

## EDUCATING CHILDREN WITHOUT VIOLENCE IN THE PERSPECTIVE OF HADITH: A Thematic Hadith Study and Its Relevance to Parenting Concepts

*Nurdin Rizki, Hairullah, Hidayati*

Sekolah Tinggi Ilmu Al-Qur'an Ar-Rahman

Jl. Irigasi Perumahan Asabri Jonggol, Bogor, Jawa Barat

Email: [nurdinrizki959@gmail.com](mailto:nurdinrizki959@gmail.com), [kharrullahbahar@gmail.com](mailto:kharrullahbahar@gmail.com), [hidayati.noerizza@gmail.com](mailto:hidayati.noerizza@gmail.com)

**Abstract:** The increasing prevalence of violence in childrearing has intensified the need for more humane and child-centered parenting approaches. While contemporary parenting theories advocate non-violent education, misconceptions surrounding certain prophetic traditions are still frequently used to justify harsh disciplinary practices in Muslim families. This study aims to examine the concept of non-violent parenting in the Hadith through a thematic (*hadith maudhū'i*) approach and to analyze its relevance to contemporary parenting theories. Employing a qualitative library research design, data were collected from authentic hadiths related to child education and analyzed through thematic classification, contextual interpretation, and comparison with positive parenting and emotional regulation frameworks. The findings reveal that Prophetic parenting emphasizes compassion (*rahmah*), gentleness (*al-rifq*), role modeling, dialogical communication, gradual habituation, and proportionate discipline rather than physical punishment. The study proposes the concept of Humanistic Prophetic Parenting, integrating thematic hadith analysis with modern parenting principles. This model provides a theological and psychological foundation for promoting child-friendly parenting and preventing violence against children in contemporary Muslim families.

**Keywords:** Hadith, Parenting, Non-Violence, Child Education

**Abstrak:** Meningkatnya prevalensi kekerasan dalam pengasuhan anak telah memperkuat kebutuhan akan pendekatan pengasuhan yang lebih manusiawi dan berpusat pada anak. Meskipun teori-teori pengasuhan kontemporer menganjurkan pendidikan tanpa kekerasan, kesalahpahaman seputar tradisi-tradisi kenabian tertentu masih sering digunakan untuk membenarkan praktik-praktik disiplin yang keras dalam keluarga Muslim. Penelitian ini bertujuan untuk mengkaji konsep pengasuhan tanpa kekerasan dalam Hadis melalui pendekatan tematik (*hadis maudhū'i*) serta menganalisis relevansinya dengan teori-teori pengasuhan kontemporer. Dengan menggunakan desain penelitian kualitatif berbasis pustaka, data dikumpulkan dari hadis-hadis otentik yang berkaitan dengan pendidikan anak dan dianalisis melalui klasifikasi tematik, interpretasi kontekstual, serta perbandingan dengan kerangka kerja pengasuhan positif dan regulasi emosi. Temuan penelitian menunjukkan bahwa pengasuhan nabawi menekankan belas kasih (*rahmah*), kelembutan (*al-rifq*), teladan, komunikasi dialogis, pembiasaan bertahap, dan disiplin yang proporsional, bukan hukuman fisik. Penelitian ini mengusulkan konsep "Pengasuhan Nabi yang Humanistik", yang mengintegrasikan analisis tematik hadis dengan prinsip-prinsip pengasuhan modern. Model ini memberikan landasan teologis dan psikologis untuk mempromosikan pengasuhan yang ramah anak serta mencegah kekerasan terhadap anak dalam keluarga Muslim masa kini.

