

THE PROPHET MUHAMMAD'S LOVE EDUCATION: THE CONCEPT OF ISLAMIC PARENTING AND PARENTS' RESPONSIBILITIES TOWARDS THEIR CHILDREN

Yuliani Khalfiah¹, Hamdanah², Mazrur³

^{1, 2, 3} Fakultas Tarbiyah dan Ilmu Keguruan UIN Palangka Raya, Indonesia

¹ yuliani.khalfiah@uin-palangkaraya.ac.id, ² hamdanah@uin-palangkaraya.ac.id,

³ mazrur@uin-palangkaraya.ac.id

Abstract

This article examines the concept of love-based upbringing in Islamic parenting as reflected in the Hadiths of the Prophet Muhammad (peace be upon him) through an interdisciplinary approach combining Hadith studies and developmental psychology. The study aims to analyze parental educational responsibilities as depicted in the Prophetic traditions and to integrate these insights with Attachment Theory developed by John Bowlby and Mary Ainsworth. This research employs a qualitative library research method, using primary sources from major Hadith compilations, particularly Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, alongside secondary sources from Islamic education and child development literature. The findings reveal that the Prophetic model of parenting is fundamentally grounded in compassion (rahmah), gentleness (rifq), and attentiveness to children's emotional needs. The integration of Attachment Theory demonstrates that the Prophetic parenting practices align closely with the principles of secure attachment, particularly parental responsiveness and emotional availability. This study contributes a conceptual framework of Islamic parenting based on love-based upbringing, offering a holistic model that remains relevant to the emotional, moral, and spiritual development of Muslim children in contemporary contexts.

Keywords: Islamic parenting, Hadith, compassion, attachment theory

Abstrak

Artikel ini mengkaji konsep didikan cinta dalam parenting Islami berdasarkan hadis Nabi Muhammad Saw. dengan pendekatan interdisipliner antara kajian hadis dan psikologi perkembangan anak. Penelitian ini bertujuan untuk menganalisis bentuk tanggung jawab pendidikan orang tua sebagaimana tercermin dalam hadis-hadis Nabi, serta mengintegrasikannya dengan teori attachment yang dikembangkan oleh John Bowlby dan Mary Ainsworth. Metode yang digunakan adalah penelitian kepustakaan (library research) dengan sumber primer berupa kitab-kitab hadis, khususnya Shahih al-Bukhari dan Shahih Muslim, serta sumber sekunder berupa literatur pendidikan Islam dan psikologi perkembangan. Hasil penelitian menunjukkan bahwa hadis Nabi Saw. menampilkan model parenting Islami yang berlandaskan kasih sayang (rahmah), kelembutan (rifq), dan perhatian terhadap kebutuhan emosional anak. Integrasi teori attachment memperlihatkan bahwa nilai-nilai pengasuhan Nabi sejalan dengan prinsip secure attachment yang menekankan responsivitas dan kedekatan afektif antara orang tua dan anak. Penelitian ini menawarkan kontribusi konseptual berupa model parenting Islami berbasis didikan cinta yang bersifat holistik dan relevan dengan kebutuhan perkembangan anak Muslim di era kontemporer.

Kata kunci: parenting Islami, hadis Nabi, rahmah, teori attachment



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INTRODUCTION

Children are a great blessing for a family, as they are expected to provide for their parents. Through a child's prayers, piety, and prayers, both parents can have their sins forgiven and their status elevated in this world and the hereafter. Parents must be prepared to learn how to raise their children before and after they enter the household.¹

Childhood is the period before children enter formal education. This is a crucial period in a child's growth and development. This age range is when a child's potential is developing, so during this period, children tend to be very active and curious about everything around them.² Children readily imitate both the words and actions of those around them. The preschool period should be a serious concern for educators, especially parents. This is the period during which children's personalities can be easily shaped and guided.

