

Emulating Sayyidah Fāṭimah al-Zahrā' in Classical and Contemporary Literature for Moral Education Transformation

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ABSTRACT

This study examines the moral exemplarity of Sayyidah Fāṭimah al-Zahrā' through a systematic review of classical Islamic literature and contemporary scholarship as a foundation for transforming moral education among Muslim women. In the digital era—marked by ethical crises—Fāṭimah al-Zahrā' is positioned as an ideal figure representing core Islamic values that are both contextually relevant and applicable to character formation, including ethical technology use and civil digital interaction. Adopting a normative orientation, the study applies a thematic approach in reviewing both classical Islamic texts and modern academic sources. The analysis identifies three central themes: (1) Fāṭimah's personal and spiritual virtues, such as honesty, patience, and devotion; (2) her role in family education as a moral exemplar; and (3) the actualization of her values in digital spaces through ethical communication and moral responsibility. The study concludes that Fāṭimah al-Zahrā's character offers a practical and context-sensitive model for moral learning, especially within Islamic educational settings such as pesantren. These findings provide both conceptual and practical contributions to the development of value-based curricula and character education modules rooted in Islamic ethics that are responsive to contemporary challenges.

ABSTRAK

Penelitian ini mengkaji keteladanan moral Sayyidah Fāṭimah al-Zahrā' melalui tinjauan sistematis terhadap literatur klasik Islam dan kajian kontemporer, sebagai dasar transformasi pendidikan moral bagi perempuan Muslim. Di era digital yang sarat krisis etika, Fāṭimah al-Zahrā' diposisikan sebagai figur ideal yang merepresentasikan nilai-nilai utama Islam yang kontekstual dan relevan untuk membentuk karakter, termasuk dalam penggunaan teknologi secara etis dan menjaga interaksi sosial digital yang beradab. Studi ini berorientasi normatif dan menggunakan pendekatan tematik dalam telaah literatur, baik dari teks-teks klasik Islam maupun sumber akademik modern. Hasil kajian mengidentifikasi tiga tema utama: (1) kebajikan pribadi dan spiritual Fāṭimah seperti kejujuran, kesabaran, dan pengabdian; (2) perannya dalam pendidikan keluarga sebagai panutan moral; dan (3) aktualisasi nilai-nilainya dalam ruang digital melalui etika komunikasi dan tanggung jawab moral. Penelitian ini menegaskan bahwa karakter Fāṭimah al-Zahrā' dapat menjadi model pembelajaran moral yang aplikatif, terutama di lingkungan pendidikan Islam seperti pesantren. Temuan ini memberikan kontribusi konseptual dan praktis dalam pengembangan kurikulum dan modul pendidikan karakter berbasis nilai-nilai Islam yang responsif terhadap tantangan zaman.

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A. INTRODUCTION

Moral education is the main foundation in forming a complete Muslim personality, especially in the midst of the challenges of modern times that obscure exemplary values. In the context of Islamic education, role models are strategies that not only teach values, but also inherit a living moral footprint in daily practice. This research shows that moral examples can teach us about virtue, psychology, and self-understanding. These studies collectively emphasize the importance of accessible and relevant moral examples in shaping ethical behavior and leaving lasting ethical impressions in everyday life. According to the latest research, it is said that Islamic youth today have many difficulties in understanding the true and profound teachings of Islam.¹ According to a survey, 70% of young people feel pressured by social norms that are contrary to Islamic moral teachings. This shows the need for a strong moral example. Fāṭimah, with her character and teachings, can inspire young people to develop virtues, such as honesty, empathy, and responsibility. In an increasingly connected world, where information is easily accessible, it is important for youth to have a strong moral foundation in order to make wise decisions. Therefore, Sayyidah Fāṭimah al-Zahrā', the daughter of the Prophet, is an ideal female figure in Islam who demonstrates moral perfection, piety, and steadfastness in carrying out social, spiritual, and family roles. The urgency to emulate her is increasingly relevant in building the character of today's Muslim women who are faced with the currents of modernity, globalization,² and the challenges³ of digital morality.⁴

