



A Hadith-Based Character Education Strategy for Children to Face the Challenges of Digital Disruption

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Abstract

Digital disruption, characterized by the widespread adoption of information technology and social media, has led to the degradation of moral values, weakened self-control, and distorted social interactions among children and adolescents, as reflected in various global reports on the risks of digital behavior among children and adolescents. These problems demonstrate the limitations of contemporary character education approaches that tend to be normative-instrumental and have not been integrated with operational prophetic values. This study aims to develop a strategic conceptual framework for hadith-based children's character education that is adaptive to the challenges of digital disruption. The study uses a systematic literature review design based on qualitative content analysis, tracing hadith from authoritative books (*kutub al-Sittah*) selected according to authenticity criteria (*ṣaḥīḥ* and *ḥasan*), then analyzing them through thematic analysis stages that include categorization, coding, and contextual interpretation. The results of the study indicate that the hadiths for children's character education are structured in four interconnected strategic dimensions: first, spiritual values that build transcendental awareness as the basis for digital responsibility; second, moral-ethical values that emphasize honesty, trustworthiness, and etiquette in content production and consumption; third, social values that strengthen empathy, ethical communication, and concern in virtual interactions; and fourth, the values of discipline and self-control that function as internal regulatory mechanisms against distraction, impulsivity, and technology overuse. These four

dimensions are formulated within an operational and contextually integrated conceptual framework for children's character education in the digital era. Thus, hadith-based character education offers a holistic and adaptive prophetic model as a strategic solution in facing digital disruption.

Keywords: Children's Character; Educational Hadith; Digital Disruption; Moral Values; Self-Control

Abstrak

Disrupsi digital yang ditandai oleh penetrasi masif teknologi informasi dan media sosial telah memicu degradasi nilai moral, lemahnya kontrol diri, serta distorsi interaksi sosial anak, sebagaimana tercermin dalam berbagai laporan global tentang risiko perilaku digital pada anak dan remaja. Problematika ini menunjukkan keterbatasan pendekatan pendidikan karakter kontemporer yang cenderung normatif-instrumental dan belum terintegrasi dengan nilai profetik yang operasional. Penelitian ini bertujuan mengembangkan kerangka konseptual strategis pendidikan karakter anak berbasis hadis yang adaptif terhadap tantangan disrupsi digital. Penelitian menggunakan desain *systematic literature review* berbasis *qualitative content analysis* dengan menelusuri hadis dari kitab-kitab otoritatif (*Kutub al-Sittah*), yang diseleksi berdasarkan kriteria kesahihan (*ṣaḥīḥ* dan *ḥasan*), kemudian dianalisis melalui tahapan analisis tematik yang meliputi proses kategorisasi, pengodean, dan interpretasi kontekstual. Hasil penelitian menunjukkan bahwa hadis-hadis pendidikan karakter anak terstruktur dalam empat dimensi strategis yang saling terintegrasi: pertama, nilai spiritual yang membangun kesadaran transendental sebagai basis tanggung jawab digital; kedua, nilai moral-etis yang menegaskan kejujuran, amanah, dan adab dalam produksi serta konsumsi konten; ketiga, nilai sosial yang menguatkan empati, etika komunikasi, dan kepedulian dalam interaksi virtual; keempat, nilai disiplin dan pengendalian diri yang berfungsi sebagai mekanisme regulasi internal terhadap distraksi, impulsivitas, dan overuse teknologi. Keempat dimensi ini terformulasi dalam kerangka konseptual integratif yang operasional dan kontekstual bagi pendidikan karakter anak di era digital. Dengan demikian, pendidikan karakter berbasis hadis menawarkan model profetik yang holistik dan adaptif sebagai solusi strategis dalam menghadapi disrupsi digital.

