



Internalization of Moral Education Values in the Tarbawi Hadith and Its Relevance to the Formation of Social Morals

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Article Info

Article history:

Received: May 14th, 2025

Accepted: June 10th, 2025

Published: June 17th, 2025

Keywords:

Islamic Moral Education;
Tarbawi Hadith; Values
Internalization.

Abstract

The purpose of this research is to identify the values of moral education in the Tarbawi hadiths, describe the process of internalizing moral values in everyday life, and analyze the relevance of the values of the Tarbawi hadiths to the formation of social morals in society. This research uses a descriptive qualitative approach. The main data source in this research is the Tarbawi hadith contained in authentic hadith books such as Sahih al-Bukhari, Sahih Muslim, and al-Arba'in al-Nawawiyah. Apart from that, secondary sources were obtained from literature, books, journal articles, and previous research that discussed moral education in Islam and its implementation in education. The collected data will be analyzed using content analysis and thematic analysis. The research results state that the process of internalizing these moral values can be done through habituation, role models, giving advice, and a supportive environment. The internality of these moral values is very important for creating individuals with integrity and social responsibility. In addition, the values contained in the hadiths of Tarbawi also have great relevance to forming social morals by fostering concern, solidarity, justice, tolerance, and reducing conflict in society. The instillation and practice of these values will produce a better, more harmonious, and more compassionate society.

To cite this article: Fatoni, A., bagaskara, F. R., & Hadi, A. I. M. (2025). Internalization of Moral Education Values in the Tarbawi Hadith and Its Relevance to the Formation of Social Morals. *Ensiklopedia: Jurnal Pendidikan dan Inovasi Pembelajaran Saburai*, 5(01), 42-49. <https://doi.org/10.24967/esp.v5i01.4049>

INTRODUCTION

Moral education is the core of Islamic teachings, which aims to form individuals with noble character, in relationships with God and fellow humans. In this context, Tarbawi hadiths related to education play an important role as a source of moral and ethical values that can be internalized in the educational process (Labib et al., 2024).

The book *Al-Arba'in al-Nawawiyah* by Imam Nawawi, for example, contains various values of moral education such as honesty, patience, compassion, and social responsibility. These values can be

implemented through methods such as advice (*mau'izah*), role models (*uswatun hasanah*), habituation (*ta'wid*), as well as motivational approaches (*targhib*) and warnings (*tarhib*) (Abba, 2022).

The process of internalizing moral values in education is not limited to cognitive aspects, but also includes affective and psychomotor aspects. (Mashuri et al., 2021). This can be done through the stages of value transformation (material delivery), value transaction (habituation in activities), and value internalization (deep instillation into character). Teachers act as role models and

facilitators who link moral values to real life, so that students can develop character traits such as honesty, responsibility, and respect.

The implementation of internalization of moral values in educational environments, such as in Madrasah Tsanawiyah, has shown positive results in shaping student behavior. Through intracurricular and extracurricular activities, as well as approaches that provide students with the freedom to express themselves positively, moral values can be instilled effectively. This has an impact on increasing discipline, cooperation, responsibility, and polite behavior among students.

In the modern era which is full of moral and social challenges, the internalization of moral education values through the hadith tarbawi is becoming increasingly relevant. Contextualization of the teachings of the hadith in modern Islamic education can help shape students' characters in accordance with Islamic law, and be able to face the dynamics of social life with noble morals (Mukminin & Rhamadan, 2024).

Based on the description, this study aims to examine how the internalization of moral education values in the tarbawi hadith can contribute to the formation of social morals. By understanding and implementing these values, it is hoped that individuals can be formed who are not only ritually obedient, but also have high social awareness, so that they are able to play an active role in building a civilized and harmonious society.

RESEARCH METHODS

This research uses a descriptive qualitative approach which aims to explore, understand and describe the values of moral education contained in tarbawi hadiths, their internalization process and their relevance to the formation of social morals. This method was chosen because the research focus is

more on an in-depth understanding of the concepts contained in the tarbawi hadith and how they are implemented in education and social life.

The main data source in this research is the tarbawi hadith contained in authentic hadith books such as Sahih al-Bukhari, Sahih Muslim, and al-Arba'in al-Nawawiyah. Apart from that, secondary sources were obtained from literature, books, journal articles and previous research which discussed moral education in Islam and its implementation in education.

