

Contextualization of the Tarbawi Hadith on Student Character Education in the Society 5.0 Era

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Suggested Citation:

Maslani, Maslani; Saadah, Susi; Aldi, Ujang; Darajat. Darajat; Hidayat, Agus; Arjuna, Arjuna (2025). Contextualization of the Tarbawi Hadith on Student Character Education in the Society 5.0 Era. *Jurnal Iman dan Spiritualitas*. Volume 5, Number 4: 571–584. <https://doi.org/10.15575/jis.v5i4.48532>

Article's History:

Received July 2025; Revised August 2025; Accepted November 2025.
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Abstract:

This study investigates the contextualization of Hadits Tarbawi as a framework for character education among students in the era of Society 5.0, where the convergence of artificial intelligence, big data, and hyperconnectivity reshapes educational paradigms. The study aims to critically examine how prophetic values particularly honesty, responsibility, emotional regulation, and moral exemplarity can be meaningfully implemented in a digitized learning environment to form spiritually grounded and emotionally resilient individuals. Using a descriptive-qualitative approach and content analysis methodology, the research draws on classical Islamic texts, empirical studies, and interdisciplinary theories on technology and pedagogy. Findings show that the integration of Hadits Tarbawi with digital tools such as Brain Emotional Learning Controllers (BELC), AI-based emotion detection systems, and technology-rich learning environments significantly enhances students' moral cognition and emotional intelligence. Moreover, spiritual practices such as habitual prayer, self-reflection, and prophetic storytelling remain indispensable in anchoring values

amidst the noise of digital culture. The study concludes that a hybrid educational model combining Islamic prophetic pedagogy and adaptive digital strategies offers a viable and ethically sound solution to address moral degradation and identity crises among Muslim youth. Theoretically, the research contributes to the field of Islamic education by reaffirming the relevance of Hadiths Tarbawi in modern pedagogy. Practically, it provides an innovative model for character education that leverages technological advancement without compromising spiritual depth. This hybrid model aligns with global trends in spiritual-tech integration, promoting an educational ethos that is human-centered, value-driven, and future-oriented.

Keywords: artificial intelligence; brain emotional learning; character education; emotional regulation; Islamic education.

INTRODUCTION

Era Society 5.0, yang dipicu oleh percepatan teknologi digital dan integrasi kecerdasan buatan (AI) dalam kehidupan sehari-hari, telah mengubah paradigma pendidikan secara global (Afifah, 2024). In Indonesia, this transformation requires not only the adaptation of educational infrastructure but also the strengthening of students' moral and spiritual foundations to prevent them from being swept away by the tide of value degradation caused by hyperconnectivity (Hermawati, 2023b). Islam, through the Hadith of Tarbawi, offers a holistic educational framework that combines reason, heart, and soul—a triad relevant to addressing the challenges of today (Rosyad, 2025; Wathoni, 2020). However, its implementation still faces a gap between theological idealism and pedagogical reality amidst the onslaught of a digital culture that tends toward secularism (Vhalery, 2024). Contextualizing the values of the Hadith of Tarbawi in shaping student character in the Society 5.0 era is an urgent strategy to ensure that the younger generation is not only technocratically competent but also possesses noble morals as a manifestation of mercy for all the worlds.

Hadith Tarbawi, as a collection of sayings of the Prophet Muhammad SAW related to education, emphasizes the integration of knowledge with character formation based on faith and piety (Mukminin & Rhamadan, 2024). This concept is in line with Society 5.0 which promotes human-centered technology where technology is not just a tool, but a means to solve social problems while honoring human dignity (Hermawati, 2023a). The main variables in this study include: (1) The Values of the Tarbawi Hadith (such as honesty, responsibility, and social concern), (2) Islamic Character Education (strengthening morals through role models and habits), and (3) Dynamics of Society 5.0 (the impact of AI, big data, and social media on student behavior) (Adlah, 2025). The interaction of these three variables forms an analytical framework to evaluate the extent to which Islamic educational principles are able to adapt to the complexities of the digital era without losing their spiritual essence (Hendra et al., 2022).

