



Integration of Hadith-Based Fitrah Education and Ki Hajar Dewantara's Family Education Concept for Children's Character Building

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Abstract

The crisis of children's character in the modern era has intensified due to the weakening role of family education and the growing influence of digital culture. This study examines the integration of family education concepts from the perspective of the hadith on fitrah with Ki Hajar Dewantara's educational philosophy and their relevance to contemporary character formation. Using a qualitative library research approach, data were collected from hadith literature, Islamic educational works, Ki Hajar Dewantara's writings, and relevant scholarly sources. The findings indicate that the hadith on fitrah provides a theological foundation that every child is born with innate potential that must be nurtured through parental guidance. Meanwhile, Ki Hajar Dewantara's concepts of Tri Pusat Pendidikan and Trilogi Pendidikan emphasize the family's central role in character development through example, motivation, and guidance. Their integration offers a holistic framework for strengthening family-based character education in addressing moral degradation and digital-age challenges.

Keywords: Family Education, hadith Fitrah, Ki Hajar Dewantara, Character Education

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Introduction

The way children are raised is a problem these days. This is because families are not doing the job of teaching their kids important values. We see a lot of children being mean to others, only thinking about themselves, and not being able to understand how others feel. They also spend much time on digital devices from a very young age. The reason for this is that technology is moving fast, and digital media is everywhere. This has changed the way children learn about how to treat others and how to be a person. Parents and children are not spending as much time together as they used to. As a result, families are not doing the job of teaching children important values and helping them become good people. The Indonesian Child Protection Commission says that families are not doing enough to raise their children properly. This can cause problems for children as they grow up. (Dewi, 2024). For example, the Indonesian Child Protection Commission got 1,097 complaints about problems in the home that affect children. This shows that the way parents raise their children is closely linked to the problems children have. (KPAI, n.d.). So families must start teaching their children values again. This is the way we can help children deal with the problems they face in the world today. Children need to learn how to

be people, and families must teach them. The Indonesian Child Protection Commission and other organizations are saying that families need to do the job of raising their children. Children's character issues are closely linked to parenting. The way families interact with each other. Families must work on teaching children values.

Modern families do not spend a lot of time together because parents are very busy with work. This means that parents and children do not talk to each other as much as they should. When this happens, the love between parents and children is not as strong. Children also do not learn values from their parents. Instead, children look to their friends and things they see on the internet for guidance. /These things do not always teach children good values. Some researchers, like Himmah and Fitriani, found that parents are having a time teaching their children about religion and what is right and wrong. (Himmah & Fitriani, 2023). The internet and social media are changing fast, and children are seeing many different ways of life. Not all of these ways are good. Match what their parents want them to learn. Some studies, like the ones done by Ilmi and Siregar, show that parents think schools should teach children about values (Ilmi & Siregar, 2024). The family is the first place where children should learn about good values. When families do not teach children these things, it causes problems. This is an issue that we need to fix by making sure families are strong and can teach children what they need to know. The family is the most important place where children learn, so we need to make it stronger.

In the study of character education, the thoughts of Ki Hajar Dewantara are still important today. We can use Ki Hajar Dewantara's ideas to teach people how to be good in the age of computers and phones. Some people, like Triyaswati, wrote that Ki Hajar Dewantara's ideas can help us develop character in the modern world (Triyaswati, 2024). Other people, like (Ali et al., 2024), looked at a lot of studies about Ki Hajar Dewantara's character education. They saw that more and more people are writing about it. (Hadi et al., 2025) also think that Ki Hajar Dewantara's idea of among is very good for helping students become people, especially when they are in elementary school.

Islamic educational literature has consistently emphasized the central role of parents in shaping children's character through religious guidance and moral cultivation. Several studies have examined family education from the perspective of hadith. For instance, (Rahman et al., 2023) found that the hadith on fitrah provides a theological foundation for character development by highlighting parental responsibility in nurturing children's innate potential. Similarly, (Prabowo et al., 2020) argued that prophetic teachings offer practical guidance for moral education within the family environment. However, these studies primarily focus on theological and normative dimensions of parenting and have not explored how prophetic values can be contextualized within Indonesian educational thought.