Kata Kunci: Karakter Anak; Hadis Pendidikan; Disrupsi Digital; Nilai Moral; Pengendalian Diri

Introduction

Children's character education faces structural pressures as digital disruption accelerates, changing how children think, interact, and develop their identities (Hasibuan, Harahap, & Hanifah, 2024). Exposure to uncensored content, virtual interactions lacking empathy, and an instant culture have led to concrete indicators of a character crisis, such as increased online aggression (cyberbullying), decreased social sensitivity, gadget addiction, and weak self-regulation (Agbaria, 2021). These conditions demonstrate the limitations of conventional character education approaches, which tend to be cognitively and normatively oriented, making them less effective in sustainably internalizing values. A source of values that possesses both normative authority and practical power is urgently needed. The Prophet's hadith offers an integrative framework for moral education through role models (*uswah*), habituation (*ʿadah*), dialogue (*ḥiwār*), and spiritual strengthening

(*targhib-tarhib*), which has proven applicable across historical contexts (Pangastuti et al., 2025). The excellence of the hadith lies in its synthesis of normative-transcendent dimensions and operational pedagogical methodology, making it relevant as a basis for reconstructing contemporary character education strategies.

Empirical evidence demonstrates the global and regional escalation in children's digital exposure. A (2017) report from the United Nations Children's Fund indicates that more than 50% of elementary school-aged children have been connected to the internet since an early age, with a trend of increasing usage duration each year. The United Nations Educational, Scientific, and Cultural Organization (2023) reports a link between intense technology use without values guidance and decreased empathy, increased online aggressive behavior, and weak digital ethical literacy. The World Health Organization (2019) confirms that excessive screen exposure correlates with impaired attention, emotional regulation, and psychosocial development in children. The Indonesian context, as reinforced by a (2022) report from the Indonesian Internet Service Providers Association (APJII), reinforces these findings, highlighting the significant increase in elementary school-aged children's access to devices, as well as the rise in cases of cyberbullying and online gaming addiction. This data indicates a systemic, not incidental, character crisis and demonstrates the failure to integrate technological advancements with values education. The absence of an internalized normative-religious framework in children's digital ecosystem widens the gap between technical skills and moral maturity, necessitating a character education model that is technology-adaptive and rooted in prophetic values.

Previous studies have demonstrated significant progress but have not yet produced an adequate integrative model. Safrilsyah et al. (2024) found that teacher role models effectively increase prosocial behavior, but they did not systematically link these practices to hadith sources or consider the digital context. Farhanillah, Inayah, and Basir (2025) emphasized the integration of Islamic moral values into the elementary school curriculum. However, their implementation remains predominantly cognitive and fails to address the mechanisms of sustainable habituation. Febriyanti, Marsofiyati, and Utari (2025) identified the negative impact of digital media on children's morals and the importance of parental supervision, but did not offer a normative framework based on hadith texts. Murjazin, Nurhuda, and Aziz (2023) examined the concept of the Prophet's moral education through hadith in a normative manner but did not develop an applicable strategy for the context of digital disruption. Nurdiansyah and Wahab (2025) developed a character-based digital literacy grounded in a universal ethical approach, but did not integrate hadith as a methodological foundation. The synthesis of these five studies reveals a research gap: the absence of a strategic formulation that integrates the principles of hadith-based character education with the practical needs of children's education in

the digital age. This gap underscores the urgency of developing a model that is not only normative but also operational and contextual.

The research problem formulation encompasses three main focuses: How can the principles of character education in the Prophet's hadith be systematically identified and classified; how can these principles be contextualized with the challenges of digital disruption faced by children; and how can a hadith-based character education strategy be formulated that is applicable and adaptive to the digital ecosystem? The research objectives are to identify and analyze the concept of character education in the hadith, map its relevance to children's digital challenges, and formulate an implementable strategy model that encompasses role modeling, habituation, dialogue, and spiritual strengthening in the context of media and the digital environment. The research's basic argument rests on the assumption that the hadith not only serves as a source of normative values but also contains a practical, contextual, and transformative educational methodology, thereby addressing the limitations of the fragmented modern approach to character education. This research's theoretical contribution is the development of an integrative, contextually grounded conceptual framework for hadith-based character education in response to digital disruption. Practical contributions include providing strategic guidance to educators and parents on internalizing character values through a prophetic approach that adapts to technology.