Parents play a crucial role as educators for their children, as they receive their first interactions and early education from them. As parents entrusted by Allah SWT to educate their children, parents have a significant role and responsibility in educating them.³ Parents are role models for their children. Exemplary parental behavior is the most important factor in a child's daily education and plays a significant role in helping and supporting children to learn optimally at home. When parents want to be polite and friendly to those around them, they must be the first to demonstrate this attitude. Parents are a child's first teachers.

Education from an Islamic perspective has been explained holistically through the teachings and example of the Prophet Muhammad (peace be upon him). This concept is not partial, but encompasses various important aspects that are interconnected and inseparable. Among these is the responsibility of each family member, particularly the husband and wife, in carrying out the educational function.⁴ Understanding the stages of a child's education according to their developmental stages, selecting educational methods that align with the child's character and Islamic values, and a curriculum that encompasses fundamental topics such as monotheism, etiquette, worship, and morals. These five aspects form the basis for establishing an integrated Islamic family education system capable of nurturing a generation of faith, knowledge, and morals.

¹ Lisa Pingky et al., "Parenting Islami Dan Kedudukan Anak Dalam Islam," *Jurnal Multidisipliner Bharasumba* 01, no. 02 (2022): 351–63.

² Azizah Tulfauziah et al., "Tanggung Jawab Orang Tua Terhadap Pendidikan Anak," *Katalis Pendidikan: Jurnal Ilmu Pendidikan Dan Matematika* 1, no. 2 (2024): 46–53, <https://doi.org/10.62383/katalis.v1i2.210>.

³ Rahmat Hidayat, "Tanggung Jawab Dan Peran Orang Tua Terhadap Pendidikan Anak Dalam Pandangan Islam," *AL HIKMAH: JOURNAL OF EDUCATION* 1, no. 2 (2020): 141–52.

⁴ Nia Aryanti et al., "Konsep Pendidikan Keluarga Dalam Perspektif Hadits Nabi," *Jurnal Sinergi Pendidikan Bangsa* 8, no. 3 (2025): 46–64.

There are many studies in educating children, one of which is being widely discussed is parenting studies. Various models are offered from Islamic and non-Islamic perspectives. The Islamic perspective is based on the instructions of the Qur'an and Sunnah of the Prophet Muhammad. The Prophet Muhammad interacted intensively with children, making him the main reference in parenting.⁵ He is a leading role model in everyday interactions. The Prophet Muhammad saw was the main example in educating children. Hadith or sunnah is one of the sources of Islamic law and is also applied in daily life.

This study examines hadiths related to child education and the Prophet's love, then connects them to attachment theory. In doing so, it attempts to offer a new perspective on Islamic parenting that is spiritually and psychologically relevant.

Parenting Parenting is the process of educating and raising children from birth until they reach maturity. Parenting begins when a child is born and ends when the child meets the criteria to be considered an adult. Parenting style refers to the attitudes parents have toward their children. This attitude can be seen in various aspects, including how parents set rules for their children, how they reward and punish, how they demonstrate authority, and how they pay attention to or respond to their children's desires.⁶

John Bowlby was a psychologist known for his attachment theory. He argued that the emotional connection between children and parents is crucial and essential.⁷ Bowlby explained that secure attachment in childhood will form the foundation for healthy emotional and social development in adulthood.⁸ The empirical development of attachment theory was conducted by Mary Ainsworth through observational research known as the Strange Situation Procedure. Using this method, Ainsworth classified children's attachment patterns into several types: secure attachment, insecure-avoidant, and insecure-ambivalent. These attachment patterns are determined by the caregiver's level of responsiveness, warmth, and sensitivity to the child's emotional needs.

In the context of education and parenting, attachment theory emphasizes that loving parenting, emotional attention, and psychological presence play a crucial role in fostering secure attachment in children. This secure attachment forms the foundation for healthy personality development, emotional regulation skills, and positive social relationships. Therefore, attachment theory is relevant as an analytical tool in examining the concept of Islamic parenting, which emphasizes the values of compassion (rahmah) and gentleness in raising children.