At the same time, a growing body of research has examined Ki Hajar Dewantara's educational philosophy in relation to character education. (Triyaswati, 2024) concluded that Dewantara's concepts remain relevant for

strengthening character formation in contemporary society. Likewise, (Ali et al., 2024) demonstrated the increasing scholarly interest in Dewantara's educational ideas, while (Hadi et al., 2025) emphasized the significance of the among system in fostering students' character development. Despite these contributions, most studies discuss Dewantara's concepts within the framework of national education and cultural values, without connecting them to Islamic sources such as hadith. Consequently, the theological foundations of character education are often treated separately from indigenous Indonesian educational philosophy.

The existing literature, therefore, reveals a significant research gap. Studies on hadith-based family education tend to emphasize religious principles without engaging with Indonesian educational philosophy, whereas studies on Ki Hajar Dewantara focus on pedagogical and cultural dimensions without examining their compatibility with prophetic teachings. This separation limits the development of a comprehensive framework for family-based character education that is both theologically grounded and culturally contextualized.

Addressing this gap is important because contemporary character education requires both a strong moral foundation and practical educational strategies. (Rahman et al., 2023) demonstrate that hadith-based family education provides a theological basis for nurturing children's moral and religious development through parental guidance. Meanwhile, studies on Ki Hajar Dewantara's educational philosophy emphasize the importance of exemplary conduct, guidance, and character habituation within the family environment (Robiasih et al., 2021; Triyaswati, 2024). However, these perspectives have largely been examined separately. As a result, the potential contribution of prophetic values as a moral foundation and Dewantara's educational philosophy as a pedagogical framework remains underexplored. Integrating these two perspectives is therefore important because it offers a more comprehensive approach to family-based character education, combining theological legitimacy with culturally relevant educational practices. Such an approach is particularly relevant in responding to the challenges of moral degradation and digital culture faced by contemporary families (Rini & Masduki, 2020; Sidon et al., 2023).

The main goal of this research is to look at the values in hadith that are related to the family environment. It also wants to understand what Ki Hajar Dewantara says about family education. Then it will see how these two ideas can be combined to help solve the problem of children's character formation in today's world. This study is going to focus on three things: (1) hadith related to family education; (2) Ki Hajar Dewantara's concept of family education; and (3) the integration of hadith values and Dewantara's educational philosophy as a solution for strengthening children's character education. The novelty of this research lies in its effort to construct a conceptual synthesis between prophetic values in hadith and Ki Hajar Dewantara's philosophy of education within the context of family-based character education. Unlike previous studies that discuss these perspectives separately, this research offers a new integrative framework that combines theological foundations from Islamic teachings with

Indonesian educational philosophy. This synthesis provides a more holistic perspective on understanding family education as both a moral and cultural institution for character formation.

Method

This study uses an approach and the library research method. The library research method is used because this study looks at the hadith and the family educational environment. It also looks at the concept of the family's role in the Tri Pusat Pendidikan proposed by Ki Hajar Dewantara. This is a solution to the problem of children's character formation in the era. The library research method allows the researcher to look deeply at ideas and theories. The data sources of this research consist of primary and secondary sources. The primary sources include *Shahih al-Bukhari*, *Fath al-Bari Syarh Shahih al-Bukhari* by Ibn Hajar al-Asqalani, and *Ki Hajar Dewantara's work Pendidikan: Pemikiran, Konsepsi, Keteladanan, Sikap Merdeka*. These sources were selected because they represent the principal references for understanding the hadith on fitrah and Ki Hajar Dewantara's concept of family education. The secondary sources consist of peer-reviewed journal articles, academic books, and relevant research reports on family education, character education, hadith studies, and Ki Hajar Dewantara's educational philosophy. These secondary sources were used to provide contextual interpretation, theoretical support, and contemporary perspectives related to the research topic.

The selection of literature was conducted purposively based on three criteria: (1) relevance to family education, character formation, hadith on fitrah, or Ki Hajar Dewantara's educational thought; (2) academic credibility, including publications in peer-reviewed journals, scholarly books, and authoritative classical works; and (3) recency for secondary sources, with publications limited to the period 2015–2025. Through this process, the researchers initially identified 58 sources. After screening titles, abstracts, and content relevance, 32 sources were selected for in-depth analysis, consisting of 3 primary sources and 29 secondary sources. Data were collected through documentation techniques by systematically reviewing and recording relevant information from selected literature. The screening process involved identification, eligibility assessment, and inclusion stages. Sources that did not directly discuss family education, character education, hadith on fitrah, or Ki Hajar Dewantara's educational philosophy were excluded from the analysis. This procedure ensured that only literature directly related to the research objectives was examined.