In today's era of globalization and digitalization, moral values are becoming increasingly important to understand and apply. In this context, the figure of Fāṭimah as a moral example in Islam offers valuable insights. Fāṭimah is not only known as the daughter of the Prophet Muhammad, but also as a symbol of strength, wisdom, and integrity. The values taught by Fāṭimah can be a guide for the younger generation in facing complex moral challenges. Unfortunately, in the practice of moral education,⁵ especially in institutions such as Islamic boarding schools or value-based educational institutions, references to female role models in Islam still do not get a balanced portion.⁶ Although many studies have addressed moral education, few have highlighted the role of women in this context. Previous research has often been stuck in an approach that does not integrate classical and contemporary sources. This creates a gap in our understanding of how moral values can be taught and applied in a

¹ Deni Rahman et al., "Problematisasi Pemuda Islam: Kajian Strategis Dakwah Yang Efektif," *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 5, no. 1 (March 30, 2025): 50–72, <https://e-journal.uin-al-azhaar.ac.id/index.php/idaroh/article/view/835>.

² Heidi M. Giebel, "What Moral Exemplars Can Teach Us About Virtue, Psychology, and Ourselves," *American Catholic Philosophical Quarterly* 96, no. 2 (January 21, 2022): 235–261, <https://doi.org/10.5840/acpq2022120246>.

³ Ahmad Dahlan et al., "Tawasul Bil Dzāt Sebagai Penguat Pendidikan Karakter," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 001 (December 26, 2022): 229–38, <https://doi.org/10.30868/ei.v11i4.3556>.

⁴ Ijah Bahijah et al., "Wasathiyah Islam Di Era Disrupsi Digital (Pendidikan Nilai-Nilai Wasathiyah Islam Dalam Bersosial Media Di Kalangan Generasi Milenial Dan Generasi Z)," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 001 (December 26, 2022): 1–20, <https://doi.org/10.30868/ei.v11i4.3544>.

⁵ Husnul Amin, "Value-Based Frameworks and Peace Education in Faith-Neutral, Faith-Based and Faith-Inspired Schools in Islamabad: A Comparative Analysis," *Journal of Peace Education* 21, no. 1 (2024): 54–81, <https://doi.org/10.1080/17400201.2023.2289655>.

⁶ Habibur Rahman et al., "Towards an Ideal Madrasah: A Model of Developing Religious Values in Madrasah," *Jurnal Manajemen Pendidikan Islam Darussalam* 7, no. 1 (April 30, 2025): 130–42, <https://doi.org/10.30739/jmpid.v7i1.3509>.

broader context. By ignoring women's contributions, we lose valuable perspectives in moral education. A significant portion of character education remains normative in nature and lacks contextual alignment with the actual needs of contemporary⁷ Muslim youth.⁸ This is where the formulation of the problem arises, namely: how to represent the figure of Sayyidah Fāṭimah as a reference for moral education in a more integrative and applicable way in the modern era?

By filling this gap, this research will not only provide new insights into moral education, but will also aid in shaping a stronger Muslim women's identity. This research aims to explore how Fāṭimah's values can be integrated into the moral education curriculum, so that it can have a positive impact on the younger generation. Thus, this research has the potential to strengthen existing moral education practices. In addition, an issue that is no less important is the lack of systematic literary studies that explore the example of Sayyidah Fāṭimah from two sides, namely classical sources (*turāṭ*) and contemporary literature to build a complete and transformative understanding.⁹ In fact, this literature has a wealth of value that can be used as a source of innovation¹⁰ in exemplary-based learning design.¹¹

Based on this background, this study aims to examine the example of Sayyidah Fāṭimah al-Zahrā' from the perspective of classical and contemporary literature as a transformative foundation in moral education. This research is expected to strengthen the integration of spiritual, moral, and social values in Muslim educational practices, as well as make a conceptual contribution to the moral education model in Islamic institutions, especially Islamic boarding schools that have undergone dynamic changes in the digital era.¹²

B. METHODS

This study uses a systematic literature review¹³ approach to identify, evaluate, and synthesize various literature sources that discuss the example of Sayyidah Fāṭimah al-Zahrā' in the context of moral education. This approach was chosen because it allows researchers to comprehensively explore the development of thought, concepts, and related findings in relevant classical and contemporary literature. The research is conducted in a structured and transparent manner to obtain a complete and academically accountable understanding.

