

## Revisiting the Legacy of Hafshah bint Umar ibn al-Khattab: Towards a Model of Contemporary Muslimah Education

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**Abstract:** This study aims to uncover the concept of Muslimah education as reflected in the life of Hafshah bint Umar ibn al-Khattab and to examine the relevance of her exemplary character as a role model for contemporary Muslim women. Amid increasingly complex challenges of the modern era, the exemplary conduct of women in Islamic history is urgently needed as a reference for character education. However, studies that systematically integrate classical Islamic female figures into modern Islamic educational frameworks remain limited. Therefore, a new approach is required to bring forward their legacy as a valuable foundation. This research adopts a qualitative descriptive method through library research, analyzing both classical and contemporary literature. The findings show that Hafshah RA was a prominent shahabiyah known for her love of knowledge, moral resilience, and her significant role in preserving the written Qur'an. Her contribution to hadith transmission and involvement in the social life of the Muslim community reflect her high level of integrity and intellectual capacity. Values such as courage, intelligence, steadfast faith, and social concern are examined in terms of their relevance to current Islamic character education curricula. The novelty of this study lies in its systematic effort to present Hafshah RA as a model of Muslim women's character that can be integrated into contemporary Islamic education design an approach that has been rarely addressed in previous scholarship. This study concludes that integrating the exemplary legacy of Hafshah RA into character education is essential for shaping morally upright, critically minded, and independent Muslim women.

**Keywords:** Hafshah bint Umar, Character Education, Muslimah Role Model, Classical Islamic Values, Contemporary Islamic Education

**Abstrak:** Penelitian ini bertujuan untuk mengungkap konsep pendidikan Muslimah sebagaimana tercermin dalam kehidupan Hafshah bint Umar ibn al-

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*Khattab dan untuk mengkaji relevansi karakter teladannya sebagai panutan bagi perempuan Muslim kontemporer. Di tengah tantangan yang semakin kompleks di era modern, perilaku teladan perempuan dalam sejarah Islam sangat dibutuhkan sebagai acuan dalam pendidikan karakter. Namun, penelitian yang secara sistematis mengintegrasikan tokoh perempuan Islam klasik ke dalam kerangka pendidikan Islam modern masih terbatas. Oleh karena itu, diperlukan pendekatan baru untuk mengangkat warisan mereka sebagai landasan yang berharga. Penelitian ini menggunakan metode deskriptif kualitatif melalui penelitian perpustakaan, menganalisis literatur klasik dan kontemporer. Temuan menunjukkan bahwa Hafshah RA adalah seorang sahabiyah terkemuka yang dikenal karena kecintaannya pada ilmu pengetahuan, keteguhan moral, dan perannya yang signifikan dalam menjaga Al-Qur'an tertulis. Kontribusinya dalam transmisi hadis dan keterlibatannya dalam kehidupan sosial komunitas Muslim mencerminkan tingkat integritas dan kapasitas intelektualnya yang tinggi. Nilai-nilai seperti keberanian, kecerdasan, keyakinan yang teguh, dan kepedulian sosial dieksplorasi dalam konteks relevansinya dengan kurikulum pendidikan karakter Islam saat ini. Keunikan penelitian ini terletak pada upayanya yang sistematis untuk menyajikan Hafshah RA sebagai model karakter wanita Muslim yang dapat diintegrasikan ke dalam desain pendidikan Islam kontemporer – pendekatan yang jarang dibahas dalam penelitian sebelumnya.*

**Kata Kunci:** *Hafshah binti Umar, Pendidikan Karakter, Teladan Perempuan Muslim, Nilai-Nilai Islam Klasik, Pendidikan Islam Kontemporer*

## Introduction

Education serves as one of the fundamental pillars in shaping a generation endowed with moral integrity, spiritual awareness, and intellectual readiness to face the challenges of the times. In today's digital era, Muslim women are confronted with a complex array of moral and social challenges, including identity crises, excessive exposure to unfiltered information through digital media, and the gradual erosion of spiritual values in daily life (Siddiqui & Latif, 2022; Hussain, 2021). In this context, Islamic education is expected to remain relevant, adaptive, and firmly rooted in classical heritage that offers concrete moral direction and exemplary models for contemporary Muslim women.

One classical figure who has not been systematically explored in Muslim women's character education is Hafshah bint Umar ibn al-Khattab a distinguished *shahabiyah*, wife of the Prophet Muhammad, and daughter of the Caliph Umar ibn al-Khattab. Hafshah is known for her exceptional love of knowledge, moral steadfastness, and immense responsibility in preserving the written compilation (*mushaf*) of the

Qur'an after the Prophet's death. She also played an important role in the narration of hadith and actively participated in the social life of the Muslim community exemplifying a rare combination of intellectual depth and moral integrity (Hamid, 2010; Madkur, 2015; Siraj, 2013). Despite these contributions, her position as a central figure in character education discourse remains underrepresented in contemporary academic literature.

In alignment with Hafshah's exemplary character, her father, Caliph Umar ibn al-Khattab, also holds a pivotal place in Islamic history. His leadership era was marked by major reforms in governance, education, and the moral strengthening of the Muslim society. Umar emphasized justice, social responsibility, and the systematic management of education. He integrated Qur'anic ethics into the structure of social life and governance, thereby creating a comprehensive and practical model of Islamic character education (Islamiati et al., 2024; Dalimunthe, 2020). However, scholarly efforts to synthesize the character legacies of Hafshah and Umar as a holistic model for contemporary Muslimah character education remain very limited.

