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Adolescent Education in the Book of Tarbiyatul Aulad fi al-Islam: Thematic Analysis of Tarbawi Hadiths

Laily Liddini^{1*}, Moh. Roqib²

^{1,2} UIN Prof. KH. Saifuddin Zuhri Purwokerto, Indonesia

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*Corresponding author: Laily Liddini

UIN Prof. KH. Saifuddin Zuhri Purwokerto, Indonesia

Abstract

This article explores Islamic perspectives on adolescent education based on Abdullah Nasih Ulwan's seminal work Tarbiyatul Aulad fi al-Islam through a thematic analysis of educational (tarbawi) hadiths. The study aims to identify core Islamic educational values relevant to shaping adolescents' character in contemporary contexts. The findings highlight key themes, including modesty as a branch of faith, self-control over anger, social responsibility, ritual worship as moral protection, spiritual motivation, and verbal discipline as a sign of faith. These values form a comprehensive framework for moral, spiritual, and social education. Ulwan emphasizes the synergistic roles of family, school, and community in nurturing devout and ethical Muslim youth. This study contributes to the development of an applicable and transformative Islamic education model grounded in prophetic traditions.

Keywords: Adolescent Education, Tarbawi hadith, Tarbiyatul Aulad

1. Introduction

Adolescent education plays an important role in shaping the character and future of people. Adolescence is a transition phase from childhood to adulthood that is full of physical, psychological, and social changes (Tasya Alifia Izzani, Selva Octaria, and Linda Linda 2024). This phase affects the development of psychiatric disorders and coping strategies, highlighting the importance of education in shaping the future of adolescents and community welfare (Buitelaar 2012). Adolescence is a crucial moment in the formation of a person's character and has major implications for a

person's values and personal growth (Linlin and Yuqing 2023). Therefore, proper education is needed so that adolescents can develop their best potential while maintaining their morals and faith. Islam pays great attention to the process of tarbiyah (education and formation) from early childhood to adolescence, as mentioned in the Qur'an and hadith which emphasizes the overall moral, spiritual, and social development (al-Ghazālī 2011). Islamic education places adolescents not only as recipients of knowledge, but also as agents of change in society (Nurhikmah 2024).

Civilization cannot survive without education. It can be said that education is inevitable. The progress of the nation can be achieved through correct education. On the contrary, the younger generation is the next generation of the nation. If we want to build a society without paying attention to children's education, it will not be beneficial. However, the moral crisis that is currently taking place on the ground is increasingly concerning. How can the country's civilization develop if the next generation does not have morality (Al-Qozali 2021). The material condition of the family, the level of education of its members, and the peculiarities of their moral values, rational traditions, are factors in shaping the consciousness of adolescents (Zholdosheva et al. 2023).

Adolescents who do not receive a good moral and spiritual education are at risk of experiencing identity crises, moral issues, and negative behaviors such as juvenile delinquency, drug abuse, and other social deviations. This is in line with the results of contemporary research that shows an increase in psychosocial problems in adolescents due to lack of value education and self-control (Santrock 2019). Therefore, youth education based on Islamic values is an effective solution in facing the challenges of the times, focusing on character formation through a holistic tarbawi method. Adolescent representations are now much more fluid, diverse, and nuanced, especially in choosing gender and gender (Shaw and Stone 2025).

To further increase adolescents' awareness of the rules and maintain social order and stability, both schools and communities must create a supportive sports environment and reasonably increase the amount of physical activity among adolescents (Peng, Cao, and Zhou 2025). Physical activity significantly and positively predicted adolescents' awareness of rules. The quality of friendship and emotional intelligence play a mediating role. Fathers have a role in influencing their characters from children's to young adults (Sugiantoro and Gasa 2024). The family environment, parental support, and the type of communication built between parents and children are some of the protective factors against aggression and victimization in cyberbullying. Strengthening the role of family socialization and inculcating noble values for character formation and personal growth skills, which are basically based on an attitude of forgiveness, is proposed as the main educational strategy for the prevention of violence among peers in social media (Millan Ghisleri and Caro Samada 2021).

The book *Tarbiyatul Aulad fi al-Islam* by Abdullah Nashih Ulwan is a monumental work in the field of Islamic education that emphasizes the aspect of tarbawi as the main guideline in educating children and adolescents. Ulwan integrates the teachings of hadith with systematic educational principles, making this book an important reference for educators and parents who want to apply Islamic education in a comprehensive and contextual way (Ulwan 1992). In this book, moral, spiritual, and social values are transformed into practical guides that are relevant to adolescent development.