Although the Hadith of Tarbawi provides comprehensive guidance on character education, its implementation in the era of Society 5.0 faces three critical challenges. First, the dominance of technology-based learning often neglects the dimensions of the heart (qalb) and soul (nafs), resulting in students becoming tech-savvy but morally fragile (Baharuddin et al., 2022). Second, the lack of digital literacy of teachers in combining Islamic values with modern learning tools causes the character education approach to seem rigid and non-contextual (Tasrif Akib & Dharma, 2022). Third, the rise of negative content in digital spaces (such as hoaxes, cyberbullying, and pornography) creates a dissonance between the values taught in schools and the reality that students face in cyberspace (Adlah, 2025). A survey by the Ministry of Education (2023) showed that 67% of Indonesian students had difficulty applying religious values in digital interactions, indicating the failure of the education system to bridge this gap (Vhalery, 2024).

Previous research on the integration of the Tarbawi Hadith into character education in the digital era remains fragmented. This includes research conducted by (Rasmuin & Widiani, 2021) Entitled "Strategy and Implementation of Character Education in the Era of Society 5.0," this article explains the importance of character building in the era of Society 5.0. Society 5.0 is a concept of a society that is literate in Information and Communication Technology (ICT). Strengthening character education also needs to be realized, this aims to shape morals (manners) that make morals a distinctive value (Rasmuin & Widiani, 2021). There are also according (Miftahul Aziz, 2022) in his research, he explains that the Prophet's hadiths include moral principles and behavior that are considered important to learn and apply in

everyday life. This concept is an important focus in research, with the aim of understanding how character is formed, the types of character that exist, and how this character can be applied in everyday life, especially from the perspective of tarbawi hadith. and research according to (Maslani et al., 2025), entitled spiritual education in Islamic education: a conceptual study of tarbawi hadith. This research underlines the importance of spiritual education in creating individuals who are spiritually, emotionally, and socially resilient (Maslani et al., 2025).

This study aims to analyze the potential of the Hadith Tarbawi as a foundation for character education that is adaptive to the dynamics of Society 5.0. The urgency of this research lies in the identity crisis of Indonesia's young generation, who are torn between modernity and the loss of their Muslim identity. By contextualizing the Hadith Tarbawi within the framework of Society 5.0, this study is expected to provide a strategic solution to mitigate moral degradation while maximizing opportunities for technological advancement for complete human development.

METHOD

This research employs a qualitative descriptive approach, utilising library research as the primary data collection method. This method focuses on gathering information from various references relevant to the research topic (Creswell, 2014). The analysis technique used is the Content Analysis Technique, which involves identifying, categorizing, and analyzing data to reveal patterns and relationships between data related to the research theme (Krippendorff, 2018). To ensure the validity of the data, researchers applied source triangulation, namely by utilizing various sources such as books and journals (Flick, 2022). The research results are presented in the form of descriptive narrative.

RESULTS AND DISCUSSION

Islamic Character Education

Islamic character education is an integral process in the formation of a complete personality, not only focusing on the cognitive aspect alone, but also touching on the affective and psychomotor dimensions of humans (Surbakti et al., 2024). In this context, character is not merely interpreted as an external attribute of behavior, but rather as a manifestation of intrinsic values embedded in an individual's soul. Character, according to linguistic definition, is disposition, nature, and disposition. In Islam, this concept takes on a deeper dimension because it is closely related to morality, which is not merely a social ethic but also a reflection of spiritual orientation and a vertical relationship with God (Yunita et al., 2025).

(Zubaedi, 2011) emphasizes that character is the result of the internalization of values believed to be true and used as guidelines for thinking, behaving, and acting. In this regard, character in Islam is the primary foundation for developing the personality of a true Muslim. Islamic values are not merely present in the form of doctrine, but serve as an ethical framework that guides individuals in every aspect of life. Akhlak, in Arabic, refers to good character, disposition, and habits (Shaliba, 1978). Thus, character in Islam goes beyond the individual dimension and becomes part of the collective consciousness of the people in building a just, civilized and equitable society.