⁵ Utami Budiayati and Nasrul Umam, "Menanamkan Ajaran Rasulullah SAW Dalam Mendidik Anak Sejak Usia Dini Utami," *Jurnal Pancar Pendidik Anak Cerdas Dan Pintar* 4, no. 1 (2020): 25–32.

⁶ Wahyu Khafidah, "Parenting Ala Rasulullah Muhammad SAW," *Serambi Tarbawi* 05, no. 02 (2017): 69–82.

⁷ John Bowlby, *Attachment and Loss* (Basic books, 1982).

⁸ John Bowlby, *Attachment and Loss Vol.1 Attachment* (Basic books, 1969).

RESEARCH METHODS

The method used in this research is a descriptive qualitative approach with library research. A literature review or library research can be defined as a series of activities related to library data collection methods, such as reading and note-taking, as well as processing research materials.⁹ In library research, there are at least four main characteristics that authors need to pay attention to: First, researchers deal directly with texts (nash) or numerical data. Second, library data is "ready-to-use," meaning researchers do not need to go directly to the field because they are directly connected to data sources available in the library. Third, library data is generally a secondary source, meaning researchers obtain material or data from secondary sources rather than original data from the field. Fourth, library data is not limited by space and time.¹⁰ Data collection in this study was carried out by reviewing or examining several journals, books and documents relevant to Bowlby's theory and the concept of education in Islam (both in print and electronic form) as well as other data or information sources considered relevant to this research or study.

RESULTS AND DISCUSSION

The Prophet's love education and the role and responsibility of parents towards their children

Providing education for children is a parental obligation. A quality education is a child's right that parents must fulfill. This obligation to educate requires significant parental attention. If parents lack the ability to properly educate their children directly, this obligation becomes the responsibility to provide them with a proper education, as education is the parents' responsibility, both directly and indirectly.¹¹

There are various ways to guide and educate children well in the family, such as:

1. Parents, as heads of the family, must maintain good morals within the family by faithfully and disciplinedly following religious teachings and practicing good morals in daily life in accordance with religious teachings, religious guidelines, social behavior, the environment, and daily habits. Parents must strive to create a harmonious environment.
2. Parents have an obligation to provide teaching and education, especially religious education to their children, in order to form good attitudes and morals, and to foster politeness and a strong personality in them.
3. Familiarize children with good and beneficial discussions and conversations.

⁹ Fenti Hikmawati, *Metodologi Penelitian*, 1st ed. (Rajawali Pers, 2020).

¹⁰ Syafrida Hafni Sahir, *Metodologi Penelitian*, 1st ed., ed. Try Koryati (KBM INDONESIA, 2021).

¹¹ Mujiyatmi, "Peran Dan Tanggung Jawab Orang Tua Terhadap Pendidikan Anak Dalam Perspektif Islam," *TA'LIM: Jurnal Studi Pendidikan Islam* 6, no. 1 (2023): 1–16.

4. Controlling children against negative influences from outside, such as verbal abuse, provocation, slander, and the like, which may come from their friends or other people who lack religious guidance.
5. The head of the family is always responsible for the actions of his family members.

From an Islamic perspective, early childhood education is considered crucial because it involves the care, growth, and development of children, nurturing their natural inclinations and protecting them from the negative influences of worldly things. Early childhood education in Islam also aims to instill Islamic beliefs and values from an early age. This will foster children who have faith and devotion to Allah SWT.¹² Acting in accordance with Islamic principles and being a devoted child to both parents and beneficial to others is also a good thing. This is the desired outcome of Islamic education, which aims to provide a happy life for every child in this world and the hereafter.

The desired education is an integrated one that can shape Muslims spiritually, intellectually, emotionally, morally, physically, linguistically, socially, politically, economically, and militarily. In this way, Muslims will be formed to possess morals consistent with the Qur'an and emulate the character of the Prophet Muhammad (peace be upon him). Among the important indicators of an education for future generations of Muslims is its conformity to true beliefs and morals.¹³ For example, speaking honestly, behaving professionally at work, keeping promises, being trustworthy, friendly, gentle, loving kindness, being humble, controlling one's desires, being modest and dignified, having the courage to convey the truth, fighting against evil, giving religious advice, and fighting with all one's soul and wealth in the path of Allah SWT.