The strength of this book lies in the thematic approach that explores hadiths related to educational aspects, making it easier for readers to understand the meaning and application of tarbiyah Islamiyah in daily life. Ulwan's emphasis on strengthening faith and character formation through hadith is a solid foundation in fostering adolescents to be able to face the challenges of modern times without losing their Islamic identity (Al-Attas 1993). Thus, the thematic study of this book is very relevant to be developed as an academic contribution in the field of contemporary Islamic

education.

The book *Tarbiyatul Aulad fi al-Islam* by Abdullah Nashih 'Ulwan is one of the main references in Islamic education that combines the understanding of hadith and the principles of tarbawi systematically and comprehensively. Ulwan emphasized that the education of children and adolescents must be rooted in the values of the Qur'an and Sunnah, as well as form a solid character through moral, spiritual, and social development. According to KBBI, education is the process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, processes, methods, and educational acts (Bahasa 2016). The thematic approach in this book makes it easier for educators to inculcate Islamic values gradually and contextually, making it very relevant to be applied in contemporary education (Qaradawi 1991). With the challenges of an increasingly complex era, this book provides a practical and in-depth framework to form a young generation of faith and noble character.

In addition, Ulwan specifically highlighted the importance of the role of family, school, and community in the tarbiyah process, which reflects the concept of holistic Islamic education. This book has become very important in the modern context because it provides guidelines that are not only theoretical but also applicable in building the character of adolescents who are spiritually and socially strong, while at the same time being ready to face the pressures of globalization and modern cultural currents (Al-Attas 1993). Therefore, the study of this book is very useful for developing a model of adolescent education that is oriented to the values of the Tarbawi hadith in the current era.

Adolescents today face various complex problems that are not only related to psychological aspects, but also social and moral. Phenomena such as drug abuse, promiscuity, social media pressure, and religious identity crises are serious challenges in fostering the younger generation (WHO 2019). Lack of self-control and lack of spiritual value debriefing cause many adolescents to easily fall into negative behaviors that can damage their future as well as the social order of society. This condition demands an effective and sustainable educational approach, which is able to instill noble values comprehensively. The need for educational transformation is to achieve it on time. At the same time, the influence of adolescent series on the personal and social development of adolescents is increasingly demonstrated, especially after the rampant access of digital platforms (Valenzuela 2023).

Teenagers live in a digital literacy culture, where stories are told through various forms of media. Therefore, literacy education for adolescents must develop not only to teach them to read books, but also to understand how digital media, such as animated films, shape the meaning and experience of reading differently. This will strengthen their critical and creative abilities in the current technological age (Unsworth 2024). Adolescents also learn to drive for independence, but parents do not observe the actions associated with this desire. Attitudes and beliefs about which vehicles are the safest are strongly influenced by personal experiences and perceptions (Werlang, Pereira, and Bett 2024).

In this context, the values of Tarbawi hadith are very urgent because hadith as a source of Islamic teachings has a normative as well as educational function. Hadiths containing guidelines for morality, social responsibility, self-control, and worship provide a strong foundation for building adolescent character integrally

(Qaradawi 1991). Tarbawi hadith-based education is able to present solutions that are not only theoretical but also practical and applicable in the daily lives of adolescents. Thus, understanding and implementing hadith values in adolescent education is a strategic step to overcome these contemporary problems.

The work *Tarbiyatul Aulad fi al-Islam* by Abdullah Nashih Ulwan is one of the main references in Islamic education that prioritizes a hadith-based approach as the foundation for the character and spiritual development of children and adolescents. Ulwan emphasized the importance of referring directly to the Sunnah of the Prophet PBUH which is the most authentic source of knowledge and ethics in Islam. Through this work, education is not only oriented to the cognitive aspect, but also intensively builds moral, social, and spiritual aspects in an integrated manner (Ulwan 1992). This makes the book very relevant in an effort to present a comprehensive, systematic, and in accordance with the guidance of the teachings of the Prophet PBUH.