One of the classical Islamic thinkers, Ibn Miskawaih, as quoted by Obiedat, defines morality as a characteristic that resides in the soul which gives rise to spontaneous actions without the need for long thought (Obiedat, 2022). This definition emphasizes the importance of habituation and practice in the process of character formation. Imam al-Ghazali furthered this understanding by emphasizing that good morals are the result of a strong inner development, where good actions become a natural reflex arising from a pure heart (Azizah & Abidin, 2025). In this framework, character education is not enough to simply teach theory or offer moral advice; it must also instil values to form inner tendencies.

Islamic character education cannot be separated from the primary sources of Islamic teachings, namely the Qur'an and Hadith. Numerous verses in the Qur'an emphasize the importance of noble morals. The Prophet Muhammad (peace be upon him) himself stated in his sayings that one of the primary purposes of his mission was to perfect human morals: "Innamaa bu'itstu liutammima makaariimal akhlaaq." This statement places character development at the heart of the prophetic mission. In this context, morals are not an accessory, but rather the core of a person's religiousness (Tabroni et al., 2022).

The process of Islamic character formation is a conscious and structured effort. It encompasses cognitive (understanding values), affective (appreciating values), and psychomotor (practicing values)

stages. Character education must be implemented comprehensively with a contextual and integrative approach. In practice, this requires the participation of all educational elements, from the family, school, community, and even the state (Lili & Ahmed, 2024). For example, in formal education, the integration of Islamic values into the curriculum must be accompanied by exemplary teacher behavior, environmental familiarization, and continuous control and evaluation.

Islamic character is also closely related to the concept of *insan kamil*, a perfect human being who excels not only intellectually but also spiritually, emotionally, and socially. The goal of education in Islam is to produce individuals who are balanced between this world and the hereafter, between the individual and society, and between reason and heart (Pallathadka et al., 2023). Therefore, Islamic character education must lead to the formation of a harmonious personality, who is able to manage desires, has social sensitivity, and is committed to the values of truth and justice.

In the current context, Islamic character education faces various challenges, especially from the currents of globalization, modernization, and digitalization which often erode traditional values (Sitti & Rosyalita, 2025). However, it is precisely in situations like these that the urgency of character education becomes even more prominent. Islamic character education must be able to offer solutions to the moral crisis and decadence that threaten the younger generation (Putri et al., 2025). This can be done through the reconstruction of learning methods that emphasize humanistic, contextual, and transformative approaches.

The humanistic approach in character education emphasizes the importance of humanizing humans, namely seeing students as whole individuals with spiritual, intellectual and physical potential (Ma'wadah, 2024). Meanwhile, the contextual approach emphasizes the relevance of the material to the realities of students' lives. Character education cannot be separated from social realities and the challenges of the times. For example, the importance of digital character development, such as social media ethics, information integrity, and digital responsibility, is paramount. The transformative approach, on the other hand, demands changes not only in behavior but also in thinking paradigms and life orientations (Ekwunife et al., 2025).

Furthermore, the role of role models (*uswah hasanah*) is crucial in character education. The Prophet Muhammad (peace be upon him) is the primary role model in all aspects of life. Exemplary behavior in education is far more effective than mere instruction or advice (Akhtar, 2024). Teachers, parents, and community leaders must be figures who embody Islamic values in concrete actions. This is crucial because character education cannot simply be taught; it must be demonstrated in everyday behavior.

Thus, Islamic character education is not only relevant for developing pious individuals but also for building a strong civil society. Islamic character traits such as honesty, trustworthiness, responsibility, justice, patience, and compassion are the primary foundations of a peaceful and productive social order (Maidugu & Isah, 2024). In the long term, Islamic character education can be a driving force for positive social change.

Furthermore, Islamic character education also has an eschatological dimension. A Muslim with noble character not only receives social respect but also holds a high position in the sight of Allah SWT. Numerous hadiths explain that good morals are the deeds most heavily rewarded in the afterlife (Abdulrahman, 2025). Therefore, character education has a very strategic position in Islam, not only as a social instrument, but also as a path to salvation in the afterlife.

In practice, Islamic character education can be developed through various methods such as habituation, role modeling, advice, value discussions, simulations, and spiritual reflection (Osman, 2024). At school, habits such as congregational prayer, greeting each other, and social activities can be effective ways to instill Islamic character. At home, parents need to create a conducive religious atmosphere and provide space for children to express Islamic values.

