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APPLICATION OF *PROPHETIC PARENTING* IN MAINTAINING FAMILY RESILIENCE: A THEMATIC AND CONTEXTUAL HADITH APPROACH

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ABSTRAK

Ketahanan keluarga di era kontemporer menghadapi berbagai tantangan, seperti meningkatnya konflik rumah tangga, krisis komunikasi, serta melemahnya peran orang tua dalam pengasuhan. Fenomena ini menunjukkan pentingnya menghadirkan pola asuh yang tidak hanya adaptif, tetapi juga berakar pada nilai-nilai keislaman. Dalam konteks ini, prophetic parenting menjadi relevan sebagai pendekatan alternatif dalam merawat ketahanan keluarga. Penelitian ini bertujuan untuk menganalisis konsep dan penerapan prophetic parenting dalam perspektif hadis, serta mengkontekstualisasikannya dalam kehidupan keluarga modern. Metode penelitian ini menggunakan kualitatif berbasis studi kepustakaan dengan pendekatan hadis tematik dan kontekstual. Sumber data utama berupa hadis-hadis yang berkaitan dengan pengasuhan anak, yang kemudian dianalisis melalui teknik takhrij, klasifikasi tematik, serta pemaknaan kontekstual sesuai dengan realitas sosial kontemporer. Hasil penelitian menunjukkan bahwa prophetic parenting mencakup beberapa prinsip utama, yaitu keteladanan (*uswah hasanah*), kasih sayang (*rahmah*), komunikasi dialogis, kehalalan nafkah, serta penanaman nilai tauhid dan akhlak sejak dini. Artikel ini berkesimpulan bahwa penerapan prophetic parenting berkontribusi signifikan dalam memperkuat ketahanan keluarga, sekaligus menjadi solusi preventif terhadap munculnya pola asuh yang tidak sehat. Implikasi penelitian ini menegaskan pentingnya integrasi nilai-nilai kenabian dalam praktik pengasuhan seperti memberikan penghargaan dan hukuman yang mendidik sebagai fondasi pembentukan keluarga yang sakinah, mawaddah, dan rahmah.

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ABSTRACTS

The family resilience in the contemporary era faces various challenges, such as increasing domestic conflict, communication crises, and the weakening role of parents in parenting. This phenomenon demonstrates the importance of presenting parenting patterns that are not only adaptive but also rooted in Islamic values. In this context, prophetic parenting becomes relevant as an alternative approach in fostering family resilience. This study aims to analyze the concept and application of prophetic parenting from the perspective of the hadith, and contextualize it in modern family life. This research method uses a qualitative literature-based study with a thematic and contextual hadith approach. The main data sources are hadiths related to childcare, which are then analyzed using takhrij techniques, thematic classification, and contextual interpretation according to contemporary social realities. The results show that prophetic parenting encompasses several main principles, namely role models (*uswah hasanah*), love (*rahmah*), dialogic communication, halal sustenance, and the instilling of *tauhid* and moral values from an early age. This article concludes that the application of prophetic parenting contributes significantly to strengthening family resilience and serves as a preventative measure against the emergence of unhealthy parenting patterns. The implications of this study underscore the importance of integrating prophetic values into parenting practices—such as using rewards and corrective measures that serve an educational purpose—as the foundation for building a family characterized by *sakinah*, *mawaddah*, and *rahmah*.

A. INTRODUCTION

The family is the smallest social unit and plays a fundamental role in shaping individual quality and societal stability. In the context of social development, family resilience is a crucial indicator reflecting a family's ability to face various challenges, both internal and external (Mughtar 2022). Family resilience is not only related to economic aspects but also encompasses integrated psychological, social, and spiritual dimensions (Jamil 2022). In contemporary reality, various problems such as family disintegration, weak parenting patterns, and a crisis of values demonstrate that family resilience faces increasingly complex challenges.

According to the latest report from the Indonesian Health Survey, 10.4% of children experience depression due to authoritarian parenting (Kemenkes RI 2023). Furthermore, The Ministry of Women's Empowerment and Child Protection identified 23,515 cases of parental violence against children, both verbal and nonverbal (KemenPPPA RI 2025). Furthermore, permissive parenting styles can also influence child delinquency (Sun dkk., 2024). This data demonstrates that parenting styles are not functioning effectively, resulting in the loss of the role of parents, who should be protectors, caregivers, and educators within the family.

The phenomenon of *child grooming* has recently become a frequent occurrence, such as in Gendangsari, where a father committed sexual violence against a minor (Bastiar 2026). Then there was a case report in Ciputat where a father threw and beat his child to death (Safira 2025). Furthermore, a UNICEF report also shows that the practice of violence in parenting remains a global phenomenon that is often considered part of discipline, even though it has a negative impact on children's psychological and social development (Nafiah 2022). This condition indicates that some parenting

patterns in families are still not oriented towards the values of protection, compassion, and constructive education.

