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From Prophetic Traditions to *Fiqh al-Tarbiyah*: A Comparative Analysis of Islamic Character Formation in Muslim Families

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Abstract
The increasing exposure of children to digital media, consumer culture, and shifting patterns of family interaction has generated new challenges for the transmission of Islamic moral values within contemporary Muslim families. While Prophetic traditions provide normative guidance concerning child upbringing, studies examining their systematic reconstruction into a framework of *fiqh al-tarbiyah* remain limited. This study aims to reconstruct a hadith-based model of Islamic character formation for children aged 0–13 years by identifying its normative foundations, pedagogical methods, and mechanisms for sustaining moral development within contemporary Muslim families. Employing a qualitative library research design, this study utilizes a *fiqh al-hadith* approach integrated with Islamic educational perspectives. Primary data consist of Prophetic traditions related to child education, while secondary sources include classical hadith commentaries, works on Islamic education, and contemporary scholarly literature. Data were collected through documentary analysis and examined using descriptive-analytical techniques involving classification, contextualization, and interpretation of relevant narrations. The findings reveal that Islamic character formation in Prophetic traditions is structured according to children's developmental stages and encompasses the cultivation of faith, ethical conduct, honesty, trustworthiness, discipline, responsibility, compassion, social awareness, independence, and self-control. The pedagogical strategies identified include exemplary conduct (*uswah*), habituation (*taʿwīd*), advice (*mauʿiẓah*), dialogue (*ḥiwār*), storytelling (*qiṣṣah*), encouragement and warning (*targhīb wa tarhīb*), and gradual training in devotional practices. Furthermore, the study proposes a reconstructed framework of *fiqh al-tarbiyah* that integrates Prophetic pedagogical principles with developmental stages and contemporary family challenges. This framework contributes to expanding the discourse on Islamic child education by repositioning Prophetic traditions as a normative foundation for sustainable character formation within Muslim families in the digital age.
Keywords: *Fiqh al-Tarbiyah*; Prophetic Traditions; Islamic Character Formation; Muslim Families; Child Education.

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Introduction

Contemporary Muslim families are experiencing profound transformations driven by digitalization, consumer culture, and changing patterns of family interaction, which have increasingly complicated the transmission of Islamic values across generations. Children are growing up in environments characterized by intensive digital media exposure, shifting parental authority, and encounters with social values that may not necessarily align with Islamic moral principles (Amin et al., 2025; Hanum OK et al., 2026; Nuraini et al., 2025). The emergence of challenges such as bullying (Arseneault, 2018), intolerance (Thornberg et al., 2018), excessive gadget use, aggressive behavior, and declining social empathy (Wu et al., 2024) further illustrates the growing complexity of character formation in contemporary society. These developments raise fundamental questions about the capacity of families to maintain their pedagogical and religious functions amid rapid social change. As the madrasah ūlā (primary educational institution), the Muslim family should therefore be understood not merely as a biological or social unit but as a normative institution responsible for cultivating religious identity (Widyawati, 2022), moral consciousness, and social responsibility (Dwinandita, 2024; Ma`arif et al., 2026). In this context, Islamic character formation requires a more comprehensive pedagogical framework that integrates prophetic teachings with the realities of contemporary family life.

Existing scholarship has examined Islamic character education through various perspectives, including Islamic educational philosophy (Kistoro et al., 2023; Ni'mah et al., 2023), child development psychology (Diana et al., 2021; Mahanani et al., 2022), and contemporary pedagogical approaches (Julia et al., 2022; Lukman et al., 2024). Previous studies have emphasized parental role modelling, religious habituation, moral instruction, and the integration of Islamic ethical values into educational curricula (Diana et al., 2021; Mahanani et al., 2022; Miftahuddin et al., 2024). Other research has explored Prophetic traditions (hadith) as normative foundations for child education and parenting practices (Fitriyani & In'ami, 2026; Inayah et al., 2025; Yulianingsih & Nursihah, 2021). Despite these contributions, much of the existing literature remains predominantly descriptive and normative, focusing on identifying educational traditions without systematically reconstructing their underlying pedagogical principles into an integrated conceptual framework. Furthermore, the relationship between Prophetic traditions, *fiqh al-tarbiyah*, and the challenges confronting contemporary Muslim families has not been sufficiently developed. In particular, limited attention has been given to how the normative principles embedded in hadith can be translated into a coherent framework of Islamic character formation that accommodates contemporary social transformations while maintaining its theological and ethical foundations. This gap underscores the need for a systematic

reconstruction of Prophetic educational principles within the broader discourse of Islamic jurisprudence and family education.