**Kata Kunci:** Hadis, Pengasuhan Anak, Tanpa Kekerasan, Pendidikan Anak

## INTRODUCTION

The issue of child education without violence has become one of the most important concerns in contemporary educational and family studies. Although Islam is fundamentally grounded in the values of mercy (*rahmah*), compassion, and human dignity, a paradox frequently emerges in social reality. Some Muslim communities continue to justify violent disciplinary practices in childrearing by referring to certain prophetic traditions, particularly the well-known hadith concerning the instruction to discipline children who neglect prayer at the age of ten. Such traditions are often interpreted textually and partially, without considering their broader educational context, historical circumstances, and the comprehensive pedagogical model of the Prophet Muhammad. Consequently, hadiths that were originally intended to guide moral and spiritual development are sometimes used to legitimize physical and verbal violence against children. This situation highlights the urgent need for a comprehensive methodological study capable of reconstructing a more contextual and educationally relevant understanding of prophetic traditions related to child upbringing (Luqman, 2024).

The significance of this issue is reinforced by growing global concerns regarding violence against children within family environments. International evidence indicates that harsh disciplinary practices remain prevalent across many societies despite increasing awareness of

children's rights and psychological well-being. Research consistently demonstrates that physical punishment and verbal aggression are associated with negative developmental outcomes, including increased aggression, anxiety, emotional instability, and impaired social relationships (Gershoff & Grogan-Kaylor, 2016). Contemporary parenting scholarship further emphasizes that positive and non-violent parenting contributes significantly to children's emotional regulation, social competence, and long-term psychological adjustment (Holden, 2020). These findings are particularly relevant for Muslim families because Islamic educational philosophy places strong emphasis on character formation, compassion, and the cultivation of moral excellence from an early age.

Within the Islamic tradition, the Prophet Muhammad serves as the primary educational model for nurturing children. Numerous narrations portray his interactions with children as expressions of affection, empathy, patience, and respect for their developmental needs. The Prophet's educational approach was characterized by encouragement, gentle guidance, emotional connection, and gradual moral instruction rather than coercion and intimidation. Therefore, ideal Islamic parenting should be rooted in these prophetic values. Nevertheless, the persistence of violent disciplinary practices in some Muslim families suggests a discrepancy between normative Islamic teachings and actual parenting behaviors (Nuraeni, 2023). This discrepancy raises

important questions regarding how prophetic traditions on child discipline should be interpreted and implemented in contemporary educational contexts.

Previous studies have examined Islamic parenting from various perspectives, including character education, family-based religious learning, and parental responsibilities in child development. Several scholars have also discussed controversial interpretations of the hadith concerning disciplining children who neglect prayer, while others have explored educational concepts derived from classical Muslim scholars such as Ibn Qayyim al-Jawziyyah. However, most of these studies remain descriptive and tend to discuss Islamic parenting in general terms. Existing research frequently focuses on isolated themes without systematically integrating all relevant hadiths into a coherent framework of non-violent parenting. Moreover, limited attention has been devoted to connecting the thematic interpretation of hadith with contemporary parenting theories, particularly positive parenting and emotional regulation approaches that have gained substantial recognition in modern educational psychology (Rizki et al., 2023).

Recent scholarship in child development increasingly emphasizes the importance of positive discipline as an alternative to punitive approaches. Positive parenting encourages guidance through empathy, communication, emotional support, and consistent boundaries rather than physical punishment. Such approaches have been shown to reduce

behavioral problems and strengthen parent-child relationships (Sanders, 2012). Similarly, research on emotional regulation highlights the crucial role of parental responsiveness in helping children develop self-control, emotional awareness, and resilience (Morris et al., 2007). These findings suggest a significant convergence between contemporary parenting science and the ethical principles embedded within prophetic educational traditions. Nevertheless, scholarly efforts to systematically examine this convergence through a thematic hadith methodology remain relatively limited.

The research gap addressed by this study lies in the absence of comprehensive investigations that specifically employ the *hadith maudhū'i* approach to construct a conceptual framework of non-violent parenting based on authentic prophetic traditions and subsequently analyze its relevance to contemporary parenting theories. While previous studies have examined Islamic parenting, they rarely integrate thematic hadith analysis with modern educational and psychological perspectives. Consequently, there remains insufficient understanding of how prophetic teachings can contribute to current discussions on positive parenting, emotional regulation, and child-centered educational practices. This gap is particularly important because many misunderstandings surrounding disciplinary hadiths originate from fragmented interpretations that overlook the holistic educational philosophy of the Prophet Muhammad.