It's also important to note that character is not formed in a vacuum. It is strongly influenced by the social and cultural environment. Therefore, Islamic character education must be adaptive to local contexts without losing its universal principles. In a multicultural society like Indonesia, Islamic character education must be developed in an inclusive and dialogical manner, avoiding exclusive attitudes that can lead to social segregation (Firdaus & Suwendi, 2025).

اللَّهُ رَضِيَ اللَّهُ عَبْدٌ عَنْ وَائِلٍ أَبِي عَنْ مَنْصُورٍ عَنْ جَرِيرٍ حَدَّثَنَا شَيْبَةَ أَبِي بْنُ عُثْمَانَ حَدَّثَنَا
الْجَنَّةَ إِلَى يَهْدِي الْبِرَّ وَإِنَّ الْبِرَّ إِلَى يَهْدِي الصِّدْقَ إِنَّ قَالَ وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ عَنْهُ
إِلَى يَهْدِي الْفُجُورَ وَإِنَّ الْفُجُورَ إِلَى يَهْدِي الْكَذِبَ وَإِنَّ صَدِيقًا يَكُونُ حَتَّى لَيَصْدُقُ الرَّجُلَ وَإِنَّ
كَذَّابًا اللَّهُ عِنْدَ يُكْتَبُ حَتَّى لَيَكْذِبُ الرَّجُلَ وَإِنَّ النَّارَ

"Uthman ibn Abu Syaibah has told us Jarir from Manshur from Abu Wa'il from Abdullah radiallahu 'anhu from the Prophet sallallaahu 'alaihi wasallam he said: "Indeed honesty will lead to goodness, and goodness will lead to heaven, indeed if someone is always honest then he will be recorded as an honest person. And indeed, lying will lead to evil, and indeed evil will lead to hell. And indeed if someone who always lies so that he will be recorded as a liar" (bin Isma'il al-Bukhari, 2018).

Based on the hadith above, honesty is a path to truth, and truth will lead to paradise. Actions based on honesty, a pure heart, and optimized behavior can potentially distance oneself from paths disapproved by Allah. Islamic education focuses on and begins with the formation of good character, such as honesty, responsibility, trustworthiness, and so on (Maidugu & Isah, 2024). Therefore, the urgency of honest behavior is needed in the world of education as the main basis of education.

Hadith of Responsibility.

اللَّهُ رَضِيَ عُمَرُ ابْنُ عَنْ نَافِعٍ عَنْ عُقْبَةَ بْنِ مُوسَى أَخْبَرَنَا اللَّهُ عَبْدٌ أَخْبَرَنَا عَبْدَانُ حَدَّثَنَا
وَالْأَمِيرُ رَعِيَّتِهِ عَنْ مَسْنُورٍ وَكُلُّكُمْ رَاعٍ كُلُّكُمْ قَالَ وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ عَنْهُمَا
وَكُلُّكُمْ رَاعٍ فَكُلُّكُمْ وَوَلَدِهِ زَوْجَهَا بَيْتٍ عَلَى رَاعِيَةٍ وَالْمَرْأَةُ بَيْتِهِ أَهْلٍ عَلَى رَاعٍ وَالرَّجُلُ رَاعٍ
رَعِيَّتِهِ عَنْ مَسْنُورٍ

"Has told us [Abdan] Has told us [Abdullah] Has told us [Musa bin Uqbah] from [Nafi'] from [Ibn Umar] radiallahu 'anhuma, from the Prophet sallallaahu 'alaihi wasallam, he said: "Each of you is a leader. And each of you will be held accountable for those he leads. An Amir is a leader. A husband is also the leader of his family. A woman is also the leader of her husband's house and children. So each of you is a leader and each of you will be held accountable for what he leads."