In addition, Ulwan provided practical methods in the application of hadith values that can be applied by parents, educators, and the community at large. The thematic approach he uses facilitates the understanding and integration of Tarbawi values in the daily lives of children and adolescents, so that education is not only theoretical, but also practical. The importance of this work also lies in its ability to answer the challenges of modernization and globalization that have an impact on moral crises among the younger generation, thus becoming a guideline for contemporary Islamic education (Rahman 1982)

The main question in this paper is: how do the hadiths contained in the book shape the concept of adolescent education, and what is their relevance in the context of contemporary Islamic education? The formulation of this problem is important to identify the content and function of Tarbawi education offered by Ulwan as a solution to the moral and social challenges of today's adolescents. The purpose is to examine in depth the values of Tarbawi contained in the selected hadiths of the book *Tarbiyatul Aulad* and assess their relevance and application in the context of today's adolescent education.

2. Literature Review

A dissertation written by Rabani entitled *The Concept of Moral Education in the Book of Tarbiyat al-awlad fi al-Islam* by Abdullah Nashih Ulwan (1928-1987). The results of this study show that, according to Abdullah Nashih Ulwan in the book *Tarbiyāt al-Awlad fi al-Islām*, the purpose of moral education is to produce children who are faithful, obedient in worship, and have good social sensitivity. The book divides the topic of moral education into three: moral education to Allah SWT, moral education to oneself, and moral education to others (Rabani 2024).

The thesis was written by Muhamad Edy Muttaqin entitled "The Concept of Muslim Youth Education in the Book of *Tarbiyatul Aulad Fil Islam* and its Relevance to Modern Islamic Education". The results of the study show that (1) Abdullah Nashih Ulwan's view on the education of Muslim adolescents is that it is an education that pays attention to four things: religious education, moral education, intellectual education, and social education. (2) Abdullah Nashih Ulwan's views on adolescent education are divided into two categories: a. In terms of material, faith education, moral education, physical education, and religious education. (3) Children's education based on democratic and humanist attitudes is the right model of education for this modern age. It is perfect for

adolescent education (Muttaqin 2021).

An article written by Tasya Alifia Izzani et al entitled *The Development of Adolescence*. The focus of this research is the development of adolescence, which is the stage of transition from childhood to adulthood. This phase involves significant changes in physical, cognitive, emotional, and social areas. Rapid bodily development and sexual development are signs of physical development. Cognitive development also shows an increased ability to solve problems and think abstractly. Emotional turmoil and the search for self-identity are often part of adolescent emotional development. On the social side, adolescent development is influenced by internal and external factors such as family environment, peers, and social media. They also explore romantic relationships and interact more with peers. This study emphasizes how important it is to have a deep understanding of adolescence if we want to support the growth and development of adolescents as a whole (Tasya Alifia Izzani, Selva Octaria, and Linda Linda 2024).

Written by Fatimah entitled *The Concept of Muslim Youth* according to Abdullah Nashih Ulwan. According to Nashih Ulwan, Muslim teenagers are people who have reached puberty, who are looking for their identity, are the hope of society, and are the connectors of the next generation of believers. Factors that cause adolescent death include poverty, death, parental disapproval, divorce, parental mistreatment of children, poor parental examples, parents who spoil children excessively, parents who are biased towards their children, and negative associations. So the challenges that occur cause adolescents to commit deviations such as moral, psychological, physical, and sexual deviations (Fatimah, 2018).

An article from Haryanti et al entitled *Islamic Education in the Family from the Perspective of Abdullah Nashih Ulwan*. This study concludes that the family is the first place where children receive education. The family is the primary place where children are formed and educated. The family must begin to form a child who is shaleha, shaleha, intelligent and skilled. If the family does not meet the requirements specified primarily by the laws and religions applicable in the country and society, the family will never be ideal. The ideal family can act as a companion and educator for the development and growth of children (Haryanti and Lie 2021).

3. Research Methods

This study uses a qualitative-descriptive approach with a thematic analysis method on the text of the book *Tarbiyatul Aulad fi al-Islam* by Abdullah Nashih Ulwan. The qualitative approach was chosen because it aims to deeply understand the meaning and values of adolescent education contained in the Tarbawi hadiths presented in the book. Thematic analysis allows researchers to identify, categorize, and interpret the main themes that emerge from hadiths relevant to adolescent education.