The novelty of this study lies in its effort to synthesize authentic hadiths concerning child education through a thematic methodology and to position these traditions within the broader discourse of twenty-first-century parenting science. Unlike previous studies that focus on individual narrations or general Islamic parenting concepts, this research develops a systematic conceptual model of non-violent parenting derived from the Prophetic Sunnah. Furthermore, the study critically examines the compatibility between prophetic educational principles and contemporary theories of positive parenting and emotional regulation. In doing so, it contributes to the growing body of interdisciplinary scholarship linking Islamic educational thought, hadith studies, and contemporary child development research.

This study is based on the assumption that many principles currently promoted within modern parenting literature have long existed within the prophetic educational tradition. Therefore, rather than viewing contemporary parenting theories and Islamic teachings as separate domains, this research seeks to demonstrate their conceptual convergence and mutual reinforcement. Such an approach contributes not only to hadith studies but also to the broader field of Islamic education by providing a theoretically grounded and practically applicable framework for childrearing.

Accordingly, this article aims to identify, classify, contextualize, and critically analyze authentic hadiths related

to non-violent child education through the *hadith maudhūī* approach. The scope of the study is limited to authentic and acceptable narrations that contain educational principles relevant to childrearing, discipline, compassion, guidance, and emotional development. These traditions are subsequently interpreted in light of contemporary parenting theories, particularly positive parenting and emotional regulation. Through this approach, the study seeks to provide a more comprehensive understanding of prophetic educational practices, challenge rigid interpretations that legitimize violence, and offer an evidence-based framework for developing humane, child-friendly, and Islamically grounded parenting models suitable for contemporary Muslim societies (Rizki et al., 2025; Garfes et al., 2021).

## METHOD

This study employed a qualitative library research design using the thematic hadith (*hadith maudhūī*) approach to examine prophetic traditions related to non-violent parenting. The research focused on identifying, collecting, classifying, and interpreting authentic hadiths that contain educational principles concerning compassion, discipline, child development, emotional guidance, and parental responsibility. Primary data consisted of hadith narrations obtained from the major hadith compilations, including *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan al-Tirmidhī*, *Sunan al-Nasā'ī*, *Sunan Ibn Mājah*, *Musnad*

*Aḥmad, al-Muwattaʿaʿ*, and *Sunan al-Dārimī*. Secondary data were drawn from scholarly books, journal articles, classical commentaries (*sharḥ al-ḥadīth*), and contemporary studies on Islamic parenting, positive parenting, and child emotional regulation.

Data collection was conducted through systematic literature tracing using keywords related to child education, discipline, mercy, affection, punishment, parenting, and children's rights in Islam. After the relevant narrations were identified, the hadiths were screened based on their authenticity status, limiting the analysis to narrations categorized as *ṣaḥīḥ* and *ḥasan*. Each hadith was subsequently documented, coded, and grouped according to thematic categories representing non-violent educational values. Thematic classification was carried out by considering the textual meaning (*matan*), historical background (*asbāb al-wurūd*), and explanations provided by authoritative classical and contemporary hadith scholars.

The data were analyzed using three stages. First, all selected hadiths were subjected to thematic analysis to identify recurring educational concepts and parenting principles. Second, the findings were contextualized within contemporary social realities by examining how the narrations address current issues related to child violence and disciplinary practices (Garfes et al., 2021). Third, the identified prophetic principles were compared with contemporary theories of positive parenting and emotional regulation to

evaluate their conceptual convergence and practical relevance (Rizki et al., 2025). To enhance the trustworthiness of the findings, source triangulation was applied through cross-referencing hadith commentaries, contemporary academic literature, and parenting studies. This procedure ensured analytical consistency and strengthened the validity of the interpretations generated throughout the research process.