On the other hand, changes in family relationships are also marked by the emergence of children's behavior that lacks respect for their parents, such as disobedience, rudeness, and even verbal abuse. For example, in the case of a biological child who mutilated his own mother in the grave, this is certainly inseparable from the influence of social change, weak internalization of values, and a lack of role models within the family environment (Anshory 2026). According to studies of family sociology, the weakening of the family's function as the *primary socialization* contributes to the emergence of value disorientation in children (Giddens 2006). This shows that family resilience is not only threatened externally, but also internally, namely the weakening of emotional relationships and moral values among family members. Therefore, a parenting model that is practically effective and rooted in normative values is needed.

From an Islamic perspective, the ideal family is built on exemplary values derived from the teachings of the Quran and the Prophet's hadith. One relevant concept in this context is *prophetic parenting*, namely a parenting pattern that emulates the educational and family development practices exemplified by the Prophet Muhammad Saw (Irfan 2022; Hamidah et al. 2022). This concept emphasizes the importance of compassion (*rahmah*), exemplary behavior (*uswah hasanah*), effective communication, and moral development as the main foundation in building a strong and harmonious family (Hairina 2016). The Prophet's hadiths provide a comprehensive picture of how parents' roles are not only as caregivers, but also as educators and moral guides for their children.

Over time, family parenting patterns have undergone significant changes. Globalization, technological advances, and changes in social structures have influenced the way parents raise their children (Saman and Hidayati 2023; Saputra 2026). While these developments provide easier access to information and knowledge, they also present challenges in the form of shifting values, decreased intensity of family interaction, and increased potential for conflict within the household (Suharsono et al. 2025). In this context, a contextual approach is needed to understand Islamic teachings, particularly the Hadith, to ensure their relevance to the needs of modern society.

This study was conducted through several methodological stages, namely data inventory, thematic classification, contextual analysis, and synthesis. The data inventory stage involved compiling hadiths related to the concepts of *prophetic parenting* and family resilience from various primary hadith collections and supporting literature. The collected data was thematically classified based on key issues such as *child-rearing patterns*, *family communication*, *affection*, *parental responsibility*, and *spiritual values* within the family. Following this, a contextual analysis was conducted by examining the hadiths from linguistic, historical (*asbāb al-wurūd*), *syarh*, and relevance perspectives in relation to contemporary family conditions. The final stage is synthesis, which involves integrating the results of the thematic and contextual analyses to formulate an applicable concept of *prophetic parenting* aimed at strengthening family resilience in the modern era.

Thematic hadith (*mawḍūʿī*) and contextual approach becomes important in studying the concept *prophetic parenting*. The thematic approach allows researchers to comprehensively collect hadiths related to parenting patterns, while the contextual approach serves to understand the meaning of the hadith by considering the socio-

historical background and its relevance to current conditions (Harahap, Fadhilah, and Julaiha 2025). Through a combination of these two approaches, it is hoped that a more comprehensive and practical understanding of the concept of parenting in Islam can be achieved.

Numerous studies on parenting styles within the family have been extensively reviewed by experts, examining their types, impacts, and solutions based on theological messages. Initially, parenting styles were only formulated through psychological studies, such as authoritarian, authoritative, and permissive parenting (Daulay 2020). Unfortunately, recent studies have shown that some of these parenting styles have negative impacts on children and are still less than ideal due to overlooked aspects (Kassis dkk., 2025). The application of parenting styles also draws attention from the Hadith, through several narratives, such as the command to pray and age-appropriate forms of punishment (Khaltoum 2025). These studies demonstrate that parenting styles still require comprehensive and in-depth study.

This paper is based on the argument that the parenting styles implemented by parents not only create harmony but can also cause problems. Various parenting styles are implemented so that children can grow and develop according to good knowledge and morals (Utomo dkk., 2022). However, conversely, some parenting styles actually cause stress and disrupt mental health in children (Shofwan dkk., 2025). Children should receive good care, as recommended by the Prophet Muhammad (peace be upon him) about being kind to their families (*al-Khair li Ahli*) (HR. Al-Tirmidzi, No. 3895). Thus, the application of good parenting patterns in families has not been implemented by the Indonesian Muslim community.

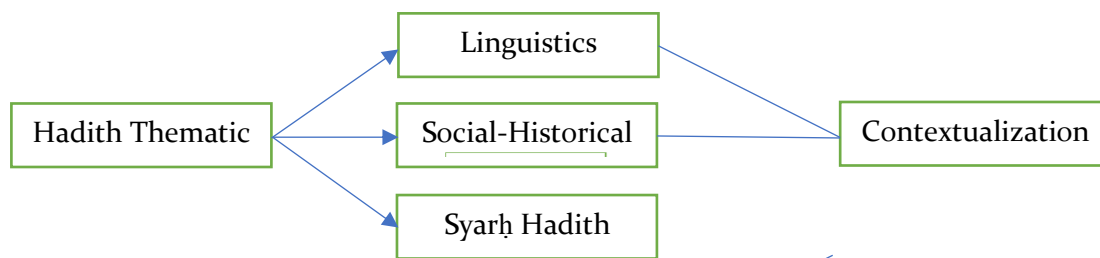
Specifically, this paper aims to demonstrate that parenting patterns that have long been considered ideal still pose problems. In addition to identifying problems with family parenting, this paper also outlines the parenting strategies adopted by the Prophet Muhammad Saw which originates from the spirit of the hadith *al-Khair li Ahli*. Applying parenting styles using a psychological approach alone is not enough to foster family resilience. Prophetic parenting offers effective solutions for addressing toxic parenting patterns in families. In other words, this paper argues that the implementation of modern parenting patterns is not yet entirely ideal, necessitating new, more humanistic, harmonious, and religiously nuanced approaches, modeled after the Prophet Muhammad Saw.