This constitutes the research gap in contemporary Islamic education studies. Although there is increasing discourse on the significance of moral education, initiatives to incorporate classical Muslim female figures into the current framework of Muslimah education are still scarce. As a result, many modern Muslim women lack accessible role models rooted in their own religious tradition despite the fact that figures like Hafshah hold tremendous potential as models of religiosity, intellect, and social engagement (Zaman & Mursyada, 2024).

Moreover, global data underscores the urgent need for character education models that are responsive to the lived realities of Muslim women. The *UNESCO Global Education Monitoring Report* (2023) highlights that curricula in many Muslim-majority countries still fall short in incorporating character values through contextual and gender-responsive approaches. Studies published in the *Journal of Moral Education* and *Muslim Education Quarterly* further reveal that Muslim female students often experience a disconnect between formal religious education and the ethical challenges they face daily particularly in digital spaces and within secular institutional environments (Mahmood, 2023; Khan & Ahmad, 2021).

Drawing from the Islamic educational frameworks developed by Syed Muhammad Naquib al-Attas (1991) and Mohammad Hashim Kamali (2008) which emphasize the importance of *adab* and *ta'dib* as integral educational principles this study aims to revive the exemplary legacy of Hafshah bint Umar as a model for Muslim women's character education. It also seeks to analyze the leadership values of Umar ibn al-Khattab that remain relevant for nurturing Muslim women of strong morality, critical thinking, and independence. By addressing this research gap, the study contributes to the development of a new approach in Islamic character education particularly by integrating classical role models into the design of 21st-century Muslimah educational curricula.

### Research Method

This study employs a qualitative research. This study adopts a descriptive qualitative approach, primarily using library research to explore the exemplary character of Hafshah bint Umar ibn al-Khattab and the educational values embedded in the leadership of Umar ibn al-Khattab, particularly in the context of contemporary Muslimah character education. This method allows for a comprehensive examination of both classical and contemporary Islamic literature, enabling a deeper understanding of the historical, spiritual, and philosophical dimensions of these figures and their relevance to modern Islamic education.

Data were collected from two main types of sources: primary sources, including the Qur'an, authenticated Hadith compilations, and classical biographical texts such as *al-Ṭabaqāt al-Kubrā* and *Siyar A'lām al-Nubalā'*; and secondary sources, including scholarly books and peer-reviewed journal articles focused on Islamic education, women's studies, and character philosophy particularly those published in journals such as the *Journal of Moral Education*, *Comparative Education*, and the *Muslim Education Quarterly*. The inclusion criteria for literature selection were based on the relevance to the themes of character education and exemplary figures, academic authority (peer-reviewed status), and a publication range from 1990 to 2024 in either English or Indonesian.

To analyze the data, this study employs thematic analysis following the framework developed by Braun and Clarke (2006). The process involved repeated readings of the selected texts, identifying and coding recurring concepts, grouping and

refining the key themes such as religious piety, justice, social responsibility, and educational leadership and then interpreting them within a conceptual framework that offers a holistic understanding. Direct quotations and citations from the literature were used to support the analysis. Additionally, a Conceptual Framework Diagram (see Figure 1) was constructed to illustrate the intersection between Hafshah's personal attributes such as faith and intellectual commitment and Umar ibn al-Khattab's values of justice and educational reform. This framework visually articulates how their combined legacy contributes to the development of a contemporary Islamic character education model that is applicable, contextual, and responsive to 21st-century challenges. This approach is expected to enrich the discourse of Islamic education through the integration of classical Islamic figures into the character-building framework for modern Muslim women.

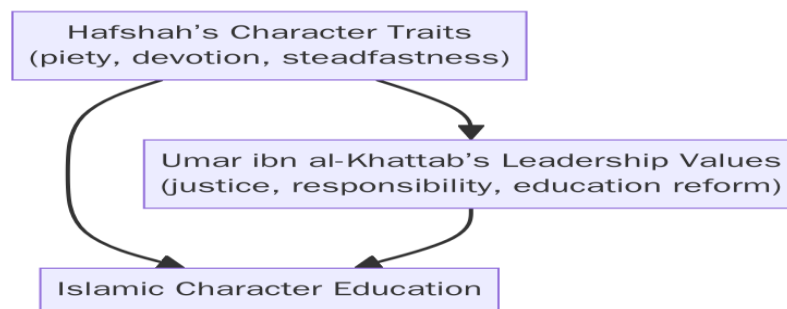


Figure 1 Conceptual Framework Diagram

In addition, a Thematic Coding Chart summarises the frequency of identified themes across the reviewed literature. For example, the chart highlights the prominence of values like 'piety', 'social responsibility', and 'education' in relation to Islamic character development. This quantitative visualisation aids in emphasising the major focus areas within the existing body of research. Finally, a Timeline of Educational Developments during Umar ibn al-Khattab's caliphate is provided to contextualise the historical evolution of Islamic education and Hafshah's life events. This timeline offers a chronological overview, helping readers understand the progression and impact of educational reforms in the early Islamic period. Data sources were carefully selected from peer-reviewed journals indexed in international databases, classical Islamic texts, and authoritative works on Islamic education

philosophy and law, ensuring the robustness and credibility of the analysis (Afrinaldi et al., 2024; Hamid, 2010).