The collected data will be analyzed using content analysis and thematic analysis. The analysis process is carried out with the following steps: 1) Classification: Identifying and classifying the moral values contained in the tarbawi hadiths. 2) Interpretation: Interpreting the meaning of these values and how they can be applied in education and social life. 3) Thematic Arrangement: Grouping these values into main themes, such as honesty, trustworthiness, compassion, and tolerance, and their relevance to the formation of social morals.

RESULTS AND DISCUSSION

Moral Education Values Contained in Tarbawi Hadiths

Honesty (Sidq)

Tarbawi hadiths are hadiths that contain educational teachings, especially those related to the formation of noble morals. Some of the moral values contained in it include:

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ • وَإِنَّ الْبِرَّ يَهْدِي إِلَى
الْجَنَّةِ • وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ
صِدْقًا • وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ • وَإِنَّ
الْفُجُورَ يَهْدِي إِلَى النَّارِ • وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى
يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

The Prophet (ﷺ) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar." (HR. Bukhari no. 6094 dan Muslim no. 2607)

Meaning: Honesty is the basis of noble morals. Rasulullah SAW showed that telling the truth not only brings goodness in worldly life, but is also a path to heaven. Moral education emphasizes the habit of saying the truth in all circumstances.

Amanah

آيَاتُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ ۖ وَإِذَا وَعَدَ أَخْلَفَ ۖ وَإِذَا اتَّعَاهِدَ خَانَ

The Prophet (ﷺ) said, "The signs of a hypocrite are three: 1) Whenever he speaks, he tells a lie. 2) Whenever he promises, he always breaks it (his promise). 3) If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

Deliberation is the most important value instilled by Paulo Freire in society in all matters. This is realized in Paulo Freire's educational concept, which is called "problem-facing education". This concept is a form of criticism and solution to the previous educational concept that tends to oppress students, resulting in the death of the critical power of society, which is ultimately exploited by the ruling group. This educational concept that tends to oppress is named by Freire as "banking style education". Islam also strongly recommends the implementation of deliberation every time a decision is made, because it concerns the welfare of every community.

Tawadhu'

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ. قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً. قَالَ: إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ

Abdullāh ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Anyone has an atom's weight of arrogance in his heart will not enter Paradise." A man said: "What if one likes his clothes and shoes to look good?" He said: "Verily, Allah is beautiful and He loves beauty. Arrogance is to reject the truth and look down on people." (HR. Muslim, No.91)

Meaning: Tawadhu' teaches an attitude of humility and not being arrogant. Moral education instills this value so that a person does not feel superior to others and respects each individual.

Tolerance and Compassion

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

"None of you will believe until you love for your brother what you love for yourself."

Meaning: Moral education encourages compassion, empathy, and tolerance among people. Living side by side in peace and mutual respect is the characteristic of a civilized and faithful society. These hadiths emphasize that love for fellow Muslims must be as strong as love for oneself. The importance of this love is part of perfect faith, according to many sources. These hadiths also emphasize that if a person does not have love for his brother, then his faith is not perfect.

Responsibility and Discipline

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a leader, and you will be asked about your leadership." (HR. Bukhari no. 893 dan Muslim no. 1829)

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ

"Indeed, the deeds most loved by Allah are those which are done continuously, even if they are small." (HR. Bukhari no. 6464 dan Muslim no. 782)

Meaning: Responsibility and discipline are included in commendable morals that must be fostered from an early age. Keeping promises, maintaining prayer times, and being consistent in doing good are real forms of discipline in Islam.

These five values are important foundations in character education that are intended to be formed through the tarbawi approach in Islam. These hadiths not only contain commands, but also spiritual motivation for Muslims to make noble morals a part of their daily lives.

Tarbawi Hadith Concept: Process of Internalizing Moral Education Values

Internalization is the process of instilling values into an individual until they become part of their personality. In the context of the hadith tarbawi, this process can be done through:

Habituation

Habituation is a process that requires repeated practice so that certain values become part of everyday habits (Darmiah, 2023). In the context of the tarbawi hadith, habituation is carried out by training students to continuously practice noble moral values, such as honesty, politeness, patience, and discipline. This habituation is important because psychologically, the more often someone does something, the stronger the habit is in them. Habituation is carried out both in the school environment, family, or society.