⁷ Alice E. Marwick, "Morally Motivated Networked Harassment as Normative Reinforcement," *Social Media + Society* 7, no. 2 (April 1, 2021): 1–13, <https://doi.org/10.1177/20563051211021378>.

⁸ Asep Dahliana et al., "The Challenges of Civic and Moral Educations for Young Muslim Indonesian," *International Journal of Early Childhood Special Education* 13, no. 2 (December 2, 2021): 368–74, <https://doi.org/10.9756/int-jecse/v13i2.211073>.

⁹ Ummi Ulfatus Syahriyah et al., "Relevance of Moral Education Values in Syiir Fatimah with PAI Learning Materials," *Proceeding International Conference on Religion, Science and Education* 3 (April 2, 2024): 165–75, <https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1243>.

¹⁰ Michelle Dubek, Christopher DeLuca, and Nathan Rickey, "Unlocking the Potential of STEAM Education: How Exemplary Teachers Navigate Assessment Challenges," *The Journal of Educational Research* 114, no. 6 (November 2, 2021): 513–25, <https://doi.org/10.1080/00220671.2021.1990002>.

¹¹ Albertus Noegroho, "Implementation of Serviam Character Education at Saint Theresia Senior High School Jakarta," *International Journal of Educational Management and Innovation* 5, no. 3 (October 25, 2024): 251–66, <https://doi.org/10.12928/ijemi.v5i3.9375>.

¹² Abdalnaser Sultan Mohsen Sallam et al., "Reassessing Women's Humanity: A Comparative Study of Islamic Teaching and Societal Perceptions," *Afkar: Jurnal Akidah Dan Pemikiran Islam* 26, no. 2 (December 31, 2024): 337–74, <https://doi.org/10.22452/afkar.vol26no2.10>.

¹³ Edna Terezinha Rother, "Systematic Literature Review X Narrative Review," *Acta Paulista de Enfermagem* 20 (June 2007): v–vi, <https://doi.org/10.1590/S0103-21002007000200001>.

The data sources in this study consist of classical literature (*turāt*), such as the works of previous scholars containing the history, stories, and exemplary values of Sayyidah Fāṭimah, as well as contemporary literature, including journal articles, books, and dissertations that discuss moral education, role models, and the role of Muslim women in the perspective of Islamic education. The search is carried out through several scientific databases such as Google Scholar on the most accredited and reputable journals.

The inclusion criteria in this study are literature sources that explicitly discuss the character, values, or contribution of Sayyidah Fāṭimah in the dimension of moral education, both normatively and applicatively. Meanwhile, the exclusion criteria include literature that is only biographical without value analysis, or sources that do not meet academic standards. The data was analyzed using a thematic approach, by grouping exemplary values into personal, social, and spiritual moral categories, and examining their relevance to moral education approaches in the era of digital transformation, especially in the context of Islamic boarding schools. Through this approach, this research is expected to build a solid conceptual foundation in formulating moral education based on the example of Sayyidah Fāṭimah al-Zahrā', as well as open up space for reflection on more adaptive and transformative educational practices in Islamic institutions today.

C. RESULTS AND DISCUSSION

Based on the results of a systematic literature review of classical and contemporary sources that discuss the figure of Sayyidah Fāṭimah al-Zahrā', three main themes were obtained that became the focus of efforts to transform Muslim moral education. These three themes complement each other and provide a comprehensive overview of exemplary values that can be internalized in the value-based learning process in the contemporary era.

1. Sayyidah Fāṭimah's Personal and Spiritual Moral Example

The first theme that emerged predominantly was an example of personal and spiritual morality inherent in Sayyidah Fāṭimah al-Zahrā'. In various classical literatures, she is described as a woman with a high level of piety, has honesty, trust, patience, humility, and is very obedient in worshipping Allah SWT. Her role as a child, wife, and mother demonstrates the values of a righteous woman, including obedience to Allah, the Prophet, and her husband, as well as devotion to worship and noble behavior. These values are the basis for the formation of a strong Muslim female character from a spiritual perspective. The figure of Fāṭimah is not only a symbol of personal piety, but also a reflection of moral perfection as taught in Islam. This example is an important foothold in deep moral education rooted in spirituality, not just normative or instructional. Fāṭimah's character significantly influenced the development and personality of contemporary Muslim women, offering guidance on self-care, moral purification, and modest dress. In the digital age, Muslim women can take inspiration from Fāṭimah's lessons to be a pillar of positive change, spreading the teachings of Islam¹⁴ on social media while maintaining modesty in online interactions and clothing.¹⁵