## Results and Discussion

### The Exemplary Character of Hafshah bint Umar in Contemporary Muslimah Character Education

In the context of character education in the digital era, Hafshah bint Umar ibn al-Khattab stands out not only for her historical significance but also for her pedagogical relevance as a model for Muslim women navigating the moral, social, and intellectual challenges of the 21st century. Rather than being approached merely as a historical narrative, this study highlights thematic aspects of Hafshah's character that directly intersect with the current needs of Muslimah character education. Four key themes emerge from this analysis: *spiritual leadership*, *moral resilience*, *intellectual agency*, and *social responsibility*.

#### 1. Spiritual Leadership and Moral Resilience

Hafshah's unwavering spiritual commitment, even in difficult circumstances, exemplifies a model of spiritual leadership highly relevant for Muslim women in a secular and pluralistic world. Her ability to uphold principles and personal integrity reflects a character education approach rooted in resilience, a framework now widely adopted in global education policies (OECD, 2022). In a time when moral relativism is on the rise, Hafshah's character offers an ethical anchor for identity formation among young Muslim women.

#### 2. Intellectual Agency and Preservation of Knowledge

Hafshah's role as the custodian of the Qur'anic manuscript reveals that she was not a passive historical figure, but rather one endowed with intellectual agency and scholarly responsibility. This aligns with contemporary calls to position Muslim women as active participants in the preservation and development of Islamic knowledge (UNESCO GEM Report, 2023). Her example challenges stereotypes of women's limited roles in Islamic education and supports a gender-responsive educational agenda (Mahmood, 2023).



### 3. Social Responsibility and Communitarian Ethics

Hafshah's involvement in the social life of the Muslim community reflects strong values of social responsibility and justice rooted in Islamic ethical teachings. This closely corresponds with communitarian ethics models that have gained ground in global character education discourse, where values such as honesty, accountability, and social participation are central pillars (Kamali, 2008; Lovat & Toomey, 2007). Her example reinforces the importance of fostering Muslimah identities that are socially engaged and ethically grounded.

### 4. Integrating Classical Models with Digital Challenges

Although Hafshah lived long before the digital era, her values discipline, modesty, and integrity remain highly relevant today. The current challenge lies in integrating these classical values into modern pedagogical strategies, including digital character education. Hafshah provides an alternative narrative amid a media-dominated culture that often promotes identity fragmentation (Hussain, 2021; Khan & Ahmad, 2021). Her character values can serve as an ethical foundation for Muslim women's digital engagement today. Classical models such as Hafshah's example offer clear moral guidance and profound spiritual depth. However, they often lack contextual relevance and technological integration. Conversely, modern character education approaches are more methodologically adaptive but frequently lose the spiritual and Islamic value dimensions. Thus, a hybrid approach is needed one that combines 21st-century competencies like digital literacy, emotional intelligence, and critical thinking with prophetic values and classical exemplars such as Hafshah. This study asserts that Hafshah's character, when reframed within contemporary pedagogical models, can make a significant contribution to the development of global Islamic character education curricula. Her exemplary life can be applied to curriculum design, Muslimah mentoring programs, and the creation of digital learning content from a female Islamic perspective. By promoting values of spiritual resilience, ethical leadership, and intellectual agency, Hafshah bint Umar emerges as a 21st-century Muslimah educational figure with cross-cultural and international relevance.

To support this framework, the following pillar diagram illustrates the core character values exemplified by Hafshah bint Umar in the context of Islamic character

education. Each pillar represents a foundational value consistently reflected in her life, forming a conceptual basis for contemporary Muslimah character development:

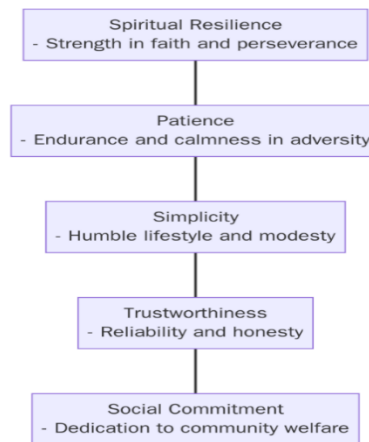


Figure 2. pillars for Hafshah's key character virtues:

The resilience she exhibited in the face of trials serves as a powerful lesson in spiritual and psychological fortitude, integral to the development of a robust Islamic character (Siraj, 2013). This resilience is vital in contemporary educational contexts, where students face various challenges. Visualising resilience as one of the pillars helps reinforce its role as a necessary attribute for overcoming adversity. Her life also exemplifies simplicity in worship and an unwavering commitment to sincerity and consistency in faith practice, qualities that contemporary Muslim women are encouraged to emulate (Hamid, 2010). These attributes ensure that character education remains grounded in authentic practice. The mind map visualization (see Figure 3) captures this by placing spiritual values alongside social and educational dimensions, showing the integrated nature of character development.