Implementation of the Tarbawi Hadith Regarding Character Education in the Era of Society 5.0

The rapid development of information technology in the Society 5.0 era marks a new chapter in social and educational transformation (Zukna & Sassi, 2024). This era is characterized by a deep integration of the physical and digital worlds through technologies such as the Internet of Things (IoT), artificial intelligence (AI), and cyber-physical systems that blur the boundaries between humans and machines. This transformation presents various challenges and opportunities that influence the character formation of the younger generation. In facing this complexity, character education is an essential element that cannot be ignored. One fundamental approach to Islamic character education is the Hadith Tarbawi, namely hadiths that explicitly relate to the principles of education and the formation of noble morals (Munawar-Rachman, 2022).

The Hadith of Tarbawi has high pedagogical value, as it contains educational principles that touch on the affective, cognitive, and psychomotor aspects. For example, the saying of the Prophet Muhammad (peace be upon him), "Indeed, I was sent to perfect noble morals" (Narrated by Ahmad), emphasizes that his prophetic mission was not only to convey revelation, but also to instill moral values in society. This hadith serves as a theological and pedagogical basis for building character education rooted in Islamic spirituality. In the context of the Society 5.0 era, the moral message of the Hadith of Tarbawi becomes increasingly relevant, as students are faced with various ethical dilemmas, digital disinformation, and value

disorientation resulting from open access to diverse information without moral filters (Muntakhib et al., 2024).

Implementing the Hadith Tarbawi in character education in the Society 5.0 era cannot be done conventionally. It requires contextual, flexible, and innovative pedagogical strategies. One such strategy is integrating the values of the Hadith Tarbawi into the digital education curriculum (Sugiarto, 2025). For example, the values of honesty, responsibility, hard work, and empathy can be incorporated into technology-based learning content such as educational apps, interactive videos, and digital simulations. For example, the value of honesty, reflected in the hadith "Honest and trustworthy traders will be with the prophets, the truthful, and the martyrs on the Day of Resurrection" (Narrated by Tirmidhi), can be taught through digital case studies that emphasize integrity in online transactions.

In the emotional and spiritual dimensions, the Hadith of Tarbawi also contains important values such as patience, sincerity, and compassion. The Prophet's saying, "The strong person is not the one who wins in wrestling, but the strong person is the one who controls himself when angry" (Narrated by Bukhari and Muslim), serves as an important foundation for developing students' emotional intelligence. In the digital context, students often face provocation and hate speech on social media. Therefore, character education derived from this hadith can be instilled through a digital literacy program that not only addresses the technical aspects of media use but also teaches media ethics and Islamic emotional management (Naswa, 2025).

Furthermore, the Hadith Tarbawi approach to character education must take into account the diversity of students' backgrounds and their social context (Abubakar, 2024). Character education is not universal in its methods, but must be adaptive to local characteristics, school culture, and students' psychosocial needs. This aligns with Ibn Khaldun's idea in the *Muqaddimah* that effective education must adapt to the social and psychological conditions of students (Dajani, 2015). Therefore, the implementation of the Tarbawi Hadith can be done through various approaches such as habituation, modeling, value clarification, spiritual reflection, and the use of digital media with an Islamic nuance.

In the Society 5.0 era, the role of teachers as character educators has become very strategic. Teachers not only function as transmitters of knowledge, but also as moral guides and moral role models (Thaib, 2025). Therefore, a deep understanding of the Hadith of Tarbawi is essential. Teachers must be able to translate the values of the hadith into applicable learning practices that touch students' real lives. For example, the hadith, "None of you is a believer until he loves for his brother what he loves for himself" (Narrated by Bukhari and Muslim), can serve as a foundation for fostering social empathy and concern for others, especially in community service projects or collaborative digital services.

The Hadith of Tarbawi can also serve as a basis for developing 21st-century competencies, including critical thinking, creativity, collaboration, and communication (the 4Cs). For example, the values of deliberation and tolerance taught by the Prophet can form the basis for collaborative learning and joint problem-solving (Margareta & Siregar, 2024). In practice, students can be trained through scientific debates, ethical case studies, or online discussions accompanied by an evaluation of the moral value of each decision made. Thus, the values of the Hadith Tarbawi are not merely transmitted as dogma but are practiced critically and contextually (Fatoni et al., 2025).