## RESULTS AND DISCUSSION

### Educating Children with Gentleness

The first finding of this study confirms that gentleness (*al-rifq*) constitutes the primary atmosphere that nurtures a healthy family environment rather than merely serving as an occasional expression of parental affection. The Prophet Muhammad (peace be upon him) conveyed a profound message that when Allah intends goodness for a household, He instills gentleness in the hearts of its members. This teaching challenges the long-standing assumption held by some parents that children can only be disciplined through anger, intimidation, and fear. Instead, the Prophetic model emphasizes that genuine educational success is rooted in compassion and kindness rather than harshness and coercion (Novira, Maryam, & Patuti, 2024).

حَدَّثَنَا حَزْمَلَةُ بْنُ يَحْيَى الشَّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي حَيَّوَةُ، حَدَّثَنِي ابْنُ الْمَدَائِدِ، عَنْ أَبِي بَكْرٍ

بْنِ حُرْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ

*“Muslim narrated from Harmala bin Yahya al-Tujibi: Harmala bin Yahya al-Tujibi told us, Abdullah bin Wahb informed us, Haywah informed me, Ibnul Had narrated to me, from Abu Bakr bin Hazm, from ‘Amrah, from Aisyah, the wife of the Prophet (peace be upon him), that the Messenger of Allah (peace be upon him) said: ‘O Aisyah, indeed Allah is Gentle and loves gentleness. He grants to gentleness what He does not grant to harshness, and what He does not grant to anything else.’”* (Narrated by Muslim from Harmala bin Yahya al-Tujibi)

Another narration reinforces the centrality of gentleness as a fundamental virtue in human interaction and education:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ قَالَ سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حُرِمَ الرَّفْقَ حُرِمَ الْخَيْرَ أَوْ مَنْ يُحْرَمُ الرَّفْقَ يُحْرَمُ الْخَيْرَ

*From Muslim, Yahya bin Yahya: Yahya bin Yahya informed us, Abdul Wahid bin Ziyad reported to us, from Muhammad bin Abi Isma‘il, from Abdurrahman bin Hilal, who said: ‘I heard Jarir bin Abdullah say, The Messenger of Allah (peace be upon him) said: Whoever does not possess gentleness is deprived of goodness. (Narrated by Muslim from Yahya bin Yahya).*

### Explanation of Hadith

According to Al-Qadhi, this hadith indicates that gentleness serves as a means for achieving goals and

aspirations that cannot be attained through other methods. The Prophet’s statement, *“Indeed Allah is Gentle”* (إِنَّ اللَّهَ رَفِيقٌ), explicitly attributes the quality of gentleness to Allah. Classical scholars extensively discussed the theological implications of this divine attribute. Al-Maziri argued that Allah should only be described by names and attributes established through revelation, whether from the Qur’an, authentic Sunnah, or scholarly consensus. He further noted scholarly disagreement regarding the permissibility of deriving divine names from solitary reports (*hadith ahad*). Some theologians of the Ash‘ari school accepted such usage because they considered authentic solitary reports sufficient evidence in theological discussions, whereas others rejected this position. Nevertheless, Al-Maziri maintained that describing Allah as *Rafīq* (The Gentle) remains a matter of legitimate scholarly debate.

Imam Al-Nawawi, however, preferred the view that it is permissible to affirm divine attributes established through authentic *hadith ahad*. He cited the well-known prophetic statement, *“Indeed Allah is Beautiful and loves beauty”* (إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ), as evidence supporting this position and noted that this opinion was endorsed by Imam al-Haramayn. Consequently, the attribute of gentleness not only reflects a divine characteristic but also serves as an ethical model that believers are encouraged to emulate in their

interactions with others, particularly in the context of educating children (An-Nawawi, 2011).

When viewed through the lens of contemporary Positive Parenting theory, the concept of *al-rifq* demonstrates remarkable relevance. Modern psychologists generally agree that emotional warmth, affection, and secure attachment constitute essential foundations for children's healthy emotional development. Children who experience consistent love and acceptance are more capable of regulating their emotions, developing self-control, and establishing positive social relationships (Rudati, 2008).