B. METHOD

This research is a qualitative research with the type of library research, which focuses on the study of textual sources related to the concept prophetic parenting and family resilience from a hadith perspective (Barlian 2018; Sugiyono 2016). Library research was chosen because the object of study is normative-conceptual, requiring in-depth analysis of classical literature, namely the hadith (Grashinta, Putra, and Surachman 2023). Primary sources in this study include the Prophet's hadiths relating to parenting patterns, child education, and relationships within the family, contained in the authoritative hadith books (*al-Kutub al-Tis'ah*) (Umam 2025; Taufik 2021). Meanwhile, secondary sources can be in the form of books, scientific journal articles, and previous research results that are relevant to the theme *prophetic parenting*, family resilience, and contemporary hadith studies.

The approach used in this research is the thematic hadith and contextual approach. The thematic approach is used to collect hadiths related to the theme of parenting, so that a comprehensive picture of the concept is obtained prophetic parenting in hadith (Mubin 2020; Ulama'i 2010; Ira 2018). Meanwhile, the contextual approach is used to understand the meaning of hadith by considering the socio-historical background of its emergence (*asbāb al-wurūd*) and its relevance to contemporary societal conditions (Umam and Fudhaili 2025; Umam 2024). By integrating these two approaches, research does not stop at textual understanding, but also produces applicable and contextual interpretations.

The research design or technique was carried out through several stages. *First*, the data inventory stage, namely the collection of hadiths relevant to the research theme through a literature review of hadith. *Second*, the classification stage, namely the grouping of hadiths based on specific subthemes, such as compassion, role models, moral education, and communication within the family. *Third*, the analysis stage, namely the interpretation of hadiths using a thematic and contextual approach to discover their meaning and relevance in building family resilience. *Fourth*, the synthesis stage, namely the development of a conceptual framework regarding the application of hadiths prophetic parenting in modern era (Pakpahan et al. 2024; Kuntowijoyo 2003). For your convenience, a flowchart of the methodology is provided below.



C. RESULT AND DISCUSSION

1. Toxic Parenting as Indicator of The Breakdown in Family Resilience: A Literature Review

Existing studies indicate that parenting styles within families remain a major concern. Some families are indicated to employ toxic parenting styles such as authoritarian, permissive, and abusive (Rianti and Dahlan 2022). As a result, children raised with toxic parenting styles tend to have negative attitudes (Lotto dkk., 2023). Psychological approaches have also not been able to minimize toxic parenting (Perhamus dkk., 2025). From this study, there are three discussions regarding parenting styles: the phenomenon of toxic parenting that threatens family resilience, the negative impacts of toxic parenting, and psychological approaches that have not been able to reduce toxic parenting in families.

Various phenomena of toxic parenting practices in Indonesia are still common. A survey from Eddins Counseling Group revealed that 46% of parents are indicated to use an authoritarian parenting style (Firdhaturtohmah 2025). Furthermore, the *Indonesian Ministry of Migrant Workers Protection* noted that 297,434 parents became migrant workers without bringing their families with them, which can trigger neglectful parenting styles (KP2MI 2025). The case of child abuse in Makassar also serves as an example that abusive parenting is a common occurrence (Soplantila 2025). These data show that the phenomenon of toxic parenting is still widespread.

In addition, the type of toxic parenting style also has a negative impact on children's mental development. According to *United Nations Children's Fund* (UNICEF), authoritarian parenting styles cause stress, poor communication, and a lack of self-confidence in children (Mugenyi dkk., 2025). Meanwhile, children raised with permissive parenting styles are prone to crime and irresponsibility (Arslan 2024). *Indonesia National Adolescent Mental Health Survey* (I-NAMHS) reported that as many as 15.5 million adolescents experience mental health problems due to parenting practices *abusive* such as pinching, pulling, and hitting (Wirawan 2024). From these various impacts, it appears that toxic parenting can be disastrous for family resilience.

On the other hand, psychological parenting styles, such as democratic parenting, which have recently been considered a solution, still have weaknesses. This is because they fail to balance parental control (Arlianty dkk., 2025). While children's involvement in discussions, as a way of respecting their voice, actually creates an opportunity for parents to intimidate, marginalize, and discriminate (Sun dkk., 2024). Therefore, democratic parenting is not yet a complete solution to family problems.

