

Adab Al-Qudwah In Family Education: Contextualizing Hassan Syamsi Pasha's Thought In The Digital Era

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ABSTRACT

*In the digital age, children's character crises often stem from a disconnection between parental verbal instructions and concrete actions. Adab al-qudwah (exemplary role modelling) serves as a crucial instrument in bridging this gap to foster a child's moral immunity. This study aims to explore and recontextualize the concept of exemplary role modelling in family education based on Hassan Syamsi Pasha's perspectives in the book *Kayfa Turabbī Abnā'aka fī Hādhā az-Zamān*. This research is a qualitative library study using a descriptive-analytical approach. Primary data is sourced from the text of Hassan Syamsi Pasha's work, processed through Krippendor's content analysis technique, and synthesized with the contemporary challenges of the digital era. The findings indicate that effective character building centers on parental behavior as the primary model through four pillars: (1) Internalization of trustworthiness (amanah) and respect for privacy rights as a foundation for digital ethics; (2) Cultivation of noble ethics (muru'ah) through empathic conflict management; (3) Discipline in wise media communication (cyber-etiquette); and (4) Internalization of gratitude through eating manners aligned with the Sunnah. Pasha's concept synthesizes prophetic values with modern situational awareness, where parental example transforms into a fundamental form of digital literacy. This research implies the necessity for parents to maintain behavioural coherence as a preventive filter against moral disorientation in modern times.*

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Introduction

Intrinsically, the family functions as a primary ecosystem in the formation of a child's character and culture, whereby these outcomes serve as the fundamental basis for personality development and adaptation to other cultures. (Iskandar, 2016, p. 4) In the Islamic perspective, a child is regarded as an *amanah* (sacred trust) bestowed by Allah SWT. (A'yun, 2025, p. 17) This imposes a significant responsibility upon parents to educate and guide them, ensuring they develop into individuals characterized by piety (*taqwa*). (Amanda & Al fath, 2025, p. 1) The primary responsibility of parents in shaping a child's character and morality is manifested through exemplary conduct, where their

behaviour serves as a standard that is directly absorbed and emulated by their children. (Musa & Firmansyah, 2024, p. 11) The consistency of exemplary behaviour demonstrated by both parents and teachers serves as the primary key to instilling *adab* (refined ethics) in children, enabling them to think and act with integrity (Zubairi, 2022, p. 351). The aforementioned description indicates that the success of a child's education is highly contingent upon the extent to which parents can align the values they teach with the actions they demonstrate in daily life.

Addressing the challenges of *adab* (refined ethics) in the digital era is a formidable task; the influence of modern culture, which emphasizes absolute freedom, often results in a lack of decorum toward parents or teachers and a disregard for the values of *birrul walidain* (filial piety). (Alfalah, 2025) *Adab* is not merely a matter of etiquette; rather, it is a comprehensive value system that governs the harmonious relationship between humans and the Creator, fellow human beings, and the natural universe. (Sabaruddin, 2025) Al-Tirmidhi emphasized that there is no gift bestowed by a parent upon a child that surpasses the provision of *adab* or good character. (Nashih Ulwan, 2019, p. 7) Meanwhile, the character crisis in the current generation is rooted in a lack of coherence between theoretical religious instruction and the practical role modelling that children observe daily within the family environment. (Fauzil Adhim, 2019, pp. 56–58)

The character crisis and the erosion of respect (*ta'zim*) resulting from the negative impacts of information technology have become a serious threat. (Hidayat & Subando, 2024, p. 524) The absence of robust character education will trigger a systemic ethical crisis, leading to behavioural degradation in the public sphere. (Nababan et al., 2023, p. 900). Furthermore, Ekowati's research highlights that parental attention is the primary key, surpassing the 32% influence of social media, in maintaining the morality and religiosity of adolescents. (Hamidiyah & Aripin, 2025, p. 381) Kurniawan, in his research, argues that the humanitarian decadence of this century is rooted in the dominance of technology that prioritizes speed and materialism, thereby eroding the spiritual depth and empathy that form the core of human *adab*. Conversely, the refinement of *adab* or character is a mandate of Law No. 20 of 2003 concerning the National Education System (Sisdiknas), which aims to develop a generation characterized by intelligence, personality, and noble character. (Kurniawan, 2017, p. 211) Ultimately, if left unaddressed, these disparities will produce a generation that is technologically proficient but suffers from acute moral disorientation.