¹⁴ Muyasaroh and Ayu Febriyanti, "Nilai-Nilai Wanita Shalihah Melalui Figur Sayyidah Fatimah Az- Zahra Binti Rasulullah Saw Dan Peran Edukatifnya Dalam Keluarga," *Symfonia: Jurnal Pendidikan Agama Islam* 2, no. 2 (December 8, 2022): 119–36, <https://doi.org/10.53649/symfonia.v2i2.20>.

2. The Role of Fāṭimah Education in the Family as the Basis of Moral Education

The second theme found from the literature study is the role of Sayyidah Fāṭimah's education in the family realm. As the daughter of the Prophet, the wife of Ali bin Abi Talib, and the mother of Hasan and Husayn, Fāṭimah played an important role in shaping a valued family environment. Contemporary literacy highlights a lot of how Fāṭimah became the main educator who instilled moral values through direct example in daily life. This reinforces the idea that moral education does not only take place in the formal classroom, but is firmly rooted in the family structure. The Qur'an also emphasizes moral education in the family, especially in Surah Al-Isra verses 23-24, which highlight the importance of respecting parents and maintaining good behavior towards family members.¹⁶ These teachings collectively form a comprehensive framework for moral education rooted in Islamic principles.

One of the historical examples that is often used as a reference in research findings on Fāṭimah al-Zahrā' 's role as the main educator is how she educated her two sons, Hasan and Husain, who would later become important figures in Islamic history. In various histories, it is recorded that Fāṭimah not only taught Islamic values orally, but instilled them through concrete actions that could be directly exemplified by her children. For example, there is a story when Hasan and Husayn saw an old man who was performing ablution in an improper way. Instead of directly reprimanding the person, Fāṭimah and her two sons devised a subtle and wise approach. He advised Hasan and Husayn to pretend to be learning ablution in front of the man, and then asked the man to judge which of them did better. By witnessing the correct ablution of the two children, the old man realized his mistake without feeling offended.

This story clearly illustrates how Fāṭimah educated her children to convey the truth with manners, gentleness, and wise strategies. These findings reinforce the idea that moral education through example and emotional intelligence is at the core of Fāṭimah's pedagogical approach, which is relevant to the practice of character education in the contemporary era. Therefore, this is a finding that the role of Fāṭimah education can be a reference in developing a contextual family-based character education approach, especially in Islamic educational institutions such as Islamic boarding schools.

3. Actualization of Fāṭimah Values in a Contemporary Social-Digital Context

The third finding is related to the actualization of Sayyidah Fāṭimah's exemplary values in the social life of Muslim women today, including in the digital space. Some contemporary literature highlights how values such as modesty, piety, social concern, and courage in standing up for the truth remain relevant for modern Muslim women to inculcate. In the era of social media and instant culture, Fāṭimah can be used as a symbol of resistance to moral degradation and at the same time as a source of inspiration to appear as an agent of positive change in the digital space. Fāṭimah's example in maintaining self-esteem, speaking with good

¹⁵ Yeni Endiana et al., "Eksistensi Muslimah Sebagai Pillars of Positive-Digital Change Melalui Ibrah Sayyidah Fatimah Azzahra," *El Buhuth: Borneo Journal of Islamic Studies*, October 20, 2024, 331-44, <https://doi.org/10.21093/el-buhuth.v7i2.8293>.

¹⁶ Abdul Hamid, "Nilai-Nilai Pendidikan Islam Dalam Al-Qur'an Surah Al-Isra Ayat 23-24," *At-Ta'lim : Kajian Pendidikan Agama Islam* 6, no. 2 (October 20, 2024): 92-100, <https://ejournal.an-nadwah.ac.id/index.php/Attalim/article/view/716>.

manners, and being gentle but firm is a strategic value in designing moral education that is responsive to the challenges of the times.

