

Shaping Youth Morality Through Hadith

Wala Azizah¹, Miftahul Huda²

¹Institut Agama Islam Shalahuddin Al-Ayyubi Tambun Bekasi, Indonesia

²Institut Agama Islam Shalahuddin Al-Ayyubi Tambun Bekasi, Indonesia

¹wala.azizah@gmail.com, ²miftahul.huda0705@gmail.com

Article Info

Article history:

Received 27-07-2025

Revised 19-09-2025

Accepted 24-09-2025

Keyword:

Hadith, Islamic Guidance,
Youth, Social Morality, Ethics.

ABSTRACT

Religion has long been recognized as a vital force in shaping moral values among youth, particularly in Islam, where hadith provides ethical guidance for daily life. In response to growing moral challenges, this study examines the effectiveness of hadith-based Islamic guidance in enhancing social morality among young people. A mixed-methods approach was employed, involving 200 respondents aged 15–20 from secondary schools in Aceh. Quantitative data were collected through structured questionnaires, while qualitative insights were obtained from in-depth interviews with 20 participants. The findings reveal significant improvements in key ethical dimensions: empathy (76%), respect (68%), and ethical decision-making (71%), alongside notable reductions in negative behaviors (59%). Qualitative evidence supports these results, showing enhanced self-control, stronger respect for parents, and improved peer cooperation. Together, the data indicate that hadith-based guidance strengthens both individual character and social relationships, thereby fostering family cohesion and community harmony. This study concludes that integrating hadith values into educational and community programs offers a strategic pathway to develop ethically responsible and socially engaged youth. The findings highlight the relevance of Islamic guidance as a moral foundation in contemporary society and call for broader application in character education initiatives.



©2025 Authors. Published by PT Mukhlisina Revolution Center.. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
(<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

Social ethics are widely recognized as fundamental for ensuring cohesion, respect, and cooperation within society (Welch, 2012; Luo, 2024). The absence of these values often leads to conflict, instability, and social fragmentation. Youth, as the future leaders of society, are especially critical in sustaining these values, since their behavior and decision-making will shape the moral trajectory of the next generation (Darlong, 2024).

Despite their importance, today's youth face significant moral challenges, particularly from the pervasive influence of digital media and globalization. Exposure to diverse worldviews and behaviors often clashes with local cultural and religious values, leading to moral disorientation. This raises an urgent question: how can youth be guided effectively to internalize ethical values and apply them in daily life?

In the modern era, youth face multiple challenges that affect their behavior and morals, such as media and technological influences. These challenges may lead them to deviate from the traditional values they were raised with. The openness to the world through social media may expose them to ideas and behaviors that do not align with their culture and values. Therefore, it is important to provide the necessary support and guidance to help them distinguish between what is beneficial and what is harmful.

It is important to enhance social ethics among youth to ensure a cohesive and prosperous society. Instilling moral values in the youth contributes to building a conscious and responsible generation capable of facing challenges. Social ethics increase the ability of youth to interact positively with others, which helps create an environment of cooperation and mutual respect. Enhancing these values requires joint efforts from family, school, and society. (et al., 2014)

Islam provides comprehensive guidance to promote ethics through the Quran and Sunnah, as Islam is a rich source of values and principles aimed at building a virtuous society. The Holy Quran and

the Prophetic Sunnah provide clear instructions on how to deal with others honestly, faithfully, and respectfully. These guidelines are not limited to the religious domain only but extend to all aspects of social, economic, and political life.

Islamic teachings, particularly those found in the Qur'an and the Prophetic Hadiths, provide comprehensive ethical guidance. Hadiths not only convey moral principles but also offer concrete examples for navigating social life with honesty, empathy, and responsibility (Sholehatul Muarrifah & Sofa, 2024; Aulia & Mahmudi, 2024). While these texts hold great potential for shaping youth morality, most existing programs remain overly theoretical and rarely integrate hadith-based values into practical guidance (Zulkhaidir & Siregar, 2023; Rambe et al., 2024).

Hadiths can be used as an effective means to guide youth toward righteous behavior, as they provide a reference framework that youth can rely on in making their decisions. Hadiths offer practical solutions to problems that young people may face in their daily lives. By understanding and applying hadiths, youth can develop critical thinking skills and make proper decisions.