In response to these complex digital-era challenges, the book *Kayfa Turabbī Abnā'aka fī Hādhā az-Zamān* by Dr. Hassan Syamsi Pasha offers a comprehensive formulation regarding the importance of integrating prophetic values with modern psychological approaches in child-rearing. Pasha asserts that amidst the onslaught of information, the method of *adab al-qudwah* (exemplary leadership) remains the most vital instrument, as children tend to absorb the actual behaviour of their parents rather than mere verbal instructions. (Pasha, 2010, pp. 11–15) This principle of role modelling is reinforced by the perspective that a child's character is a manifestation of the micro environment created by parents at home. If parents demonstrate integrity between their words and actions, the child will develop robust moral immunity. (Fauzil Adhim, 2019, pp. 82–84) The formation of an individual's *adab* (refined ethics) originates within the family environment, a process that commences as early as the prenatal stage (Muda'im & Shanie, 2023, p. 902). The internalization of *adab* through warm authority figures specifically parents serves as the most effective preventive strategy in shielding the younger generation from the adverse effects of external cultures in the contemporary era. (Wijayanti & Abdurrahman, 2025, p. 58)

Based on the aforementioned context, this article examines the concept of *Adab al-Qudwah* (exemplary ethics) within family education as outlined in the book *Kayfa Turabbī Abnā'aka fī Hādhā*

az-Zamān by Hassan Syamsi Pasha. While numerous studies on Islamic parenting exist, this article offers novelty by recontextualizing Pasha's thoughts, specifically synthesizing traditional *adab* with contemporary challenges such as digital privacy rights, cyber-etiquette, and attention management amidst technological distractions. Unlike previous research that tends to focus on theoretical aspects, this study explores how parental role modelling transforms into a foundational form of digital literacy for children. Consequently, this article aims to present key findings regarding the parental exemplary model as a fundamental basis for child-rearing in the digital age, ranging from empathetic communication approaches to strategies for internalizing character values relevant to modern challenges.

Method

This study is a qualitative research project employing a library research design with a descriptive-analytical approach. (Richardson, 2010) The primary source for this article is the book *Kayfa Turabbī Abnā'aka fī Hādhā az-Zamān* by Hassan Syamsi Pasha. (Pasha, 2010) Secondary data are integrated by reviewing relevant prior research concerning the formation of *adab* in the digital era. Data collection techniques are conducted through a systematic documentary study involving the following steps: (1) mapping relevant chapters within the primary text; (2) categorizing themes of exemplary conduct (*qudwah*); and (3) synchronizing the findings with digital-age problematic contexts.

Data analysis is performed using content analysis techniques in accordance with Krippendorff's framework. (Krippendorff, 2016) This process involves an in-depth identification of the primary text's content, which is then synthesized with scientific findings from reputable journals to produce a relevant conceptualization of family education. To ensure data credibility and validity, the researcher applies source triangulation and conducts peer debriefing through data interpretation validation with experts or supervisors. This methodological flow aims to objectively generate a synthesis between classical-modern Islamic educational theories and the realities of contemporary development. (Habibi, 2022).

Result and Discussion

Adab al-Qudwah, or exemplary leadership, as the foundation for ethical formation

In the book '*Kayfa Turabbī Abnā'aka fī Hādhā az-Zamān*', the success of character education (*adab*) is centred on the parents' behaviour as the primary role model. (Pasha, 2010, p. 172) This aligns with Albert Bandura's Social Learning Theory, which posits that children learn through observational learning, acquiring behaviours by watching and imitating their primary role models. (Muthmainah & Dkk, 2025, p. 158) In the Islamic context, exemplary leadership (*uswah*) is considered the most effective educational method because it bridges the gap between verbal instruction (*qaul*) and physical action (*fi'il*). The emphasis on 'minimal words, maximum impact' suggests that the education of *adab* is more practical than theoretical. Furthermore, children possess a keen sense of observation, allowing them to emulate and internalize every lesson modelled by their parents. The parenting styles and moral guidance they receive will ultimately serve as the primary foundation for their character building in the future. (Wahyuni & Fitriani, 2022, p. 63) This reinforces the idea that *adab* cannot be taught as mere rote memorization; rather, it must be inhaled as a daily atmosphere.

