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Hadith-Based Moral Integration in Islamic Education: A Faith-Based Framework for Achieving the SDGs

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Abstract

Objective: Develop moral integration based on hadith in Islamic education through a religious approach to support the achievement of the Sustainable Development Goals (SDGs), especially in the aspects of social justice, environmental sustainability, and governance integrity. **Theoretical framework:** The research relies on the prophetic moral concept sourced from hadith as the foundation of character formation, combined with a religious approach in Islamic education, as well as the SDGs value framework as an orientation for sustainable global development. **Literature review:** The literature review includes the study of moral values in hadith, the role of Islamic education in character building, the concept of social and environmental ethics from an Islamic perspective, and the relationship of religious values to the sustainable development agenda. **Methods:** The research method uses a qualitative approach with a library research design, which involves analyzing relevant literature sources in the form of hadiths, books, and previous research to formulate a conceptual integration model. **Results:** The results of the study show that prophetic moral values such as justice, trust, social responsibility, and environmental ethics have a fundamental role in the formation of students' character, as well as the moral integration based on hadith, not only forms ritual piety but also ethical, reflective, and transformative awareness in educational and social life. **Implications:** Hadith-based moral integration can strengthen ethical orientation in achieving the SDGs and has strategic relevance in the development of a sustainable Islamic education curriculum. **Novelty:** Conceptual integration between hadith-based morality in Islamic education with a religious approach that bridges prophetic ethics and the goals of the SDGs in one integrated theoretical framework.

Keywords: moral integration, hadith-based, islamic education, religious approach, sustainable development goals.

INTRODUCTION

The Sustainable Development Goals (SDGs) agenda has become a dominant global framework for guiding Development policy. Various studies show that measuring, monitoring, and reporting on the SDGs pose complex statistical, methodological, and institutional challenges, ranging from indicator complexity to capacity gaps across

countries [1]. At the regional level, an analysis of SDG-related research performance in the European Union (EU27) confirms disparities in scientific contributions across countries. It underscores that the SDGs have become an important part of interdisciplinary knowledge production [2]. This condition suggests that the SDGs are not only a technocratic project, but also have meaning, value, and normative orientation that need to be read more comprehensively.

There is a tendency to rely on digital technology, big data, and technical innovation as the main pillars for achieving the SDGs, whether in data governance, public services, or citizen participation [3]. On the one hand, this approach offers opportunities for greater efficiency and program expansion. However, several evaluative studies show that the impact of research-for-development programs on the SDGs is often difficult to trace in depth due to the lack of an evaluation framework that covers the social, cultural, and ethical dimensions of the interventions. Thus, there is a gap between the indicators and the need for a more robust value orientation to guide sustainable Development.

In Muslim societies, Islamic normative traditions grounded in moral values derived from the Qur'an and hadith have significant potential to address gaps in the SDGs. Studies on the preservation of hadith confirm that efforts to conserve sanad, matan, and critical methodology are not only philological in nature but also relate to the preservation of moral authority, which serves as a reference for people in their behavior on social media [4]. Research on hadith literacy shows that the ways of accessing, interpreting, and verifying hadith have undergone significant changes, requiring a more critical and reflective learning approach [5]. Other studies highlight how hadith discourse should be implemented in Muslims' religious life amid the tide of digitalization, so that prophetic values can be integrated into daily practices in a contextual manner [6].

Islamic education is understood as a strategic vehicle for character building, social justice, and community cohesion. The Islamic education model should foster the ability to manage classroom diversity within education. Research on the implementation of differentiated learning in Islamic studies and ethics in secondary schools shows that variations in student character and needs can be managed through flexible learning designs without losing sight of the orientation towards character and moral formation [7]. This reinforces the importance of Islamic education as a space for integrating moral values, social awareness, and competencies in the 21st Century.

The discourse on Islamic education has begun to move more explicitly in support of the SDGs. The concept of Islamic education emphasizes that, when integrated into the curriculum, the values of justice, tolerance, and respect for differences align with SDG 4 on quality education and SDG 16 on peace, justice, and strong institutions [8]. Other research maps out how tolerance education grounded in Islamic teachings can support the achievement of the SDGs by strengthening mutual respect and rejecting violence in the name of religion [9]. In Islamic boarding schools, integrating learning, innovation, and SDG values is envisioned as a path towards the Development of sustainable Islamic education.