Several studies of parenting patterns above have not been able to minimize the occurrence of *toxic parenting*. In this case, the hadith gives full attention as explained in Sahih Al-Bukhari through the narration of Abu Hurairah (d. 57 H) which means “*Every child is born in a state of fitrah; it is his parents who make him a follower of the Jewish religion, or a Christian, or a Magian*” (HR. Al-Bukhari, No. 1359). Referring to this hadith, parents have a significant influence on their child's development, so they are obliged to implement the best parenting patterns (Suwaid 2009). Therefore, a comprehensive study is needed regarding the realization of parenting patterns based on the hadiths of the Prophet Muhammad SAW, which are referred to as *prophetic parenting*.

2. The Concept of Prophetic Parenting

The concept of Prophetic Parenting is a term used to describe a child-rearing pattern based on prophetic values, namely emulating the educational methods exemplified by the Prophet Muhammad Saw in nurturing generations (Hamidah et al. 2022). Terminologically, this term consists of two words “prophetic” and “parenting” meaning “care”. (Pusat Pengkajian Bahasa Populer 2020). Thus, prophetic parenting can be understood as a parenting system that integrates the teachings of revelation with humanistic, ethical, and transformative family education practices.

From an Islamic perspective, parenting is not merely a biological or social activity, but rather a theological mandate with a religious dimension. Children are seen as a gift from God who must be cared for and guided according to the values of tauhid (Ulwah 1992). This aligns with the concept of *fitrah* (natural disposition) in the Prophet's hadith narrated by Abu Hurairah, which states that every child is born pure, and the family environment plays a role in shaping the development of their faith and personality (Al-Bukhari 1980). Therefore, prophetic parenting positions parents as the primary actors in the process of internalizing Islamic values from an early age.

Conceptually, Prophetic Parenting can also be understood as an educational pattern based on role models (*uswah hasanah*). The Prophet Muhammad Saw not only conveyed teachings verbally but also practiced them in his daily life, including in interactions with children (Hamidah et al. 2022). This approach demonstrates that Islamic parenting integrates words and actions, enabling children to more easily absorb the values taught.

Furthermore, this concept emphasizes the importance of balancing spiritual, emotional, and rational aspects in the parenting process. In practice, the Prophet demonstrated compassion, attention, and respect for children. For example, in various hadith narrations collected by Al-Bukhari and Muslim, the Prophet is depicted treating children with tenderness, providing space for play, and openly expressing his love (Al-Nahlawi 2000). This demonstrates that Prophetic Parenting is not authoritarian, but rather prioritizes an empathetic approach and respect for children's psychological development.

In terms of implementation, the concept of Prophetic Parenting includes several main dimensions. *First*, spiritual dimension, namely the development of faith, worship, and awareness of God's presence in daily life. *Second*, moral dimension, which includes the formation of noble morals such as honesty, responsibility, and empathy. *Third*, the intellectual dimension, which encourages children to think critically and love knowledge. *Fourth*, the social dimension, which fosters children's ability to interact harmoniously within society (Amaliati 2020; Suntoro 2021).

Thus, descriptively, Prophetic Parenting can be understood as a parenting concept oriented toward the formation of the whole person (*insan kamil*), with prophetic values as its primary foundation. Therefore, this concept is not only relevant in a normative religious context but also holds significance in addressing the increasingly complex challenges of parenting in the modern era.

3. Five Formulations of *Prophetic Parenting*: Efforts to Foster Family Resilience

Toxic parenting has represented a dysfunctional interaction pattern that significantly negatively impacts a child's psychological development. This pattern manifests itself through behaviors such as excessive psychological control, destructive verbal criticism, and disregard for a child's boundaries and feelings (Forward and Buck 2002). This type of parenting environment can hinder the development of *self-esteem* healthy and emotionally stable (Chin 2023). Consequently, children are more likely to develop anxiety disorders, depression, and difficulty building stable interpersonal relationships (Rianti and Dahlan 2022). In other words, this parenting style has long-term implications that risk perpetuating a cycle of transgenerational trauma.

Based on these implications, a parenting pattern is needed that can minimize the implementation of toxic parenting in family life. One effective and applicable parenting pattern can be found in the concept of prophetic parenting. In general prophetic parenting is a parenting concept based on Islamic teachings, emulating the methods, principles, and morals of the Prophet Muhammad Saw, as recorded in the hadith (Suwaid 2009). This parenting style is a comprehensive approach because it focuses not only on developmental aspects but also encompasses the formation of a child's complete personality, from spirituality to social interaction (Dwinandita 2024). Given the crucial importance of implementing this parenting style, the Prophet Muhammad Saw placed family relationships as a top priority, as explained in his sayings.

حَيْرَكُمْ حَيْرَكُمْ لِأَهْلِهِ وَأَنَا حَيْرَكُمْ لِأَهْلِي وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ

“The best of you are those who are best to their families, and I am the best of you to my wives. When your friend dies, then leave him (to speak ill of him)” (HR. Al-Tirmidzi, No. 3895).