The research steps include: First, selecting and collecting hadiths related to the aspects of adolescent education from the book *Tarbiyatul Aulad*. Second: Grouping the hadiths based on the main themes, such as moral formation, self-control, social responsibility, and worship. Third: To study the meaning of hadith in depth by referring to contemporary Islamic hadith literature, tafsir, and educational literature to adapt to the context of today's adolescents. Fourth: Conclude how the hadith values play a role in shaping adolescent education from the perspective of Tarbawi.

4. Results and Discussion

4.1. Adolescent Education

Education is an important factor for the existence of a civilization. It can be said that education is something that cannot be separated from life. Through correct education, the progress of a nation can be achieved. Adolescent education has a great influence on society. Teenagers are a young generation who are physically strong and enthusiastic in upholding the truth and preventing evil on earth. In this case, it is highly expected that Muslim teenagers who have faith, are firm in their faith, have good manners, and have noble character (Muttaqin 2021). The educational process has two supporters, namely teachers and parents as implementers, as well as the right method, namely educating by example, habituation, advice, attention/supervision, and punishment (Rabani 2024).

4.2. Formation of Noble Morals

The book *Tarbiyatul Aulad fi al-Islam* by Nasih Ulwan places the formation of morals as the core of adolescent education. Ulwan quoted a hadith of the Prophet PBUH which emphasized the importance of *ḥayā'* (shame) as a branch of faith (HR. Bukhari and Muslim). This value of shame serves as a moral control that prevents negative behavior and leads adolescents to an honest, polite, and responsible attitude. According to Ulwan, moral education must involve habituating positive values consistently so that they become an inherent character (Ulwan 1992).

According to Al-Ghazali, the formation of morals is the foundation of the success of Islamic education, which not only builds knowledge but also the soul and morals of students (Al-Ghazali 2005). In the modern era, moral strengthening is very important considering the various temptations and challenges faced by adolescents, such as the negative influence of social media and promiscuity (Santrock 2019). Therefore, moral development through the *tarbawi* hadith in the book of Ulwan is a strategic solution to create teenagers with strong character and integrity.

4.3. Social Responsibility

Nasih Ulwan emphasized in his book that every individual, including teenagers, is a leader who is responsible for the environment around him (HR. Bukhari and Muslim). Social responsibility education is very important to instill awareness that adolescents do not live in a vacuum, but in an interconnected community. With this understanding, adolescents are encouraged to play an active role in social good, such as helping others and maintaining community harmony (Ulwan 1992).

This is reinforced by Al-Attas, who emphasizes that Islamic education must form complete people who are not only believers but also socially concerned (Al-Attas 1993). Contemporary studies also show that adolescents who have a sense of social responsibility are better able to avoid negative behaviors and have healthy social relationships (WHO 2019). Thus, the value of social responsibility from the *Tarbawi* hadith is an important foothold in the character education of today's adolescents.

4.4. Self-Control

The hadith of the Prophet PBUH which states that true strength is the ability to control oneself when angry (HR. Bukhari and Muslim), became the main foundation in self-control education for adolescents according to Ulwan. Adolescence is a time of high emotional and hormonal turmoil, so self-control is a vital skill to prevent impulsive behavior that harms oneself and others (Ulwan 1992). Ulwan recommends self-control training through worship, patient habituation, and a supportive educational environment.

According to Santrock, self-control skills are closely correlated with academic achievement and adolescent psychological well-being (Santrock 2019). Self-control also helps reduce the risk of substance abuse and other risky behaviors. Therefore, *hadith* value-based education that instills self-control is very relevant and needs to be developed more intensively in schools and families.

4.5. Worship as a Moral Guardian

Ulwan emphasized that worship, such as prayer and fasting, is not only a ritual obligation, but the main means to form character and maintain the morale of teenagers. The hadith that states fasting as a shield (HR. Ahmad) and prayer as light (HR. Muslim) shows that worship strengthens the soul so that it is able to resist temptations and negative impulses (Ulwan 1992). Worship fosters discipline, spiritual awareness, and a sense of responsibility to Allah, which becomes a solid moral foundation (Al-Qozali 2021).

Al-Ghazali also emphasized that worship forms an internal control that regulates human behavior to be in harmony with Islamic values. In the modern context, strengthening worship is very important to deal with various social and cultural pressures that can damage the morale of adolescents. Therefore, the integration of worship in youth education based on *tarbawi* hadith is very strategic to build a generation of Muslims with noble and spiritually strong character.

