impact of the hadith-based moral education model and holistic education on community development is also an important aspect to be analyzed. The hadith of the Prophet emphasized that the best leaders are those who have good morals and can be an example for society, as he said, "The best leaders among you are the ones you love and they love you, they pray for you and you pray for them" (HR. Muslim No. 1855) [28]. From the perspective of holistic education, the hadith-based model of moral education not only creates good individuals personally, but also forms a more just, harmonious, and ethical society. Research by Hanifah et al. shows that individuals who receive strong moral education from an early age are more likely to have high social concern, honesty, and responsibility in social life [132]

Therefore, The application of the hadith-based moral education model must be directed not only for the benefit of individuals but also to build a better community and society, as exemplified by the Prophet SAW in building an Islamic civilization full of noble moral values.

3.7. Implementation Strategy for Hadith-Based Children's Moral Education in the Holistic Education System in Era 5.0

The implementation strategy of hadith-based children's moral education in the holistic education system is crucial for shaping students' character in accordance with Islamic values, especially in facing the moral and social challenges of the 5.0 era. Hadiths of the Prophet Muhammad SAW offer clear and applicable moral guidance that, when integrated into a holistic education framework, can nurture cognitive, emotional, social, and spiritual intelligence. One of the most fundamental hadiths states, “Indeed, I was sent to perfect noble morals” (HR. Ahmad No. 8952), which underlines morality as the foundation of Islamic education.

The first strategy is strengthening the role of parents as primary educators. Studies show that children raised in morally grounded families are more likely to internalize positive behaviors. Parents must serve as role models and reinforce values through daily interactions. To adapt this to the digital era, parenting education can be conducted through mobile apps, online workshops, or digital parenting platforms that help parents implement prophetic values in modern contexts.

The second strategy is school–parent collaboration, including the design of parenting programs and school activities that engage families in the moral development process. These collaborations can be supported by online platforms that facilitate communication, value-based assignments, and joint activities such as virtual storytelling sessions on hadith morals.

The third strategy is curriculum integration, where moral education is embedded not only in Islamic subjects but across disciplines like science, social studies, and language. This ensures that moral values are consistently reinforced. Integration can be enhanced through project-based learning and interdisciplinary moral themes that are presented through digital learning modules, videos, and online discussions.

The fourth strategy is the use of exemplary and habituation methods, which are essential in forming moral character. For example, the hadith "Teach your children to pray at the age of seven..." (HR. Abu Dawud No. 495) reflects the importance of habitual training. In the digital context, this can be supported by Islamic educational games that reward children for demonstrating values like honesty, patience, or respect in simulated scenarios.

The fifth strategy is digital innovation and technology-based learning. In the 5.0 era, children are exposed to various digital content—both positive and harmful. Therefore, integrating technology into moral education is essential. E-learning platforms can include interactive lessons on hadith morals. AI-based applications can deliver personalized moral learning experiences, while gamification can make moral learning fun and engaging. For instance, mobile apps can simulate real-life moral dilemmas where children choose responses based on hadith teachings. Virtual reality (VR) tools can immerse students in stories of the Prophet and his companions to build empathy and moral reflection.

Finally, schools and policymakers must design technology-integrated character education policies, ensuring that digital literacy goes hand-in-hand with moral literacy. Digital tools should be curated and evaluated for their alignment with Islamic values. As emphasized in the hadith, “Make the best use of your time before five things come…” (HR. Al-Hakim No. 7846), time and technology must be optimized to nurture a generation that is intellectually capable and morally upright. By adapting hadith-based moral education strategies to the demands of the digital age, educators can ensure that the next generation grows with strong character, guided by prophetic values, and equipped to navigate technological advancements with integrity and faith.

Table 5. Implementation Strategies of Hadith-Based Moral Education in Holistic Education

Strategy	Description	Example/Application
Value-Based Curriculum	Embed hadith-derived moral values across all subjects, not only in Islamic Studies.	Integrate the value of honesty in language lessons using stories based on hadith.
Active & Contextual Learning	Use student-centered methods to apply moral values in real-life contexts.	Role-playing, simulations, moral dilemma discussions, reflective journaling.
Exemplary Role Models (Uswah Hasanah)	Teachers and parents should embody moral values through their daily behavior.	Teachers showing patience, fairness, and respect in the classroom consistently.
Islamic Digital Media Integration	Utilize technology to present hadith values in engaging and age-appropriate ways.	Islamic learning apps, animated prophetic stories, interactive hadith quizzes.

Service Learning	Allow students to practice moral values through service projects for the community.	Organizing charity events, cleaning neighborhoods, or supporting environmental campaigns.
Authentic Character Assessment	Evaluate students' moral growth through qualitative tools and real observations.	Character portfolios, moral reflection journals, peer-assessed behavior logs.
School-Family-Community Collaboration	Create synergy among all education stakeholders to reinforce moral learning.	Parental involvement programs, community-based projects, Adab and Akhlaq Week.