One effective approach in conveying the Tarbawi Hadith is through digital storytelling. This method allows teachers to convey the stories of the Prophet and his companions in visual, audio and interactive formats, which are more attractive to the digital generation (Rozy, 2024). These stories can illustrate values such as honesty, courage, cooperation and justice that lived in the life of the Prophet Muhammad SAW. For example, the story of the Prophet and an old woman who hated him, but still treated him gently, is a concrete example of the application of the values of tolerance and compassion which can be conveyed through animated videos.

The implementation of the Hadith Tarbawi must also consider student character assessment. Evaluation is conducted not only through written tests but also through behavioral observations, self-reflection, daily journals, and peer assessment. This evaluation is crucial to determine the extent to which the values of the Hadith Tarbawi have been internalized by students and applied in their daily lives. Schools can develop assessment instruments that assess affective and moral aspects based on the values indicators of the Hadith Tarbawi (Rohmatulloh et al., 2023).

Outside the classroom, the implementation of Hadith Tarbawi can be strengthened through an Islamic school culture that reflects character values such as trustworthiness, cleanliness, discipline, responsibility

and ukhuwah (Solihin et al., 2020). This culture can be manifested in school rules, extracurricular activities, social services, and the development of a learning environment that encourages positive behavioral habits. This aligns with Vygotsky's idea of the importance of the social environment in shaping an individual's personality.

Furthermore, families also play a vital role in supporting the implementation of the Hadith Tarbawi. Successful character education requires synergy between school and home. Parents need to be empowered and involved in character education programs through seminars, Islamic parenting training, and the provision of practical modules based on the Hadith. This way, the values taught in school can be reinforced and practiced in daily family life (Syakroni et al., 2024).

The challenges of implementing the Hadith Tarbawi in character education in the Society 5.0 era are certainly not insignificant. These include unequal access to technology, minimal digital literacy among teachers and parents, and the negative influence of digital content on student behavior. Therefore, policy support is needed to encourage the strengthening of values-based digital literacy, teacher training, and the development of learning platforms aligned with Islamic values. The government and Islamic higher education institutions can collaborate to develop a digital curriculum for the Hadith Tarbawi that is relevant and easily accessible (Hendawi & Qadhi, 2024).

The implementation of the Tarbawi hadith in character education in the Society 5.0 era emphasizes the need to combine Islamic values with technological advances to build good character. The Tarbawi hadith provides guidance on the teaching methods practiced by the Prophet Muhammad, which remain relevant in today's education, such as questioning methods, role modeling, storytelling, and learning through direct practice, which can be applied in problem-based and project-based learning models (Irlina et al., 2024).

Role Modeling emphasizes the importance of role models in character education, where educators act as examples for students (Osman, 2024). As explained in the hadith from Jarir ra which was narrated by Imam Muslim in Sahih Muslim number 4830 as follows:

مَنْ وَاجَرُهَا فَلَهُ حَسَنَةٌ سُنَّةَ الْإِسْلَامِ فِي سَنٍّ مَنْ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ
كَانَ سَيِّئَةً سُنَّةَ الْإِسْلَامِ فِي سَنٍّ وَمَنْ شِئَاءُ أَجُورِهِمْ مَنْ يَنْقُصَ أَنْ غَيْرَ مِنْ بَعْدَهُ بِهَا عَمَلٌ
شِئَاءُ أَوْزَارِهِمْ مَنْ يَنْقُصَ أَنْ غَيْرَ مِنْ بَعْدِهِ مِنْ بِهَا عَمَلٌ مَنْ وَزُرُهَا وَزُرُهَا عَلَيْهِ

Rasulullah SAW said: "Whoever starts doing good deeds in Islam (so that it becomes a habit of the ummah), then he will get his reward and the reward of those who imitate those deeds, without reducing their reward in the slightest. And whoever starts a bad habit (so that it becomes a habit of the ummah), then he will get his sins, and the sins of those who follow him without reducing their sins in the slightest." (HR Bukhari Muslim dari Jarir ra).