4.6. The Relevance of the Value of *Tarbawi* Hadith to the Challenges of Adolescent Education Today

a. Digital Challenges and Moral Decency

The digital age presents great challenges for adolescent education, especially in terms of exposure to negative content, cyberbullying practices, and the unfiltered flow of information that often contradicts moral and spiritual values. Unrestricted access to social media and digital platforms allows adolescents to be exposed to permissive lifestyles, verbal violence, pornography, and hate speech that can form destructive mindsets. WHO (2019) noted that the increase in cases of psychosocial disorders in adolescents correlates with uncontrolled use of digital media, including decreased empathy, increased anxiety, and reduced social skills (WHO 2019).

In this context, the values of the *Tarbawi* hadith serve as a moral and spiritual filter that is urgently needed to fortify adolescents from the decadence of values. Hadiths that teach about noble morals, social responsibility, self-control, and the strengthening of faith and worship provide an educational framework that is not only theoretical but also applicable. For example, the hadith on *ḥayā'* (shame) as a branch of faith, as well as the hadith on true power shown through the control of emotions, are very relevant for fostering ethical awareness among adolescents.

According to Abdullah Nasih Ulwan (1992), *hadith*-based education is not enough to be taught as a doctrine, but must be implemented consistently through habituation, example, and strengthening a supportive environment (Ulwan 1992). Thus, the integration of *hadith* values in the Islamic education curriculum and in the daily lives of adolescents is essential to create a generation that is resilient to face the challenges of the digital era without losing its moral direction and religious identity.

b. The Role of Family, School, and Society

The implementation of *Tarbawi* values cannot run effectively without the support of an educational environment that involves families, schools, and communities synergistically. Abdullah Nasih Ulwan emphasized that Islamic education must be carried out

collectively and integrated, where the family, as the first and main environment, is responsible for instilling the basics of faith, morals, and spirituality from an early age. The school then continues this process through a structured formal education system, while the community functions as a space for the application of these values in real social life (Ulwan 1992). Without the collaboration of these three pillars, the tarbiyah process is feared to become partial and lose its continuity.

Ulwan also mentioned that the failure of one party, especially the family, can result in the weak character and morals of teenagers. This is reinforced by Al-Attas (1993), who states that true Islamic education must include the dimension of adab, namely the cultivation of moral, spiritual, and intellectual values in a balanced manner in all aspects of life (Al-Attas 1993). Therefore, the creation of a conducive and sustainable education ecosystem is highly dependent on the harmony and active involvement of these three elements. With good synergy, the values of Tarbawi from the hadith are not only taught theoretically, but also manifested in the mindset, attitude, and behavior of Muslim teenagers in daily life.

c. Solutions Based on the Values of the Prophet

Hadith as a source of the teachings of the Prophet provides relevant practical guidelines to be used as a reference in educating adolescents to have character and responsibility. Today's educational solutions must systematically integrate these values in order to be able to fortify adolescents from the negative influences of globalization and technology (Rahman 1982a).

Hadith as a source of the teachings of the Prophet not only has a normative function as a legal guideline, but also plays a major role in providing practical direction for character and spirituality education. In the context of adolescent education, hadith contains values that are applicable to form a personality that is moral, responsible, and has strong self-control. For example, hadith about the importance of shyness, anger control, and social responsibility is the foundation in fostering adolescents to be able to face the dynamics of puberty with an Islamic and mature attitude.

Fazlur Rahman (1982) emphasized that to answer the challenges of modern times, Islamic teachings must be systematically actualized in the education system. This includes using hadith as a basis for values in the formation of adolescents' mindsets, attitudes, and behaviors. In the era of globalization and technological disruption, adolescents are very vulnerable to value-free information flows, permissive cultures, and consumptive lifestyles. Therefore, the solution to Islamic education is not only to emphasize the cognitive aspect of religion, but must integrate the values of tarbawi from the hadith in a contextual and transformative pedagogical approach. These values, if instilled sustainably through the role of family, school, and social environment, will be an effective moral bulwark for Muslim youth in the face of identity crises and value degradation in the digital age.