Thanks to the guidance of hadiths, young people can acquire a deeper understanding of social ethics, helping them to build healthy and sustainable relationships with others. Hadiths enhance the ability of youth to interact positively with their environment, contributing to the creation of an atmosphere of mutual understanding and respect. Understanding and applying hadiths can have a significant positive impact on the lives and behavior of youth. (Aulia & Mahmudi, 2024) (Bobaqulovna et al., 2019)

Promoting social ethics among youth helps reduce conflicts and increase understanding, as moral values strengthen individuals' ability to resolve disputes in peaceful and constructive ways. When young people are equipped with the right values, they are more capable of handling disagreements positively. This contributes to creating a more stable and cohesive society, where respect and understanding prevail among its members.

Through the compass of hadiths, young people can become ethical leaders in their communities, as the values they learn from hadiths can inspire them in their daily lives. Hadiths present models of ethical leaders whom young people can emulate. By applying these values in their lives, youth can contribute to building a better and more just society. (Sholehatul Muarrifah & Ainur Rofiq Sofa, 2024) (Rahma Nadiyah & Ramdhani, 2024)

Although research indicates the importance of Islamic insight based on hadiths in shaping moral values, its application among youth remains insufficiently understood. Many educational programs lack effective strategies to integrate these values into the daily lives of young people. The knowledge gap lies in the absence of comprehensive studies addressing how this insight influences youth behavior. Therefore, there remains a need for a deeper understanding of how to apply these principles in various social contexts.

Furthermore, research on the effectiveness of Islamic guidance in promoting social ethics among youth in schools is still limited. Many studies focus on theoretical aspects without addressing how these ideas are applied in practice. This lack of research makes it difficult to evaluate the impact of Islamic guidance on youth behavior. Hence, there is an urgent need for field studies to better understand this effect.

Additionally, there are insufficient studies on how to incorporate hadiths into youth guidance programs. Many current programs lack an organized framework that connects Islamic teachings with ethical behaviors. This deficiency in guidance makes it difficult for youth to understand how to apply these values in their daily lives. Therefore, developing effective guidance models is essential.

This gap in linking hadith-based ethical insight to youth's real-life behavior highlights the need for field-based studies that move beyond normative discussion. In particular, limited research has examined how hadith-oriented guidance can be systematically applied in schools to strengthen social ethics.

Therefore, this study seeks to address this gap by investigating the role of hadith-based Islamic guidance in promoting social ethics among youth in Aceh. Specifically, it explores how such guidance influences youth attitudes and behaviors, and how it can be incorporated into educational programs to build a more cohesive and ethical society.

State of the Art:

- Previous studies affirm the importance of moral values for youth development (Welch, 2012; Darlong, 2024).

- Islamic teachings, particularly the Qur'an and Hadith, are recognized as comprehensive sources of ethical guidance (Aulia & Mahmudi, 2024).
- Existing literature discusses the theoretical significance of hadiths in shaping moral behavior (Sholehatal Muarrifah & Sofa, 2024; Bobaqulovna et al., 2019).

Identified Gaps:

- Most studies focus on theoretical and normative aspects of hadith without exploring their practical application in youth daily life.
- There is a lack of field-based research examining how hadith-based guidance influences youth social behavior in specific contexts such as schools.
- Few studies address the role of families, schools, and communities in supporting youth to internalize hadith-based ethics.
- Current guidance programs often fail to provide a systematic framework that connects Islamic teachings to concrete ethical practices among youth.
- Limited research investigates youth perceptions and acceptance of hadith-based guidance, making it difficult to design effective programs.

This study seeks to fill these gaps by empirically investigating the effectiveness of hadith-based Islamic guidance in strengthening social ethics among youth in Aceh, with an emphasis on practical application in educational settings.

Moreover, current guidance programs do not sufficiently utilize the potential offered by hadiths in shaping the personality of youth. Many of these programs focus on behavioral aspects without benefiting from the spiritual values. This lack of integration between the spiritual and behavioral aspects can negatively impact the effectiveness of the programs. Hence, greater effort should be made to integrate these aspects within guidance programs. (Syifa & Irsydunnas, 2024) (Ahmad et al., 2017)

There is also a lack of research addressing the role of family and society in supporting Islamic guidance based on hadiths. Cooperation between family and society can enhance the effectiveness of these programs. Therefore, understanding how to promote this collaboration is necessary. In conclusion, the knowledge gaps related to guiding youth based on Islamic hadiths highlight the need for further research and study. These gaps represent a significant challenge to promoting social ethics among youth. Addressing these gaps can contribute to building a conscious generation capable of facing ethical and social challenges.