Prophetic traditions provide a substantial normative foundation for understanding the formation of children's character within Islamic teachings. As the second primary source of Islamic law after the Qur'an, hadith encompasses not only religious obligations but also ethical and pedagogical principles governing human development (Alkouatli, 2018). The tradition concerning the innate disposition (*fitrah*) of every child emphasizes the formative influence of parental and environmental factors in shaping religious identity and moral orientation (Essabane et al., 2026). Similarly, the Prophetic statement concerning the completion of noble character (*makārim al-akhlāq*) establishes moral cultivation as a central objective of Islamic teachings. Beyond these normative foundations, various Prophetic traditions demonstrate pedagogical approaches that include exemplary conduct (*uswah*), habituation (*taʿwīd*), moral advice (*mauʿiẓah*), dialogue (*ḥiwār*), storytelling (*qiṣṣah*), and gradual instruction in religious practices (Homa & Saadatzadeh, 2026; Rafiq-uz-Zaman & Nadeem, 2026; Zein & Ramadhona, 2026). These approaches suggest that Prophetic education constitutes a multidimensional pedagogical framework integrating moral development, religious internalization, and social interaction. Nevertheless, their relevance to contemporary family education requires further conceptual clarification, particularly concerning how these principles can be reconstructed into an applicable framework of Islamic character formation.

This study argues that Prophetic traditions should not be understood merely as isolated moral recommendations but as interconnected normative principles that can be systematically reconstructed into *fiqh al-tarbiyah*. This framework positions Islamic character formation as a process involving the interpretation, internalization, and practical implementation of prophetic educational values within family life. The reconstruction is necessary because the principles of *fiqh al-tarbiyah* remain dispersed across hadith collections, classical commentaries, and Islamic educational literature, without a sufficiently integrated formulation connecting educational objectives, pedagogical methods, parental responsibilities, and the continuity of character development. By employing a fiqh al-hadith perspective, this study moves beyond the descriptive identification of educational traditions toward a systematic interpretation of their normative and pedagogical implications. It further conceptualizes Islamic character formation as a dynamic process in which prophetic values are translated into educational practices responsive to contemporary family challenges without compromising their foundational Islamic principles. Accordingly, *fiqh al-tarbiyah* offers a potential conceptual bridge between the normative authority of Prophetic traditions and the practical demands of contemporary Muslim parenting.

Against this background, this study aims to reconstruct Islamic character formation through Prophetic traditions by developing a conceptual framework of *fiqh al-tarbiyah* relevant to contemporary Muslim families. Specifically, it examines the normative foundations of Prophetic education, identifies its principal pedagogical methods, and formulates strategies for sustaining Islamic character through family-based educational practices. The study contributes theoretically to the development of *fiqh al-tarbiyah* as an emerging field within Islamic legal and educational scholarship by positioning Prophetic traditions as an integrated foundation for character formation rather than merely a collection of moral instructions. Its practical contribution lies in proposing a framework that may guide parents, educators, and relevant stakeholders in strengthening Islamic character education amid digitalization and changing family dynamics. Ultimately, this study seeks to demonstrate how the normative heritage of Prophetic traditions can be reconstructed into a contemporary pedagogical framework that preserves Islamic moral orientations while responding constructively to the challenges of modern Muslim family life.

Methods

This study employs a qualitative interpretive design using an integrative textual-analytical approach (Hamiot, 2025) to reconstruct the concept of *fiqh al-tarbiyah* based on Prophetic traditions for Islamic character formation within contemporary Muslim families. It integrates three complementary analytical perspectives: *fiqh al-hadith*, Islamic pedagogy, and child development studies. The *fiqh al-hadith* approach is employed to examine the normative, contextual, and practical dimensions of Prophetic traditions concerning child education, while Islamic pedagogy provides a framework for identifying educational principles embedded in prophetic teachings. Child development studies are incorporated to assess the relevance of these educational principles to children's developmental characteristics and moral formation. This methodological integration enables the study to move beyond textual description toward a systematic conceptual reconstruction of Islamic character education grounded in Prophetic traditions.