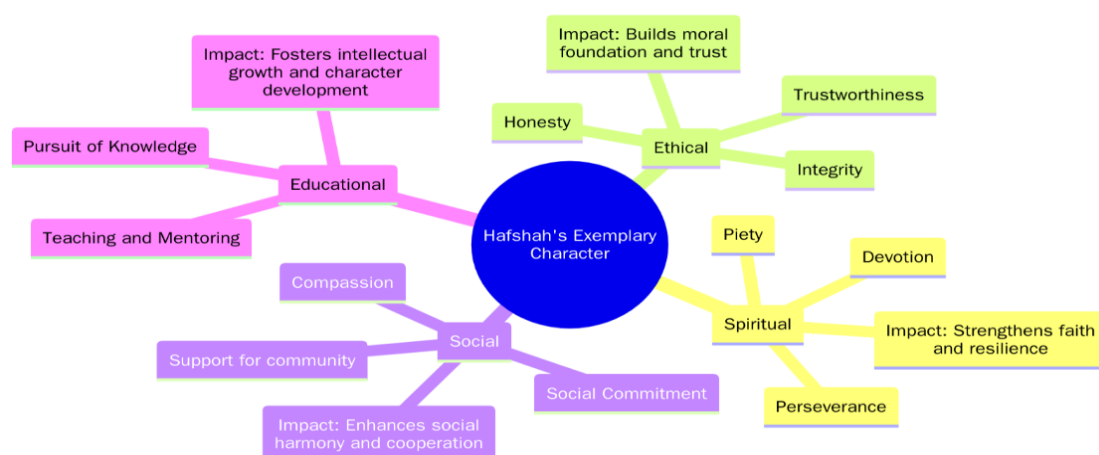


Figure 3. Hafshah's Exemplary Character



This mindmap illustrates the key dimensions of Hafshah's exemplary character that serve as inspiration for Islamic character education. The spiritual dimension includes values such as piety, devotion and resilience that strengthen individual faith and resilience. The ethical dimension highlights honesty, trustworthiness and integrity that serve as moral foundations and build social trust. The social dimension encompasses compassion, social commitment, and support for the community that fosters social harmony and co-operation. Meanwhile, the educational dimension emphasises the importance of the pursuit of knowledge and the role of mentors to promote intellectual growth and the formation of strong character. All of these dimensions interact with each other and form Hafshah's holistic character that is relevant as a role model in the modern educational context.

Moreover, Hafshah played an active role in strengthening social cohesion, fostering the bonds of brotherhood and social ethics essential to the early Muslim community's unity (Ilmi et al., 2023). This social commitment is as important as spiritual dedication for character education. The timeline visualization traces these contributions across her lifetime, providing a clear historical perspective on her influence. Modern scholarship highlights the critical importance of re-engaging with the exemplary values embodied by female companions like Hafshah within character education to empower Muslim women to meet modern challenges while remaining true to Islamic values (Shaikh, 2010; Syed, 2015). Integrating such historical role models into contemporary curricula can offer students relatable examples. Visual tools such as mind maps and pillar diagrams make these abstract values more accessible and memorable for learners. Her involvement in disseminating knowledge and mentoring Muslim women illustrates the vital role of informal education in nurturing ethical and moral virtues among emerging generations (Madkur, 2015; Siraj, 2013). This highlights the importance of community-based education beyond formal settings. The timeline visualisation can help educators showcase the historical progression of such educational roles in Islam.

Lessons drawn from Hafshah's life underscore the necessity of integrating spirituality with social responsibility, indicating that Islamic character education must address both individual and collective dimensions (Ilmi et al., 2023; Hamid, 2010). This

holistic approach is essential for producing balanced individuals. The combination of mind map and pillar diagram visuals supports this by representing interconnected personal and societal values.

Hafshah's example thus provides a crucial foundation for inclusive and empowering character education, facilitating women's meaningful contributions to family and society within Islamic paradigms (Shaikh, 2010; Stowasser, 1994). Educational strategies inspired by her life encourage active participation and leadership among women. The timeline visualisation shows how these contributions unfolded historically, offering learners a sense of continuity and relevance.

Adapting Hafshah's exemplary values in contemporary education demands pedagogical innovations that effectively combine Islamic teachings with modern educational technologies and methodologies (Ilmi et al., 2023; Syed, 2015). Visual tools, including digital versions of mind maps and pillar diagrams, can enhance engagement and comprehension in today's classrooms.

In conclusion, Hafshah binti Umar's exemplary character remains a vital point of reference for Islamic character education, synthesising spiritual, moral, social, and educational dimensions in a manner that is both timeless and profoundly relevant to present-day Muslim women. The proposed visualisations serve not only to clarify but also to inspire educators and learners alike in internalising these values.

### **The Influence of Umar ibn al-Khattab's Leadership on Islamic Educational Models**

Umar ibn al-Khattab, the second caliph of Islam, played a pivotal role in shaping the early Islamic state through his strong and visionary leadership. His tenure marked a significant transformation not only in governance but also in the structuring and formalisation of Islamic education (Dalimunthe, 2020; Afrinaldi, Hektaviandri, & Mislaini, 2024). Umar's leadership was characterised by justice, accountability, and a commitment to public welfare, principles that deeply influenced educational policies and practices during his caliphate. To illustrate the comprehensive scope of his reforms, a framework diagram could effectively visualise how Umar's leadership values intersected with educational developments and social reforms.