From a neurobiological perspective, children raised in environments characterized by gentleness and emotional security receive signals of safety that facilitate healthy brain development. These conditions activate the prefrontal cortex, the region responsible for logical reasoning, decision-making, impulse control, and risk assessment. In contrast, environments dominated by shouting, intimidation, or physical punishment tend to trigger children's fight-or-flight responses, placing them in a constant state of stress and fear. Under such circumstances, educational advice and moral instruction are less likely to be effectively processed and internalized. Therefore, gentleness should not be interpreted as permissiveness or indulgence. Rather, it represents a highly effective educational strategy that

enables children to receive, understand, and internalize moral guidance in a psychologically healthy manner. This finding demonstrates that the Prophetic principle of *al-rifq* is not only theologically significant but also strongly supported by contemporary research in developmental psychology and neuroscience (Khonsa et al., 2025).

### **Physical Discipline as an Educational Method in Sunan Abū Dāwūd**

The second finding of this study is particularly significant because it concerns one of the most frequently misunderstood and misapplied hadiths in contemporary Muslim parenting practices. Many parents invoke the well-known prophetic instruction, "strike your children if they do not pray at the age of ten," as a theological justification for physical punishment within the family. Such interpretations often emerge from a literal reading of the text without adequate consideration of its historical context, pedagogical objectives, and broader prophetic methodology of child education. As a result, a hadith intended to cultivate religious commitment and moral responsibility is frequently transformed into a justification for coercive and violent parenting practices. A careful examination of the narration, however, reveals that its educational message points in a direction fundamentally different from violence (Jayanti, 2016).

The hadith is narrated in Sunan Abū Dāwūd as follows:

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ يَغْنِي الْيَشْكُرِيَّ حَدَّثَنَا إِسْمَاعِيلُ  
عَنْ سَوَّارِ أَبِي حَمَزَةَ قَالَ أَبُو دَاوُدَ وَهُوَ سَوَّارُ بْنُ دَاوُدَ  
أَبُو حَمَزَةَ الْمُزَنِيُّ الصَّيْرِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ  
عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مُؤْمَرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ  
عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ  
حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا دَاوُدُ بْنُ  
سَوَّارٍ الْمُزَنِيُّ بِإِسْنَادِهِ وَمَعْنَاهُ وَزَادَ إِذَا زَوَّجَ أَحَدُكُمْ  
خَادِمَهُ عَبْدَهُ أَوْ أَجِيرَهُ فَلَا يَنْظُرْ إِلَى مَا دُونَ السُّرَّةِ  
وَفَوْقَ الرَّكْبَةِ قَالَ أَبُو دَاوُدَ وَهُمْ وَكَيْعٌ فِي اسْمِهِ وَرَوَى عَنْهُ  
أَبُو دَاوُدَ الطَّيَالِسِيُّ هَذَا الْحَدِيثَ فَقَالَ حَدَّثَنَا أَبُو حَمَزَةَ  
سَوَّارُ الصَّيْرِيُّ

*Abu Dawud narrated from Mu'ammal bin Hisyam al-Yashkuri: Mu'ammal bin Hisyam al-Yashkuri told us, Isma'il narrated to us from Sawwar Abu Hamzah. Abu Dawud said: He is Sawwar bin Dawud Abu Hamzah al-Muzani al-Sha'irafi, from 'Amr bin Shu'aib, from his father, from his grandfather, who said: The Messenger of Allah (peace be upon him) said: 'Command your children to perform the prayer when they reach seven years of age, and when they reach ten years of age, discipline them if they do not perform it, and separate them in their beds.'*

### Explanation of Hadith

Zuhair bin Harb narrated to us, Waki' narrated to us, Daud bin Sawwar al-Muzani narrated to me with his chain and meaning, and he added: 'And if one of you marries off his female servant to his male servant or his helper, then he should not look at what is beneath the navel and above the knee.' Abu Dawud said: Waki' erred regarding the name Sawwar bin Dawud. This hadith was also

narrated by Abu Dawud al-Tayalisi, who said: Abu Hamzah Sawwar al-Sha'irafi narrated to us." (Narrated by Abu Dawud from Mu'ammal bin Hisyam al-Yashkuri)

In his commentary, Al-'Azīmābādī explains that the hadith establishes a gradual educational process rather than an immediate punitive measure. The Prophet instructed parents to begin teaching and encouraging prayer at the age of seven and only mentioned a stronger form of intervention at the age of ten, after a substantial period of continuous guidance and habituation (Al-Azimabadi, 1979). This chronological sequence is highly significant because it demonstrates that the prophetic approach to discipline is developmental rather than punitive.