The primary sources consist of Prophetic traditions concerning child education, moral development, family upbringing, religious habituation, and ethical formation, drawn from *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Jāmiʿ al-Tirmidhī*, and *Musnad Aḥmad ibn Ḥanbal*. These sources were selected based on their relevance to the study's central concerns regarding Islamic character formation and family-based education. Secondary sources include classical hadith commentaries, particularly *Fatḥ al-Bārī*, *Sharḥ Ṣaḥīḥ Muslim*, and *Tuḥfat al-Aḥwadhī*, alongside scholarly works on *uṣūl al-ḥadīth*, *fiqh al-hadith*, Islamic

education, child development psychology, and contemporary research on character education, Muslim parenting, and prophetic pedagogy. Academic publications were also considered to establish the conceptual relationship between classical Islamic educational principles and contemporary family challenges.

Data collection was conducted through systematic textual identification and documentation of relevant Prophetic traditions using thematic hadith indexes (Kamran et al., 2026), the Maktabah Syamilah digital library, and other accessible digital hadith databases. The identified traditions were selected and organized according to three analytical dimensions: the character values articulated in the traditions, the pedagogical methods through which these values are internalized, and the strategies for sustaining character development within family life. The selected traditions were subsequently classified into three developmental phases: early childhood (0–7 years), middle childhood (7–10 years), and early adolescence (10–13 years). This classification serves as an analytical framework for examining the relationship between prophetic educational principles and children's developmental characteristics, rather than as a rigid age-based categorization explicitly prescribed by the hadith sources.

Data analysis employed qualitative content analysis combined with interpretive reconstruction through four interconnected stages (Leal et al., 2015). First, data reduction involved identifying, selecting, and classifying Prophetic traditions relevant to Islamic character formation. Second, hadith criticism and interpretation were conducted through the *fiqh al-hadith* approach, considering the authenticity of narrations, their historical and contextual backgrounds (*asbāb al-wurūd*), and the interpretations provided by classical hadith scholars. Third, thematic categorization was undertaken to identify and map the principal character values, prophetic pedagogical methods, and mechanisms for sustaining moral development. Fourth, conceptual reconstruction synthesized these findings into a framework of *fiqh al-tarbiyah* that integrates prophetic educational principles, children's developmental characteristics, and the challenges confronting contemporary Muslim families. The analytical process was conducted iteratively to ensure conceptual consistency and coherence, ultimately producing a framework that explains how Prophetic traditions can inform Islamic character formation and family-based education in the digital era.

Result and Discussion

Reconstructing Prophetic Character Formation Based on Developmental Stages: Toward a Framework of *Fiqh al-Tarbiyah*

The findings indicate that the Prophetic traditions establish a holistic, gradual, and developmentally oriented paradigm of character education. Unlike contemporary

character education approaches, which generally begin at school age and focus on formal educational institutions (Asif et al., 2020; Islamic et al., 2023; Mujahid, 2021; Peterson, 2020), the Prophetic traditions position the family as the primary educational environment and conceptualize character formation as a continuous process beginning before birth and extending until children approach puberty. This educational framework reveals a normative construction that can be reconstructed as a paradigm of Fiqh al-Tarbiyah al-Nabawiyyah, namely, an Islamic educational framework that considers children's psychological development as a fundamental basis for determining the content, methods, and objectives of character education.

Table 1. Reconstruction of Islamic Character Formation Based on Children's Developmental Stages from the Perspective of Prophetic Traditions

Developmental Stage	**Age Range**	**Prophetic Hadith Foundations**	**Dominant Character Values**	**Prophetic Pedagogical Strategies**	**Expected Character Outcomes**
Prenatal	Before birth	Ibn Mājah, Hadith No. 1968; Bukhārī, Hadith No. 141; Muslim, Hadith No. 1434	Family spirituality	Selecting a righteous spouse, supplication before marital relations, and spiritual nurturing during pregnancy	A religious and harmonious family environment
Tawhid	0–2 years	Bukhārī's hadith on fitrah; Abū Dāwūd, Hadith No. 5105; al-Tirmidhī, Hadith No. 1514	Faith and Islamic identity	Adhān, taḥnīk, giving a good name, ʿaqīqah, and breastfeeding	Preservation of fitrah al-tawhid and emotional bonding
Adab	5–6 years	Bukhārī's hadith on truthfulness	Honesty and proper conduct	Role modeling (uswah), habituation (taʿwīd), moral advice (mauʿiẓah), and storytelling (qiṣṣah)	Moral integrity and the ability to distinguish right from wrong