Hassan Syamsi Pasha's perspective is an essential prerequisite for parents. He asserts that the process of value transmission will not occur effectively through verbal instruction alone if there

is a disconnect between rhetoric and the reality of parental behaviour. Pasha proposes a non-verbal communication approach, utilizing eye contact and subtle gestures. (Pasha, 2010, p. 173) From a neuroscience perspective, this activates the child's mirror neurons, through which the brain automatically records and emulates observed behaviours without the need for verbal coercion. (Elvaretta et al., 2023, p. 341) Teaching key phrases such as 'Please,' "Thank you", "I'm sorry", and 'Excuse me' is not merely a linguistic formality; rather, it serves as an instrument to cultivate empathy and humility. Quoting Ibn al-Mubarak, Pasha reinforces his assertion that the mastery of *adab* is a prerequisite before the pursuit of knowledge (Pasha, 2010, p. 173). Without *adab* as a guiding framework, advanced knowledge risks being misused and losing its human dimension. *Adab* functions as a regulator for the application of knowledge. While high intellect devoid of *adab* may tend toward the exploitation of others, knowledge coupled with *adab* will be directed toward the greater good (*rahmatan lil 'alamin*).

The internalization of trustworthiness (Amanah) and the respect for privacy rights

Pasha places a specific emphasis on children, particularly daughters, regarding the importance of not disclosing everything they see or hear, unless there is a pressing necessity to do so (Pasha, 2010, p. 173). From an Islamic educational perspective, this serves as a practical exercise in upholding *Amanah al-Majalis* (the sanctity of assemblies), which develops a child's ability to filter information. In his *Tafsir*, Ibn Kathir interprets *Amanah* as a form of *taklif* (religious obligation) that must be fulfilled, encompassing both one's duty to Allah SWT and social responsibilities toward fellow human beings. (Fauzi & Hamidah, 2021, p. 15) Therefore, children are taught to distinguish between the public and private spheres. The ability to uphold the sanctity of household secrets serves as the foundation for loyalty and honesty, which prevents the development of habits such as *ghibah* (backbiting) or *namimah* (malicious gossip/tale-bearing) in the future.

This education in *adab* addresses the respect for property sovereignty and individual authority. It ranges from the prohibition of taking something as small as a pencil to the restriction against opening doors or personal notebooks without explicit permission. (Pasha, 2010, p. 173) This serves as a tangible method for instilling the concept of personal boundaries. Research by Ilaihim reveals that, from an Islamic legal perspective, this represents the implementation of the *Haqqul Adami* principle, where children are taught to respect human rights and the privacy of others from an early age (Ilaihim, 2021, p. 25). Pasha also integrates social and spiritual dimensions through *adab* toward parents and the prohibition of arrogance. Refraining from raising one's voice in the presence of elders is a deliberate effort to build civilized social relationships. (Pasha, 2010, p. 173) On the other hand, the prohibition against flaunting material possessions before peers serves as a filter against ostentation and spiritual ailments such as *ujub* (self-conceit). This is reinforced by the research of Ilmiah et al., which states that the relevance of *tawadhu* (humility) in the digital era is reflected in self-control, specifically, the restraint from excessively exposing material, intellectual, or spiritual achievements on social media platforms to gain public validation. (Ilmiah & Dkk., 2025, p. 70) In the modern era, dominated by a culture of showing off on social media, these teachings serve as a vital mental fortress, ensuring that children maintain their humility (*tawadhu*).