Data were analyzed using qualitative content analysis as proposed by (Krippendorff, 2019), which was employed to systematically examine hadith texts, hadith commentaries, and educational literature related to family education and character formation. The analysis began with data

familiarization through repeated reading of the selected sources to obtain a comprehensive understanding of their content. Subsequently, relevant units of meaning were identified and coded based on themes related to family education, character development, fitrah, parental responsibility, and Ki Hajar Dewantara's concept of family education within the Tri Pusat Pendidikan framework. The coded data were then organized into broader thematic categories, including the concept of fitrah, the educational role of parents, moral development, the family as the first educational center, character cultivation, and the role of exemplary behavior in education. These categories were further examined through interpretative analysis to identify relationships, similarities, and differences between the values contained in the hadith and the principles of family education proposed by Ki Hajar Dewantara. The findings were subsequently synthesized to construct a conceptual framework integrating hadith values on fitrah with the family dimension of the Tri Pusat Pendidikan, which was then used to explain their relevance in addressing contemporary challenges of children's character formation. To ensure the trustworthiness and validity of the findings, source triangulation was conducted by comparing interpretations derived from primary sources with evidence from contemporary scholarly literature on family education, character education, and Islamic educational thought, thereby enhancing the consistency, credibility, and rigor of the analytical process.

Finding and Discussion

Hadith and Its Commentary on Fitrah

One of the prophetic traditions that explains the importance of the family educational environment is the hadith narrated by Imam al-Bukhari in *Shahih al-Bukhari*, Book of *Janaiz*, Hadith No. 1359: (Al-Bukhari, 1442)

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجِ الْبَهِيمَةُ بَيْمَتُهُ جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءِ ثُمَّ يَقُولُ أَبَوَاهُ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ إِقْرُوا إِن شِئْتُمْ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ (رواه البخاري)

"Adam narrated to us, Ibn Abi Dhi'b narrated to us, from al-Zuhri, from Abu Salamah ibn 'Abd al-Rahman, from Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said, "Every child is born in a state of fitrah (natural disposition). Then his parents make him a Jew, a Christian, or a Magian, just as animals give birth to animals without defects. Do you find any of them born with mutilated ears?" Then Abu Hurairah said, "If you wish, recite the verse: 'The fitrah of Allah upon which He has created mankind. There is no change in the creation of Allah. That is the straight religion.'" (Narrated by al-Bukhari).

The findings of this study indicate that the hadith emphasizes the fundamental role of parents in shaping children's character and religious orientation (Al-Asqalani, 2006). The concept of *fitrah* in the hadith refers to the natural disposition possessed by every human being since birth, which includes the potential to recognize truth, goodness, and moral values. However, the development of this potential is strongly influenced by the educational environment, particularly the family.

The results of this study show that the hadith on *fitrah* has an impact on how we think about teaching children at home. Parents are not just people who take care of their kids, they are also the teachers who help shape what their kids think is right and wrong. This happens when kids learn about what's important to their family when they see their parents being good role models and when they have feelings for their parents. So the family is like a school where kids learn from a young age. This is where kids start to become the person they will be when they grow up, and it all starts at home with their family (Amaliyah, 2021).

The things that were found are the same as what (Rahman et al., 2023) They learned that teaching kids values at home is very important for helping them understand what is right and wrong. Their study showed that when kids learn about religion from their family when they are young, it helps them make better choices than if they just learned about it in school. This is because kids learn values from their parents through the way they interact with each other every day. Rahman and his team found that this is an important way for kids to learn. Similarly, (Hasan & Juhannis, 2024) explain that learning about religion helps people be better and more aware of what's right and wrong. It also helps them get along with others in society. What they found supports the idea that kids need to learn about religion from their family so they can grow up to be people, even when the world around them is changing very fast.

Furthermore, the idea of *fitrah* in the hadith is that people have two sides. They can be good. They can do bad things. This is also said in the Qur'an in Surah *Asy-Syams*. It says that Allah gave people the ability to be good or bad (Ramly et al., 2026). This means people can tell what is right and what is wrong. How they learn about right and wrong starts when they are kids. So the family is very important in helping kids become people. The family helps kids develop in a way. The *fitrah* idea is important because it shows that people have a choice. They can choose to be good or bad. The *fitrah*, in people, can grow in a way if they are taught good things when they are young.