The above hadith is found in Sunan al-Tirmidzi kitab *Abwāb al-Manāqib ‘an Rasūlillah* bab *Fī Faḍl Azwāji al-Nabī*, Musnad al-Darimi kitab *al-Nikāḥ* bab *fī Faḍl Azwāji al-Nabī*, Sunan Ibnu Majah kitab *al-Nikāḥ* bab *fī Ḥusn Mu’āsarāt al-Nisā’*. Kitab Sunan al-Tirmidzi is sourced from the narration Aisyah ra, while the Sunan Ibnu Majah and Musnad al-Darimi sourced from Ibnu Abbas. According al-Tirmidzi, this hadith has of *ḥasan ṣaḥīḥ* quality (Al-Tirmidzi, 1977).

The hadith explicitly emphasizes that the Prophet Saw prioritized good behavior towards one’s family. This argument refers to the phrase *khairukum li ahli* which means encouraging good and harmonious relationships within the family. The word *al-khair* means something that is of better value than something else (Al-Hanafi 1998). Meanwhile *li ahli* have meaning *li’iyā’lihi* (dependents) such as children, wives, and *dzawī raḥimih* which means a large family (Al-Mubarakfuri 1897). Artinya, makna kata *li ahli* tidak hanya dibatasi kepada istri, namun juga dapat dimaknai sebagai anggota keluarga termasuk anak. Jika melihat anjuran tersebut, dapat dikatakan bahwa pola asuh keluarga telah dipraktikkan oleh Nabi Saw This means that the meaning of the word *li ahli* This is not limited to wives but can also be interpreted as family members, including children. Considering this recommendation, it can be said that the Prophet Muhammad Saw practiced this family parenting style.

This parenting pattern consists of five aspects formulated in the acronym *SatPol PP* (*Satuan Pola Prophetic Parenting*). *SatPol PP* compiled through thematic research of hadith related to parenting patterns which was done by the Prophet Muhammad in family life. So there are five formulations of family parenting patterns from the perspective of the hadith which are abbreviated as **P5**. The explanation of the 5 (five) formulations *SatPol PP* as follows.

Table 1: Five Formulations of the SatPol PP

Formulation	Indicator	Source of Hadiths	Parenting Style
<i>P1</i>	Loving, setting a good example, <i>tawadhu</i> , wise	HR. Al-Buhkari, No. 5997, 6039, 6318, 516;	<i>Prophetic Interaction</i>
<i>P2</i>	Polite, gentle, firm, data-driven, and fact-based	HR. Al-Bukhari, No. 6475; HR. Al-Tirmidzi, No. 2516; HR. Abu Dawud, No. 3196;	<i>Prophetic Communication</i>
<i>P3</i>	Fair and Productive	HR. Al-Bukhari, No. 6139 & 6039; HR. Al-Tirmidzi, No. 2516;	<i>Prophetic Time Management</i>
<i>P4</i>	Science-Based, Habit Formation, Discipline	HR. Abu Dawud, No. 495;	<i>Prophetic Education</i>
<i>P5</i>	Production and consumption are <i>halalan thayyiban</i> , and not <i>israf</i> ; distribution is equitable	HR. Al-Bukhari, No. 2072; HR. Muslim, No. 1051; HR. Aḥmad, No. 6764;	<i>Prophetic Nafkah</i>

Based on the table above, it can be understood that the parenting pattern developed by the Prophet Muhammad SAW consists of five aspects which will be described systematically as follows.

First, Prophetic Interaction (P1). The prophet Muhammad Saw established family interaction patterns based on the principles of compassion, exemplary behavior,

humility, and wisdom. This interaction pattern demonstrates that the household is not only a domestic space but also an arena for character and spiritual education. The following hadith illustrates this interaction pattern.

مَنْ لَا يُرَحِّمُ لَا يُرَحَّمُ

“Whoever does not love, will not be loved.” (Al-Bukhari, No. 5997).

In context, this hadith tells the story of the neglectful parenting style of al-Aqra with the Prophet's caring parenting style for his grandchildren (Al-Suyuthi 1984). Furthermore, Ibn Hajar (d. 852 H) in *Fatḥh al-Bārī* explains that affection is the core of interaction (Al-Asqalani 1999). This kind of parenting pattern functions to minimize parenting patterns abusive who tend to use physical violence in solving problems.

The Prophet's *exemplary behavior*, as stated in QS. Al-Ahzab [33]: 21, is reflected in his morals. The Prophet once carried his granddaughter, Umamah bint Zaynab, while praying (HR. Al-Bukhari, No. 516). This narration confirms that the Prophet's morals were not merely theoretical, but were actually practiced in everyday life, even during worship. The application of good ethics can begin from an early age. In a practical context, this concept can be applied in daily activities. Starting from setting an example of being polite to elders, teaching empathy to others, and controlling oneself when angry and emotional (Abu Sa'ad 2023).