Responsibility	7–8 years	Abū Dāwūd, Hadith No. 495	Discipline and responsibility	Habituation to prayer, gradual supervision, and educational consequences	Awareness of religious obligations
Social Care (Caring)	9–10 years	Abū Dāwūd's hadith on amānah (trustworthiness)	Empathy and social concern	Social experiences, fulfilling entrusted responsibilities, sharing, and social service	Sensitivity to the needs of others
Independence	11–12 years	The historical account of the Prophet's journey to Syria	Independence and resilience	Delegating trust, direct experience, and decision-making	Self-management and the ability to respond to risks
Social Participation	13 years	Bukhārī's hadith concerning the Prophet carrying Umāmah	Compassion and social participation	Social interaction, respect for others, and cooperation	Social maturity and readiness for community life

Source: Processed research data.

The first phase is the prenatal stage, beginning with spouse selection and marital relations and extending throughout pregnancy. Prophetic traditions concerning the recommendation to choose a righteous spouse (Ibn Mājah), the supplication before marital relations (Bukhārī and Muslim), and the encouragement of righteous conduct during pregnancy demonstrate that Islamic character education does not begin only after birth but also involves establishing a religious family environment from the outset (Alrashidi & Alanezi, 2020; Cheah et al., 2021). From the perspective of *fiqh al-tarbiyah*, this phase serves a preventive function by creating spiritual, emotional, and social conditions conducive to children's development. Parental righteousness constitutes an essential foundation for establishing a culture of role modeling (Boloje, 2024), while spiritual nurturing during pregnancy may contribute to a supportive psychological environment for both mother and fetus (Crowther et al., 2020; Mutmainnah & Afiyanti, 2019; Narenji et al., 2018). This finding is consistent with social learning theory, which positions the family as a primary agent in the transmission of values and behavioral patterns.

The subsequent phase is the formation of tawhid during the first two years of life. The Prophetic tradition stating that every child is born in a state of fitrah (*kullu mawlūdin yūladu ʿalā al-fiṭrah*) indicates that children possess an innate disposition toward recognizing and affirming the oneness of Allah. Accordingly, education during this stage is directed toward preserving this innate disposition through religious habituation and the development of spiritual identity. Prophetic practices such as reciting the *adhān* into a newborn's ear, performing *taḥnīk*, giving a good name, conducting *ʿaqīqah*, and breastfeeding for two years encompass not only ritual dimensions but also significant educational implications for character formation. The *adhān* introduces tawhid as the child's initial religious identity, *taḥnīk* symbolizes the pursuit of blessing, *ʿaqīqah* cultivates gratitude and social solidarity, while breastfeeding strengthens the emotional bond between mother and child. Thus, character education during this phase serves to preserve fitrah al-tawhid through spiritual imprinting, the formation of Islamic identity, and the strengthening of emotional attachment.

At the age of 5–6 years, character education becomes oriented toward the development of adab. The Prophetic tradition concerning the virtue of truthfulness (*inna al-ṣidqa yahdī ilā al-birr*) provides a normative foundation for initiating moral habituation during early childhood. At this stage, children gradually develop the capacity to distinguish between appropriate and inappropriate behavior, making it essential to internalize ethical values such as honesty, politeness, and moral responsibility. This internalization process is facilitated through role modeling, habituation, moral advice, storytelling, and dialogue. The development of adab at this stage corresponds to children's early moral development, which requires concrete experiences and consistent repetition of positive behaviors.