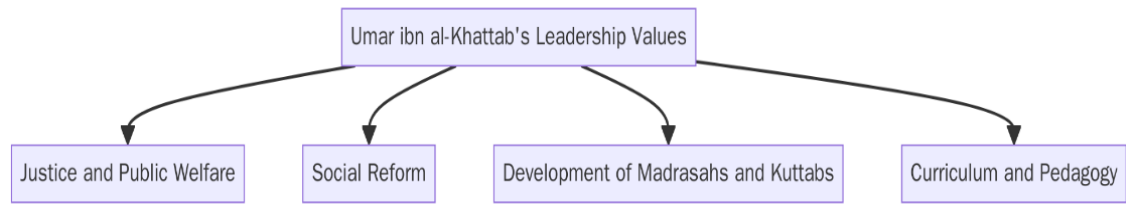


Figure 3. Umar's leadership values and their influence on educational and social aspects.

Umar ibn al-Khattab's leadership, grounded in the values of justice, responsibility, and social reform, laid a vital foundation for the development of the education system and social aspects during his rule. His decisive and visionary approach encouraged the establishment of formal educational institutions like madrasas and kuttabs, which emphasized not only academic learning but also the moral and character development of students. In the social realm, Umar's commitment to justice and public welfare was reflected in policies promoting fair resource distribution, protection of vulnerable groups' rights, and strengthening social solidarity. Thus, his leadership transformed Islamic education and reinforced social foundations based on justice and inclusiveness.

A key part of Umar's educational reforms was founding madrasas and kuttabs as formal centers for both religious and general education, marking a shift from informal, family-based learning to a systematic and accessible educational structure. The introduction of regulated systems for teachers, including their payment, highlighted the professionalization of education and its importance in society. A chronological visualization of these institutions' establishment and evolution would help clarify their historical significance and impact.

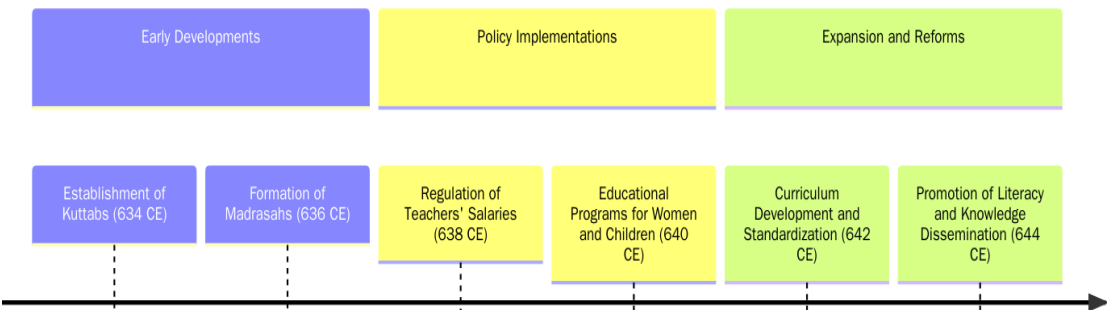


Figure 4. Timeline of Educational Institution Development

This timeline illustrates the significant development of the formal education system during the leadership of Umar ibn al-Khattab. In the early stages, kuttabs and

madrasas were established as structured educational institutions for children and the general public. Subsequently, the adoption of policies such as the regulation of teachers' salaries and education programmes for women and children marked a serious attempt to improve the quality and equity of education. In the expansion phase, curricula underwent development and standardisation that integrated religious and ethical values, while encouraging literacy and wider dissemination of knowledge. These developments reflected the transformation of the Islamic education system from an informal form to a more systematic and professionalised institution, in line with Umar's visionary and progressive leadership values.

Moreover, Umar's emphasis on the principles of justice and moral responsibility was embedded in the curriculum and pedagogical approaches of these early Islamic schools (Putra, Alwi, & Sakka, 2023; Sofian, May, & Zamsiswaya, 2022). Education under his leadership was not limited to rote learning but included the cultivation of ethical virtues and social awareness, reflecting a holistic model of character development. This approach aligns with modern educational theories that advocate for integrative learning, combining cognitive and moral dimensions (Hafizh, Lailah, Astuti, & Cholid, 2023). A conceptual diagram could map these components, showing the integration of knowledge, ethics, and social responsibility in Umar's educational vision.

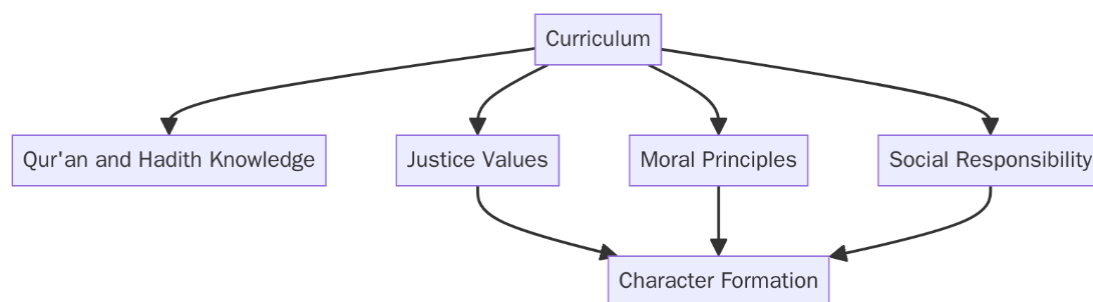


Figure 5. Conceptual Diagram of Curriculum and Ethical Values

This diagram illustrates the conceptual structure of the Islamic education curriculum during the leadership of Umar ibn al-Khattab that integrated religious knowledge, such as the Qur'an and Hadith, with values of justice, morality and social responsibility. This approach emphasises that education is not just a transfer of knowledge, but also character building based on Islamic ethics. The value of justice

directs learners to be fair in social life, morality shapes attitudes and behaviour in accordance with religious teachings, and social responsibility fosters awareness of contributions to the welfare of society. Thus, this curriculum provides a holistic foundation for transformative and sustainable character education. The governance style of Umar also promoted inclusivity and public participation, which translated into educational access for various segments of society, including children, women, and the underprivileged (Fatmawati, 2018; Putra, 2021). His policies reflect an early awareness of educational equity and social justice that resonates with contemporary educational goals. Visualising the demographic reach of Umar's educational initiatives through charts or infographics would provide a clearer picture of their societal scope.