Method

This study uses a systematic literature review design based on qualitative content analysis with integrative thematic synthesis, explicitly operationalized following the framework of Virginia Braun and Victoria Clarke through the stages of data familiarization, initial coding, theme construction, theme review and redefinition, and conceptual synthesis. Primary data sources are hadiths systematically traced from canonical books such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, with inclusion criteria requiring a minimum degree of *ṣaḥīḥ* or *ḥasan*, thematic relevance to children's character values, and coherence of meaning with the educational context. At the same time, secondary data comes from peer-reviewed articles indexed by Scopus within the last 10 years. Data collection follows the PRISMA protocol through identification, Boolean keyword-based filtering, feasibility testing, and inclusion, accompanied by a *takhrīj* process and *sanad-matn* verification using digital tools. The analysis was conducted using a combination of inductive and deductive coding, with validity controls through source triangulation, audit trails, and peer debriefing, as well as hermeneutic-contextual integration linking the meaning of the hadith with indicators of digital disruption based on the Digital Literacy framework. The results of the analysis were formulated into a conceptual model, the "Hadith-Based Digital Character Framework," which represents a systematic, conceptually tested strategy for children's character education.

Results and Discussion

Hadith-Based Spiritual Character Education for Children in Response to Digital Disruption

The foundation of children's spiritual character education based on hadith requires an analytical reformulation that moves beyond normative descriptions to a conceptual framework explaining how the values of monotheism interact with the contemporary digital ecosystem. The hadith *fiṭrah* narrated by al-Bukhārī (1993) affirms children's ontological readiness to accept monotheism. However, the current construction of values occurs through algorithmic architecture that operates under the logic of attention capitalism, as explained in Shoshana Zuboff's (2022) theory of surveillance capitalism. Algorithms do not simply present information but also construct preferences through behavioral data-driven curation, thereby shaping children's digital habitus (Siregar, 2025). *Tawḥīd* functions as a cognitive framework that structures the assessment of reality through a theocentric orientation, shifting the center of meaning from external validation to divine awareness (Sassi, 2021). This mechanism works by shaping cognitive framing, enabling children to interpret digital content as instrumental objects rather than sources of existential identity, thereby reducing the dominance of the logic of popularity.

Muraqabah awareness requires interdisciplinary elaboration to remain a normative concept and be integrated with self-regulation theory in developmental psychology. The Hadith of *Iḥsān*, narrated by Muslim (1955), emphasizes the internalization of divine supervision, which can be understood as an advanced form of self-regulation, as formulated by Albert Bandura (1986) through the concept of self-control based on internalization of values. The digital space presents the online disinhibition effect, described by John Suler (2015) as the tendency for individuals to behave more freely due to anonymity and the absence of direct social control. *Muraqabah* serves as a substitute for external control by fostering continuous awareness of transcendental supervision, thereby reducing the tendency toward impulsive behavior. Pedagogical implementation requires concrete strategies such as structured self-reflection, spiritual journaling, and value-based evaluation of digital behavior. Therefore, the concept of *muraqabah* ceases to be a theological abstraction and becomes an operational, measurable character-building practice.

The concept of sincerity demands critical reinterpretation in a digital landscape dominated by identity performativity, as explained in Erving Goffman's (1959) theory of self-presentation. Social media creates a symbolic stage that encourages individuals to present themselves by calculating public responses, such as likes and followers, a process reinforced by dopamine mechanisms in digital neuroscience studies (Wang & Wang, 2025). The hadith on intention, narrated by al-Bukhārī (1993), provides an evaluative framework that centers action on the inner dimension. However, its contemporary relevance requires recontextualization to address the paradox of public digital existence. Sincerity is no longer interpreted as

the elimination of social orientation, but rather as the ability to maintain the integrity of intention even in a highly visible space. This approach enables character education to develop intention literacy by integrating spiritual awareness with a critical understanding of the mechanisms of digital platforms, so that children can participate without being trapped in identity reduction based on popularity metrics.

Orientation to the afterlife requires a clear conceptual distinction from *tawhīd* and sincerity, particularly in its contribution to the development of the ability to delay gratification. The hadith narrated by al-Tirmidhī (1975) about the human being as a traveler provides a temporal framework that positions worldly life as a transient phase, which, in the digital context, is relevant for critiquing the culture of instant gratification and symbolic consumption. Doebel, Michaelson, and Munakata (2020) show that the ability to delay gratification correlates with long-term success, while the digital environment actually accelerates the cycle of instant gratification through notifications and ephemeral content. Orientation to the afterlife functions as a cognitive mechanism that expands children's time horizons, enabling them to base decisions not on immediate gratification but on long-term consequences. This framework enables children to develop resistance to addictive digital temptations and to establish more stable existential priorities than the logic of rapid consumption allows.