d. A Comprehensive Hadith Analysis Approach in Research

The hadiths selected from the book *Tarbiyatul Aulad fi al-Islam* were analyzed using various methodological approaches to provide a deep and contextual understanding of the values of adolescent education. First, the sanad and matan approaches are used to ensure the authenticity and validity of the hadith so that the reference basis for this study is strong and reliable. Second, a thematic approach is carried out to group hadith based on adolescent education topics such as moral formation, self-control, social

responsibility, and spiritual strengthening. This approach helps in identifying patterns and moral messages that are repetitive and relevant to today's educational needs (Braun and and Clarke 2006) Third, a contextual-historical approach is applied to understand the social and cultural background when the hadith was revealed, so that its meaning can be interpreted appropriately in the contemporary context, including the digital and social challenges faced by modern adolescents (Al-Attas 1993) Fourth, the pedagogical application approach is used to examine how the values of the hadith can be applied practically in adolescent education in the family, school, and community environment. This answers the formulation of the problem of the relevance and application of Tarbawi values in Islamic education today (Rahman 1982)

4.7. Hadith Tarbawi

a. Hadith on Shame

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

Meaning: Narrating to us, 'Ubaidullah bin Sa'id and 'Abdu Humaid both said, narrating to us Abu 'Amir Al-'Aqdi narrated to us Sulaiman bin Bilal from 'Abdillah bin Dinar from Abi Shalih from Abi Hurirah from the Prophet PBUH said: Faith has 70 branches and shame is a branch of faith. (HR. Muslim No. 50, HR. Bukhari No 8, HR. Turmudzi No. 2539, HR. Nos. 4918, 4919, HR. Abu Daud No. 4056, HR. (Ibn Majah No. 56)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ قَالَ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

It means to narrate to us 'Abdullah bin Muhammad Al-Ju'fi said, narrating to us Abu 'Amir Al-'Aqdi said, narrating to us Sulaiman bin Bilal from 'Abdillah bin Dinar from Abi Shalih from Abi Hurairah RA from the Prophet PBUH said: Faith has 70 branches and shame is a branch of faith. (HR. Bukhari No.8)

After being researched using the mausu'ah al-haditsiyyah sanad software from Imam Muslim and Imam Bukhari, it continues to connect between teachers and students without any interruptions, which meets the criteria as a sahih hadith. So that this hadith produces the conclusion of sanad muttasil marfu' because it reaches the Prophet PBUH. Each rawhe is of tsiqoh (trustworthy) quality, whose narration can be accounted for and can be accepted as a postulate ('Itr 1988).

During the time of the Prophet PBUH, shame became a social norm that maintained honor and prevented despicable behavior in society. This hadith links shame to the quality of faith, showing the depth of the relationship between morality and spirituality (Al-Attas, 1995). This suggests that shame is obligatory because the loss of shame leads to the loss of one of the branches of one's faith, which means that one's faith is imperfect, and anything that takes away the perfection of faith is usually obligatory by law. Islam strongly advocates shameful morality.

Shame is an Islamic morality, according to a hadith narrated from Ibn Majah, saying that every individual who claims to be a Muslim must show his characteristics, namely, he is shy. Not only is it ashamed to do bad things, but it is also ashamed to leave good things behind. Shame as the foundation of noble morals fosters self-awareness and behavioral control that is very relevant for

adolescents who are facing social temptation and psychological development (Santrock, 2018).

In adolescent education, strengthening shame can be done through habituation of the values of manners, social ethics, and moral responsibility in the family and school environment. This helps to form a strong character and prevent juvenile delinquency (Ulwan, 2003).

b. Hadith about controlling oneself from anger

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

Meaning: Narrating to us, Abdullah bin Yusuf, narrated to us Malik from ibn Syihab from Sa'id bin Musayyib from Abi Hurairah that the Prophet PBUH said: A strong person is not good at wrestling, but a strong person can control himself when angry. (HR. Bukhari No. 5649, HR. Muslim No. 4723, 4724, HR. Ahmad 6951, 7319)

The hadith narrated by Bukhari and Muslim above shows high authority in the source of hadith. The requirements for the acceptance of saheeh hadith are also very strict (Itr 1988). After being traced using the Mausuh Al-Haditsiyah sanad software in this series of hadiths, it continues to grow, between each rawi teacher and student, so as to meet the criteria of a sahih hadith. The narrator in his sanad has a high reputation for tsiqah, with a chain that continues to the Prophet PBUH without any defects (illah) or strangeness (Syadz) (Baghdadi 1980)