In today's world, the hadith on *fitrah* is really important. Because of technology and changes in family life, parents are not as involved in raising

their children as they used to be. Many parents are very busy with work. Do not have a lot of time to teach their children about what is right and wrong. This means that children are learning more from things like the internet, social media, and their friends, which may not always be good for them. The hadith on fitrah is important here. As a result, shows that the hadith on fitrah is relevant. They say that children are learning more from outside their homes. The hadith on fitrah is important for parents. (Fatmawati & Suharto, 2024; Hidayat, 2022). This condition is supported by (Abubakari et al., 2024), who argue that digital transformation in Islamic educational institutions creates serious moral challenges that require stronger value-based education and parental supervision.

The study shows that the hadith on fitrah is not about what we believe about human nature. It also gives us a basis for teaching children at home. The hadith says that when kids are little, this is an important time for them to learn how to be good people. If kids get the help when they are young, they can grow up to be very good people. The hadith on fitrah is important because it teaches us about nature and how to raise our kids. If families do not teach their kids, the things the kids might not turn out very well. The hadith on fitrah tells us that childhood is a time for kids to learn and grow.

The hadith on fitrah shows that the family is very important when it comes to teaching children values. This means that when we want to help young people become better, we cannot just rely on schools to do the job. We have to start by making sure that families are doing their part to educate children. The family is where children learn things first, so the family has to be strong in order to help children become people. The hadith on fitrah is important because it reminds us that the family is an important place for children to learn about life and how to be a good person. (Robiasih et al., 2021).

The Concept of Family Education According to Ki Hajar Dewantara

The study found that Ki Hajar Dewantara thinks the family is the place where kids learn and it is very important for their growth (Amaliyah, 2021). Ki Hajar Dewantara has this idea called Tri Pusat Pendidikan or Three Centers of Education, where kids learn from three places: the family, the school and the community (Fatmawati & Suharto, 2024). Out of these three places, the family is where kids learn first. It has the biggest impact on what kind of person they become. Ki Hajar Dewantara's idea of Tri Pusat Pendidikan is important because the family is where kids start to develop their personality and values.

According to Ki Hajar Dewantara, family education has several essential characteristics (Tauhid, 2013). First, education is directly provided by parents who function as teachers, guides, and role models for their children. Parents

are responsible for introducing moral values, social norms, and basic knowledge through daily interactions within the family environment. Second, effective family education requires cooperation and coordination between father and mother in determining parenting patterns and educational values applied at home. Third, the family provides opportunities for children to develop independence through daily experiences and habitual practices.

The findings are closely related to Ki Hajar Dewantara's Educational Trilogy: *Ing Ngarso Sung Tulodo*, *Ing Madya Mangun Karso*, and *Tut Wuri Handayani*. These principles emphasize that education should be implemented through exemplary conduct, guidance, motivation, and support that enable children to develop autonomy and responsibility (Fatmawati & Suharto, 2024; Hani & Putro, 2022; Hidayat, 2022). In the family context, parents are expected not only to instruct children verbally but also to demonstrate moral values through their own behaviour. Thus, character education becomes a process of value internalization through example and habituation rather than mere instruction.

The findings of this study correspond with the research conducted by (Hadi et al., 2025), which found that the *among* educational approach proposed by Ki Hajar Dewantara effectively strengthens character formation through humanistic and exemplary educational practices. Their study highlights that educational processes grounded in compassion, guidance, and moral modelling tend to produce stronger character development among learners compared to authoritarian approaches. This perspective is also relevant to the findings of (Balakrishnan, 2017), who argues that moral education in multicultural societies should emphasize value internalization, ethical interaction, and social harmony rather than merely normative indoctrination. Ki Hajar Dewantara's idea of teaching is a way to help kids learn about what is right and wrong. It helps them learn from their family and friends. From what happens every day. This way of teaching is kind. It helps kids learn in a way that makes sense to them.

Dewantara's family education concept is really important. It is about parents working together. Dewantara says that when fathers and mothers work together and agree on how to raise their kids, it makes a difference. The kids have a chance of learning and growing in a stable home. When both parents have the values and goals for their kids, the kids know what is right and wrong. They learn habits and do the right thing. When parents do not agree on how to raise their kids, it can be confusing for the kids. They do not know what to do or how to behave. Dewantar's family education concept is, about Dewantar's family education concept and how it helps kids when parents work together.