The actualization of Fāṭimah's values in the contemporary social-digital context emphasizes the importance of Muslim women as pillars of positive change. Fāṭimah al-Zahrā' became a role model for Muslim women, exemplifying virtuous qualities and influencing personality development in the current era. Muslim women can contribute to positive digital change by spreading the teachings of Islam on social media, maintaining decency in online interactions, and adhering to modest dress. The message of Fatima is compared to Mary's contemporary message, highlighting its relevance in modern society. Islamic education must adapt to technological developments while maintaining the core values of Islam, emphasizing science, creativity, and digital education to face the challenges of globalization.¹⁷ These papers collectively underline the importance of Fāṭimah's values¹⁸ in shaping the role of Muslim women in the digital age,¹⁹ balancing traditional virtues with the needs of contemporary society.²⁰

Sayyidah Fāṭimah al-Zahrā', the daughter of the Prophet Muhammad, is an exemplary figure for Muslim women, especially in the modern era. Her character influenced the development and personality of Muslim women today, who had the values of honesty, loyalty, and devotion. Fāṭimah's teachings inspire Muslim women to be pillars of positive change in the digital realm, spread the teachings of Islam, maintain modesty, and be examples of good behavior.²¹ As a pious woman, Fāṭimah showed obedience to Allah, the Prophet, and her husband, as well as excelled in worship and morals. Her role in family education as a child, wife, and mother further emphasizes the importance of Fāṭimah as a role model for Muslim women.²² Fāṭimah's example continues to guide Muslim women in facing the challenges of modern society while upholding Islamic values. A classical literary study shows that Sayyidah Fāṭimah al-Zahrā' was a Muslim woman of great moral depth, spiritual fortitude, and outstanding social example. In classics such as²³ *al-Bidāyah wa al-Nihāyah*, *Siyar A'lām al-Nubalā'* and *Ṭabaqāt al-Kubrā*, Sayyidah Fāṭimah is described as a figure who upholds the values of simplicity, patience, respect for parents, responsibility as a wife and mother, and a strong commitment to the values of justice and truth. These values are not only individual morals, but also reflect the social morals needed in the development of the character of Muslim women today.

¹⁷ Saca Suhendi, "Digitalisasi Kurikulum Pendidikan Islam: Optimalisasi Teknologi Untuk Pembelajaran Berbasis Nilai Islam," *Journal of Social and Economics Research* 5, no. 2 (December 29, 2023): 2274–88, <https://doi.org/10.54783/jsr.v5i2.822>.

¹⁸ Endiana et al., "Eksistensi Muslimah Sebagai Pillars of Positive-Digital Change Melalui Ibrah Sayyidah Fatimah Azzahra," 331–344.

¹⁹ Marlina Marlina, Reni Tasari, and M. Tasdiq, "Konsep Kepribadian Seorang Muslimah Milenial Pada Era Revolusi Industri (Telaah Buku Amazing Stories)," *JUPIN (Jurnal Pendidikan Islam Nusantara)* 2, no. 2 (December 31, 2023): 152–72, <https://doi.org/10.30599/jupin.v2i02.744>.

²⁰ Martins Paulo Nuno, "Fatima And The Values Of Contemporary Society: An Essay," *Icoana Credintei. International Journal of Interdisciplinary Scientific Research* 6, no. 11 (2020): 37–40, <https://www.cceol.com/search/article-detail?id=838315>.

²¹ Endiana et al., "Eksistensi Muslimah Sebagai Pillars of Positive-Digital Change Melalui Ibrah Sayyidah Fatimah Azzahra," 331–344.

²² Muyasaroh and Febriyanti, "Nilai-Nilai Wanita Shalihah Melalui Figur Sayyidah Fatimah Az- Zahra Binti Rasulullah Saw Dan Peran Edukatifnya Dalam Keluarga," 119–136.

²³ Nona Maulidika Inayah, Zulkifli Boangmanalu, and Siti Ardianti, "Meneladani Akhlak Fatimah Az-Zahra Sang Penghulu Wanita Surga Dan Uwais Al-Qarni Pemuda Terkenal Dilangit," *Tarbiyah Darussalam Jurnal Ilmiah Kependidikan Dan Keagamaan* 7, no. 2 (2023): 30, <https://doi.org/10.58791/tadrs.v7i02.340>.