Various pedagogical innovations are also directly linked to the SDGs. The Project-Based Learning (PBL) model in Islamic education has been proven to improve students' critical thinking skills and learning outcomes by linking learning projects to issues relevant to SDG values [10]. Mastery of technology and teacher competency Development are key factors in supporting SDG 4, especially in terms of access to quality learning and adaptation to the digital ecosystem [11]. In Islamic universities, the strengthening of Islamic studies courses has been reconceptualized as a means to align the institution's ideological mission with the SDG agenda in Indonesia [12]. This confirms a shift from merely normative discourse to the design of Islamic education that is consciously integrated with the framework of sustainable Development.

The discourse on moral integration has also developed in the fields of moral philosophy and moral psychology. The concepts of moral identity and moral integration emphasize the

centrality of moral values to self-identity and reinforce moral integration in everyday life [13]. Reflections on moral psychology grounded in embodied cognition remind us that moral judgments are not only based on rationality but also on bodily experiences, emotions, and social contexts, which shape how humans understand and internalize values. This means that hadiths function not only as normative texts, but also as sources for the formation of moral and religious identity.

LITERATURE REVIEW

Moral integration is understood as a psychological and pedagogical process that integrates cognitive, affective, and behavioral aspects in the formation of human character. Recent research shows that immersive experiences, such as virtual reality, can improve moral reasoning and sensitivity to care-harm values, though they do not always significantly enhance empathy. In higher education, the integration of moral education with mental health and ideological learning has been shown to strengthen students' internalization of values and resilience. Theoretically, moral integration is rooted in moral identity, which is directly related to the consistency of moral actions. The dilemma discussion approach is considered effective in improving moral competence, even though the role of empathy is not always directly proportional to moral maturity [14].

Hadith-based moral integration develops through two major streams: the textual-intertextual approach and the contextual-transformative approach. Studies on the thoughts of Hasbi Ash-Shiddieqy confirm that prophetic values can be applied ethically in modern life. The strengthening of *ma'rifat al-nafs* and human responsibility as caliphs places hadith as the foundation of sustainability ethics and responsible ecological behavior. Research on the typology of hadith thought shows that reading hadith contextually can make the moral values contained therein relevant to contemporary social issues [15]. The digital era presents new challenges in the form of the rampant spread of false hadith, so that hadith literacy and takhrij skills are important prerequisites for maintaining the integrity of the moral message of hadith.

Islamic education in Indonesia continues to experience dynamics influenced by philosophical factors, state policies, technological developments, and the demands of sustainable Development. In the digital era, Islamic education faces the challenges of globalization, which requires the integration of Islamic values with technological advances to remain relevant and contextual [16]. The implementation of deep learning-based artificial intelligence in learning has been proven to increase student motivation and participation, but it still raises issues of ethics and technological dependence [17]. Islamic education also plays a strategic role in the social rehabilitation of troubled youth through an inclusive approach to faith, sharia, and morals [18].

Religion-based approaches show that religion not only functions as a personal belief but also as an epistemological framework that encourages the process of seeking truth through faith-based inquiry. In the digital age, the faith approach has transformed the formation of translocal feeds of faith that shape the religious experiences of the younger generation individually and across spaces [19]. In terms of funding, religious identity has proven to be a crucial factor influencing the sustainability of faith-based organizations, while also raising dilemmas between theological integrity and secularism [20].

The Sustainable Development Goals are a global agenda that integrates social, economic, and environmental dimensions, with the main challenges lying in the complexity of measuring indicators and the limitations of national statistical capacity. Recent developments show that digital technology plays a strategic role in accelerating the achievement of SDGs through AI, big data, blockchain, and IoT, which have an impact on the health, energy, and environment sectors. SDG research

at the global and European levels has increased significantly, but remains thematically and geographically uneven, with a dominance of SDGs 3, 7, and 12. The crisis in the global economic model, trade regionalization, and labor automation are the main structural obstacles to achieving the SDG targets [21].