This idea is also supported by a study by (Robiasih et al., 2021), They found that a parenting model based on values, which includes the principles of asuh, asih, and asah, really helps children develop character at home. This model is about balance. Giving kids emotional support, teaching them right from wrong, and helping them learn new things. This model emphasizes a balanced approach combining emotional care, moral guidance, and intellectual stimulation. In addition, (Frisancho & Delgado, 2018) explain that teaching morals should be about cultures talking and learning from each other. They believe it involves discussing values, interacting with each other in a way, and being involved in the community. Their results actually back up what Dewantara thinks, which is that education at home should not just be about giving kids facts but about helping them understand ethics and be responsible towards others, through relationships that matter.

In today's world, Ki Hajar Dewantara's ideas about education are still very important. The way families interact with each other has changed a lot because of technology. This has had an impact on how kids learn about values at home. These days, kids spend more time with digital devices than they do talking to their family members. This can make it harder for kids to learn about right and wrong, which is something that families used to teach them. That is why Ki Hajar Dewantara's idea of family education is so important. It reminds us that families should be the place where kids learn. Ki Hajar Dewantara's idea of family education is a way to make families strong again. The things that Ki Hajar Dewantara taught, like being an example, giving love and support, and teaching kids to be kind, are all great ways to help kids become good people. Ki Hajar Dewantara's educational philosophy is really helpful in today's world.

Integration of the Hadith on Fitrah and Ki Hajar Dewantara's Educational Thought in Addressing the Crisis of Children's Character

This study shows that the hadith on fitrah and Ki Hajar Dewantara's ideas about family education can be combined to help children develop character. The hadith on fitrah and Ki Hajar Dewantara's philosophy both say that the family is very important when it comes to teaching children from wrong and helping them become good people. The family plays a role in shaping children's character and moral values. By looking at the hadith on fitrah and Ki Hajar Dewantara's philosophy, we can find a complete way to deal with the problem of children's character in today's society.

A deeper analysis reveals that both perspectives share a common assumption that children's character is not formed automatically but develops through continuous educational interaction within the family environment. However, the two perspectives originate from different epistemological foundations. The

hadith on fitrah provides a theological understanding that every child is born with an innate potential for goodness that must be nurtured through parental guidance, whereas Ki Hajar Dewantara's philosophy offers pedagogical principles that explain how such potential can be developed through exemplary conduct, motivation, and educational accompaniment. This finding demonstrates that the two perspectives are not contradictory but complementary in addressing character formation.

The integration of these perspectives contributes to a more comprehensive framework for family-based character education. From the hadith perspective, parents are responsible for preserving and developing children's fitrah through moral and religious guidance. Meanwhile, Ki Hajar Dewantara's concepts of Ing Ngarso Sung Tulodo, Ing Madya Mangun Karso, and Tut Wuri Handayani provide practical educational strategies through which parents can implement these values in everyday family life. Consequently, character education is understood not merely as the transmission of moral knowledge but as a continuous process of value internalization through role modelling, habituation, guidance, and emotional engagement.

The hadith on fitrah shows that every child is born with the ability to be good. It is up to the parents to help them become good people. The way parents teach their children at home has an impact on how they turn out. Ki Hajar Dewantara also said that parents play a role in teaching their children. They should set an example, support their children, and encourage them to do good things. This is what Ki Hajar Dewantara meant by family education. It is very important for the fitrah of every child.

The results of this study show that the moral problems that children face today are connected to the fact that families are not teaching them about morals as much as they used to. In a lot of families, now parents are leaving it up to schools to teach children about right and wrong. So schools are playing a role in teaching children about morals, while the time children spend with their families, which used to be an important way for them to learn about morals, is becoming less important. Children are learning about morals from schools, and the moral education that children get is becoming more dependent on schools, while family time, which is where children used to learn about morals, from their family is not happening much.

The research conducted by (Sidon et al., 2023) demonstrates that character values emphasized in Ki Hajar Dewantara's philosophy, such as discipline, responsibility, and social awareness, constitute essential foundations for character education that remain underutilized in modern educational systems. Their findings indicate that strengthening character education must begin

within the family environment as the first and most influential educational institution.