Islam regulates family relationships based on love and affection, both between husband and wife and between parents and children. In addition to regulating the relationship between husband and wife based on love and compassion, Islam also establishes rules for the relationship between parents and children. On the one hand, parents are obligated to educate their children comprehensively in material, psychological, ethical, and moral matters. On the other hand, children are obligated to treat their parents with kindness and respect.

Compassion and caring are two values highly emphasized in Islam and reflected in numerous hadiths. Children raised in a loving and caring environment will develop high self-confidence, strong social skills, and strong moral values.¹⁴ Raising children is not as simple as stringing words together on a blank sheet of paper, as there are various aspects to a child's

¹² Khusnul Khotimah, "Tahap Pendidikan Anak Dalam Islam : Metode Pendidikan Anak Ala Nabi Muhammad SAW," *Jurnal Agama Dan Hak Azazi Manusia* 11, no. 2 (2022).

¹³ Muhammad Mahfud, "Mendidik Anak Menurut Ajaran Rasulullah (Kajian Hadis Tematik)," *Jurnal Pendidikan Agama Islam Miazhar* 1, no. 1 (2021).

¹⁴ Hidayatu Munawaroh, "Pendidikan Anak Usia Dini Teori John Bowlby Dalam Pandangan Psikologi Islam," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 12, no. 1 (2025): 6.

personality, such as their soul, emotions, intelligence, and other aspects that contribute to their physical and mental development. The Prophet Muhammad (peace be upon him) was a role model for the practice of compassion and mercy, and he condemned those who did not love their children.¹⁵ Prophet Muhammad SAW set an extraordinary example in showing compassion, justice, and concern for children.

حَدَّثَنَا حَزْمَةُ بْنُ يَحْيَى التُّجَيْبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيَّوَةُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، - يَعْنِي بِنْتَ عَبْدِ الرَّحْمَنِ - عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ "

Meaning: Harmalah bin Yahya al-Tujubi has informed you, Abdullah bin Wahb has informed us, Haywah has informed me, Ibn al-Had has informed me, from Abu Bakr bin Hazm, from Amrah (bint Abdurrahman bin Auf), from Aisyah, the wife of the Prophet Saw. that the Messenger of Allah. said, "O Aisyah! Indeed, Allah SWT. is the Most Gentle and loves gentleness. Allah SWT. will give those who are gentle something that are not given to those who are harsh, and are not given to anyone else."

From the analysis of the hadith text, it was found that the main value taught is gentleness in speech, attitude, and action, both in the context of social relationships and in educating children. Gentleness is not only an interpersonal attitude, but also a reflection of faith and understanding of the attributes of God. The results of the literature review also show that this hadith is often used as a basis for Islamic moral education and pedagogy, especially in shaping children's character to be compassionate, patient, and non-aggressive. Scholars, such as Imam Nawawi and Ibn Hajar al-'Asqalani, interpreted this hadith as an invitation to avoid violence and to cultivate an attitude of humility, patience, and empathy in all matters. In the context of character education, this hadith shows that the values of gentleness and compassion must be basic principles in interactions between educators and students, as well as between children and their environment. Gentleness is not a sign of weakness, but rather an indicator of high spiritual and moral maturity.