Table 1. Literature Review

Theme	Key Findings	Research Gap
Moral Integration	Integrates cognitive, affective, behavioral aspects; VR improves moral reasoning; dilemma discussion enhances competence	Limited link to hadith-based frameworks
Hadith-Based Morality	Textual and contextual approaches; supports sustainability ethics and ecological responsibility	Weak connection to SDGs and praxis
Islamic Education	Adapts to globalization, AI improves engagement but raises ethical issues	Needs deeper value integration
Faith-Based Approach	Religion as epistemology; shapes identity and inquiry processes	Tension with secular frameworks
SDGs Context	Digital tech accelerates SDGs; uneven research focus globally	Lack of moral-religious integration
Overall Gap	Need comprehensive framework linking hadith, moral psychology, and SDGs	Not yet systematically developed

The above studies still leave several gaps. *First*, the literature on SDGs and Islamic education tends to emphasize curriculum design, tolerance, and pedagogical innovation, but has not yet formulated a framework for moral integration based on hadith as a foundation of values for achieving SDGs. *Second*, hadith research generally focuses on preservation, literacy, and discourse transformation without explicitly linking prophetic values to the Sustainable Development Agenda and educational praxis. *Third*, the theoretical correlation between the concept of moral integration in moral psychology and the integration of hadith values in Islamic identity and educational practices has not been comprehensively studied. Based on these gaps, this study aims to develop the concept of hadith-based moral integration in Islamic education as a religious approach to support the achievement of SDGs.

METHODOLOGY

This study uses a qualitative approach that aims to understand the meaning contained in behavior, experiences, and social phenomena in education from the perspective of direct participants [22]. The qualitative approach has key characteristics, including attention to the natural context, research conducted in a natural setting, humans as the main instrument, descriptive data, flexible research design, and inductive data analysis [23], [24]. The research design was developed openly and dynamically in accordance with the Development of the data obtained. The researcher acts as the planner, implementer, data collector, interpreter, and reporter of the research results [25].

This type of research is library research to develop the concept of hadith-based moral integration in Islamic education as a religious approach to support the achievement of SDGs. The main data sources consist of primary literature on Islamic education and relevant scientific articles. Secondary data sources include publications of previous research results. Thus, it is hoped that hadith-based moral integration in Islamic education with a religious approach will be achieved to optimally achieve the Sustainable Development Goals (SDGs).

The validity of data in this study is highly dependent on the accuracy of procedures, the researcher's sensitivity to the social context, and integrity in the process of data

analysis and interpretation [26]. Documentation data is used as a supporting instrument, while the researcher remains the main instrument of the research [27], [28]. Data analysis was conducted inductively through a process of data condensation, data presentation, and gradual conclusion drawing. Thus, the research results are expected to fully describe the dynamics of adaptive hadith-based character education.