The attitude *tawaduk* is also part of the interaction pattern taught by the Prophet Muhammad. In several narrations, the Prophet Muhammad Saw as the head of the family often helped with housework, sewed his own clothes, and participated in his family's activities (Al-Bukhari, No. 6039). This kind of behavior can be imitated by children in training independence and togetherness. This principle is in line with the concept of *egalitarian parenting*, namely building equal and mutually supportive relationships between family members (Schadler 2024). Meanwhile, the Prophet's wisdom is evident in how he addressed his family's needs. For example, when Fatimah asked for a maid, the Prophet gently refused and offered an alternative solution (Al-Bukhari, No. 6318). According to Al-Nawawī, the prophet's wisdom in this hadith demonstrates that family leaders should not always fulfill material requests, but rather should be able to provide solutions to train their children's maturity (Al-Nawawi 1989).

Second, Prophetic Communication (P2). This parenting style was practiced by the Prophet Saw through kind, gentle, firm, and clear speech. While the Qur'an describes this communication style using the phrase *ahsanu qaulan*, the hadith expresses it with the phrase *qaulan khaira* as follows.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ

“Siapa saja yang beriman kepada Allah dan hari akhir, hendaklah ia berkata baik atau diam” (HR. Al-Bukhari, No. 6475).

Phrase *falyaqul khairan* emphasizes the obligation to speak well in communication (Al-Bugha 1998). Meanwhile, according to al-Asqalani (d. 852 H) the word *liyaṣmut* is intended to prevent people from speaking carelessly (Al-Asqalani 1999). Implicitly al-Munawi (d. 952 H) in *Fayḍ al-Qadīr* explains that this hadith is a general rule regarding verbal control (Al-Munawi 1998). Even the derivation of communication patterns is mentioned in the Qur'an through seven terms such as: *Qaulan Ma'rufa* (QS. 4:5), *Qaulan Sadida* (QS. 4:9), *Qaulan Baligha* (QS. 4:63), *Qaulan Karima* (QS. 17:23), dan *Qaulan Layyina* (QS. 20:44) (Baqi 1364). The mention of this

term emphasizes that communication patterns are very important to implement, especially in family parenting patterns.

The Prophet's communication patterns within his family were always carefully planned. His speech was concise, detailed, clear, and free of any lies (Al-Qaradhawi 2002). The gentleness of his communication is illustrated by the Prophet's advice to Ibn 'Abbās (d. 68 H) which began with the greeting “*yā ghulām*” in order to build emotional closeness (Al-Tirmidzi, No. 2516). In addition, the gentleness of the Prophet's communication was also reflected when he praised Muadz (d. 18 H) through the phrase “*bakhun*” which was repeated because it had raised a good question (Ilahi 2022). However, the Prophet's communication pattern also had a firm side, such as the warning to Fatimah as a form of law enforcement (*hudud*) (Abu Dawud, No. 3196). Firm words are a way *behavioral parenting* to help children understand discipline without losing their sense of security (Schadler 2024).

However, the application of communication patterns to children must be proportional. This indicates that “*Every word has its place and every place has its word*” (Cangara 2023). It's possible that words of praise, promises, and advice don't have to be the same for every family member. Words of praise and advice for elementary school children should certainly be different from those for senior high school. Based on this, it can be concluded that communication ethics must also take context into account. The explanation above shows that kind words are one of the parenting patterns practiced by the Prophet Muhammad Saw in creating harmonious family relationships.

Third, Prophetic Time Management (P3). The prophet Muhammad implemented balanced time management, both in matters of worship, preaching, and family life. This is illustrated in the following hadith.

إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقِّ حَقَّهُ

“*Verily your Lord has a right over you, you have a right over you, and your family has a right over you, so give to everyone who is entitled his right.*” (Al-Bukhari, No. 6139).

This hadith explicitly provides important evidence regarding the proportional allocation of time. According to al-Asqalani (d. 852 H), wise time allocation must encompass at least three aspects: family, social, and spiritual (Al-Asqalani 1999). Thus, *family time* is essential for building harmony among family members. The Prophet Saw also frequently made time for himself by helping with household chores, spending time with his wives and children, and praying for his family and descendants (Al-Nawawi 1989). Thus, the Prophet's time pattern within the family is not merely theoretical, but rather exemplary.

From a modern scientific perspective, time management patterns can be equated with the concept of *work-life balance* (Kassis dkk., 2025). In family psychology studies, building togetherness can create mental health and harmony among family members (Wardah 2023). Through this time management pattern, it is hoped that parents will not neglect time with their children. Nowadays, gadgets can disrupt the closeness between parents and children. In fact, in another hadith, the Prophet Muhammad Saw even threw away a ring he liked because it could disrupt concentration while talking with friends (Al-Tirmidzi, No. 2516). Likewise, parents can implement restrictions on gadget use during conversations. Thus, the possibility of neglectful parenting patterns can be minimized, because each family member receives their rights fairly and equally.

Fourth, Prophetic Education (P4). In the hadith, the Prophet's educational pattern is shown through several words such as *allimū* (teach it), *murū* (command), *addibū* (educate), serta *akrimū* (glorify) (Wensinck 1936). All these words are *fi'il amr*. This means that the parenting and education patterns for children must be implemented (Khallaf 2014). Among the hadiths that command educating children are the following.