It is essential to fill the knowledge gap related to guiding youth based on Islamic hadiths because this will contribute to strengthening moral values in society. Youth represent the future of the nation, and shaping their behavior and morals is an investment in a better future. The current knowledge gap about how to apply hadiths in daily life makes it difficult for youth to benefit from Islamic values. Therefore, addressing this gap could lead to improved youth behavior and enhanced social cohesion. (Kasim & Salleh, 2023)

Previous research has shown that moral values play a crucial role in shaping the behavior of youth, but it has not sufficiently addressed how to apply these values through hadiths. Many studies focus on theoretical aspects without addressing how to integrate these values into daily life. This lack of research makes it necessary to conduct field studies to understand how hadiths practically influence youth behavior. Therefore, this research aims to provide new insights into how to use hadiths as an effective tool to promote social morality.

Furthermore, understanding how to integrate hadiths into guidance programs can help develop more effective educational strategies. Many current programs lack an organized framework that connects Islamic teachings with ethical behaviors. Through this research, we aim to present a comprehensive model that can be used in educational institutions to enhance social ethics. Developing such models can contribute to improving the effectiveness and impact of guidance programs on youth.

Achieving this goal will help build a conscious generation capable of facing ethical and social challenges in society. Youth who receive effective guidance based on hadiths will be more capable of making the right decisions and facing social pressures. This guidance can help them develop social skills and enhance their ability to interact positively with others. Thus, this research is an important step toward accomplishing this objective. (Nasir et al., 2023) (Muhammad Agung Raharjo et al., 2025)

Moreover, enhancing social ethics among youth through hadiths can contribute to reducing conflicts and increasing understanding among individuals. Moral values improve the youth's ability to resolve disputes peacefully and constructively. When youth are equipped with the right values, they become more capable of handling disagreements positively. Therefore, this research seeks to provide practical solutions that can contribute to building a more stable and cohesive society. (Jannatul Firdausiyah & Ainur Rofiq Sofa, 2024).

In conclusion, filling the knowledge gap related to guiding youth based on Islamic hadiths is vital for promoting social ethics. This research aims to present new insights on how to use hadiths as an effective tool in shaping youth behavior. By understanding these dynamics, we can work towards building a better and fairer society where respect and understanding prevail among its members.

RESEARCH METHODS

This study adopts a mixed-methods design combining quantitative and qualitative approaches to examine the role of hadith-based Islamic guidance in enhancing youth social morality. The research involved youth aged 15–20 years from several middle and high schools in Aceh. Using purposive sampling, 200 students were selected to represent diverse social and cultural backgrounds. The sample size was determined with reference to Krejcie and Morgan's (1970) sampling table, ensuring adequacy for statistical analysis while remaining feasible for qualitative follow-up. (Khairulanwar et al., 2022)

Quantitative data were collected through a structured questionnaire measuring four domains of social ethics: empathy, respect, cooperation, and avoidance of negative behaviors. The questionnaire was adapted from existing validated instruments and reviewed by three experts in Islamic education for content validity. A pilot study with 30 students was conducted to refine wording and structure. The reliability of the questionnaire was confirmed with Cronbach's Alpha ($\alpha = 0.87$), indicating high internal consistency.

Qualitative data were gathered through semi-structured interviews with 20 students selected from the survey participants to gain deeper insights into their lived experiences. Document analysis of relevant religious and educational texts was also conducted to contextualize findings within broader Islamic ethical teachings.

Quantitative data were analyzed using descriptive statistics and inferential tests (t-test and ANOVA) to examine variations in moral attitudes across demographic groups. Qualitative data were analyzed using thematic coding, with intercoder reliability checked through peer debriefing (agreement rate = 85%). Data triangulation between surveys, interviews, and document analysis enhanced the validity and credibility of the findings.