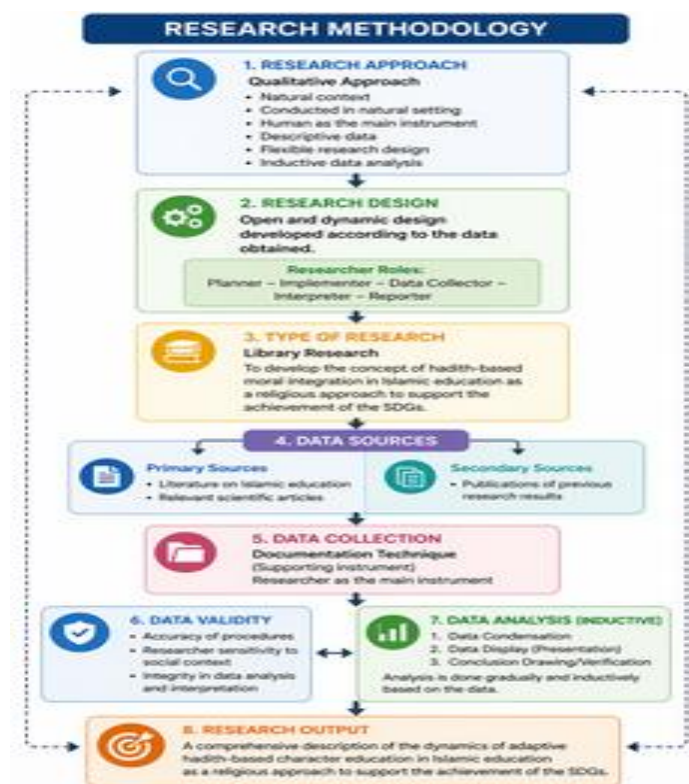


Figure 1. Research Methodology

RESULTS AND DISCUSSION

Hadith-Based Moral Values

Moral values in Islam originate from the Qur'an and hadith as the two primary references in the formation of individual and social ethics. Hadith not only serves as an explanation of law, but also as a guideline for character building that instills honesty, justice, trust, compassion, and social responsibility [29]. The transmission of hadith is carried out through strict mechanisms to maintain the purity of the moral message of the hadith through memorization, sanad, and codification methods. These preservation efforts show that moral values in hadith are considered a vital part of the continuity of Islamic civilization. This process is not merely technical, but also ethical, as each narrator bears moral responsibility for the truth of the accounts they convey. This reinforces the position of hadith as the foundation of ethics in Islamic education.

The moral values in hadith also developed through a long and contextual historical process. Since the period of the companions, tabi'in, and tabi'ut tabi'in, hadith underwent a transformation from oral tradition to the period of codification. This Development made hadith not only a normative text but also an instrument that shaped the culture and social behavior of Muslims. Hadith plays an important role in building the scientific and social ethical civilization of Muslim communities. Thus, hadith does not stand as a static text, but as a living source of values that shapes social structures. This historical dimension shows that the moral values of hadith are universal and adaptive [30].

In contemporary developments, hadith has undergone a reconstruction of meaning through a digital discourse approach. Hadith is no longer limited to classical books, but also lives on social media, digital platforms, and global spaces. This transformation has consequences for how moral values are understood and practiced by modern Muslim societies. Hadith is not only understood as text, but also as discourse that interacts with social, political, and cultural realities. This contextualization provides an opportunity for the revitalization of Islamic moral values so that they remain relevant to the challenges of the times, including issues of humanity, social justice, and environmental sustainability. However, this process also has the potential to distort meaning. Therefore, the integration of Authenticity and contextuality is key to preserving the moral values of hadith [31].

The moral values of the hadith also have strong relevance to the Development of modern moral psychology. In the contemporary psychological perspective, morality is not only understood as the result of rational reasoning but also as the result of intuition, emotions, and embodied cognition. This is in line with the hadiths, which not only teach norms through verbal commands, but also through exemplary actions. Morality in Islam is not built solely through intellectual abstraction, but through the habit of righteous deeds that involve physical, emotional, and spiritual dimensions. This integration makes the moral values of the hadith holistic and applicable in real life. Thus, hadith plays a role not only in shaping ethical awareness but also in building sustainable moral habits [32].

The connection between the moral values of the hadith and human moral Development is also evident in modern moral reasoning studies. Research shows that reflective and contextual educational experiences can increase the level of moral reasoning from the personal interest phase to the post-conventional stage. The values of the hadith, such as justice, empathy, and social responsibility, are in line with the universal moral foundations found in moral foundations theory. Hadith encourages humans to transcend self-interest and prioritize the common good. This shows that moral values in hadith are not exclusively religious in nature, but also have a universal-humanitarian dimension. Thus, hadith has excellent potential in shaping a generation with global ethics [33].

In the context of modern Islamic education, moral values based on hadith are increasingly integrated with the strengthening of mental health and character. Education no longer emphasizes only cognitive aspects, but also the integration of ideological, moral, and psychological Well-being values of students. Hadith is an important foundation in forming a balance between intellectual intelligence and emotional maturity. Concepts such as amanah (trustworthiness), sabar (patience), ikhlas (sincerity), and tawakal (trust in God) are highly relevant in building students' mental resilience amid contemporary social pressures. This integration model shows that the moral values of hadith are not only normative but also therapeutic. Thus, hadith plays a strategic role in shaping individuals who are spiritually and psychologically healthy [34].