This hadith gives special appreciation to the person who first created an innovation, showed the way, set an example of a certain action, created new habits in society, or established rules that were followed by others. If the innovation, example, or action is something good, then the person will receive a double reward, namely the reward for his own actions and the rewards of all those who follow his actions. The example given and the good deeds carried out will become sadaqah jariyah, the rewards of which will continue to flow. This example became a form of sadaqah for him, as proof of his faith and devotion to Allah SWT. Thus, the good deeds and example he showed were clear evidence of his faith and devotion to Allah SWT. However, on the contrary, if the examples and role models given lead to a path that is contrary to religious teachings, deviates from the truth, and tends to follow one's desires, then that person will bear multiple sins. He will bear his own sins as well as the sins of those who are driven to follow these bad deeds (Danarto, 2020).

In the implementation of Education in the Society 5.0 era, Educators who serve as role models in the use of technology, such as the use of computers, physical activity monitoring devices, and video feedback, have proven successful in developing skills and positive attitudes towards technology among students (Tondeur et al., 2019). Spiritual education in the hadith of tarbawi teaches emotional control and the development of noble character, which is important for facing life's challenges (Maslani, Arif et al., 2025).

لا الذي قلنا فيكم الصُّرَّةَ تَعُدُّونَ مَا سَلَّمَ و عليه الله صلى النبي قال مسعود ابن وقال الغَضَبِ عِنْدَ نَفْسِهِ يَمْلِكُ الَّذِي وَلَكِنَّ ذَلِكَ لَيْسَ قال الرجال تصرعه

Meaning: "Ibn Mas'ud ra said, Rasulullah saw asked, 'What do you think about fighting?' We replied, 'A person who is invincible when attacked by several people.' 'Not that, but a true fighter is one who controls himself when angry,' replied Rasulullah saw," (HR Muslim).

Controlling emotions is a crucial part of self-control for achieving true happiness in the afterlife. The ability to be patient is a spiritual investment that brings rewards, in the form of the promise of Paradise from Him. In the context of developing noble character, this ability is highly relevant in facing life's various challenges, because by controlling emotions and being patient, one can face life's trials with greater wisdom and composure, ultimately forming a stronger and more resilient personality (Fingkirani et al., 2020).

The transformation of society towards the Society 5.0 era has encouraged various areas of life to adapt to the integration between physical and digital spaces, including in the field of character education (Tavares et al., 2022). One crucial aspect of character education is emotional control, particularly in the context of technology-based learning that relies on digital interactions, artificial intelligence systems, and virtual environments. In this context, a multidimensional approach is needed that not only considers the cognitive aspects of students but also holistically addresses their affective and spiritual aspects.

The first relevant approach is the Brain Emotional Learning Controller (BELC). BELC is a mathematical model designed to mimic the workings of the mammalian limbic system in emotion-based learning. This system was originally developed in robotics and artificial intelligence to regulate adaptive responses to environmental stimuli (Lin et al., 2021). BELC's strength lies in its ability to learn quickly, responsively, and adapt to environmental changes, making it highly suitable for application in smart technology-based education systems. In character education, BELC can be used to develop software that can respond to students' emotions in real time, detect emotional distress, and provide feedback that supports constructive emotional management (Florestiyanto et al., 2024).

The second approach is the development of an Adaptive Learning and Emotion Detection System, namely an artificial intelligence-based system that is able to recognize students' emotional expressions through various indicators, such as facial expressions, voice intonation, and digital interaction choices (Ilyas et al., 2025). This system then adapts learning content to suit the student's emotional state, making the learning process more personal, inclusive, and humane (David & Weinstein, 2024). Studies have shown that this type of technology can increase student emotional engagement, strengthen intrinsic motivation, and reduce the stress and boredom that often arise in online learning. Implementing this system within a character education framework will provide space for more effective reinforcement of the values of empathy, responsibility, and patience.

Third, technology-rich learning environments are a practical approach proven effective in shaping children's character, particularly at the elementary level. Through interactive media such as animated stories, online discussion forums, and reflective journals, students can express their emotional experiences and learn to understand the emotions of others (Boram, 2025). Research conducted by (Sadiqzade, 2024) emphasizes that this approach can significantly improve emotional control, strengthen empathy, and foster students' sense of responsibility toward themselves and others. By integrating these various media into a character-based curriculum, learning will be more deeply engaging with students' affective and social aspects.