Integrating the concept of *muraqabah* with impulse control requires reinforcement within the framework of executive function theory in cognitive psychology, which emphasizes an individual's ability to control impulses, regulate attention, and make rational decisions. The hadith narrated by al-Tirmidhī (1975) about divine care can be understood as a construct of reciprocal awareness that strengthens internal motivation to maintain behavior, thereby strengthening self-control systems. Digital environments that provide unlimited access to high-risk content increase the need for this capacity, especially at a stage of children's development characterized by impulsivity (Sina et al., 2023). Educational approaches should integrate concrete exercises such as managing screen time, reflecting on the consequences of actions, and simulating ethical decision-making in digital contexts (Hasibuan et al., 2024). Analytical differentiation between *muraqabah* as supervisory awareness and as a basis for behavioral control ensures that the concept develops progressively rather than repetitively, thereby providing a sharper theoretical contribution.

Coherence between spiritual concepts requires an integrative structure that explains causal relationships, not simply a compilation of values. *Tawhīd* serves as an ontological foundation that determines the orientation of meaning; *muraqabah* as an internal monitoring mechanism that regulates behavior; sincerity as a motivational filter that purifies actions; and orientation to the afterlife as a temporal framework that organizes priorities. This relationship forms a mutually reinforcing, layered system that results in a holistic character education model. Integration with

digital sociology theory suggests that individuals with a strong internal value framework tend to be more resilient to the homogenizing pressures of digital culture. This structure emphasizes that hadith serves not only as a source of norms but also as an epistemic system capable of adapting to technological change without losing its principled consistency.

Moral-Ethical Character Education for Children Based on Hadiths in the Face of Digital Ethics Challenges

Moral and ethical character education for children, grounded in the hadith, gains new relevance amid the digital disinformation ecology that accelerates the production and distribution of information without adequate verification. The hadith narrated by al-Tirmidhī (1975) on honesty is no longer limited to a personal norm but can be read through the framework of epistemic virtue, which demands integrity of knowledge, accuracy of information, and responsibility for distribution. Metzler and Garcia (2024) argue that algorithmic architecture amplifies sensational content through engagement mechanisms, thereby encouraging the unverified sharing of such content. This phenomenon is evident in children spreading viral content on platforms like WhatsApp and TikTok without verifying its source. This analysis demonstrates that prophetic honesty serves as an epistemological critique of the logic of platforms that monetize attention. The relationship between the hadith and digital phenomena extends beyond normative prohibitions. However, it leads to a reconstruction of children's epistemic responsibilities as agents actively participating in the production of digital truth.

Trust acquires a distinct conceptual dimension from honesty when framed as an ethic governing relations between subjects in the digital ecosystem. This concept can be explained through a fiduciary ethics approach, which emphasizes the responsibility to safeguard other's rights, including personal data and digital identities (Richards & Hartzog, 2020). Zuboff's (2022) study on surveillance capitalism and privacy ethics shows that user data has become an economic commodity vulnerable to misuse, weakening individual control over personal information. The phenomena of account misuse, doxxing, and the dissemination of private content reflect the failure to instill trust in children. The hadith narrated by Abū Dāwud (1993) regarding trust critiques digital systems that separate data ownership from moral responsibility. This analysis emphasizes that trust relates not only to the honesty of information but also to the protection of trust relationships built through digital interactions, thus broadening the scope of hadith ethics to include issues of privacy and data security.

The etiquette of prophetic communication demonstrates strong analytical relevance when confronted with the phenomenon of cyberbullying, which thrives on digital platform affordances such as anonymity, virality, and the lack of direct social moderation. A study by Arató et al. (2020) shows that a lack of individual empathy does not solely cause cyberbullying but is also influenced by technological structures

that enable symbolic aggression without direct consequences. The hadith narrated by al-Bukhārī (1993) regarding the safety of speech and actions can be interpreted as an ethical principle of communication that places human dignity as the normative boundary of freedom of expression. The phenomena of hate speech, derogatory comments, and cancel culture demonstrate how digital expression is often absolved of moral responsibility. This analysis leads to a critique of the paradigm of freedom of expression, which fails to consider its psychological impacts. Prophetic etiquette serves as a corrective framework, emphasizing that freedom of communication must be bound by the principle of protecting the social and emotional integrity of others.