Umar's leadership further extended into the domain of knowledge preservation and dissemination, encouraging the compilation and memorisation of the Qur'an and Hadith (Dalimunthe, 2020). These efforts were critical in establishing a knowledge base that would sustain Islamic civilisation for centuries. The role of education as a tool for cultural and religious preservation under Umar's caliphate can be illustrated through a flowchart showing processes from knowledge transmission to community impact.

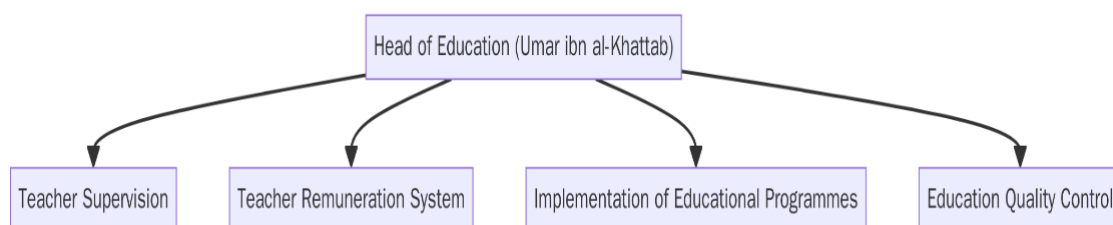


Figure 6. Organisational Chart of Educational Administration pada masa Umar ibn al-Khattab

The organisational chart below depicts the structure of educational administration during the caliphate of Umar ibn al-Khattab. At the helm is the Head of Education (Umar ibn al-Khattab himself), who oversees key administrative functions crucial for maintaining the quality and effectiveness of education. These functions include the Supervision of Teachers, ensuring pedagogical standards are met; the Remuneration System for Teachers, to provide fair and timely compensation; the Implementation of Educational Programmes, overseeing curriculum delivery and student engagement; and the Quality Control of Education, monitoring and evaluating institutional performance. This hierarchical framework reflects Umar's commitment to

professional management, accountability, and continuous improvement within the Islamic educational system.

In terms of administrative innovation, Umar introduced measures for quality control and accountability in education, ensuring that teachers were competent and that educational content remained authentic and relevant (Kamali, 2008; Afrinaldi et al., 2024). This proactive governance contributed to the sustainability and effectiveness of educational programmes. Such administrative structures can be effectively communicated through organisational charts that depict governance hierarchies and functional responsibilities. Umar's educational philosophy was inherently linked to his broader vision of an ethical and just society, where education served as a vehicle for moral upliftment and social harmony (Al-Attas, 1991; Fatmawati, 2018). This interconnection between education and social reform exemplifies the integrated nature of Islamic leadership ideals. Including a model diagram that connects leadership, education, and societal well-being would provide valuable insights into this holistic framework. Finally, Umar ibn al-Khattab's leadership legacy continues to influence Islamic educational thought and practice. Contemporary Islamic educational models often draw inspiration from his emphasis on justice, ethics, and accessibility (Zaman & Mursyada, 2024; Hidayat, Masyath, Indratno, & Awaliyah, 2024). Revisiting his leadership principles provides vital lessons for addressing modern educational challenges in Muslim societies. Presenting a comparative visualisation contrasting historical and modern educational models could illuminate continuities and adaptations over time.

### **The Integration of Exemplary Values and Leadership in Contemporary Muslimah Character Education**

Integrating the exemplary values of Hafshah binti Umar and the leadership principles of Umar ibn al-Khattab holds substantial relevance for contemporary Islamic character education, particularly in shaping Muslimah who are both empowered and morally grounded. Hafshah's spiritual resilience, moral integrity, and devotion, when combined with Umar's systemic and justice-oriented leadership in education, establish a robust foundation for educational models aimed at fostering integrity, responsibility,



and spiritual awareness in Muslim women (Zaman & Mursyada, 2024; Hidayat, Masyath, Indratno, & Awaliyah, 2024; Afrinaldi, Hoktaviandri, & Mislaini, 2024).

To clarify this integration, an Integrated Model Diagram can be employed, illustrating two main pillars: 'Keteladanan Hafshah' (Exemplary Character of Hafshah) and 'Kepemimpinan Umar ibn al-Khattab' (Leadership of Umar). These pillars converge into a central domain labeled 'Pendidikan Karakter Muslimah Masa Kini' (Contemporary Muslimah Character Education). From this hub, branches extend to essential components such as *Nilai Spiritual* (Spiritual Values), *Nilai Moral* (Moral Values), *Sistem Pendidikan Terstruktur* (Structured Educational System), *Penggunaan Teknologi* (Use of Technology), and *Metode Inovatif* (Innovative Methods). This diagram underscores how classical values remain pivotal within modern educational frameworks.