In the time of the Prophet PBUH, physical strength was often considered a sign of courage, but this hadith corrects this understanding by placing the power of self-control as the pinnacle of virtue (Al-Attas 1993). Self-control is especially important during puberty, full of emotional turmoil. This hadith emphasizes the psychological aspect of adolescent moral education, especially anger management (Santrock 2019). Self-control education can be realized through patient habituation, emotional management exercises, and spiritual strengthening such as prayer and dhikr. The educational environment must support adolescents to learn to manage emotions in a healthy way (Ulwan 1992)

c. Hadith on Social Responsibility

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ الْمُرُوزِيُّ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا يُونُسُ عَنْ الرَّهْزِيِّ قَالَ أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَكَلُّكُمْ رَعِيٌّ وَزَادَ اللَّيْثُ قَالَ يُونُسُ كَتَبَ رَزِيقُ بْنُ خَكِيمٍ إِلَى ابْنِ شِهَابٍ وَأَنَا مَعَهُ يَوْمَئِذٍ بَوَادِي الْقَرَى هَلْ تَرَى أَنْ أَجْمَعَ وَرَزِيقُ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانِ وَغَيْرِهِمْ وَرَزِيقُ يَوْمِئِذٍ عَلَى أَيْلَةٍ فَكَتَبَ ابْنُ شِهَابٍ وَأَنَا سَمِعُ يَأْمُرُهُ أَنْ يَجْمَعَ يُخْبِرُهُ أَنْ سَالِمًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْنُونٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْنُونَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْنُونٌ عَنْ رَعِيَّتِهِ قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْنُونٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْنُونٌ عَنْ رَعِيَّتِهِ

Meaning: Narrating to us Bisyr bin Muhammad Al-Marwazi said, narrating to us 'Abdullah said, narrating to us Jonah from Zuhri said, narrating to us Salim bin 'Abdullah from Ibn 'Umaar RA, that it's the Prophet PBUH said: Each of you is a leader and a leader will be held accountable for what he leads. An imam is a leader and will be held accountable. A man is the leader in his household and will be held accountable; a wife is the leader in her husband's house and will be held accountable. Khodim is the leader in his master's property and is responsible for what he leads; the man is

the leader in his father's property and is responsible for what he leads, and each of you is a leader and is responsible for what he leads. (HR. Bukhari No. 844, HR Muslim. No 3408, HR Turmudzi No 1627, HR. Abu Daud No. 2539)

The hadith narrated by Bukhari and Muslim above is a strong foundation in Islamic teachings on social responsibility and leadership. After being researched using Mausuh Al-haditsiyah, the rawi-rawi in the ranks of the sanad consist of credible people and tsiqah (trusted), the sanad continues from the beginning to the last row, so that the teacher and the student meet each other, which meets the criteria of sahih hadith. So this hadith shows saheeh in sanad.

This hadith came down in the midst of the people of Medina, who needed a clear leadership system and social responsibility so that the community remained harmonious (Al-Attas 1993). This hadith teaches that every individual, including adolescents, has social responsibilities that must be carried out with full awareness and integrity. Adolescents need to understand their role in society and develop empathy and social concern (Santrock 2019)

Social responsibility education can be carried out by giving an active role to adolescents in social activities, leadership development, and habituation of cooperation from an early age (Ulwan 1992). In addition, this hadith is also used as the basis of fiqh and morals in various classical and contemporary books.

d. Hadith on Worship as a Moral Guardian

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصِّيَامُ جُنَّةٌ فَلَا يَرِفُثُ وَلَا يَجْهَلُ وَإِنْ أَمَرُوا قَاتِلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ مَرَّتَيْنِ وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِ الصِّيَامِ لِي وَأَنَا أَجْزِي بِهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا

Meaning: Narrating to us 'Abdullah bin Maslamah from Malik from Abi Zinad from A'raj from Abi Hurairah RA The Prophet PBUH said: Fasting is a shield, so let him not speak dirty words and let him not be ignorant. If anyone fights him or insults him, then he should say, "I am fasting," twice. For the sake of the Dzat whose soul is in His hands, the smell of the mouth of a fasting person is better in the sight of Allah SWT than the smell of musk. He left his eating, drinking, and lust for Me's sake. Fasting is for me, and I will repay it. Indeed, the good is repaid tenfold. (HR. Bukhari No. 1767, HR. Muslim No. 1941, 1942, HR. Turmudzi 690, 697, HR. Nasai No.2185)