Meanwhile, contemporary literature enriches narratives with pedagogical approaches and contextual analysis. Recent research emphasizes the importance of making role models like Sayyidah Fāṭimah a source of value in the moral education curriculum, especially for young Muslim women. Values such as *'iffah* (maintaining honor), *tawāḍu'* (humility), and *ṣidq* (honesty) exemplified by Sayyidah Fāṭimah are very relevant to shaping women's Islamic identities in the midst of the challenges of social media, consumerism, and crisis figures in modern society.

Table 1. Primary Literature Sources in the Study of the Transformation of Muslim Moral Education

No	Article Title	Author	Year	Journal	Findings
1.	Konsep Kepribadian Seorang Wanita Muslim Milenial di Era Revolusi Industri (Amazing Stories Book Review)	Marlina, Reni Tasari, M. Tasdiq	2023	JUPIN (Jurnal Pendidikan Islam Nusantara)	<ul style="list-style-type: none"> - Fāṭimah al-Zahrā' 's character greatly influences the development and personality of Muslim women in the current era. - Fāṭimah al-Zahrā' serves as a role model for shaping good human behavior and personality development. - Her character is portrayed in "Amazing Stories" as an exemplary example for Muslim women.
2.	Meniru Moral Fāṭimah al-Zahrā' Penguasa Wanita Surga dan Uwais Al-Qarni Pemuda Terkenal di Langit	Nona Maulidika Inayah, Adi Zulkifli Boangmanalu, Siti Ardianti	2023	Tarbiyah Darussalam: Jurnal Ilmiah Pendidikan dan Agama	<ul style="list-style-type: none"> Fāṭimah al-Zahrā' is a moral example due to her honesty, trustworthiness, loyalty, responsibility, generosity, and religious devotion.
3.	Keberadaan Perempuan Muslim sebagai Pilar Perubahan Positif-Digital melalui Ibrah Sayyidah Fāṭimah Azzahra	Yeni Endiana, Yuni Setya Ningsih, Ni'matul Fauziyah, Muhammad Adib Nuruzzaman	2024	Jurnal Studi Islam Kalimantan	<ul style="list-style-type: none"> - The existence of Muslim women as pillars of positive digital change includes their presence in propagating Islamic teachings on social media, maintaining modesty in online interactions, and observing modesty in attire. - The correlation with the lessons from Sayyidah Fāṭimah Azzahra includes exemplary worship practices, self-exemplification, and exemplification in interactions with others.
4.	الزهراء الزهراء الحقة النجاة	م. عودة عبد طعمه Düsseldorf	2024	واسط مجلة لعلوم الانسانية	<ul style="list-style-type: none"> - Fāṭimah al-Zahra is highlighted as a model of faith, resilience, and virtue, serving as a paragon of piety for believing women. - The study explores her asceticism, chastity, and adherence to hijab principles as exemplary aspects of her life. - Her defense of the prophetic mission and the institution of the Imamate is examined as part of her courageous actions.

5.	Konsep Kecantikan Batin Fāṭimah al-Zahrā' sebagai Dasar Pendidikan Moral	Nurhapipah Nurhapipah, Soudabeh Ghoroghi, Umme Ruman, Omar Osman, Mouna Rabhi Ri'ayatu	2024	Ri'ayatu Al-Qur'an: Jurnal Pendidikan Islam	- Fāṭimah al-Zahrā' 's concept of beauty emphasizes inner qualities like morals and attitudes over physical appearance. - Inner beauty is considered a lasting and true form of beauty that does not fade with age. - The concept is linked to Islamic education, aiming to develop individuals with noble morals and awareness as caliphs.
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The results of the study are one of the relevant literature that shows that the challenge of being a pious Muslim woman in the modern era is increasingly complex along with the progress of civilization that can erode moral values. In this context, Sayyidah Fāṭimah al-Zahrā' is positioned as the main role model for Muslim women because of her moral majesty and her steadfastness in maintaining her self-esteem. The article emphasizes that attitudes such as covering the awrah, maintaining moral cleanliness, and dressing modestly are part of the personality of Muslim women that are greatly influenced by Fāṭimah's example. The research was carried out through a literary study method with an analysis of normative literature such as the Qur'an, Sunnah, and the results of ijtihad. These findings are particularly relevant to the literature review conducted in this study, as they support the argument that Sayyidah Fāṭimah's example can be the basis for the transformation of Muslim women's moral education in the digital age, with an approach that emphasizes the integration of spiritual, personal, and social values.²⁴