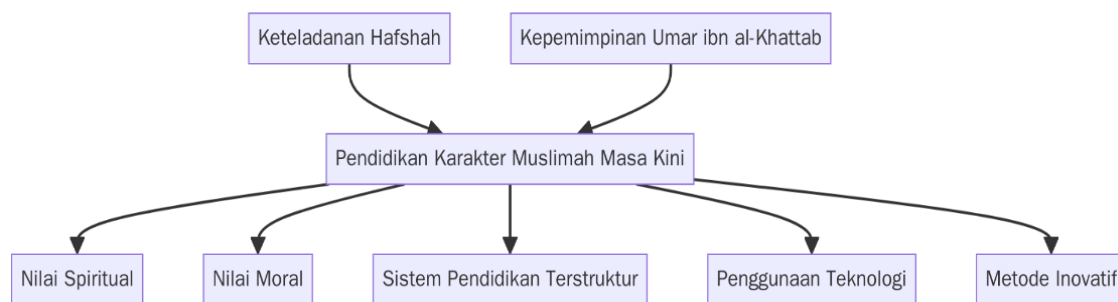


Figure 7. Integrated Model Diagram of Muslimah Character Education

This diagram illustrates the integration of two main pillars in Muslimah character education today, namely the Exemplary Hafshah and the Leadership of Umar ibn al-Khattab. These two pillars are the source of fundamental values that shape character education that is holistic and relevant to the modern context. From the centre of today's Muslimah character education, branches emerge that represent various important aspects such as spiritual values that strengthen faith, moral values as ethical guidance, a structured education system that ensures an organised learning process, the use of technology to support today's learning, and innovative methods that make education more effective and interesting. This model emphasises that Muslimah character education not only retains classical values, but is also adaptive to the times through the incorporation of traditional and modern approaches.

Extensive literature highlights the critical need for reconstructing Islamic educational models that faithfully adopt classical values but adapt effectively to contemporary contexts through technological and pedagogical innovations (Ilmi, Wanayati, Hasanah, & Arifin, 2023; Nugraha, 2020; Afrinaldi et al., 2024). Technology-driven learning tools, blended learning environments, and interactive methodologies ensure that the spiritual and moral teachings are not only transmitted but also deeply internalised by millennial and Generation Z Muslimah. This aligns with research advocating for education that is both value-oriented and contextually relevant to the digital age (Ilmi et al., 2023; Afrinaldi et al., 2024; Zaman & Mursyada, 2024).

The educational philosophy inspired by Umar's leadership extends beyond content to include equity and inclusivity, providing access to education for women and underserved groups, which remains a cornerstone of modern Islamic education (Putra, Alwi, & Sakka, 2023; Sofian, May, & Zamsiswaya, 2022; Fatmawati, 2018). Here, a Flowchart of Transformational Education visualises the pathway from 'Classical Principles' through 'Curriculum Reconstruction' and 'Technological Integration', culminating in 'Character Education Acceptance by Millennials' and ultimately, the 'Achievement of Comprehensive Character Education.' This flowchart articulates the sequential steps necessary for effective modernisation.

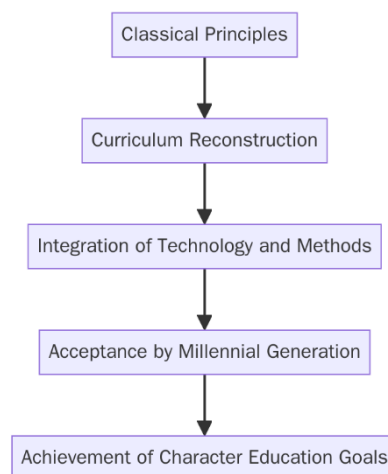


Figure 7. Flowchart of Transformational Education

This flowchart depicts the transformational journey of education from its classical principles to the achievement of modern character education objectives. The process begins with foundational classical values that underpin education, followed by a

comprehensive reconstruction of the curriculum to reflect contemporary needs. Subsequently, there is an integration of modern technology and innovative pedagogical methods, ensuring the education system is both relevant and engaging for today’s learners. The acceptance and adaptation by the millennial generation signify a crucial phase, indicating readiness and receptiveness to new educational paradigms. Ultimately, this process culminates in the successful attainment of character education goals, which emphasise holistic development combining knowledge, ethics, and social responsibility. Research also affirms that blending spiritual values with social responsibility—as championed by Hafshah and Umar—yields an education system that nurtures not only religious adherence but also civic consciousness and social justice awareness, traits urgently needed in the face of contemporary moral challenges such as individualism and social fragmentation (Putra et al., 2023; Sofian et al., 2022; Hafizh, Lailah, Astuti, & Cholid, 2023). This underscores the role of education as a comprehensive character-building endeavour rather than mere knowledge transmission. To further contextualise this, a Comparison Table may be used to juxtapose traditional Islamic character education—rooted in exemplary figures and leadership models—with contemporary approaches characterised by technological enhancement and innovative pedagogy. The table can delineate elements preserved from classical models (such as spiritual grounding and moral focus) alongside new components like digital literacy and interactive learning, illustrating the dynamic evolution of Islamic education.