This hadith, after being studied using the help of the Mausuh Al-Haditsiyah Software, produces the traces of a sahih hadith following the studies of hadith experts. The sanad continues from the beginning to the end, between the teacher and the student meeting and rawi-rawi in the ranks of the sanad with the status of 'adil and dhobit', there is no scholar who distorts it (Itr 1988)

In the time of the Prophet PBUH, fasting was not only a ritual worship but also a training in self-control and strong morals in society (Al-Attas 1993). Fasting serves as a moral protector that retains a person from bad behavior and lustful impulses. For adolescents, fasting can teach patience, self-control, and spiritual awareness (Ulwan 1992). Train adolescents to fast gradually with supervision and guidance, making fasting a means of character education and moral strengthening (Santrock 2019)

e. Hadith on Motivation

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ رِبْعَةَ بْنِ عُثْمَانَ

عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ آخِرُ صَاحِبٍ عَلَى مَا يَنْفَعُكَ وَأَسْتَعِينُ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ

Meaning: Narrating to us Abu Bakr bin Abi Syaibah and Ibn Numair both said, narrating to us ibn Idris from Rabi'ah bin 'Atman from Muhammad bn Yahya bin Habban from A'raj from Abi Hurairah said, The Prophet PBUH said: A strong believer is better and more loved by Allah than a weak believer, and in both there is goodness. Strive to get what is beneficial to you, ask God for help, and do not despair. If something happens to you, don't say, "If only I had done this and that, it would have happened." But say, "That is God's decree, and whatever He wills, He does." Because "if" opens the door to satanic work. (HR. Muslim No. 4816, HR. Ibn Majah No. 76, 4158).

The above hadith, if researched more deeply using the software mausu'ah al-haditsiyah, it is concluded that sahih is sahih, which is sanad, the rawinya connects from beginning to end, the chain of narrators is not broken, and meets the absolute requirements of sahih hadith, rawi has a credible nature, and there are no scholars who give negative statements against it ('Itr 2008). This hadith is a source of strong motivation and spiritual inspiration

This hadith has been revealed to encourage Muslims to always strive and not give up in the face of difficulties, fostering a fighting spirit and tenacity. The motivation in this hadith emphasizes the power of faith applied through maximum effort and tawakal. For adolescents, this is an encouragement to actively process, overcome obstacles, and develop their potential optimally (Santrock 2019). Motivational education can be done by setting a real example, fostering a positive mentality, and strengthening dependence on Allah as the main source of strength (Ulwan 1992)

f. Hadith on Self-Control

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارُهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Meaning: Narrating to us Qutaibah bin Sa'id, narrating to us Abu Al-Ahwash from Hashin from Abi Shalih from Abi Hurairah said, the Prophet PBUH said: Whoever believes in Allah and the Last Day, then he should not hurt his neighbor. Whoever believes in Allah and the Last Day, let him glorify his guests. Whoever believes in Allah and the Last Day, let him speak well or be silent. (HR. Bukhari No. 5559, HR. Muslims, 67, 68, 2669, HR. Turmudzi No. 1109)

This hadith is uninterrupted and narrated by the tsaqah (trustworthy) rawi-rawi, and there are no defects and irregularities so that it meets the criteria of sahih hadith ('Itr 1988). This hadith is an important basis in the ethics of speaking and self-control in Islam. The Prophet PBUH emphasized the importance of maintaining speech so as not to cause slander and social damage in the multicultural society of Medina (Al-Attas 1993)

Self-control in the verbal realm is essential for adolescents who are vulnerable to environmental influences and social pressures. This hadith teaches wisdom in communicating as part of self-control (Santrock 2019). Self-control education can be applied by teaching communication ethics, habituation of thinking before speaking, and fostering social awareness (Ulwan 1992).

5. Conclusion

The book Tarbiyatul Aulad fi al-Islam by Abdullah Nasih Ulwan makes an important contribution to adolescent education through the values of tarbawi hadith. Hadiths that raise the themes of morality, self-control, social responsibility, worship, and spiritual motivation form a holistic and applicable Islamic education framework. In facing the moral and social challenges of today's adolescents, this Tarbawi approach is relevant and strategic to form a generation that has faith, noble character, and is spiritually resilient. Ulwan also emphasized the active role of families, schools, and the community in creating a supportive education ecosystem.

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