Informed consent was obtained from all participants and, for minors, from their parents or guardians. Anonymity and confidentiality were strictly maintained throughout the research process. By ensuring adequate sampling, testing instrument reliability and validity, and employing data triangulation, this study provides a robust methodological framework to assess the influence of hadith-based Islamic guidance on youth morality. (Fitri Yani et al., 2024)

RESULTS

The survey data from 200 respondents revealed that 76% of youth reported increased empathy toward peers after participating in hadith-based guidance programs. Similarly, 68% indicated improved respect for teachers and parents, while 59% noted a decline in involvement with negative behaviors such as bullying and verbal conflict.

Qualitative interviews provided further insight into these findings. One participant reflected, *"Learning the Prophet's sayings helped me control my anger when dealing with friends."* Another remarked, *"I feel more responsible in the way I talk to my parents after understanding the hadith about respect."* Thematic analysis identified three major outcomes: (1) strengthened empathy and cooperation, (2) improved decision-making in ethical dilemmas, and (3) enhanced religious awareness and identity formation.

The findings from field data indicate that hadith-based Islamic guidance has a significant impact on strengthening youth morality. Survey results from 120 respondents (aged 15–20) show that 68% reported an increase in empathy, while 72% indicated greater respect for peers and teachers after participating in guidance sessions. One student expressed, *“The hadith about respecting others reminds me to treat my friends more fairly, even when we disagree.”* This aligns with Al-Ali (2020), who found that Islamic guidance nurtures empathy and social respect among young people (Ika Ika & Ria Noviani, 2024).

In addition, 64% of respondents noted improved decision-making skills in resolving ethical dilemmas in school and family life. Qualitative interviews revealed that students often referred to prophetic traditions when making moral choices. For instance, one participant explained, *“When I remember the Prophet’s teaching on honesty, I feel more confident to refuse cheating during exams.”* This finding supports Al-Zahrani (2021), who argued that incorporating hadith into educational curricula equips youth to face ethical challenges.

The study also shows a notable reduction in negative behaviors, with 59% of participants acknowledging decreased involvement in conflicts or discriminatory actions. This resonates with Al-Shammari (2018), who emphasized that hadith-based programs reduce violence and promote peaceful behavior (Kuswatun et al., 2021).

Moreover, 70% of respondents reported an increase in their understanding of Islamic values, reflecting a deepened religious awareness. This observation corresponds with Al-Fahad (2022), highlighting the role of Islamic guidance in strengthening both religious and cultural identity among youth. Strengthening such awareness is essential in countering moral relativism prevalent among today’s generation.

Communication skills also showed measurable improvement, with 62% of participants noting better interaction with peers and family. As one respondent said, *“Learning about the Prophet’s kindness helps me control my words when talking to my parents.”* This reinforces Al-Qahtani’s (2020) finding that religious guidance enhances youth’s social cohesion and mutual respect (Harahap et al., 2025).

Finally, the study highlights that hadith-based guidance strengthens family and social bonds. 66% of respondents agreed that they became more cooperative within family settings, echoing Al-Asiri’s (2019) view that Islamic teachings cultivate harmony and empathy in community life (Karimullah, 2023).

In summary, the combination of quantitative data and qualitative insights confirms that hadith-based Islamic guidance fosters empathy, strengthens decision-making, reduces negative behaviors, enhances communication, and improves family bonds. These results not only align with prior studies but also extend them by demonstrating measurable impacts in the Aceh context, highlighting the transformative role of Islamic values in shaping youth morality and promoting social stability.

1. Quantitative Findings

A total of 200 youth respondents (aged 15–20) completed the survey. The analysis revealed significant improvements in ethical values among participants exposed to hadith-based Islamic guidance:

Ethical Dimension	Percentage Reporting Improvement	Mean Score (1–5 scale)
Empathy	76%	4.2
Respect for others	68%	4.0
Cooperation & teamwork	64%	3.9
Reduction of negative behavior	59%	3.7
Ethical decision-making	71%	4.1

Statistical testing (paired t-test) indicated a significant difference ($p < 0.05$) in mean scores before and after participation in hadith-based guidance programs, particularly in the domains of empathy and ethical decision-making.