Hadith-based moral values also have direct implications for the achievement of Sustainable Development Goals (SDGs). The concepts of trustworthiness and ecological justice derived from the hadith encourage humans to maintain the balance of nature and reject excessive exploitation. Self-knowledge instilled through Islamic teachings shapes environmental ethics that are in line with Sustainable Development Goals. Individuals who understand their moral responsibilities as servants and caliphs will tend to behave in an environmentally friendly manner, be responsible in their consumption, and care about the sustainability of future generations. Thus, the moral values of the hadith have an impact not only on individuals but also on the sustainability of global civilization [35].

Based on the above explanation, it can be concluded that moral values based on hadith have a central position in shaping human character, both individually, socially, and globally. Hadith is not only a source of law, but also a foundation of ethics that is holistic, historical, contextual, psychological, and ecological. The integration of moral values from hadith in Islamic education is an important key in building a generation that is faithful, moral, and oriented towards the benefit of the world. The relevance of hadith to modern moral psychology and SDGs shows that hadith is always relevant in responding to the developments of the times. Therefore, strengthening hadith-based moral education is a fundamental strategy in responding to the challenges of the global moral crisis.

Hadith-Based Moral Integration with a Religious Approach

Hadith-based moral integration not only takes place at the cognitive level but also shapes the overall moral identity structure of individuals. Moral integration occurs when values become the center of identity and consistently influence ethical decision-making. Hadith serves as a source of transcendent values that bind aspects of belief, thought, and action. The religious approach encourages the reflective and continuous internalization of hadith values. Thus, hadith-based moral integration produces a religious character that is not only normatively obedient but also ethically conscious.

The religious approach serves as a bridge between doctrine and moral praxis. Faith-based inquiry encourages believers to think critically in understanding the truth. This reinforces the understanding that obedience is not dogmatic, but born of awareness. Learners do not merely accept hadith as normative commands, but also reason about their relevance in social life. This process shapes mature and responsible moral consciousness. Thus, moral integration with a religious approach is reflective and transformative [36].

Effective moral learning occurs through experience, reflective discussion, and emotional involvement. This is relevant to hadith-based moral integration, which emphasizes exemplary behavior, habit formation, and self-reflection. Hadiths are not only positioned as normative texts, but as moral narratives that are brought to life in daily practice. The religious approach makes the internalization process more profound because it is connected to spiritual experiences. Moral integration does not stop at understanding values but develops into stable ethical habits.

Hadith-based moral integration also has a strong social dimension. Religion-based institutions and organizations play a significant role in shaping the social ethos of society. In Islamic education, Islamic boarding schools and madrasas are strategic spaces for the formation of Hadith-based collective morals. The religious approach expands the function of education from individual Development to social transformation. Moral integration not only shapes pious individuals but also gives birth to a society oriented towards justice and benefit. Thus, hadith-based moral integration is both personal and structural in nature [37].

Digital developments present new challenges for hadith-based moral integration. The younger generation builds its religious identity through social media and transnational networks. Thus, hadith references no longer come from a single authority but are scattered across digital spaces. This opens up vast opportunities for da'wah, but also risks distorting meaning. The religious approach in Islamic education must equip students with digital hadith literacy so that moral integration is maintained. Thus, hadith-based moral integration must be adaptive to the changing times.

The faith-based approach in social practice is not always free from value bias, especially on the issue of gender justice. This serves as a warning that religious interpretation must be guided by the principles of justice and humanity. Hadith must be used as a source of truth, not a tool to legitimize inequality. An uncritical religious approach has the potential to perpetuate unjust social structures. Therefore, hadith-based moral integration must be directed towards equitable social transformation [38].

Pesantren have proven to be strategic spaces for moral integration based on hadith with a religious approach. The internalization of values through contextual learning based on Islam is able to shape the social awareness of santri. Hadith is brought to life through worship practices, daily manners, and social habits. The religious approach in Islamic boarding schools is not only cognitive, but also affective and practical. Moral integration takes place intensively because the educational environment is total and continuous. This demonstrates the power of Islamic boarding schools as a vehicle for moral formation.