Uswah Hasanah

Uswah Hasanah is one of the effective methods in the process of internalizing moral values. In the tarbawi hadith, teachers, parents, and the community around the participants are expected to be good role models by demonstrating noble moral behavior in everyday life. The Prophet Muhammad SAW is the main example in this case, where his behavior and actions are a model of good morals. Role Modeling helps students understand directly how noble morals should be applied in their lives (Munawwaroh, 2019).

Mau'izhah

Providing advice and motivation to students through teaching hadiths related to morals is an important step in internalization. This advice can be given in the form of lectures, discussions, or lessons that discuss the meaning of hadiths that teach moral values. By providing in-depth understanding, students can appreciate the message in the hadith, and motivate them to practice it in their daily lives (Sari & Natalia, 2020).

Conducive Environment

The process of internalizing moral values is also greatly influenced by the surrounding environment. A conducive environment, such as a school culture that supports good moral behavior, has a great influence on the formation of students' character. In a supportive environment, students will feel encouraged and motivated to demonstrate good morals. Schools, as educational institutions, must create a positive atmosphere and support the formation of noble morals, for example by implementing the values contained in the tarbawi hadith in daily activities at school (Erliani et al., 2024).

Reflection and Muhasabah

Reflection and muhasabah (self-introspection) are important activities in

the internalization of moral values. This invites students to reflect on their behavior, evaluate the actions they have taken, and compare them with religious teachings, including hadiths that teach good morals. Muhasabah helps students to better understand their shortcomings and improve their behavior, as well as become better individuals in accordance with the values taught in Islam (Alfiyah & Hariyadi, 2022).

The Relevance of Tarbawi Hadith Values in the Formation of Social Morals

The values of the tarbawi hadith are very relevant in forming social morals, namely good behavior in interactions with society.

Increasing Social Concern

Concern for others is part of faith. In the context of education, this value can be taught to students to increase a sense of solidarity, empathy, and social awareness. This can be realized in everyday life, such as helping people in need, protecting the environment, or even in relationships between fellow students at school.

Preventing Conflict

By teaching these values, students will be better able to control their emotions and solve problems in a peaceful and wise manner. Muhasabah (self-introspection) is also part of this process, where individuals are invited to reflect on their actions, forgive, and avoid negative feelings such as envy that can trigger conflict.

Building Social Justice

In a just society, every individual is expected to hold the trust, speak honestly, and be fair to others. In the context of education, these values can be instilled by teaching students to always speak honestly, obey the rules, and act fairly towards others. It also creates a sense of social responsibility, where each individual works for the common good.

Strengthening Unity

The value of brotherhood is very important to strengthen unity in society, reduce divisions, and increase mutual respect. In the world of education, it is important to teach this value of brotherhood through activities that strengthen relationships between students, such as group work, sharing knowledge, and respecting differences between them. This strengthens the bonds of friendship, creates a sense of mutual support, and fosters a culture of cooperation in everyday life.

The relevance of the values of the tarbawi hadith to the formation of social morals can be applied in various aspects of life, both at school, at home, and in society. Through habituation, role models, and self-reflection, these values can be instilled in students so that they can become individuals who are not only good personally, but can also contribute positively to their social lives. This process is not only about teaching correct behavior, but also fostering an attitude of mutual respect, cooperation, and concern for the needs of others.

Tarbawi Hadith Concept: Values of Moral Education

Tarbawi hadiths contain important values that serve as guidelines for the formation of noble morals, both in relationships with God, oneself and fellow humans. Some of the values of moral education contained in tarbawi hadiths include:

Honesty (Sidq)

Rasulullah SAW taught the importance of being honest, because honesty is a character that leads to goodness and safety. In a hadith narrated by Bukhari and Muslim, Rasulullah SAW said, "*Indeed, honesty leads to goodness, and goodness leads to heaven.*"

Amanah (Responsibility)

The value of trustworthiness or trustworthiness is the core of behavior that every Muslim must have. In the hadith, Rasulullah SAW stated that people who cannot maintain their trust are not part of their people.

Tawadhu' (Humility)

Rasulullah SAW taught us to always be humble and not arrogant. A hadith narrated by Muslim states, "*A person who has pride in his heart, even the size of a mustard seed, will not enter heaven.*"

Rahmah

Many tarbawi hadiths teach the importance of mutual love for each other, as in the hadith "*No person's faith is perfect until he loves his brother as he loves himself*" (HR. Bukhari and Muslim).