Previous research has also highlighted the importance of moral examples through Islamic figures, one of which is Sayyidah Fāṭimah al-Zahrā'. In a qualitative study based on literary studies, Fāṭimah is described as a woman who has perfect morals, such as honesty, trust, loyalty to her husband, social responsibility, religious concern, and patience and perseverance in facing life's trials. Her example is not only personal, but also reflects high moral and spiritual integrity, making her a symbol of a female leader in heaven. These values reinforce Fāṭimah's relevance as a model of moral education for Muslim women today. These findings are in line with the results of this study which emphasizes the importance of presenting exemplary figures in efforts to transform moral education, especially in facing the challenges of the digital era. The example of Sayyidah Fāṭimah is a bridge between classical Islamic values and the need for contextual and applicative character education in Islamic educational institutions, such as Islamic boarding schools.²⁵

Furthermore, from researching the moral examples of the two main figures, namely Sayyidah Fāṭimah al-Zahrā' and Uways al-Qarnī, through a qualitative approach based on literary studies. The main findings show that Fāṭimah al-Zahrā' is an exemplary woman with very noble morals, such as honesty, trust, loyalty to her husband, generosity, perseverance in facing exams, social and religious concern, and perseverance in worship and sermons. These values made her a female leader in heaven and a model of Islamic morality that is relevant throughout the ages. The relevance of this research with the title of the research "Imitating

²⁴ Marlina, Tasari, and Tasdiq, "Konsep Kepribadian Seorang Muslimah Milenial Pada Era Revolusi Industri (Telaah Buku Amazing Stories)," 152–172.

²⁵ Marlina, Tasari, and Tasdiq, 152–172.

Sayyidah Fāṭimah al-Zahrā' in the Study of Classical and Contemporary Literature as a Transformation of Moral Education" lies in the affirmation of Fāṭimah's position as a source of value in the moral education of Muslim women. The values displayed in his life story became an important foundation for building transformative and spiritual character education, especially in the modern era full of moral challenges.²⁶

Other relevant research also affirms the important role of Muslim women as pillars of civilization, especially in facing the challenges of the digital age. Through a quantitative descriptive approach with cluster analysis techniques on 64 respondents, it was found that the existence of Muslim women in the digital space reflects exemplary values inspired by the figure of Sayyidah Fāṭimah al-Zahrā'. The findings of the main report include three forms of positive contribution: da'wah through social media, maintaining modesty in online interactions, and consistency in dressing according to sharia values. Direct correlation with Sayyidah Fāṭimah's example includes seriousness in worship, the ability to set an example through personal attitude, and good manners in social interactions. This research reinforces the view that the noble values inherited by Sayyidah Fāṭimah are not only relevant in traditional contexts, but can also be realized in shaping transformative and contextual Muslim moral education in the digital era. This is in line with the focus of this research on formulating exemplary-based moral education through the integration of classical and contemporary literature.²⁷

According to other research, it strengthens the position of Sayyidah Fāṭimah al-Zahrā' as the main figure in instilling pious female values in accordance with Islamic law. Through a qualitative approach based on literature review and content analysis, it was found that Fāṭimah is an ideal woman who carries out an educational role in the family as a whole, both as a daughter, wife, and mother. The main values exemplified by her include obedience to Allah and His Messenger, obedience to her husband, love of worship, noble morals, and responsibility in educating children. This research confirms that Sayyidah Fāṭimah is not only a spiritually pious person, but also a concrete representation of holistic moral education in the family environment. The relevance of these findings to the study of classical and contemporary literature is very strong, because it shows the continuity of Islamic moral values that are not only theoretical, but can also be applied as a transformative model of Muslim character education. In this context, the role of Fāṭimah education in the family realm is an important foundation in shaping a generation with noble character, as well as enriching the value learning approach in Islamic educational institutions today.²⁸

Studies that highlight the spiritual and historical dimensions of Sayyidah Fāṭimah al-Zahrā' affirm her position as a noble symbol of femininity in Islam. His life full of trials and tribulations is a tangible testament to his steadfastness of faith, patience, and commitment to the values of goodness. Fāṭimah is described as a beacon of piety, which guides women of faith towards the full understanding and practice of divine values. Asceticism, purity, and

²⁶ Inayah, Boangmanalu, and Siti Ardianti, "Meneladani Akhlak Fatimah Az-Zahra Sang Penghulu Wanita Surga Dan Uwais Al-Qarni Pemuda Terkenal Dilangit," 30.