Entering the age of 7–8 years, responsibility becomes a central character value to be cultivated. Its normative foundation is found in the Prophetic tradition concerning the instruction to perform prayer at the age of seven and the imposition of educational disciplinary measures at the age of ten (Abū Dāwūd). This tradition illustrates the gradual nature of Islamic education and its consideration of children's psychological readiness. At this stage, prayer functions not merely as a religious obligation but also as an instrument of character education that cultivates time discipline, obedience to rules, self-regulation, and awareness of responsibility. The three-year habituation period before the prescribed disciplinary intervention demonstrates that responsibility should be developed through a gradual process of internalization rather than coercion.

Following the initial development of responsibility, character education progresses toward cultivating social care at the age of 9–10 years. The Prophetic tradition concerning trustworthiness (*ʿalā al-yadi mā akhadzat ḥattā tuʾaddiyah*) demonstrates that social

responsibility in Islam is not limited to material assistance but also encompasses respecting the rights of others and fulfilling entrusted obligations. During this phase, children increasingly develop the ability to understand other people's perspectives, cultivate empathy, and establish broader social relationships. The Prophet Muhammad's experience of tending sheep to assist his uncle illustrates how social responsibility can be cultivated through practical activities that contribute to the well-being of others. Consequently, social care becomes an essential component of Islamic character formation, connecting moral awareness with concrete social actions.

The subsequent character dimension is independence, which is developed during the ages of 11–12 years. The historical account of the Prophet Muhammad's journey to Syria with Abū Ṭālib illustrates the significance of life experiences in developing resilience, confidence, and personal responsibility. During this phase, children are gradually prepared for puberty and therefore require opportunities to develop self-management, decision-making, risk awareness, and the capacity to fulfill responsibilities without excessive dependence on others. Independence is cultivated through the delegation of trust, direct experiences, and opportunities to learn from mistakes. Character education at this stage aims to develop individuals capable of exercising self-management and self-control while preparing them to navigate increasingly complex life demands.

The culmination of these developmental stages is the formation of social participation at approximately the age of 13. The Prophetic tradition describing the Prophet Muhammad carrying his granddaughter Umāmah during prayer illustrates that compassion, social concern, and respect for others are values that should be internalized before children enter adolescence. At this stage, children are expected to have developed foundational capacities in tawhid, adab, responsibility, social care, and independence, enabling them to participate constructively in community life. Therefore, the Prophetic traditions offer more than a collection of moral values; they establish a systematic, gradual, and developmentally oriented model of character education. This model constitutes a conceptual contribution to the development of *Fiqh al-Tarbiyah al-Nabawiyyah*, an Islamic educational paradigm that integrates hadith-based normative foundations, child development perspectives, and the educational needs of contemporary Muslim families.

Components of *Fiqh al-Tarbiyah* in Character Formation

The examination of Prophetic traditions demonstrates that Islamic character formation cannot be reduced to a set of fragmented pedagogical techniques but rather constitutes an integrated educational system grounded in value internalization, spiritual cultivation, and the development of moral consciousness (Agustina, 2026). Various hadiths

concerning habituation, role modeling, self-supervision, reward and punishment, as well as storytelling and analogy provide normative foundations for reconstructing *fiqh al-tarbiyah* as an educational framework capable of addressing the challenges facing contemporary Muslim families (Bhat & Munir, 2025). This reconstruction is particularly relevant considering transformations in parenting patterns resulting from urbanization, digitalization, increasing maternal participation in the public sphere, and declining opportunities for educational interaction within families.

From the perspective of Prophetic traditions, the first component of character formation is habituation (*taʿwīd*) (Quadri, 2019). The initial revelation illustrates that the Angel Gabriel repeatedly recited Qur'anic verses from Surah al-ʿAlaq three times until the Prophet Muhammad was able to memorize them (Aldahesh, 2019). This principle of repetition is reinforced by the hadith:

"Innamā al-'ilmu bi al-ta'allum wa innamā al-ḥilmu bi al-taḥallum"

This tradition emphasizes that knowledge is acquired through learning, while forbearance and patience are cultivated through continuous practice (Nik Abdullah et al., 2024). Within the framework of *fiqh al-tarbiyah*, habituation is not merely understood as behavioral repetition but as a gradual process of value transformation through which repeated practices develop into a *malakah*, or an established moral disposition within the child. This approach resonates with the modern psychological concept of habit formation, which explains how consistently repeated behaviors establish automatic response patterns through neuroplastic mechanisms (Jeon et al., 2026; Lerner, 2020; Proia et al., 2026). In contemporary Muslim families, the principle of *taʿwīd* can be implemented through daily routines, including congregational prayers, reciting supplications before activities, regulating screen time, and cultivating a religiously oriented family dialogue.