In today's era, numerous studies show that a gentle and loving approach is more effective in shaping children's behavior than an authoritarian or oppressive approach. The principles contained in this hadith are highly relevant to modern character education, such as positive

¹⁵ Lita Yuniarti, "Pendidikan Karakter Anak Melalui Hadis Tentang Kasih Sayang Dan Kepedulian," *Pendekar : Jurnal Pendidikan Berkarakter* 8, no. 4 (2025): 623–32.

discipline and emotional intelligence education. Parents who emulate the Prophet's gentle approach will be more successful in instilling moral values in their children. Gentleness builds a sense of security, strengthens emotional bonds, and increases children's motivation to learn and do good.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَتَنَظَّرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ "مَنْ لَا يَرْحَمُ لَا يُرْحَمُ"

Meaning: Has told us Abu al-Yaman, has told us Shu'aib, from al-Zuhri, has told us Abu Salamah bin Abd Rahman, verily Abu Hurairah ra said: The Messenger of Allah kissed Hasan bin Ali. And this incident was witnessed by Al-Aqra' bin Habis Al-Tamimiy who was sitting. I have ten children. I kissed none of them, commented al-Aqra' regarding what he saw. The Messenger of Allah then glanced at him and said, "People who are not merciful will not be loved."¹⁶

Kissing was considered taboo and strange in the Jahiliyyah era. The Prophet Muhammad (peace be upon him) taught that one way to show affection to a child is through kissing. A kiss is an expression of a parent's love and affection for their child. This makes the child feel loved and cared for. This, in turn, creates a sense of peace, as they feel protected and secure around their parents.¹⁷ Hugging or kissing children when they are young has many benefits for their growth and development. According to research published in the journal *Proceedings of the National Academy of Sciences*, hugging and kissing children can increase endorphin and oxytocin levels. These two hormones can relieve nervous tension and high blood pressure, so children will be calmer when facing difficult situations in the future. Furthermore, research also shows that children who are frequently hugged and kissed by both parents tend to be more intelligent. This is because being hugged and kissed makes them feel happy, and this happiness stimulates the development of cells and neural connections in their brains. The more neural connections formed, the higher the child's intelligence.

¹⁶ Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah al-Ju'fi al-Bukhari Bukhari, *Shahih Al-Bukhari*, ed. Habiburrahman Al-A'zami (Dar Thouq al-Najah, 1994).

¹⁷ Nasrul Umam, "Kajian Hadits Tentang Mendidik Anak Usia Dini Dengan Menunjukkan Kasih Sayang," *Jurnal Warna* 5, no. 1 (2021): 1–10.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ طَيْرٌ أَوْ بَهِيمَةٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ". قَالَ وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ وَجَابِرٍ وَأُمِّ مُبَشَّرٍ وَزَيْدِ بْنِ خَالِدٍ. قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Meaning: From Anas, that the Prophet saw said: "There is no Muslim who plants a plant or sows seed, then a person, or a bird, or an animal eats from it, except that it will be charity for him."¹⁸

Hadith This demonstrates the strong connection between human compassion for others and God's compassion for His servants. Through content analysis of the hadith text, it was discovered that the concept of compassion in Islam is not merely an emotion, but rather a moral value and social behavior manifested in everyday interactions. Thematically, this hadith emphasizes the principle of spiritual and social reciprocity: someone who spreads compassion will receive compassion from God, while those who are hard-hearted and indifferent to others will lose His grace.¹⁹

The value that The values contained in this hadith are highly relevant to children's character education, particularly in fostering empathy, social awareness, and civilized behavior toward others. This hadith reflects the fundamental principle of Islamic teachings that God's mercy is reciprocated in response to human kindness toward others. This means that compassion is not only a moral guideline but also a prerequisite for receiving divine grace. In the context of character education, this value of compassion can be internalized in the learning process and the formation of children's attitudes within the family and school environment. Parents should instill character in their children from an early age by instilling basic moral values such as honesty, courtesy, and responsibility.²⁰

Integration of Attachment Theory with the Hadith of the Prophet SAW

Attachment theory, developed by John Bowlby and Mary Ainsworth, emphasizes the importance of emotional attachment between a child and their primary caregiver as the foundation for healthy psychological development. This theory is based on the assumption that humans have an innate biological and psychological need to establish a close emotional connection with a

¹⁸ Bukhari, *Shahih Al-Bukhari*.

¹⁹ Cepi Ramdani et al., "Peran Keluarga Dalam Pendidikan Karakter," *Banun: Jurnal Pendidikan Islam Anak Usia Dini* 1,2, no. 2 (2023): 1–9.