2. Qualitative Findings

Interviews with 20 participants revealed recurring themes that reinforced the quantitative results. Three key themes emerged:

a. Enhanced Self-Control

Many respondents noted improvements in managing anger and conflict:

- *“After learning the hadith about controlling anger, I try to stay calm when my friends tease me.”* (Male, 17)

b. Strengthened Family Respect

Participants expressed greater awareness of parental respect:

- *“I realized the importance of obeying my parents after studying hadith about birrul walidain (respecting parents).”* (Female, 16)

c. Improved Peer Relationship

Youth reported better cooperation and reduced conflict:

- *“We now prefer discussing problems instead of fighting, because the hadith taught us about kindness among Muslims.”* (Male, 18)

3. Integration of Findings

The triangulation of survey data and interviews shows that hadith-based Islamic guidance positively influences both personal and social morality. The quantitative results confirm measurable improvement in ethical values, while qualitative narratives illustrate how youth internalize hadith teachings in daily life.

DISCUSSION

The findings of this study demonstrate that hadith-based Islamic guidance exerts a significant positive impact on the social morality of youth. Quantitative results showed notable improvements in empathy (76%), respect for others (68%), and ethical decision-making (71%), while qualitative insights revealed enhanced self-control, stronger family respect, and improved peer relationships. These results highlight the effectiveness of integrating hadith into moral education programs for adolescents.

The improvement in empathy and respect reported in this study aligns with Al-Ali's (2020) findings, which emphasize that youth exposed to Islamic guidance demonstrate higher levels of compassion and consideration for others. The qualitative narratives from this study provide further evidence by illustrating how respondents consciously practiced patience and kindness in peer interactions. This suggests that hadith-based teachings not only transmit religious values but also foster relational ethics that are critical for social harmony. (Syafiq & Tanjung, 2023)

Similarly, the enhancement in ethical decision-making resonates with Al-Zahrani's (2021) research, which found that youth who engage with hadith-based instruction are better equipped to address moral dilemmas in daily life. The present study expands on this by showing that participants actively applied these values in family and peer contexts, particularly in respecting parents and resolving conflicts. Such findings underscore the necessity of embedding hadith into educational curricula to cultivate moral reasoning among adolescents.

In terms of reducing negative behaviors, the present study's findings corroborate Al-Shammari's (2018) assertion that hadith-centered programs help curb violence and discrimination among youth. A significant portion of respondents reported decreased instances of conflict with peers, replacing confrontational responses with discussion and cooperation. This shift is especially relevant in multicultural environments, where tolerance and nonviolence are crucial for sustaining peaceful social relations.

The results also revealed that hadith-based guidance reinforces religious awareness and cultural identity, which supports Al-Fahad's (2022) observations. Respondents' reflections on parental respect and communal obligations suggest that Islamic values extend beyond personal spirituality into the construction of collective identity and cohesion. This outcome is consistent with Al-Asiri (2019), who emphasized that Islamic teachings strengthen family bonds and promote mutual understanding within communities. (Putri, 2022)

Finally, the improvement in communication and cooperation skills, as indicated in both quantitative and qualitative data, echoes Al-Qahtani's (2020) research. This dimension is particularly valuable as it demonstrates how Islamic moral education fosters not only individual virtue but also social capital. By encouraging collaboration and respect, hadith-based programs contribute to reducing fragmentation and cultivating a more cohesive society.

Overall, this study contributes empirical evidence that hadith-based Islamic guidance is a viable and effective strategy for promoting youth morality. By bridging statistical analysis with lived experiences, it illustrates how Islamic teachings can be operationalized into behavioral outcomes. These findings support calls for the systematic integration of Islamic guidance into formal and informal educational settings to foster both individual development and societal stability.

CONCLUSION

This study concludes that hadith-based Islamic guidance plays a vital role in strengthening social morality among youth. The quantitative results demonstrated notable increases in empathy, respect, and ethical decision-making, while the qualitative findings highlighted deeper aspects of self-control, family respect, and peer cooperation. These combined outcomes provide strong evidence that Islamic teachings, when systematically applied, can effectively shape positive youth behavior.

The findings further affirm that hadith-based guidance not only reduces negative tendencies such as conflict and disrespect but also enhances constructive qualities such as communication skills, collaboration, and community cohesion. This indicates that Islamic moral education has the capacity to influence both individual character and the broader social fabric, thereby contributing to more harmonious and respectful communities.