Moral responsibility in the hadith is articulated anew through an analysis of digital anonymity, which allows individuals to act without a clear identity. Scott, Stuart, and Barber's (2022) study on the online disinhibition effect and moral disengagement explains that anonymity increases the tendency toward deviant behavior by reducing social control and diminishing feelings of guilt. The hadith narrated by al-Bukhārī (1993) about universal leadership can be interpreted as a principle of ontological accountability inherent in every individual, regardless of the technical conditions of digital identity. The use of anonymous accounts to spread hate speech or manipulate information demonstrates the disconnect between virtual identity and moral responsibility. This analysis demonstrates that the hadith not only offers norms but also critiques the assumption that digital identity can be separated from ethical identity. Responsibility is understood as an inherent condition of the subject, not an administrative construct negotiable through technology.

Self-control as a prophetic value gains empirical relevance when linked to the persuasive design of digital platforms that systematically trigger impulsivity through notifications, likes, and recommendation algorithms. Self-regulation and persuasive technology theory suggest that digital interactions are often designed to maximize rapid responses, rather than rational reflection (Idrees et al., 2024). The phenomenon of emotional comments, abusive speech, and spontaneous reactions by children on social media demonstrates a failure of self-regulation influenced by the digital environment (Marino et al., 2020). A hadith narrated by Muslim (1955) regarding anger control can be read as a mechanism of resistance to technological determinism that exploits users' emotions. This analysis demonstrates that prophetic self-control is not only a personal ethic but also a critical strategy for dealing with manipulative technological design. Hadith-based character education should integrate reflective skills to help children resist impulsive urges driven by digital systems.

The ethics of information verification in the hadith narrated by Muslim (1955) demonstrates a fundamental epistemological difference from digital culture, which prioritizes speed of distribution. The prohibition on disseminating all information without clarification can be interpreted through the framework of information

disorder, which encompasses misinformation, disinformation, and malinformation. A study by Shtulman (2024) indicates that children are a vulnerable group to exposure to false information due to limited digital literacy. The practice of sharing information without verification demonstrates the dominance of a viral logic that ignores validity (Z. Zhang & Cheng, 2024). This analysis confirms that the epistemology of hadith places verification as a prerequisite for knowledge production, while the digital ecosystem often ignores it. Integrating these values is not sufficient through a normative approach; it requires strengthening hadith-based critical literacy, which encourages children to evaluate the source, context, and credibility of information before disseminating it.

The analytical synthesis shows that hadith can be formulated as an alternative ethical framework that is dynamic and responsive to contemporary digital challenges. This framework positions honesty as the epistemic basis, trustworthiness as the foundation of trust relationships, *adab* as the regulation of communication, responsibility as the principle of accountability, and self-control as a mechanism for resisting technological determinism. The integration of these values produces a prophetic ethical model that is not only normative but also critical of digital structures that produce moral inequality. The theoretical contribution lies in the hadith's ability to function as an ethical counter-framework that challenges the dominant logic of efficiency and complicity in modern technology. This formulation extends the study of hadith into the realm of global digital ethics by offering a perspective that integrates theological, philosophical, and socio-technical dimensions in a coherent, systematic manner.

Hadith-Based Social Character Education for Children in the Context of Digital Interaction

The transformation of children's social interactions due to algorithmic mediation demands an analytical reading that goes beyond phenomenological descriptions. A study by Ragnhild Eg et al. (2023) shows that personalized content shapes relationships based on individual preferences through automated curation mechanisms that selectively filter social exposure. This process creates a self-reinforcing feedback loop that narrows children's social experiences and diminishes their capacity for perspective-taking. Empathy is no longer formed through direct relational engagement but has been reduced to cognitive responses to digital representations. The findings of Gou and Perceval (2023) demonstrate that exposure to personalized content leads to a decline in children's affective sensitivity because interactions no longer require reciprocal emotional resonance. The hadith narrated by al-Bukhārī (1993) on compassion serves as a normative and conceptual framework, positioning empathy as a moral regulator of interaction. This principle can be reconstructed as a moral regulator of digital interaction, demanding a balance between personal interests and social responsibility within the algorithmic ecosystem.