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ
 “Command your children to pray when they are seven years old, and beat them (if they neglect it) when they are ten years old, and separate their beds.” (HR. Abu Dawud, No. 495).

According to al-Nawawi (d. 676 H) in *al-Majmū*, word *murū* interpreted as *ta'dib* (education) dan *tamrīn* (training) (Al-Nawawī 1997). Al-Azim Abadi (d. 1329 H) contextualized this hadith to include disciplinary education for children aged 7–10, as well as sexual education (Ābādī 2007). Similarly, developmental psychology also emphasizes the importance of educating children aged 7–10 as the golden age for habit formation (Wardah 2023). Meanwhile, the word *faḍribū* interpreted as the application of discipline (Suwaid 2009). In the modern muslim family context, the message of this hadith also encourages parents to educate children with various *life skills* which is beneficial for physical, mental, and social resilience (Khon 2015). Thus, the Prophet's educational pattern for children is based on three aspects: *knowledge* (providing knowledge and understanding), *habituation* (training children consistently), and *discipline* (enforcing rules fairly).

Kelima, Prophetic Nafkah (P5). The benchmark for living expenses in the Prophet's family took into account aspects of production, consumption, and distribution. This is as stated in the hadith of Al-Bukhari as follows.

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ

“No one eats better food than the work of his own hands.”(HR.Al-Bukhari, No. 2072).

In the framework of family livelihood, the Prophet SAW taught that the source of livelihood must come from halal production, both in terms of substance and process (Al-Qaṣṭallānī 1996). In historical records, the Prophet Saw source of income was generated from trade by running cross-regional businesses to Syria with a reputation as *al-Amīn* (Ilahi 2022). In line with this, Al-‘Ayni (d. 855 H) stated that children's behavior is influenced by the halal status of the sustenance provided by their parents (Al-Ayni 2001). This teaches us that family sustenance is not solely profit-oriented but also based on moral values, halalness, and blessings.

In addition, the Prophet's livelihood pattern also emphasized the principle of consumption which is based on the concept *ḥalālan ṭayyiban*, not excessive (*isrāf*), dan waste (*tabzīr*). As mentioned in HR. Muslim, No. 1051 regarding the rules of food consumption. Al-Nawawi (d. 676 H) explained that what is meant by *ṭayyib* not only is it halal according to Islamic law, but it is also good in terms of quality, cleanliness, and benefits for the body (Al-Nawawi 1989). However, providing halal and healthy food to children does not mean unlimited consumption. The Prophet Muhammad Saw also taught his family not to overindulge (HR. Ahmad, No. 6764). Therefore, consumption in Muslim families is directed towards meeting needs within reasonable limits.

In the distribution of sustenance, the prophet SAW as explained in the Hadith of Abu Dawud, No. 1692, emphasized the principles of justice and balance. In kitab *Aun al-Ma'būd* explained that this hadith requires a head of the family to provide a living according to the needs of each family member (Ābādī 2007). In a modern context, this is in line with the theory of *household economics* which emphasizes the proportional distribution of family resources so that all members receive their rights (Al-Sayyid 2006).

Five family parenting patterns are compiled into *SatPol PP* strives to eliminate toxic parenting patterns by prioritizing aspects of faith, morals, communication, interaction, appreciation, and good treatment of children. However, the concept of the formulation *prophetic parenting* It will be difficult to implement without a well-thought-out program and planning to cultivate this parenting style. Therefore, concrete steps are needed to ensure this concept is realized in every family. One such implementation step can be through a program **G₃**.

Analysis and Discussion

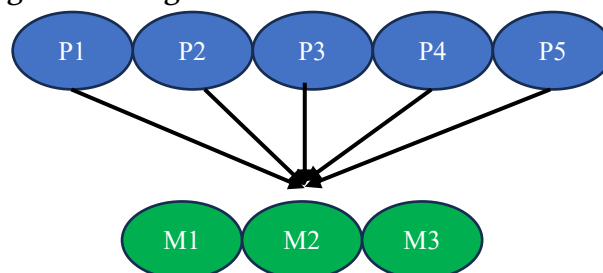
This article shows that the offer *SatPol PP* (*Satuan Pola Prophetic Parenting*) is a preventive measure *toxic parenting* in family dynamics. Offer *SatPol PP* reflecting that the implementation of family parenting patterns requires synergy between parents and children. The implementation of good and firm speech, time effectiveness, and a sustenance-based nature *halālan ṭayyiban*, and the habituation of discipline is a way to shape children's behavior that is capable of being responsible (Abu Sa'ad 2023). In other words, *SatPol PP* can be a strength in supporting family resilience.

Prophetic parenting as a parenting strategy, it is possible that it can become the best parenting model because it simultaneously considers cognitive, affective, psychomotor, social, and spiritual aspects (Shochib 2014). This parenting model is designed to combine the development of children's intelligence through educational patterns and time management, as well as strengthening communication and interaction to train discipline.

Research on parenting styles has demonstrated various advantages and disadvantages of each type. However, existing studies have failed to identify more applicable parenting strategies as solutions to various family problems. This research provides answers to parenting strategies that parents should implement through the concept of prophecy as a preventative measure against toxic parenting.