Based on the above explanation, it can be seen that Hadith-based moral integration with a religious approach is a process of shaping faith and humanity. Hadith not only shapes ritual piety but also social piety. The religious approach allows moral values to be internalized in a reflective, critical, and contextual manner. Moral integration does not stop at individual obedience but gives rise to broad social responsibility. This process brings together the transcendent values of revelation with the realities of modern life. Thus, hadith-based moral integration contributes directly to the formation of a Muslim character that is ethical, humanistic, and oriented towards global benefit [39].

Hadith-Based Moral Integration to Achieve the SDGs

Hadith-based moral integration has strategic relevance in strengthening the achievement of the Sustainable Development Goals (SDGs), because the SDGs themselves emphasize a balance between spiritual, social, economic, and environmental dimensions. Hadith serves as a source of normative values that shape human ethical orientation in all aspects of life, including consumption, production, social justice, and environmental responsibility. Moral principles in hadith, such as justice (*'adl*), trustworthiness, and the prohibition of extravagance (*isrāf*), are directly in line with SDG 12 on sustainable consumption and production. A faith-based approach to sustainable Development relies not only on technocratic regulations, but also on individual and social moral awareness.

Hadith plays an important role in building human spiritual awareness as caliphs on Earth, which is the foundation of environmental ethics in achieving SDG 13 (Climate Action) and SDG 15 (Life on Land). The concept of *khilafah* in the hadith places humans as guardians of the balance of nature, not as absolute exploiters. When this value is internalized through Islamic education, an ecological mindset is formed that encourages conservation, waste reduction, and ecosystem protection. The integration of these hadith values has been proven to strengthen self-knowledge, which has direct implications for environmentally friendly behavior. If spiritual values are ignored, the dominance of materialism accelerates environmental crises and global inequality that hinder the SDGs.

The contribution of hadith values is relevant to strengthening the ethical dimension in SDG research and innovation. Global bibliometric analysis shows that global SDG research production continues to increase, but is still uneven in technology-based goals such as SDG 7 and SDG 12, while moral and social-based SDGs are relatively lagging. The integration of hadith can fill the ethical void in research and Development policy, which has so far been more instrumental in nature. Without a moral foundation, technological innovation risks widening social gaps and ecological crises. Therefore, the integration of hadith values becomes a balance between scientific progress and the moral sustainability of humanity [40].

Hadith encourages the principle of social responsibility in line with SDG 1 (No Poverty), SDG 2 (Zero Hunger), and SDG 10 (Reduced Inequalities). Teachings on social solidarity, prohibition of hoarding, obligation to share, and concern for the weak form the foundation of a just economy. When these values are integrated into public policy and education, Development is not only oriented towards economic growth, but also towards equitable welfare. The global failure to achieve the SDG targets is mainly due to an economic crisis that has lost its ethical dimension, as evidenced by stagnant trade, rising debt, and global inequality.

The dimension of SDG implementation evaluation is also related to the values of the hadith, particularly in terms of honesty, accountability, and transparency. The contribution of international Development projects to the SDGs is often challenging to measure holistically due to the weak integration between technical indicators and social values. The hadith emphasizes the principles of moral supervision and public trust, which should be the foundation of the Development evaluation system. If these values are internalized in the SDGs indicator mechanism, the evaluation process will not only be administrative in nature, but also ethical and spiritually responsible. This will give a new direction to Development that is more honest, fair, and oriented towards long-term sustainability [41].

The integration of hadith values is relevant in addressing the challenges of measuring SDGs, which are highly complex and multidimensional. SDGs have 232 global indicators that often experience data limitations, policy biases, and statistical capacity gaps in developing countries. Hadith teaches the principle of public welfare as the primary goal of public policy, so that the achievement of SDGs is not solely measured through statistical figures, but also through tangible social impacts on the welfare of the people. This approach strengthens the humanistic side of the SDGs, which is often reduced in technocratic approaches. Thus, hadith serves as a conceptual basis for interpreting the achievement of SDGs substantively, not merely administratively.

Hadith-based moral integration becomes a strategic instrument for instilling SDG awareness. Education that integrates hadith with sustainable Development issues produces a generation that is not only intellectually capable but also spiritually and socially mature. This integration has been proven to shape patterns of responsibility, environmental awareness, and commitment to social justice. This hadith-based education model also responds to criticism that the SDGs approach is too secular and lacks a transcendent dimension. By combining revelation and science, Islamic education has the potential to be the primary driver of community-based SDG success.