Children's relationship patterns are reconfigured toward networked individualism, which prioritizes connectivity without relational depth. A study by Moffett, Folse, and Palmatier (2021) shows that visual and messaging-based platforms facilitate modular relationships that are easily formed and broken, with little social consequence. This situation contributes to increased loneliness despite high communication intensity, as relationships do not develop into stable emotional attachments. This type of relationship structure fundamentally differs from the organic solidarity model, which emphasizes affective connectedness and collective responsibility (Ruiu & Ragnedda, 2024). A hadith narrated by Muslim (1955) on the unity of the body offers an alternative model of relationship, positioning individuals within a social system in which they experience mutual emotional impact. A conceptual reconstruction of this hadith leads to a formulation of social relationships based on affective interdependence that rejects the fragmentation of digital relationships. Character education needs to integrate this principle to correct modular relationships, enabling children to build meaningful social bonds even in digital environments.

Social validation based on digital metrics creates a feedback loop that influences children's construction of social identity. The social validation feedback loop mechanism shows that indicators such as "likes," "shares," and "views" function as parameters of self-worth, driving performative behavior (Orben et al., 2024). Children internalize the logic of representation, reducing social relations to a platform for public impressions rather than authentic engagement. This phenomenon correlates with increased vulnerability to cyberbullying and symbolic exploitation because interactions are not based on relational responsibility (Marín-López et al., 2020). The hadith narrated by al-Bukhārī (1993) about brotherhood can be reconstructed as a framework for digital relational ethics that emphasizes the principles of non-domination, protection of dignity, and active solidarity. This integration enables the development of operational indicators, such as the prohibition of symbolic harm, the obligation to maintain digital honor, and collective responsibility for social security. This approach shifts the role of the hadith from a normative illustration to an ethical framework that can concretely guide children's interactive behavior in digital environments.

The transformation of empathy toward symbolic forms is a consequence of the loss of nonverbal cues in digital communication. A study by Zhang et al. (2018) showed that the absence of facial expressions, intonation, and gestures hinders the formation of affective attunement, leading to cognitive, fragmented social responses. This phenomenon gives rise to performative empathy practices expressed through symbols, without involving concrete actions. Children are accustomed to responding to social suffering through digital icons without substantial follow-up (Erle et al., 2022). A hadith narrated by Muslim (1955) on fulfilling others' needs embodies the principle of social action that demands direct involvement. A reconstruction of this

hadith yields the concept of action-oriented empathy, which corrects the reduction of empathy to mere representation. Character education needs to develop pedagogical strategies that encourage the translation of digital empathy into concrete actions, such as social participation and concrete assistance, so that relationships do not stop at symbolic communication.

The algorithmic structure of social media creates an echo chamber that narrows children's social horizons through homogeneous exposure. A study by Areeb et al. (2023) shows that recommendation systems reinforce initial preferences and limit cross-perspective interactions, thus hindering the development of the ability to understand differences. This situation has implications for the formation of selective empathy and increased social polarization from an early age. Children tend to build exclusive solidarity that only applies to their own group, while other groups experience delegitimization. The hadith narrated by al-Tabrānī (1995) about universal benefit offers a principle of inclusivity that transcends the boundaries of group identity. A conceptual reconstruction of this hadith produces a paradigm of inclusive digital sociality that demands openness to diversity and an orientation toward cross-community contributions. This integration emphasizes that the digital space must be understood as an arena for pluralistic interactions that require broad perspectives, not simply a space for affirming homogeneous identities.

Analysis of digital social interactions shows that children's relationships are not only reduced but also undergo structural transformations that require an interdisciplinary approach. Perspectives from digital sociology, developmental psychology, and media studies confirm that changes in interaction patterns are systemic and influenced by platform design, the attention economy, and participatory culture. The hadith framework provides a normative basis that can be reconstructed into analytical tools for critically interpreting these changes. Interdisciplinary integration enables the formulation of a concept of social relations grounded in prophetic values that is not reactive but transformative. This approach avoids the dichotomy between technology and ethics by placing values at the heart of interaction design. Character education needs to adopt this framework to build children's capacity to navigate the complexities of digital relationships without losing their moral and social orientation.