²⁰ Anggi Afrina Rambe et al., "Pendekatan Kasih Sayang Dalam Pembentukan Karakter Pada Anak Usia Dini Perspektif Hadis Nabi Muhammad SAW," *KIDDO: Jurnal Pendidikan Islam Anak Usia Dini*, 2022, 438–52, <https://doi.org/10.19105/kiddo.v5i1.13547>.

primary caregiver. This connection serves as a source of security (a secure base) that allows children to develop optimally, emotionally, socially, and cognitively.²¹

Bowlby emphasized that the quality of the early relationship between children and parents has a long-term influence on the formation of personality, emotional regulation, and patterns of individual social relations in adulthood.²² Children who receive consistent, warm, and sensitive emotional responses to their needs tend to develop secure attachment patterns. Conversely, cold, unresponsive, or abusive parenting can potentially foster insecure attachments, which can lead to emotional and relational disorders.

The core values of attachment theory are substantially aligned with the parenting principles outlined by the Prophet Muhammad (peace be upon him) in various hadiths. The Prophet's practices of showing affection to children, such as kissing, holding, playing, and paying attention to their emotional well-being, reflect a parenting style that emphasizes attachment, security, and emotional closeness. These hadiths demonstrate that affection (*rahmah*) is not merely a moral imperative, but also an educational method that has direct implications for the development of a child's personality and psychological health.²³

Thus, the Prophet's hadith not only serves as a normative religious source, but also contains pedagogical and psychological dimensions consistent with attachment theory. The concept of mercy in the hadith can be understood as a fundamental principle of parenting that supports the formation of a secure attachment between parents and children. Meanwhile, the concept of *fitrah* (natural disposition) affirms that children are born pure and have the potential for optimal development when raised in a safe and loving environment.

The integration of attachment theory and the Prophet's hadith has resulted in a theoretical framework for Islamic parenting based on compassion or loving education. This framework positions compassion not merely as a moral value but as an educational method with direct implications for a child's emotional, social, and spiritual development. With this approach, Islamic parenting can be understood more holistically and relevant to the developmental needs of children in the context of contemporary Muslim society.

²¹ Risma Kasdim and Yohanes Budiarto, "Attachment Style Dalam Hubungan Romantis Pada Wanita Emerging Adulthood Yang Mengalami Fatherlessness," *Jurnal Review Pendidikan Dan Pengajaran* 7, no. 4 (2024): 18003–14.

²² Bowlby, *Attachment and Loss*.

²³ S. Zubaedah, "Pendidikan Anak Dengan Rahmat Dan Kasih Sayang," *Annual Conference on Islamic Early ...* 1, no. December (2016): 57–64.

CONCLUSION

The compassion taught in the hadith is not limited to words, but also manifests in concrete actions. In everyday life, parents and educators play a significant role in demonstrating compassion and care for their children. By integrating hadiths on compassion and care into character education, it is hoped that children will grow into individuals with high morals, who appreciate differences, and who contribute positively to society. This education not only shapes strong personal character but also instills universal values that benefit society at large.

The integration of attachment theory with the hadith of the Prophet (peace be upon him) demonstrates substantial congruence between the values of the Sunnah and the findings of modern developmental psychology. The principles of secure attachment, such as responsiveness, emotional presence, and loving touch, are clearly reflected in the Prophet's parenting practices. This demonstrates that Islamic parenting is not only theologically relevant but also empirically grounded in supporting children's healthy emotional and social development.

Thus, the concept of loving education can be understood as a holistic Islamic parenting model that combines the normative foundations of the Prophet's hadith with a modern psychological approach. This model places compassion at the core of education, not as an additional aspect. Islamic parenting based on loving education contributes to the formation of a generation that is not only religiously devout but also emotionally mature, virtuous, and capable of building healthy social relationships. This conclusion emphasizes the importance of actualizing the Prophet's parenting example in the context of raising Muslim children in the contemporary era.

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