*Table 3: Traditional versus Modern Approaches to Islamic Character Education for Muslim Women*

Aspect of Character Education	Traditional (Exemplary Figures & Classical Leadership)	Modern Approach (Technology & Innovative Methods)
Source of Values	Role models such as Hafshah binti Umar and Umar ibn al-Khattab	Classical values integrated with contemporary research and digital education tools
Teaching Approach	Emphasis on verbal instruction, memorisation, and direct role modelling	Interactive, digital, and blended learning methodologies
Scope of Education	Religious and moral education within formal and informal settings	Integration of formal education with family and community involvement
Assessment	Evaluation based on	Holistic assessment including

Aspect of Character Education	Traditional (Exemplary Figures & Classical Leadership)	Modern Approach (Technology & Innovative Methods)
Methods	memorisation and behavioural observation	cognitive, affective, and psychomotor domains
Role of the Teacher	Moral exemplar and primary source of religious knowledge	Facilitator of learning using technology and multimedia resources
Teaching Context	Focused on religious values and moral leadership	Adaptable to social contexts and technological advancements
Use of Technology	Minimal or none	Extensive use of digital media and online learning platforms
Educational Goals	Cultivation of Islamic character grounded in spiritual and social values	Development of Islamic character relevant to 21st-century challenges
Community Involvement	Limited to family and mosque environments	Synergistic involvement of family, school, and wider community
Character Focus	Spirituality, honesty, simplicity, and justice	Added emphasis on creativity, problem-solving, and collaboration

This table illustrates that traditional character education is deeply rooted in the exemplary values of historic Islamic figures, while modern education integrates these timeless principles with innovative technology and teaching methods to meet contemporary needs. Despite methodological differences, the core values inspired by Hafshah and Umar remain fundamental to character formation.

Community engagement is another vital dimension, as education increasingly transcends formal classrooms. Current scholarship supports models where education involves family and wider community networks, all oriented around the enduring values set forth by Hafshah and Umar (Ilmi et al., 2023; Afrinaldi et al., 2024; Zaman & Mursyada, 2024). A Community-Based Learning Model Diagram effectively maps these relationships, showing formal education linked to familial and communal learning environments that collectively reinforce character formation.

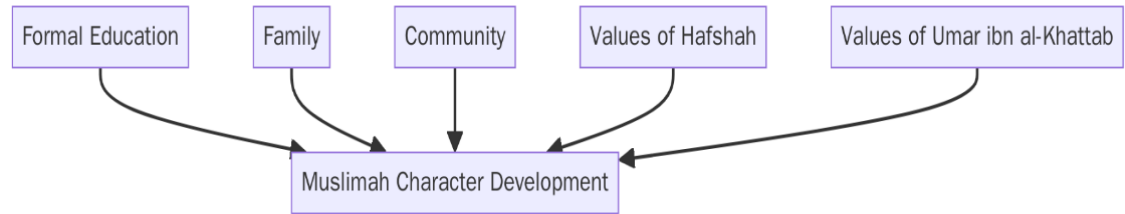


Figure 8 Community-Based Learning Model Diagram

This diagram illustrates a community-based learning model that places formal education, family and community as mutually supportive environments in the development of Muslimah character. The exemplary values of Hafshah and the leadership of Umar ibn al-Khattab are the main foundations that strengthen this character education process. Formal education provides a systematic structure and curriculum, while the family acts as the first and main environment in instilling moral and spiritual values. Society, as the wider social space, supports the implementation of these values through social interactions, community activities and cultural norms. The integration of these three environments creates a holistic and sustainable learning ecosystem, which allows Muslimah's character to grow optimally in a social and spiritual context.

Finally, the synthesis of Hafshah's moral virtues and Umar's organisational leadership into modern education demands continuous innovation and responsiveness. Such efforts require dynamic curricular designs that uphold Islamic ethics while leveraging contemporary tools to maintain relevance and effectiveness (Hidayat et al., 2024; Nugraha, 2020). The holistic nature of this integration is essential for developing Muslimah capable of thriving spiritually and socially in the modern world.

## Conclusion

This study concludes that the integration of the exemplary character of Hafshah binti Umar ibn al-Khattab offers a significant and original contribution to the advancement of contemporary Islamic character education. Both Hafshah and Umar serve not merely as historical references, but as visionary pedagogical models capable of addressing the moral, intellectual, and social challenges faced by 21st-century Muslim women. By formulating a framework that synthesizes classical Islamic values with modern pedagogical innovation, this study presents a normative yet adaptive solution to the global challenges of Muslimah character education.

The novelty of this approach lies in its synthesis of timeless values such as spiritual resilience, ethical integrity, and social responsibility with contemporary educational strategies including digital technology integration, gender-inclusive content, and learner-centered methodologies. This hybrid model positions character education as a system rooted in Islamic tradition while remaining flexible and relevant

to the dynamics of a pluralistic and digital society. The findings of this study have the potential to inform educational policies, curriculum development, and community-based programs that empower Muslim women to engage ethically and actively in both religious and social spheres. The values exemplified by Hafshah and Umar can serve as a foundational model for cultivating competitive, ethical, and globally engaged Muslimah identity. Future research could explore cross-cultural applications, empirical validations, or longitudinal studies measuring the impact of integrating classical exemplars into modern character education frameworks. Such efforts will further enhance the relevance and effectiveness of Islamic pedagogy in addressing the complex educational needs of Muslim women on a global scale.

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