Table 2. Integrating Hadith-Based Moral Values in Islamic Education to Strengthen Ethical Foundations for Sustainable Development Goals

Theme	Key Points	Implications
Hadith-Based Moral Values	Hadith provides ethical foundations: honesty, justice, trust, compassion; preserved through sanad and codification; dynamic and contextual across history and digital era	Forms holistic moral character; ensures relevance to modern social and ethical challenges
Moral Psychology & Education	Integrates cognition, emotion, and behavior; supports moral reasoning, empathy, and habit formation; linked with mental health and resilience	Produces balanced individuals with ethical awareness and psychological well-being
Religious Approach	Encourages reflective, critical, and experiential internalization; bridges doctrine and practice; strengthened in pesantren and social institutions	Builds stable moral identity and socially responsible behavior
Digital Era Challenges	Expands access to hadith but risks distortion; requires literacy and critical interpretation	Necessitates adaptive and contextual moral education
SDGs Integration	Aligns with justice, sustainability, social responsibility; supports SDGs 1, 2, 10, 12, 13, 15	Strengthens ethical dimension of development and sustainability
Overall Contribution	Integrates spiritual and global values through education	Promotes ethical, sustainable, and human-centered development

Overall, the results of the study show that hadith-based moral integration is an essential foundation for realizing the SDGs in a sustainable, fair, and meaningful manner. Without the integration of spiritual values, the SDGs risk becoming a global agenda that is ethically dry and socially fragile. Conversely, the hadith enriches the SDGs with a transcendental dimension that fosters human responsibility to God, fellow human beings, and nature. The current global crisis shows that Development failures are not merely technical problems, but also moral crises. Therefore, the integration of hadith and SDGs is a strategic necessity, not merely an ideological choice.

CONCLUSION

Based on the findings and discussion, this study affirms that hadith-based moral values occupy a central and foundational role in shaping individuals who are not only faithful in belief but also ethical in conduct and responsible in social life. The integration of these values into Islamic education demonstrates that morality derived from hadith is not limited to ritual observance; rather, it encompasses a broader ethical framework that nurtures reflective awareness, critical consciousness, and transformative action. Through this integration, education becomes a meaningful process that connects spiritual principles with real-life challenges, enabling learners to internalize values that guide their behavior in diverse contexts. The religious approach applied in this study proves effective in fostering deep moral internalization. This occurs through consistent role modeling, the cultivation of positive habits, and continuous spiritual reflection, all of which contribute to the formation of stable character. Such an approach strengthens not only individual piety but also social sensitivity, encouraging individuals to act with empathy, integrity, and accountability. As a result, hadith-based moral education becomes a dynamic and adaptive process that responds to contemporary issues while remaining rooted in authentic Islamic teachings. Furthermore, the integration of hadith-based morals holds significant strategic relevance in supporting the achievement of the Sustainable Development Goals (SDGs). Values such as environmental stewardship, social justice, and collective responsibility align closely with the ethical principles promoted within the SDGs framework. By embedding these values into educational practices, Islamic education can contribute to the development of individuals who are committed to sustainable living, equitable social relations, and community well-being. In conclusion, this study highlights that the integration of hadith-based moral values through a religious approach offers a holistic framework for character education. It not only strengthens spiritual and ethical dimensions but also fosters active participation in addressing global challenges, thereby supporting the realization of sustainable and inclusive development.

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Author Contribution

All authors contributed significantly to this study. Irfan Yuhadi led conceptualization and manuscript drafting. Nurul Budi Murtini and Ardian Dananjaya managed data collection and analysis. Ariangga Ramadhansyah and Muhammad Raiham Al Farez contributed to literature review and interpretation. Seno Bayu Aji and Hastowohadi supervised, reviewed, and edited the manuscript. All authors approved the final version for publication.

Conflicts of Interest

The authors declare that this research was conducted without any commercial or financial relationships that could be construed as potential conflicts of interest. All authors confirm the originality of this work and ensure that no competing interests influenced the research process, data interpretation, or publication decisions. The study was carried out with full academic integrity and transparency.

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