The second component in reconstructing *fiqh al-tarbiyah* is exemplary conduct (*uswah ḥasanah*). The Prophetic tradition concerning the distinction between lawful and unlawful matters and the recommendation to avoid doubtful matters demonstrates that character education does not occur solely through the communication of moral norms but also through their concrete representation in the behavior of educators. Young children tend to learn through observation and imitation, making parental conduct a primary source of their moral identity formation (Gong et al., 2022; Lew-Levy et al., 2018). Consequently, contemporary Muslim families need to reposition parents not merely as providers of economic necessities but as a living curriculum that embodies integrity, simplicity, patience, and social responsibility in everyday life. This perspective corresponds with Albert Bandura's social learning theory (Bandura & Walters, 1977), although within

Islam, the ultimate model of exemplary conduct remains the personality of the Prophet Muhammad.

The third dimension is *murāqabah*, namely, the cultivation of spiritual awareness that Allah continuously observes every human action. The Hadith of Gabriel concerning the concept of *iḥsān* provides an epistemological foundation for developing tawhid-based self-regulation:

An ta'budallāha ka'annaka tarāhu fa in lam takun tarāhu fa innahu yarāka

During the early stages of child development, external parental supervision remains necessary as a mechanism of guidance and protection. However, the ultimate objective of Islamic character education is to cultivate internalized moral awareness (M. Mahfud & Zahriyah, 2025), enabling children to maintain ethical behavior even in the absence of human supervision (Elsayed, 2024). In the context of digital society, the concept of *murāqabah* becomes particularly significant because children increasingly access virtual spaces that are difficult for parents to monitor directly (Adzikri et al., 2025). Awareness of divine supervision therefore provides a foundation for developing moral integrity that does not depend exclusively on external social control.

The reconstructed framework of *fiqh al-tarbiyah* recognizes the importance of behavioral reinforcement through reward and discipline (*thawāb wa ʿiqāb*). The Prophet Muhammad stated:

Yassirū wa lā tu'assirū wa basysyirū wa lā tunaffirū

This hadith emphasizes the importance of facilitation, encouragement, and positive reinforcement in educational practices. Specific praise, supplications, and symbolic rewards can strengthen children's motivation and support the internalization of positive behavior (Muthmainna et al., 2025; Rozi et al., 2025). Conversely, disciplinary measures should function only as a last resort and must not involve anger, humiliation, or violations of children's dignity (Oben & Hui, 2025). They should also be accompanied by emotional reconciliation and constructive guidance. This approach demonstrates that Islam positions compassion as a fundamental principle of education, distinguishing it from authoritarian parenting practices that may still be encountered in some Muslim families (C. Mahfud et al., 2023; Zhussipbek et al., 2024).

The final component is storytelling and analogy (*qiṣṣah wa tamthīl*). The Prophet Muhammad consistently employed narratives and analogies to communicate moral values, including the hadith comparing the companionship of a perfume seller and a blacksmith. Storytelling can simultaneously engage cognitive, affective, and imaginative dimensions (Crespo et al., 2023; Mäkelä & Meretoja, 2022), making it an effective means of cultivating moral values compared with abstract verbal instructions alone. In the digital era, this method can be reconstructed through educational visual media, animation, and

interactive storytelling that remain grounded in Prophetic narratives while being presented in formats familiar and accessible to children growing up in digital environments.

Taken together, the reconstruction of *fiqh al-tarbiyah* based on Prophetic traditions establishes a holistic, integrative, and context-sensitive paradigm of Islamic character education. This paradigm integrates behavioral, spiritual, emotional, and social dimensions while providing a normative framework for contemporary Muslim families confronting the challenges of parenting in the twenty-first century. Its principal contribution lies in transforming the Prophetic pedagogical heritage into a framework of family education that responds to changing social conditions without abandoning its theological foundations.