Habituating Noble Ethics in Children

The application of noble ethics, as outlined in the book *Kayfa Turabbī Abnā'aka fī Hādhā az-Zamān*, reflects the concept of *murū'ah*, the conduct of maintaining one's own dignity while upholding the honour of others (Pasha, 2010, p. 174). Arroisi, in his research journal, explains that Imam Al-Ghazali views *murū'ah* as a crucial pillar of personality that has been internalized within the soul, thus manifesting as noble behavior that arises spontaneously. (Arroisi, 2022, p. 97) The parents' role here

is to provide a model for conflict management and healthy discussion. For instance, when parents refrain from interrupting a child, they are teaching the value of 'respect' through experiential learning. Similarly, by promptly apologizing for small mistakes in front of the child, parents dismantle the walls of ego and demonstrate that true greatness of soul is measured by the ability to admit one's faults.

Pasha also mandates covering the mouth when sneezing or yawning and refraining from intentional burping in the presence of others. (Pasha, 2010, p. 174) This is not merely a social formality; rather, it is an exercise for children to develop situational awareness. Achieving situational awareness demands full attention to one's surroundings. (Fauziah et al., 2024, p. 541) Children are taught to be conscious of their presence in public spaces and how each of their actions impacts others. By habituating these small gestures, parents are actually teaching children to respect themselves. They show that a person of *adab* is someone who knows how to carry themselves with grace and dignity in front of anyone.

Communication Ethics in Media as the Foundation of Digital Literacy

In today's digital era, Pasha's thoughts on limiting phone usage become highly relevant as the precursor to digital literacy. By restricting conversation duration to a maximum of five minutes, parents are instilling an awareness of time management and the importance of effective communication. (Pasha, 2010, p. 175) Tumanggor, in his research, asserts that effective time management has become increasingly crucial in the modern era, which is fraught with distractions and various competing demands. (Tumanggor et al., 2025, p. 10) This trains children to communicate in a concise and meaningful manner, while simultaneously distancing them from the habit of futile speech (*laghwu*).

The parents' role as guardians of privacy is evident in the instruction to not disclose household information to parties who are not well-known or trusted (Pasha, 2010, p. 174). From a modern information security perspective, this constitutes a form of fundamental cybersecurity education for children. A user's information security is constantly at risk from attacks that can occur at any time, whether through digital activities or physical interactions (Isnaini et al., 2024, p. 8). Parents serve as security filters, teaching children to be vigilant against social risks that emerge through communication channels. Through supervision and the granting of permission for phone usage, children learn that mediated communication is not merely a personal right, but a responsibility that involves the collective security of the family.

Pasha emphasizes that allowing children to spend excessive time on the phone only teaches them futility and leads to a waste of time. (Pasha, 2010, p. 175) This restriction also serves to prevent children from becoming overly dependent on virtual interactions. Here, parents are responsible for guiding their children to prioritize face-to-face interactions and more meaningful activities. Thus, phone etiquette is not merely about manners on a call, but an effort by parents to build a child's independence so they are not easily controlled by communication devices

The Internalization of Discipline and Gratitude through the Etiquette of Eating

In the book *Kayfa Turabbī Abnā'aka fī Hādhā az-Zamān*, parents act as mentors who teach that every gesture at the dining table matters such as refraining from breathing into a drinking vessel and avoiding the habit of stirring or picking through food on the plate (Pasha, 2010, p. 175). Islam teaches the etiquette of eating and drinking, which is not only crucial for physical health but also serves as a reflection of one's *aqidah* (creed) and relationship with Allah (Aisya et al., 2023, p. 922). This serves as a form of reverence for God's blessings while maintaining the comfort of others. Such

restrictions train children to avoid haste and to control their instinctual desires, which form an essential foundation for their future willpower.

Pasha also emphasizes the use of the right hand and the prohibition of blowing on hot food, practices that carry an integrated dimension of health education alongside obedience to Sharia in the form of the Prophetic Sunnah (Pasha, 2010, p. 175). Modern research proves that blowing on or consuming food that is still hot risks damaging the mouth and digestive tract, and can lead to permanent damage to the taste buds, oral lining, and even dental issues if practiced consistently (Aisya et al., 2023, p. 920). Parents serve as a bridge to the Prophetic tradition, connecting biological activities with spiritual blessings (*barakah*). Furthermore, parents should lead by example and forbid children from disparaging or criticizing food (Pasha, 2010, p. 175). In this regard, the family is essentially building a positive mentality and a high sense of gratitude. This prevents the development of spoiled behaviour and a sense of exclusivity in children, enabling them to appreciate any form of provision without adopting a critical attitude that might hurt the provider's feelings.