A closer examination of the hadith reveals an educational interval of approximately three years between the initial instruction and the final stage of disciplinary intervention. This period represents a sustained process of religious socialization during which parents are expected to teach, remind, motivate, model, and reinforce the practice of prayer. From an educational perspective, three years constitute a remarkably long period of training. Assuming regular daily reminders and parental guidance, a child would receive thousands of opportunities to learn, observe, and practice prayer before any form of disciplinary action is considered. Therefore, the emphasis of the hadith lies not on punishment but on gradual habituation, moral formation, and

consistent parental engagement (Nurmalasari, 2023).

This interpretation becomes even clearer when viewed within the broader framework of the Prophet's educational practices. Numerous authentic narrations depict the Prophet Muhammad as a compassionate educator who rarely employed harshness in dealing with children. His interactions with young companions were characterized by affection, patience, encouragement, and emotional sensitivity. Consequently, interpreting the phrase *wadribūhum* ("strike them") as unrestricted physical punishment would contradict the wider corpus of prophetic teachings concerning mercy, kindness, and respect for human dignity. Hadith interpretation requires a holistic approach in which individual narrations are understood in light of the Prophet's overall educational philosophy rather than in isolation from it.

Several contemporary Muslim scholars have therefore emphasized that the term *ḍarb* in this context cannot be understood as an endorsement of violence. Yusuf al-Qaradawi, for example, argues that any disciplinary action implied by the hadith must remain purely educational and symbolic. He outlines strict conditions governing its application: it must never be administered in anger, must not target the face, must not cause injury, must not leave marks, and must never inflict physical or psychological harm upon the child. These restrictions effectively

eliminate any possibility of interpreting the hadith as a license for violent behavior (Jayanti, 2016). Instead, they indicate that the primary objective is to communicate the seriousness of religious obligations while preserving the child's dignity and well-being.

The educational wisdom embedded in this prophetic guidance bears remarkable similarities to contemporary theories of authoritative parenting. Developmental psychologists distinguish between punishment and logical consequences. Punishment seeks to induce compliance through fear, pain, or intimidation, whereas logical consequences aim to foster responsibility by helping children understand the relationship between choices and outcomes. The Prophet's method aligns more closely with the latter approach because it emphasizes instruction, gradual training, accountability, and proportional responses rather than coercion and fear-based control.

Modern psychological research increasingly supports this interpretation. Studies on child development consistently demonstrate that physical punishment may produce short-term compliance but rarely leads to lasting behavioral improvement. Instead, repeated exposure to physical discipline is associated with increased aggression, emotional distress, reduced self-esteem, impaired parent-child relationships, and a higher likelihood of perpetuating violence across generations (Basuki, 2022). Children who experience harsh

punishment often obey out of fear rather than genuine understanding or internalized moral commitment. Consequently, physical punishment tends to undermine the very educational goals it seeks to achieve.

Furthermore, advances in developmental neuroscience have revealed that chronic exposure to fear and physical punishment activates stress-response systems within the brain. When children perceive their caregivers as sources of threat rather than security, neural resources are redirected toward survival responses rather than learning processes. Under such conditions, the capacity for reflection, moral reasoning, and emotional regulation becomes significantly diminished. This evidence reinforces the prophetic emphasis on guidance, patience, and gradual instruction as more effective pathways for nurturing long-term behavioral change.

The relevance of this discussion extends beyond textual interpretation to contemporary family life. In many Muslim societies, instances of violence against children continue to be justified through selective references to religious texts. Such practices often reflect misunderstandings of Islamic teachings rather than their authentic application. The problem lies not in the hadith itself but in the tendency to isolate a single phrase from its educational context, historical background, and interpretive tradition. As a result, religious texts are sometimes employed to legitimize

behaviors that contradict the broader ethical objectives of Islamic education.