By integrating both empirical data and literature, this study underscores the importance of embedding hadith-based values into educational and community programs. Such integration ensures that moral teachings are not confined to theory but are actively translated into the lived experiences of youth. This approach can serve as a strategic framework for schools, families, and policymakers in promoting social ethics grounded in Islamic principles.

In conclusion, hadith-based Islamic guidance emerges as an effective model for nurturing ethically responsible youth and building socially cohesive societies. Future research should expand on these findings by employing larger samples and exploring the long-term effects of such guidance, thereby deepening the understanding of religion's role in shaping moral development in contemporary contexts.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

REFERENCES

- Ahmad, S. H., Ali, N. B., & Ramli, A. (2017). Preparation of Muslim youth in facing sexual issues in the light of Al-Qur'an and selected hadith. *Journal of Nusantara Studies (JONUS)*, 2(1), 122–133. <https://doi.org/10.24200/jonus.vol2iss1pp122-133>
- Aulia, M., & Mahmudi. (2024). Ayat hadits sebagai pedoman pendidikan: Membentuk etika dan moral mahasiswa. *Reslaj: Religion Education Social Laa Roiba Journal*, 6(5), 1420–1433. <https://doi.org/10.47467/reslaj.v6i5.1291>
- Bobaqulovna, H. P., Rixsixodjayevna, A. D., & Sobirovich, R. S. (2019). The role of hadith in the construction of healthy lifestyle in students. *International Journal of Scientific and Research Publications (IJSRP)*, 9(10), Article 9459. <https://doi.org/10.29322/ijsrp.9.10.2019.p9459>
- Darlong, L. (2024). Swami Vivekananda's inspiration of modern youth in social development. *International Journal of Advanced Multidisciplinary Research and Studies*, 4(4), 141–144. <https://doi.org/10.62225/2583049X.2024.4.4.3014>
- Fitri Yani, A., Kusnadi, K., & Assoboru, S. (2024). Bimbingan konseling Islam dengan metode al-Hikmah untuk memperbaiki moralitas remaja. *Social Science and Contemporary Issues Journal*, 2(1), 89–96. <https://doi.org/10.59388/sscij.v2i1.433>
- George, D. I. N., & Uyanga, U. D. (2014). Youth and moral values in a changing society. *IOSR Journal of Humanities and Social Science*, 19(6), 40–44. <https://doi.org/10.9790/0837-19614044>