The implementation strategy of hadith-based children's moral education in the holistic education system is very important to shape children's character by Islamic values. Moral education based on the hadith of the Prophet Muhammad SAW provides clear moral guidelines for children in living their daily lives. In the context of holistic education, which includes cognitive, emotional, social, and spiritual development, moral education serves as the foundation that directs children to become individuals with integrity and responsibility [133]. One of the hadiths that is often used as a reference in moral education is the words of the Prophet Muhammad SAW which states that he was sent to perfect morals. This hadith emphasizes the importance of moral education in shaping children's character. In the context of holistic education, moral education is not only taught as a theory, but also applied in daily practice, both in the family and school environment. The first strategy in the implementation of hadith-based moral education is through strengthening the role of parents as the main educators. Sumaryati and Retnasari show that parents have a great responsibility in instilling moral values in their children [133]. By setting a good example and educating children about moral values, parents can help shape children's character from an early age. Then, a collaboration between educational institutions and parents is also very important. Latif et al. emphasized that cooperation between schools and parents can strengthen children's moral education[125]. Parenting programs that involve parents in the educational process can increase their awareness of the importance of moral education in children's daily lives. In the context of formal education, effective methods of moral education must be applied. Diofani and Mulyeni pointed out that moral education must be integrated in the early childhood education curriculum, with an appropriate approach to shape children's character and morality [103] In addition, Laia et al. emphasized the importance of developing a curriculum that supports the implementation of hadith-based moral education. In the context of holistic education, moral education is not only taught as a theory, but also applied in daily practice, both in the family and school environment.

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In the context of character education, Suhartono highlighted the importance of moral education evaluation, especially during the pandemic, where a lot of learning is carried out online [138]. Therefore, it is important to ensure that moral education is maintained and implemented even in non-ideal conditions[158]. Finally, the model of hadith-based children's moral education and holistic education is not only beneficial for individuals, but also for society as a whole. By creating individuals of character and integrity, education can contribute to the development of a better and more ethical society. Therefore, educators and stakeholders need to apply this approach in their educational practices. One of the main strategies in the implementation of hadith-based moral education is through exemplary methods that are applied consistently in the educational and family environment. The Prophet Muhammad is the main example in the formation of noble character, as mentioned

in the hadith, "Indeed, I am sent to perfect noble morals" (HR. Ahmad No. 8952) [28]. This example can be applied by parents and educators in daily life by showing honest, disciplined, and compassionate behavior to children. Research by Hidayati shows that children who grow up in an environment that displays good morals tend to internalize moral values more easily than those who are only taught in theory [33].Therefore, an exemplary approach should be the main strategy in hadith-based moral education, by ensuring that the environment around the child supports the formation of good character.

In addition to example, moral education can also be applied through the habituation method, where children are taught to perform good actions repeatedly until it becomes a habit that is embedded in their character. The hadith of the Prophet Muhammad emphasizes the importance of habituation in worship, as mentioned in "Teach your children to pray at the age of seven, and beat them if they leave it at the age of ten" (HR. Abu Dawud No. 495) [28]. This shows that moral education must be carried out gradually and continuously so that children can understand the values taught and apply them in daily life. Research by Nareswari shows that habituation methods in moral education have a significant long-term impact on the formation of children's character [139]. Therefore, habituation strategies can be applied by providing hands-on experience in various activities that teach the values of honesty, responsibility, and social care. Another strategy is the integration of moral education into the formal curriculum in schools. Moral education is not only taught in religious subjects, but must also be integrated in various other subjects, such as science, mathematics, and social studies. The Prophet Muhammad in his hadith emphasized the importance of useful knowledge, as he said, "Whoever takes the path to seek knowledge, Allah will make it easier for him the way to paradise" (HR. Muslim No. 2699) [27]. This integration aims to ensure that every aspect of learning in schools still has a moral content that can shape the character of students. Research by Malili et al. shows that schools that implement a curriculum based on Islamic moral values and morals can significantly increase the level of discipline and responsibility of students compared to schools that only emphasize academic aspects [140] Therefore, a curriculum designed by integrating moral values will provide more optimal results in shaping children's character.

Finally, an equally important strategy is the use of technology in moral education. In the digital era, children are increasingly exposed to various information from social media and the internet that can affect their moral development. Therefore, moral education must use an innovative approach by utilizing technology as an effective learning medium. The hadith of the Prophet Muhammad states that "Make the best use of your time before the five things come: youth before getting old, healthy before being sick, rich before being poor, spacious before busy, and living before death" (HR. Al-Hakim No. 7846) [28] This hadith emphasizes the importance of using time wisely, including in the use of technology for the sake of education. Research by Fauziah shows that the use of Islamic value-based applications in learning can improve children's understanding of moral concepts better than conventional methods [141] Therefore, hadith-based moral education strategies must continue to develop by adjusting teaching methods to remain relevant in the digital era.

4. CONCLUSION

This study found that: (1) hadith-based moral education contains core principles such as honesty, responsibility, independence, patience, compassion, and cooperation, which are central to character development; (2) the holistic education framework provides an ideal platform for integrating these moral values by balancing cognitive, affective, and psychomotor domains; and (3) the implementation of hadith-based moral education in modern education still faces challenges, particularly in curriculum integration and adaptation to digital technologies in the 5.0 era.This research successfully addresses its main objective by showing that hadith-based moral education can be integrated into holistic education frameworks in the digital era, although effective implementation strategies are still needed. The results indicate that educators and policymakers should consider embedding prophetic moral values in curriculum design, adopting interactive and reflective learning methods such as case studies and digital simulations, and strengthening collaboration between schools, families, and communities.Practically, this study provides a foundation for educational institutions to develop learning modules rooted in hadith values, adapted to technological innovations relevant to the 5.0 era. However, the study is limited to literature-based analysis and has not yet been tested in real classroom settings. Future research is recommended to conduct empirical studies in school environments to test the effectiveness of the proposed hadith-based moral education model in improving students' character and behavior in various educational contexts.

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