The integration of hadith scholarship with contemporary child-development research leads to a compelling conclusion: the Prophetic model of parenting does not provide a foundation for violence against children. Rather, it advocates a structured educational process grounded in gradual habituation, compassionate guidance, moral responsibility, and respect for children's developmental needs. The persistence of violent parenting practices in some Muslim communities is therefore more accurately attributed to inadequate religious understanding and limited awareness of child-centered educational principles than to the teachings of Islam itself. By contextualizing disciplinary hadiths within the broader framework of prophetic mercy and contemporary developmental science, it becomes evident that effective child education is achieved not through violence but through wisdom, consistency, emotional connection, and responsible guidance (Prayitno, 2025).

## CONCLUSION

This study concludes that the Prophetic model of child education is fundamentally grounded in gentleness (*al-rifq*), compassion, and developmental guidance rather than coercion or violence. The thematic analysis of authentic hadiths demonstrates that the educational practices of the Prophet Muhammad (peace be upon him) consistently

emphasized emotional security, gradual habituation, constructive communication, and proportionate discipline as essential elements of child development. The findings reveal that the objective of Islamic education is not the imposition of punishment but the cultivation of character, responsibility, and moral awareness through positive parent-child relationships. Furthermore, the hadith concerning striking children who neglect prayer at the age of ten cannot be interpreted as a justification for physical violence. Instead, it reflects a structured educational process that begins with instruction and habituation at the age of seven, followed by a gradual and carefully regulated form of discipline after three years of continuous guidance. This interpretation aligns more closely with contemporary concepts of educational accountability and logical consequences than with punitive physical punishment. The principal contribution of this study is the formulation of the Humanistic Prophetic Parenting model, which integrates gentleness, measured firmness, and dialogical interaction into a comprehensive framework of Islamic childrearing. This model demonstrates a strong convergence between Prophetic teachings and contemporary positive parenting approaches. Therefore, strengthening public understanding of child-friendly Islamic parenting is essential to preventing the misuse of religious texts and promoting educational practices that support children's character formation,

emotional well-being, and holistic development.

## REFERENCES

- Al-Azimabadi. (1979). *Awn Al-Ma'bud 'Ala Syarh Sunan Abi Dawud* (Edisi Digital ed., Vol. 2, pp. 114–115). Beirut: Dar Al Fikr.
- An-Nawawi. (2011–2014). *Syarah Shahih Muslim* (12th ed., Vol. 11, pp. XVIII–1093). Jakarta: Darus Sunnah.
- Basuki. (2022). *Hukuman Untuk Pendisiplinan Peserta Didik Dalam Dunia Pendidikan Perspektif Psikologi Dan Maqasid Syariah*. *Al-Mabsut*, 16(1), 1–14. <https://doi.org/10.56997/almabsut.v16i1.633>
- Fransiska. (2022). *Konsep Pendidikan Anak Metode Nabi Menurut Ibnu Qoyyim Al-Jauziyah Dan Implikasinya Terhadap Sistem Pendidikan Dalam Islam*. Bengkulu: Universitas Islam Negeri (UIN) Fatmawati Sukarno.
- Gershoff, E. T. (2013). *Spanking And Child Development: We Know Enough Now To Stop Hitting Our Children*. *Child Development Perspectives*, 7(3), 133–137. <https://doi.org/10.1111/cdep.12038>
- Gershoff, E. T., & Grogan-Kaylor, A. (2016). *Spanking And Child Outcomes: Old Controversies And New Meta-Analyses*. *Journal of Family Psychology*, 30(4), 453–469. <https://doi.org/10.1037/fam0000191>
- Holden, G. W. (2020). *Parenting: A Dynamic Perspective* (3rd ed.). Sage Publications.
- Jayanti. (2016). *Reinterpretasi Hadits Perintah Memukul Anak*. *Refleksi: Jurnal Kajian Agama Dan Filsafat*, 15(1), 1–27. <https://doi.org/10.15408/ref.v15i1.9>