Character Education for Discipline and Self-Control in Children Based on Hadith in the Digital Era

Hadith-based disciplinary character education requires a theoretical articulation that goes beyond normative legitimacy by integrating executive function as the primary analytical framework. The hadith narrated by al-Bukhārī (1993) regarding the value of time not only offers moral advice but can also be viewed as an instrument for developing inhibitory control, working memory, and cognitive flexibility, as described in the contemporary developmental psychology literature

(Op den Kelder et al., 2018). Time discipline contributes to children's ability to inhibit impulses to consume digital content through mechanisms that strengthen cognitive control, centered on prefrontal function (Endert, 2021). Findings by Jones et al. (2021) in a study of children's digital behavior showed a significant correlation between time management and reduced undirected screen time. Therefore, internalizing hadith values can be understood as a values-based intervention with neurocognitive implications. This integration confirms that prophetic norms have operational relevance for shaping measurable digital behavior regulations grounded in empirically testable psychological mechanisms.

The self-control described in the hadith narrated by al-Bukhārī (1993) regarding the ability to restrain anger can be analyzed from the perspectives of self-control theory and the concept of delay of gratification developed in modern psychology. The capacity to delay emotional responses is a key indicator of successful self-regulation, particularly in the face of digital stimuli designed to trigger instant responses via the dopaminergic reward system (Dandan Ge, 2025). Research by Reed (2023) shows that repeated exposure to high-speed digital content reinforces impulsive response patterns and weakens inhibitory control, making the hadith's value on self-control directly relevant to mitigating these risks. This conceptual elaboration demonstrates that the hadith not only offers ethical norms but also provides a framework for developing emotional regulation capacity, aligning with empirical findings. This approach positions self-control training as a cognitive-affective process involving trigger identification, response restructuring, and strengthening internal control.

The dimension of patience in the hadith narrated by Muslim (1955) can be understood as a form of temporal self-regulation, closely related to theories of self-regulated learning and attentional control. Patience is no longer understood as a passive attitude, but rather as an active capacity to maintain focus in situations that demand cognitive resilience. Digital environments that offer instant feedback tend to lower frustration tolerance and shorten children's attention spans (Pinho et al., 2024), so Hadith-based patience training serves as a corrective mechanism for this attentional dysfunction. Research by Caballero-García and Ruiz (2025) shows that the ability to maintain attention in long-term tasks correlates with academic success and emotional stability. Pedagogical implementations such as structured digital breaks, process-oriented assignments, and gradual reflection enable the internalization of patience as an adaptive skill. This analysis confirms the scientific basis for the value of patience in improving children's cognitive resilience and learning regulation.

Temporal reflection, derived from a hadith narrated by al-Tirmidhī (1975) regarding accountability for time use, can be developed as a systematic metacognitive self-monitoring practice. This mechanism involves children's ability to evaluate digital behavior patterns through a structured process of self-awareness,

leading to internal, sustainable control (Torrington, Bower, & Burns, 2024). A study by Haoming Ma (2023) showed that reflection-based interventions are more effective than purely external controls, especially in forming long-term habits. Daily or weekly reflection on device use allows children to identify behavioral deviations and independently formulate corrective strategies (Hasibuan et al., 2024). The integration of hadith values into this practice provides a normative dimension that strengthens intrinsic motivation, making reflection not merely technical but also ethical. This approach suggests that developing temporal awareness through reflection is an effective strategy for reducing compulsive behavior and increasing personal responsibility for technology use.

The relationship among time discipline, self-control, and patience forms an integrated construct that can be explained by an integrative model grounded in psychological mechanisms. The values of the hadith serve as a normative source that triggers internalization, which is then translated into cognitive processes such as strengthening executive functions, emotional regulation, and attention control. This process results in more directed, controlled, and adaptive digital behavior. The model demonstrates a clear causal relationship between value internalization and behavioral change, thereby overcoming the weakness of normative approaches that fail to explain operational mechanisms. This integration also allows for a critical dialogue between religious tradition and modern theory, resulting in a non-subordinate synthesis. This approach demonstrates that the hadith can serve as a complementary normative framework, enriching psychological theory while providing an ethical dimension often absent from secular approaches.

A comparative analysis of the Hadith-based approach and technical interventions, such as time-management apps, reveals fundamental differences in the locus of control. Technical interventions tend to be external and system-dependent, while the Hadith approach emphasizes the formation of internal control through value internalization and self-reflection. A study by Beusch et al. (2022) suggests that external control is less effective without intrinsic awareness, indicating that the values-based approach has greater potential for sustainability. However, the effectiveness of the hadith approach remains dependent on the implementation context, including the role of the family, the educational environment, and the consistency of practice. This analysis avoids claims of absolute superiority by positioning the hadith approach as complementary, strengthening other interventions. An integrative approach that combines technical control and internal value formation has the potential to yield more stable and adaptive regulation of digital behavior.