Patience

In facing life's trials, Rasulullah SAW emphasized the importance of being patient and not giving up easily. "*Indeed, every test that comes to a Muslim is an erasure of his sins.*" (HR. Muslim).

Process of Internalizing Moral Education Values in the Tarbawi Hadith

Internalizing the values of moral education in the tarbawi hadith is an important process in forming a person with high morality. Several ways that can be used in the process of internalizing these values include:

Habituation: Through habituation, the moral values contained in the tarbawi hadith can be instilled in everyday life. For example, by regularly teaching them to tell the truth, help others, and always maintain prayer times. This habit can be carried out by educators or parents at home and at school.

Uswah Hasanah: One of the most effective ways to instill moral values is through example. Teachers or parents who are role models with attitudes that

reflect noble morals will more easily influence students to imitate and practice them.

Providing Advice and Motivation (mau'izhah): In the tarbawi hadiths, Rasulullah SAW gave a lot of advice and motivation to his people. Likewise in education, teachers or parents can provide advice that motivates students to always have good morals and reminds them of religious teachings.

Conducive Environment: An environment that supports moral values is very important in internalization. Schools or families that encourage and provide examples of good behavior will help students internalize these values. With a conducive environment, students will more easily form good characters.

Reflection and Muhasabah: Inviting students to reflect on their behavior and whether it is in accordance with the teachings of the hadith is an important step in internalization. Muhasabah makes them aware of their shortcomings and encourages them to continue to improve themselves.

Relevance of the Values of the Tarbawi Hadith to the Formation of Social Morals

The values in the tarbawi hadith have great relevance to the formation of social morals, namely good behavior in social interactions with society. Some of the relevance of the values of the tarbawi hadith to social morals are:

Increasing Social Concern: The tarbawi hadiths that teach compassion, helping each other, and loving others, greatly support the formation of a society that cares for one another. For example, the Prophet Muhammad SAW said, "*Whoever does not care about the affairs of the Muslim community is not one of them.*" (HR. Muslim). This encourages students to have a sense of responsibility towards others.

Preventing Conflict and Violence: The hadith that teaches to forgive, be patient,

and restrain anger is very relevant in reducing social conflict. In a challenging social life, these values can be a guide to managing differences and conflicts in a good and peaceful way.

Fostering Solidarity: Moral values in the tarbawi hadith such as brotherhood and loving each other are very helpful in building social solidarity. The Prophet Muhammad SAW emphasized the importance of Islamic brotherhood which can strengthen the unity of the community.

Maintaining Honesty and Justice: The hadith that teaches to always be honest and fair encourages the creation of a more transparent and just society. This is very important in social life, especially in interacting with others, so that there is no deception and injustice.

Strengthening Tolerance: Hadiths that emphasize the importance of respecting others and appreciating differences support the creation of a more tolerant society. In a multicultural society, these values are very relevant in maintaining peace and social harmony. Thus, the values of moral education in the tarbawi hadiths provide clear guidelines in shaping individual character and building harmonious and loving social relationships. Internalization of these values can be done through various educational methods that involve role models, habits, and a supportive environment. The relevance of these values to the formation of social morals is very important in creating a better, fairer, and caring society.

CONCLUSIONS AND SUGGESTIONS

The moral values in tarbawi hadiths, such as honesty, trustworthiness, humility (tawadhu'), compassion, and patience, serve as essential guidelines for shaping noble character and fostering harmonious interactions within society. These values not only strengthen individuals' relationship with God but also enhance

social relationships. Internalization of these values can be achieved through consistent practice, role modeling, advice, a supportive environment, and self-reflection.

The teachings of tarbawi hadiths play a significant role in building a just, tolerant, and compassionate society. By fostering strong social morals, they help reduce conflict, promote solidarity, and reinforce unity. Thus, tarbawi hadiths provide a solid foundation for personal development and the establishment of a peaceful, cohesive community.

Based on the above conclusions, it is recommended that the moral values found in tarbawi hadiths, such as honesty, compassion, patience, justice, and tolerance, be more intensively integrated into the educational process, both through formal instruction and character-building activities within schools and communities. Character education based on tarbawi hadiths can serve as a strategic approach to shaping individuals with noble character who contribute positively to social life. For future research, it is suggested to conduct empirical studies on the effectiveness of implementing tarbawi hadith values in shaping students' character, as well as exploring the most appropriate teaching methods for internalizing these values in the context of modern education.

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