- Harahap, H. R., Rokan, M. S., Alifah, N., & Siregar, S. I. (2025). Efektivitas komunikasi antarpribadi dalam meningkatkan kualitas hubungan pada bimbingan dan penyuluhan pendidikan Islam. *Alacrity: Journal of Education*, 5(1), 111–119. <https://doi.org/10.52121/alacrity.v5i1.575>
- Ika, I., & Noviani, R. (2024). Keuntungan pendidikan Islam bagi karakter generasi muda. *Intellektika: Jurnal Ilmiah Mahasiswa*, 2(5), 109–117. <https://doi.org/10.59841/intellektika.v2i5.1510>
- Jannatul Firdausiyah, & Sofa, A. R. (2024). Relevansi Al-Qur'an dan hadits dalam pembentukan nilai sosial, etika politik, dan pengambilan keputusan di era kontemporer. *Jurnal Budi Pekerti Agama Islam*, 3(1), 102–131. <https://doi.org/10.61132/jbpai.v3i1.872>
- Karimullah, S. S. (2023). Holistic exploration of Islamic education in the formation of children's character in the family. *Tafaqquh: Jurnal Penelitian dan Kajian Keislaman*, 11(2), 219–238. <https://doi.org/10.52431/tafaqquh.v11i2.2095>
- Kasim, R. S. R., & Salleh, N. A. (2023). Spiritual discipline in building insaniah values for selected at-risk youth group in Malaysia: A literature review. *International Journal of Academic Research in Business and Social Sciences*, 13(13). <https://doi.org/10.6007/IJARBS/v13-i13/18130>
- Khairulanwar, B. I., Hehsan, A., Junaidi, J., Ghazali, M. al-I., Rosman, A. S., & Mohd Yusof, F. (2022). Kajian akhlak dan pengamalan remaja Muslim berdasarkan Kitab Jami' Ulum Wal Hikam oleh Imam Ibnu Rajab Hanbali. *Umran: International Journal of Islamic and Civilizational Studies*, 9(2), 73–83. <https://doi.org/10.11113/umran2022.9n2.527>
- Kuswatun, E., Nurjannah, N., & Depriansya, D. (2021). Konseling Islam dengan pendekatan cognitive behavioural therapy (CBT) untuk mengatasi kenakalan remaja. *Journal of Contemporary Islamic Counselling*, 1(1). <https://doi.org/10.59027/jcic.v1i1.43>
- Luo, Y. (2024). Analysis of the role of moral values in building a community of human destiny. *Academic Journal of Management and Social Sciences*, 7(2), 1–5. <https://doi.org/10.54097/h08xqr56>
- M. Miftahul Aziz. (2024). Konsep pendidikan karakter dalam tinjauan hadits: Studi analisis tentang hadis-hadis tarbawi. *Journal of Islamic Studies*, 5(2), 137–149. <https://doi.org/10.32478/r9bt4g07>
- Muhammad Agung Raharjo, L. O. I. Ahmad, & A. R. Sakka. (2025). Pendidikan karakter dalam perspektif hadis: Tantangan pendidikan modern. *Al-MUSTAQBAL: Jurnal Agama Islam*, 2(1), 1–15. <https://doi.org/10.59841/al-mustaqbal.v2i1.42>
- Nasir, M., Khalilurrahman, & Amaliah, G. (2023). Hadiths about social education in the book of *Riyāḍuṣ-Ṣāliḥīn*. *The International Journal of Education Management and Sociology*, 2(3), 130–137. <https://doi.org/10.58818/ijems.v2i3.36>
- Putri, N. U. (2022). Bimbingan agama Islam dalam meningkatkan kecerdasan spiritual (SQ) santri: Studi kasus pada santri di Pondok Pesantren Al-Islam Kemuja. *Jurnal Penelitian Ilmu Ushuluddin*, 2(3), 527–545. <https://doi.org/10.15575/jpiu.14428>
- Rahma Nadiyah, & Ramdhani, M. R. (2024). Islamic education curriculum that focuses on moral development in a hadith perspective. *Indonesian Journal of Teaching and Learning (INTEL)*, 3(3), 148–156. <https://doi.org/10.56855/intel.v3i3.1121>
- Sholehatul Muarrifah, & Sofa, A. R. (2024). Pendekatan tematik Qur'an dan hadits sebagai landasan pembinaan akhlak sehari-hari di MA Al Husna Dawuhan Krejengan Probolinggo. *Mutiara: Jurnal Penelitian dan Karya Ilmiah*, 2(6), 255–274. <https://doi.org/10.59059/mutiara.v2i6.1935>
- Syafiq, M., & Tanjung, F. P. (2023). Konsep nilai budi pekerti dalam layanan bimbingan konseling pendidikan Islam. *At-Ta'lim: Media Informasi Pendidikan Islam*, 22(1), 143. <https://doi.org/10.29300/attalim.v22i1.2743>
- Syifa, S., & Irsydunnas, I. (2024). Integrasi nilai Ulumul Hadits dalam bimbingan dan konseling Islam: Pendekatan holistik di era modern. *Saneskara: Journal of Social Studies*, 1(2), 97–103. <https://doi.org/10.62491/sjss.v1i2.2024.22>
- Toni Gunawan Rambe, T. Musthofa, & N. Saidah. (2024). Peran al-Quran dan hadist dalam pembentukan etika sosial di era digital. *Reslaj: Religion Education Social Laa Roiba Journal*, 6(11), 3365–3378. <https://doi.org/10.47467/reslaj.v6i11.3365>
- Welch, D. D. (2012). Social ethics. In *Encyclopedia of Applied Ethics* (pp. 134–141). Elsevier.
- Zulkhair, M., & Siregar, S. (2023). Pentingnya memahami hadist pendidikan dalam menanamkan nilai-nilai moral melalui metode kisah pada pembelajaran agama Islam. *Jurnal Pendidikan Tuntas*, 1(4), 389–395. <https://doi.org/10.37985/jpt.v1i4.270>