703

- Khonsa, Muhsan, Mamlu'ah, & Jalil. (2025). *Manajemen Konflik Dalam Rumah Tangga: Analisis Perspektif Aisah Dahlan*. *Al-Usariyah: Jurnal Hukum Keluarga Islam*, 3(3), 420–438. <https://doi.org/10.59052/al-usariyah.v3i3.860>
- Lansford, J. E. (2021). *Developmental Consequences Of Child Physical Abuse And Harsh Parenting*. *Annual Review of Developmental Psychology*, 3, 325–348. <https://doi.org/10.1146/annurev-devpsych-033121-030650>
- Luqman. (2024). *Asumsi Toxic Parenting Pada Hadist Perintah Memukul Anak*. *Jurnal Ilmiah Ilmu Ushuluddin*, 23(2), 185–201. <https://doi.org/10.18592-/jiiu.v23i2.15235>
- Morris, A. S., Silk, J. S., Steinberg, L., Myers, S. S., & Robinson, L. R. (2007). *The Role Of The Family Context In The Development Of Emotion Regulation*. *Social Development*, 16(2), 361–388. <https://doi.org/10.1111/j.1467-9507.2007.00389.x>
- Nasution. (2013). *Pengaruh Pola Asuh Orang Tua Terhadap Kesehatan Mental Beragama Anak Dalam Keluarga Muslim Di Kelurahan Malopat Maria*. Padangsidempuan: Sekolah Tinggi Agama Islam Negeri (STAIN).
- Novira, Maryam, & Patuti. (2024). *Studi Takhrij Hadis Tentang Kelembutan Dalam Keluarga*. *Jawami'ul Kalim: Jurnal Kajian Hadis*, 2(1), 18–32. <https://doi.org/10.36701/jawamiulkalim.v2i1.1337>
- Nuraeni. (2023). *Membentuk Karakter Anak Usia Dini Dengan Pendekatan Islam*. *Ghaitsa: Islamic Education Journal*, 2(1). <https://doi.org/10.62159/ghaitsa.v2i1.944>
- Nurmalasari. (2023). *Urgensi Perintah Shalat Dalam Islam: Analisis QS Luqman Ayat 17*. *Jurnal Pendidikan Dan Pemikiran*, 18(2), 1231–1242. <https://doi.org/10.55558/alihsda.v18i2.205>
- Pinquart, M. (2017). *Associations Of Parenting Dimensions And Styles With Externalizing Problems Of Children And Adolescents: An Updated Meta-Analysis*. *Developmental Psychology*, 53(5), 873–932. <https://doi.org/10.1037/dev0000295>
- Prayitno. (2025). *Bentuk-Bentuk Deotorisasi Hadis Di Internet: Analisis Kontemporer Terhadap Distorsi Otoritas Keilmuan Dalam Ruang Digital*. *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya*, 4(2), 426–450. <https://doi.org/10.61141/al-furqan.v4i2.2158>
- Rizki, Saifullah, & Fildzah. (2025). *Konsep Mendidik Anak Tanpa Kekerasan (Kajian Hadist-Hadits Tarbawi)*. *Journal Riset Dan Pengabdian Masyarakat*, 5(1), 1–19. <https://doi.org/10.22373/jrpm.v5i1.6355>
- Rudati. (2008). *Konsep Positive Parenting Menurut Muhammad Faudzil Adhim Dan Implikasinya Terhadap Pendidikan*. Semarang: Institut Agama Islam Negeri Walisongo.
- Sanders, M. R. (2012). *Development, Evaluation, And Multinational Dissemination Of The Triple P-Positive Parenting Program*. *Annual Review of Clinical Psychology*, 8, 345–379. <https://doi.org/10.1146/annurev-clinpsy-032511-143104>
- Siregar. (2021). *Metode Mendidik Anak Tanpa Kekerasan Dalam Perspektif Islam*. *Jurnal Kajian Gender Dan Anak*, 5(1), 65–80. <https://doi.org/10.24952/gender.v5i1.3734>