The findings also imply that many contemporary character education initiatives remain predominantly school-centered and place insufficient emphasis on parental involvement. This tendency contrasts with both the hadith on fitrah and Ki Hajar Dewantara's philosophy, which positions the family as the primary locus of character formation. As a result, educational programs that focus solely on formal schooling may encounter limitations in fostering sustainable character development. Strengthening collaboration between families, schools, and communities, therefore, becomes essential for addressing the contemporary crisis of children's character.

Furthermore, the bibliometric study conducted by (Alifya et al., 2025) shows that more and more people are doing research on teaching character based on Ki Hajar Dewantara's ideas about education. This means that Ki Hajar Dewantara's ideas are still very important when it comes to dealing with problems in education today. Ki Hajar Dewantara's ideas and the ideas from the hadith on fitrah can be used together to create a way to teach family members. The hadith on fitrah gives us a sense of what is right and wrong, and Ki Hajar Dewantara's ideas about education give us practical ways to teach our family members. This is a way to teach people in our families because Ki Hajar Dewantara's educational thought and the hadith on fitrah can be used together to make a complete plan for teaching our families.

This integrative perspective is further strengthened by (Balakrishnan, 2017), who explains that moral education should promote ethical awareness, intercultural understanding, and value internalization within educational environments. Likewise, (Frisancho & Delgado, 2018) argue that moral education requires continuous moral dialogue and social interaction in shaping ethical consciousness among children. These perspectives align with the integration of hadith-based fitrah education and Dewantara's family education philosophy, both of which emphasize moral habituation and humanistic educational interaction.

Theoretically, this study contributes to the literature by proposing an integrative framework that combines the theological foundation of hadith-based family education with the pedagogical principles of Ki Hajar Dewantara's educational philosophy. Previous studies have generally examined these perspectives separately, focusing either on prophetic values in family education or on Dewantara's educational thought. By demonstrating their conceptual compatibility, this study enriches the discourse on character education and

offers a culturally relevant model for strengthening family-based character formation in contemporary Indonesian society.

Table 1 Synthesis of Research Results

Aspect	Hadith on Fitrah	Ki Hajar Dewantara	Integrated Framework
View of the Child	Born with fitrah and moral potential	Possesses natural potential to develop	Children possess innate moral potential that requires guidance
Role of Parents	Moral and religious guides	First educators and role models	Parents are primary agents of character formation
Educational Method	Guidance, habituation, and moral example	Ing Ngarso, Ing Madya, Tut Wuri	Character education through modelling and accompaniment
Educational Goal	Moral and spiritual development	Character and independence	Holistic character formation
Contemporary Relevance	Protection of fitrah amid moral challenges	Strengthening family-based education	Family resilience in the digital era

The synthesis presented in Table 1 demonstrates a substantial conceptual convergence between the hadith on fitrah and Ki Hajar Dewantara's philosophy of family education. Both perspectives view children as possessing inherent potential that requires educational guidance to develop optimally. While the hadith on fitrah emphasizes the theological dimension by asserting that every child is born with an innate disposition toward goodness, Ki Hajar Dewantara highlights the educational dimension by emphasizing children's natural capacity for growth through appropriate guidance and learning experiences. This convergence indicates that character formation is not an automatic process but one that requires continuous educational intervention within the family environment.

The synthesis further reveals a shared understanding regarding the central role of parents in children's character development. In the hadith tradition, parents are entrusted with the responsibility of nurturing children's moral and religious potential, whereas Ki Hajar Dewantara positions parents as the first educators and primary role models. Despite their different philosophical foundations, both perspectives emphasize that parental influence extends beyond the transmission of knowledge to include the cultivation of values, habits, and moral behaviour through everyday interactions. This finding

reinforces the argument that family remains the most fundamental institution for character education.

In terms of educational methods, the integration of hadith values and Ki Hajar Dewantara's educational principles suggests that effective character education should be implemented through guidance, habituation, exemplary conduct, and continuous accompaniment. The prophetic emphasis on moral guidance and the Dewantaran principles of *Ing Ngarso Sung Tulodo*, *Ing Madya Mangun Karso*, and *Tut Wuri Handayani* collectively highlight the importance of learning through example and meaningful relationships. Consequently, character education is understood not merely as moral instruction but as a process of internalizing values through lived experience and social interaction.