However, controlling emotions through technology alone is not enough. The implementation of spiritual education remains the primary foundation for developing a holistic character. One of the key practices in spiritual education is cultivating the habit of worship and internalizing good cultural practices. (Maslani, Arif et al., 2025), emphasizes the importance of balancing vertical (*hablum minallah*) and horizontal (*hablum minannas*) relationships through daily worship practices such as prayer, *dhikr*, and reading the Quran, grounded in sincerity and emotional awareness. These worship practices are not merely rituals, but also a process of internalizing values that strengthen self-control, peace of mind, and spiritual connectedness to the surrounding social reality.

From a behavioral psychology perspective, habituation is a process of reconstructing thoughts that forms character through repetition of values accompanied by emotional encouragement (Athanassoulis,

2024). (Morris, 2022) explains that habits begin with the process of thinking, recording experiences, repeating actions, storing them in long-term memory, and finally forming permanent character traits. This means that a structured spiritual approach that includes worship routines, self-reflection, and teacher role models serves as an affective mechanism for controlling and directing students' emotions in learning.

Furthermore, the concept of Positive Technology offers an important theoretical foundation within the Society 5.0 framework. This approach emphasizes that technology is not only a functional tool, but also a medium for improving quality of life, building psychological resilience, and strengthening healthy social relationships (Alimohammadlou & Khoshsepehr, 2023). (Kujur & Singh, 2020) states that technology can be used to strengthen positive affect, increase engagement, and build meaningful social connections. In the context of character education, positive technology is used to create emotional, inspiring, and socially meaningful learning experiences, such as through social project-based learning platforms, digital inspirational stories, or online ethics simulations that practice moral decision-making.

By combining these three technological approaches with consistent spiritual practices, character education in the Society 5.0 era can become a holistic process that touches the minds, hearts, and actions of students. This aligns with the Islamic concept of *insan kamil*, a complete human being who is not only intellectually intelligent but also emotionally and spiritually mature (Siregar & Bustam, 2024). In its implementation, teachers as the main facilitators must be equipped with digital literacy, emotional competence, and a strong understanding of religion so that they are able to manage technology as a character-building tool, not just a tool for conveying information.

Of course, these approaches are not without challenges. One of the biggest challenges is disparity in access to advanced technology, especially in underdeveloped areas. Without adequate access and training, technology's potential to strengthen character can actually create emotional and social gaps (Chari, 2024). Therefore, inclusive, equitable, and sustainable digital education policy interventions and investments are needed. Furthermore, there is a need to develop a national curriculum that integrates emotional management and character education within a digital framework.

Thus, emotional control in character education in the Society 5.0 era requires the integration of modern technological approaches such as BELC, AI-based emotion detection, and interactive learning environments, with the systematic internalization of religious practices and spiritual values. This approach can address the increasingly complex challenges of the digital era and strengthen the educational mission of shaping a generation that is not only intellectually intelligent but also emotionally and spiritually strong.

CONCLUSION

Thus, this study confirms that the Hadith of Tarbawi is not only a normative source of Islam, but also a contextual and applicable pedagogical guideline in facing the challenges of character education in the era of Society 5.0. The main research question regarding the extent to which the Hadith of Tarbawi can be implemented in strengthening students' character in a technology-rich environment has been answered through the integration of three aspects: Islamic moral values, character education strategies, and modern technological approaches. The Hadith on honesty, responsibility, patience, and role models prove their relevance in shaping the character of the younger generation who are not only digitally competent, but also spiritually and emotionally strong.

Furthermore, this research contributes to efforts to formulate a holistic approach that combines traditional methods such as role models and habituation with digital innovations such as the Brain Emotional Learning Controller (BELC), AI-based emotion detection, and interactive learning environments. This research not only enriches the body of Islamic studies and character education but also provides a new direction for curriculum development that is relevant to the needs of the times. In a global context, these findings support the development of technology-based Islamic education that remains grounded in transcendental values. Therefore, this research is expected to serve as a strategic reference for educators, policymakers, and developers of Islamic educational technology in developing a complete human being, both physically and spiritually.

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