Finally, parents utilize the dining table as a means to strengthen family social cohesion and spirituality. The practice of washing hands before and after meals, along with concluding with *tahmid* (praising God), reaffirms that cleanliness is an integral part of faith (Pasha, 2010, p. 175). Cahyadi, in his research, reveals that as one of the three primary educational environments, the family is obligated to strive for a consistent habituation of morals (*akhlak*) to support the overall success of a child's character education (Cahyadi et al., 2021, p. 2). Parents demonstrate that dining etiquette is not merely a set of rigid rules, but an ethics that humanizes the individual. Through this consistency, the family successfully transforms daily routines into rituals that educate children to live in an orderly, clean manner, while remaining ever-connected to the Creator in every aspect of their lives.

The Internalization of Reverence for the Ulama (Scholars)

Pasha asserts that *adab* (etiquette) is the pinnacle of education, where children are taught to recognize the authority of knowledge over personal interests. In this context, parents play a vital role in instilling the understanding that the *ulama* (scholars) are the 'heirs of the prophets,' to be honored not for their worldly status, but for the sacred knowledge they carry (Pasha, 2010, p. 175). The *ulama* are defined as figures of high intellect and profound knowledge, as well as the heirs of the prophets, who serve as guides for the community's life based on Islamic teachings (Fadilah & Alya, 2025, p. 16). This represents a parental effort to preserve a social structure based on the values of truth. This reverence is rooted in the argument of Yahya bin Mu'adz, who stated that the compassion of the *ulama* exceeds that of parents. While parents protect their children from the 'fires of this world,' the *ulama* safeguard them from the 'fires of the hereafter' (Pasha, 2010, p. 175). By instilling this sense of respect, parents are protecting their children from intellectual arrogance, which often afflicts those who possess knowledge but lack ethics.

Setiawan's research states that consistently formed *adab* aims to produce a generation that is not only intellectually brilliant but also possesses noble social qualities, embodying the concept of the *Insan Kamil* (the perfect human) (Setiawan et al., 2023, p. 293). In this regard, a child's ability to interact politely and ethically with others is crucial for the collective good as well as for their own personal success in the future (Aslan, 2024, p. 191). Ultimately, the reverence for the *ulama* instilled by parents shapes a child's profile to be humble (*tawadhu*) and possess a thirst for knowledge. Parents provide an example of how to interact politely by not raising their voice and listening attentively when a scholar speaks. This early education in respect will produce a generation that is

not only academically brilliant but also possesses social morality and loyalty to the values of truth. Such practices create a flexible and conducive learning environment within the family, where knowledge can be internalized with full blessings.

Conclusion

Adab al-Qudwah (the ethics of role modelling) is the most vital instrument in family education within this digital era, where the success of instilling character in children depends heavily on the coherence between taught values and the actual actions of parents within the family as the primary ecosystem. Through a study of Hassan Syamsi Pasha's book, *Kayfa Turabbī Abnā'aka fī Hādihā az-Zamān*, it is found that the internalization of values such as *amanah* (trustworthiness), *tawadhu'* (humility), and *murū'ah* (dignity) is ineffective if conveyed only verbally; instead, these values must be absorbed by children through direct observation of parental behavior in maintaining privacy, managing time, and practicing dining etiquette according to the Sunnah. The integration of modern psychological approaches and Prophetic values is proven capable of building moral immunity, situational awareness, and reverence for the authority of knowledge (*ulama*). Consequently, children become not only technologically proficient but also possess spiritual depth and strong empathy. Thus, parental role modelling serves as the best preventive filter in shielding the younger generation from moral disorientation and the negative impacts of external cultures in the contemporary era.

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