Table 2. Reconstruction of Hadith-Based *Fiqh al-Tarbiyah* for Contemporary Muslim Families

Prophetic Hadith Foundations	**Fiqh al-Tarbiyah Concepts**	**Character Formation Objectives**	**Implementation in Contemporary Families**
Innamā al-ʿilmu bi al-taʿallum	*Taʿwīd* (habituation)	Developing righteous habits	Religious routines, screen-time regulation, and a culture of supplication
Hadith on lawful, unlawful, and doubtful matters	*Uswah ḥasanah* (exemplary conduct)	Internalizing values through role modeling	Parents as role models of integrity
Hadith of Gabriel concerning *iḥsān*	*Murāqabah* (spiritual self-awareness)	Strengthening spiritual self-regulation	Digital ethical awareness and honesty
Yassirū wa lā tuʿassirū	*Thawāb wa ʿiqāb* (reward and discipline)	Strengthening intrinsic motivation	Praise, supplication, educational rewards, and positive discipline
Hadith of the perfume seller and blacksmith	*Qiṣṣah wa tamthīl* (storytelling and analogy)	Developing empathy and moral reflection	Prophetic storytelling, educational animation, and interactive narratives

Source: Research data processed by the authors.

Table 2 illustrates that the reconstructed framework of *fiqh al-tarbiyah* consists of five interconnected pedagogical dimensions that collectively establish a comprehensive model of Islamic character formation within contemporary Muslim families. Habituation (*taʿwīd*) provides the behavioral foundation through consistent religious practices, while exemplary conduct (*uswah ḥasanah*) facilitates the internalization of moral values through

parental modeling (Sajidin & Fatahillah, 2025). Spiritual self-awareness (*murāqabah*) extends this process by transforming externally regulated behavior into intrinsic moral responsibility, particularly in navigating digital environments. Meanwhile, reward and discipline (*thawāb wa ʿiqāb*) function as mechanisms for reinforcing positive behavior through compassionate educational practices, and storytelling (*qiṣṣah wa tamthīl*) strengthens children's emotional engagement and moral reflection. These dimensions are not independent techniques but complementary components of an integrated pedagogical system. Their interaction demonstrates that the distinctive contribution of *fiqh al-tarbiyah* lies in connecting normative Prophetic teachings with practical family education, thereby establishing a framework that is simultaneously theologically grounded, developmentally responsive, and adaptable to contemporary social transformations.

Conclusion

This study demonstrates that the Prophetic tradition provides a comprehensive normative foundation for reconstructing *fiqh al-tarbiyah* as a framework for Islamic character formation among children aged 0–13 within contemporary Muslim families. Prophetic traditions offer more than isolated pedagogical techniques; they establish an integrated educational paradigm comprising five interconnected components: *taʿwīd* (habituation), *uswah ḥasanah* (exemplary conduct), *murāqabah* (spiritual self-awareness), thawāb wa ʿiqāb (positive reinforcement and corrective discipline), and *qiṣṣah wa tamthīl* (storytelling and analogy). These components operate synergistically to guide children's character development from externally regulated behavior toward internalized moral consciousness grounded in tawhid. Accordingly, the findings position *fiqh al-tarbiyah* as an integrated framework in which normative Prophetic teachings are translated into developmental and context-sensitive educational practices.

The proposed reconstruction contributes theoretically to the development of *fiqh al-tarbiyah* by extending its predominantly textual and normative discourse toward a contextual and adaptive educational framework responsive to contemporary parenting challenges, including digital media exposure, changing family parenting patterns, urban lifestyles, and declining educational interactions between parents and children. The findings affirm the continuing relevance of Prophetic pedagogical principles in shaping children's spiritual, emotional, social, and behavioral development amid the transformations of modern Muslim family life. Practically, the reconstructed framework offers a conceptual reference for parents, educators, and Islamic educational institutions in designing family-based character education programs that remain rooted in Prophetic teachings while responding to the realities of twenty-first-century society. Nevertheless,

as this study is based on textual interpretation and conceptual reconstruction, its practical applicability requires further validation. Future research should therefore examine the proposed framework through empirical investigations involving Muslim families from diverse sociocultural backgrounds and evaluate its effectiveness in strengthening children's moral resilience in the digital era.

Conflict of Interest Statement

The authors declare that they have no financial or personal relationships that could be perceived as influencing the findings or conclusions presented in this article.

Declaration of the use of AI

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