The integrated framework also demonstrates that both perspectives ultimately pursue holistic human development. The hadith on fitrah seeks the cultivation of moral and spiritual integrity, while Ki Hajar Dewantara emphasizes character formation and personal independence. Their integration therefore provides a more comprehensive educational framework that combines religious values, cultural relevance, and practical educational strategies. In the context of contemporary challenges, particularly the influence of digital culture and the weakening of family interaction, this framework offers an alternative approach for strengthening family resilience and promoting sustainable character development among children.

The significance of this integrative model becomes increasingly apparent when viewed in relation to the challenges of the digital age. The findings indicate that the contemporary crisis of children's character cannot be explained solely as a decline in moral values but should also be understood as a transformation of the environment in which character formation takes place. Previous studies have shown that children are increasingly exposed to social media, digital platforms, and online communities that function as alternative agents of socialization and value transmission (Himmah & Fitriani, 2023; Ilmi & Siregar, 2024). Consequently, the family's traditional position as the primary educational institution is gradually challenged by digital environments that operate continuously and often beyond parental supervision. In this context, the fitrah dimension provides an ethical orientation that helps children critically evaluate the values encountered in digital spaces.

The modelling dimension requires parents to demonstrate responsible digital behaviour, including ethical communication, critical consumption of information, and self-control in technology use. The dialogical guidance dimension becomes essential because children need opportunities to discuss online experiences, digital content, and moral dilemmas encountered through social media rather than merely receiving restrictions from parents. Furthermore, the reinforcement dimension highlights the necessity of

collaboration among families, schools, and communities in developing consistent approaches to digital citizenship and character education. This finding extends the arguments of (Triyaswati, 2024) and (Robiasih et al., 2021) by suggesting that the primary challenge of character education in the digital era is not the existence of technology itself but the weakening of family capacity to mediate, interpret, and internalize values amid the overwhelming flow of digital information. Therefore, the integration of hadith-based fitrah education and Ki Hajar Dewantara's educational philosophy provides a comprehensive framework that not only preserves children's moral potential but also equips families with pedagogical strategies to navigate the complexities of contemporary digital culture.

So family education is really important. Parents should set a good example for their children. They should talk to their kids in a way that's kind and understanding. Parents should also teach their children what is right and wrong and make sure they are watching what their kids do online. This can really help with the problem of kids not learning values in today, world. When parents do all these things their children can grow up to be people and they can also learn how to deal with all the tough things that are happening in the world with all the new technology and social issues. Family education through parents is the key, to helping children develop moral identities and adapt to the challenges of a complex social and technological environment and family education is essential for children to learn good values.

Conclusion

This study concludes that the hadith on fitrah and Ki Hajar Dewantara's philosophy of family education share a common emphasis on the central role of the family in children's character formation. The hadith on fitrah provides a theological foundation that every child is born with an innate potential for goodness that must be nurtured through parental guidance, while Ki Hajar Dewantara's concepts of Tri Pusat Pendidikan and the Educational Trilogy emphasize the family as the primary environment for cultivating moral values, responsibility, and independence. The findings indicate that character development is most effectively achieved through exemplary conduct, habituation, emotional interaction, and continuous parental involvement within the family environment.

This study contributes theoretically by proposing an integrative conceptual framework that combines the theological foundation of hadith-based fitrah education with Ki Hajar Dewantara's pedagogical principles of family education. Unlike previous studies that examined these perspectives separately, this research demonstrates their conceptual compatibility and complementary roles in strengthening family-based character education. The proposed

framework enriches the discourse on character education by bridging Islamic educational thought and Indonesian educational philosophy.

The findings also have important practical implications for contemporary family education. In the context of rapid digitalization, weakening family interaction, and increasing moral challenges among children, parents need to strengthen their role as moral role models, educators, and companions in children's development. Educational practices based on guidance, habituation, meaningful communication, and parental supervision can help families foster children's moral awareness, responsibility, empathy, and self-control. Furthermore, educational institutions and policymakers may utilize this integrative framework to promote stronger collaboration between families, schools, and communities in character education programs.

This study has several limitations. First, it employs a qualitative library research approach and therefore relies on conceptual and textual analysis without empirical field data. Second, the analysis is limited to the hadith on fitrah and Ki Hajar Dewantara's concept of family education. Future studies are recommended to examine the implementation of this integrative framework in schools, families, and community settings through empirical methods. Further research may also explore the effectiveness of integrating Islamic values and Indonesian educational philosophy in addressing contemporary challenges of character education in the digital era.

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