Based on the analysis above, the five *SatPol PP* frameworks proposed should be disseminated to ensure that they can be effectively implemented within families. Parents can apply the *SatPol PP* framework by following the **G₃** steps outlined below.

Figure 2: Integration Model of *SatPol PP* with **G₃**



G₁: Give an Example. In order to provide an example of the application *Public Order Agency* Parents can elaborate on the *Love-Based Curriculum* (KBC) based on the

concepts of love in attention, love in touch, love in appreciation, and love in prayer (Hatta 2025). Concretely, this step can be done verbally or nonverbally, such as listening to children's stories, hugging, appreciating efforts, and praying for children. The way to pray for children is in line with HR. Abu Dawud, No. 5074 that parents' prayers for children are more efficacious (Al-Nawawi 1989). In addition, parents must also model good behavior to others. So that children will instinctively see and adopt their parents' actions (Abu Sa'ad 2023). In this program, parents do not only order children, but they must also set an example from an early age.

G₂: Give a Oversight. In the context of child supervision, parents can monitor their children both in behavior and social aspects (Sholikha 2022). This supervision does not mean restricting children from expressing themselves, as in authoritarian parenting. Rather, supervision is more about parental care and guidance for children. This pattern of supervision was also carried out by the Prophet Muhammad (peace be upon him) when he reprimanded Umar bin Abi Salamah (d. 83 H) for eating with his left hand (HR. Bukhari, No. 5376). S Meanwhile, child supervision in cyberspace is carried out by following each other's social media accounts without respecting each other's privacy.

G₃: Give Appreciation. This final step can be done by appreciating children's efforts and productive activities (Abidin 2023). Real implementation of this step can be done by giving *reward* for children when they achieve success, but still provide motivation when children experience failure. In addition, so that this appreciation step can be carried out consistently, a program can be created *done day one appreciation*. At the same time, one of the ways the prophet Muhammad SAW appreciated his wife Aisyah was by using the term *yā ḥumairā'* (Al-Suyuthi 1981).

The three implementation steps above (Exemplifying, Supervising, and Appreciating) are not essentially standalone, but have a strong normative basis in Islamic teachings, particularly the hadith of the prophet Muhammad Saw, which emphasizes the importance of guidance and stages in educating children gradually and proportionally (HR. Abu Dawud, No. 495). This hadith shows that the process of educating children in Islam is not instantaneous, but requires a planned, tiered strategy, and is tailored to the child's developmental phase, both in terms of age, psychological, and cognitive abilities (Kusmawati et al. 2023). Thus, parenting oriented towards prophetic values requires parents' awareness to not only educate, but also guide with wisdom, patience, and exemplary behavior.

Through the consistent and sustained implementation of these steps, the concept of prophetic parenting becomes more than just a normative discourse; it can be actualized in the daily life of the family. A parenting style that emulates the methods of the Prophet Muhammad SAW will foster a family environment filled with love, respect, and healthy communication. In this context, various forms of toxic parenting such as verbal abuse, emotional neglect, and restrictive authoritarian parenting—can be gradually minimized, or even eliminated. Therefore, prophetic parenting serves as an ideal concept and practical solution for building family resilience.

CONCLUSION

The implementation of parenting patterns, which have long been considered a solution for maintaining family integrity, still leaves problems. This article shows that the problem of toxic parenting can be addressed through prophecy-based parenting as a moral foundation for childcare. A theoretical approach alone is insufficient without

being reinforced by implementation strategies. In other words, this paper reaffirms that the implementation of ideal parenting patterns can be created through a process of internalization, actualization, and implementation.

The concept of prophetic parenting presented here can serve as a solution to the phenomenon of toxic parenting. This expression is shortened to *SatPol PP* as a form of reception of the hadith “*al-Khair li Ahli*,” which is collected on **P5** (*Prophetic interaction, Prophetic communication, Prophetic time management, Prophetic education, and Prophetic nafkah*). Furthermore, the author outlines concrete steps that parents can take to implement *SatPol PP* through the **G3** program. This is to ensure that prophetic parenting is realized, so that family life is peaceful, safe, and comfortable.

The implementation of prophetic parenting in family education at madrasahs or Islamic schools can be achieved by strengthening collaboration between educational institutions and parents in building children’s character based on prophetic values. Madrasahs can transform into spaces for family development through Islamic parenting education programs, family resilience seminars, as well as psychological and spiritual guidance for parents. Additionally, values such as compassion (*rahmah*), exemplary conduct (*uswah*), effective communication, and the cultivation of religious practices need to be integrated into both school culture and parenting practices at home.

This paper has limitations in the scope of the approach which has not touched on practical aspects in the field empirically. The *SatPol PP* as a strategy, it has not been tested in the context of direct implementation in families. The conceptual nature of this paper means that comprehensive evaluation data on the impact of implementing these values is not yet available. Furthermore, the lack of analysis of implementation challenges opens up opportunities for further research. Therefore, this study can be directed toward developments supported by field data.

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