The limitations of the hadith-based approach need to be critically identified to avoid excessive normative bias. Internalization of values is not always effective without a conducive environment, so external factors such as parenting styles, school culture, and access to technology continue to influence outcomes.

Furthermore, variability in children's ages and cognitive developmental stages necessitates differentiated implementation strategies that align with their regulatory capacities. A study by Hosch et al. (2022) showed that self-regulation skills develop gradually, so a homogeneous approach is likely to be ineffective. This analysis emphasizes the importance of contextual adaptation in applying hadith values, thereby preventing them from being treated as universal solutions. An evidence-based approach that integrates religious norms with empirical findings enables the formulation of character education strategies that are more responsive to the complexities of the digital ecosystem.

The conceptual synthesis indicates that hadith-based character education has significant potential to strengthen children's self-regulation by integrating values, psychological mechanisms, and structured pedagogical practices. Time discipline contributes to attention management; self-control strengthens impulse inhibition; patience enhances cognitive resilience; and temporal reflection fosters metacognitive awareness. These four dimensions form a holistic framework aligned with theories of self-control, executive function, and self-regulated learning. This approach is not only normatively relevant but also grounded in science and can be tested and further developed through empirical research. This formulation shifts the position of hadith from merely a source of values to a conceptual framework capable of contributing to the development of modern educational theory and practice. This integration opens opportunities to develop a character education model that is adaptive, evidence-based, and contextualized to the dynamics of the digital era.

Conclusion

The transformation of the digital ecosystem confirms that hadith has novelty as an integrative normative-operational framework for children's character education, not merely a source of abstract ethics. Key findings reveal four interrelated dimensions: a monotheistic orientation shapes a sense of obedience that serves as a foundation for critical digital literacy regarding the flow of information; internalization of *adab*, honesty, and responsibility provides evaluative parameters for values-based online behavior, not merely technical compliance; strengthening empathy, justice, and trustworthiness reconstructs an inclusive and accountable ethics of virtual interaction; and training in intention, time management, and control over technology consumption serve as self-regulatory mechanisms against digital distractions. This configuration expands Islamic character education theory through a thematic-contextual approach to hadith that is adaptive to social change, while also offering an implementable model for integrating hadith values into digital literacy modules, online behavior evaluation indicators, and family-school pedagogical synergy. Limitations include the dominance of a normative-qualitative approach, limited selection of hadith and interpretations, which narrows the scope of interpretation, and the absence of empirical testing across social contexts. Further research agendas focus on mixed-

methods longitudinal tests, computational analyses of children's digital content, and cross-cultural comparative studies to test the model's validity and effectiveness.

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Author Contribution Statement

IF contributed to the research concept formulation, analytical framework development, manuscript writing, and publication correspondence. MO contributed to the collection and review of literature, data analysis, and the preparation of the methodology section. ET contributed to strengthening the theoretical study, interpreting the analytical results, and editing the manuscript's substance. AS contributed to data verification, review of academic argumentation, and refinement of the writing structure. EM contributed to the preparation of the conclusions, checked the consistency of citations and references, and finalized the manuscript. All authors were involved in discussing the research results and approved the final version of the manuscript for publication.

Conflict of Interest

The author declares that the entire process of compiling, researching, and writing this manuscript was conducted independently without any conflict of interest. There are no financial relationships, institutional affiliations, personal interests, or other parties that could influence the objectivity, interpretation of the data, or conclusions presented in this manuscript. The entire contents of this manuscript are based on academic principles, scientific integrity, and the author's ethical responsibility.

AI Usage Statement

The author declares that the use of Artificial Intelligence (AI) in the preparation of this manuscript was limited to technical assistance in the form of improving language quality, correcting grammar, editing, and document formatting. AI was not used to produce the scientific substance of the research, including problem formulation, argumentation, concept development, data analysis, interpretation of results, or conclusion. All research results, findings, ideas, analyses, thoughts, and conclusions in this manuscript are entirely the responsibility and original work of the author. The author has also independently checked and verified the entire manuscript to ensure accuracy, academic consistency, and scientific integrity before submission for publication.

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