²⁷ Muhammad Miftah Ulhaq and Fajriah Inayati, "Hubungan Konsep Pendidikan Islam Ibnu Miskawaih Dan Al-Ghazali Serta Relevansinya Terhadap Pendidikan Islam Kontemporer," *Jurnal Kajian Pendidikan Islam* 4, no. 2 (July 4, 2025): 126–39, <https://doi.org/10.58561/jkpi.v4i2.214>.

²⁸ Muhammad Iqbal et al., "Relevansi Pendidikan Karakter Dalam Konteks Pendidikan Islam: Membangun Generasi Berkarakter Islami," *Indonesian Research Journal on Education* 4, no. 3 (July 1, 2024): 13–22, <https://doi.org/10.31004/irje.v4i3.568>.

adherence to the principles of the hijab are tangible representations of Islamic spirituality that are integrated into daily life. In fact, his courage in defending the prophetic mission and the institution of the Imamah reflects his alignment with truth and justice. These findings complement the results of previous research that Sayyidah Fāṭimah's example is not only limited to the role of the household and family, but also includes public, social, and spiritual aspects, which makes her a model of Muslim moral education that is comprehensive and relevant in facing the dynamics of the times.²⁹

A critical reading of the literature also shows that the transformation of moral education today requires a more in-depth approach (deep learning), in which students not only memorize moral concepts, but also experience, reflect, and internalize those values in real life. This is where Sayyidah Fāṭimah's exemplary values can be used as an entrance to contextual and meaningful learning. Especially in the pesantren environment which is currently updating technology-based learning methods and character development.

In addition, moral learning based on the example of Sayyidah Fāṭimah also has great potential to strengthen the dimension of spirituality in education. In this context, the values of *ʿubūdiyyah* (servitude to Allah), *riḍā* (willingness to fate), and trust (responsibility) shown by him are the main capital in building moral education that is not only cognitive, but also affective and transformative. This is in line with the needs of Islamic educational institutions, especially transformative Islamic boarding schools, which are required to be able to combine Islamic heritage values with the dynamics of the times wisely.

Thus, the results of this study show that the example of Sayyidah Fāṭimah al-Zahrā' is not only a historical heritage, but also a source of living and contextual educational value. Her exemplary-based moral education can be a strategic foundation to develop a generation of Muslim women who are moral, resilient, and have a strong spiritual orientation in the era of digital transformation.

D. CONCLUSION

The results of this literature review show that Sayyidah Fāṭimah al-Zahrā' is an exemplary figure who is rich in Islamic moral values that are relevant to be used as the basis of Muslim moral education. Values such as patience, responsibility, honesty, simplicity, and high spirituality became the core characters reflected in her life, both as a daughter, wife, and mother of the Prophet. Classical literature presents a historically strong narrative of exemplary examples, while contemporary literature provides a theoretical and pedagogical foundation to make his figure a source of value in a more practical and contextual moral education.

In the context of Islamic education, especially in Islamic boarding schools that are transforming with the times and technology, the example of Sayyidah Fāṭimah can be the main reference in compiling a deep and reflective moral learning model. Strengthening character education is not enough just by delivering normative material, but needs to be integrated through a lively example-based approach, touching the affective dimension, and instilling value in real actions.

²⁹ Muḥammad Maṭ'amah 'Abd 'Awdah, "al-Zahrā' Nibrās al-Haqqi wa-Sabīl al-Najāh," *Majallat Wāsiṭ li-'Ulūm al-Insāniyyah* 20, no. 4/Pt2 (2024): 22–29, <https://doi.org/10.31185/wjfh.Vol20.Iss4/Pt2.796>.

The implications of this study encourage educators and managers of Islamic educational institutions to further explore and utilize female role models in Islam as a contextual moral learning strategy, especially in educating Muslim adolescents in the digital era. This research also opens up opportunities for the development of a value curriculum and character-based moral learning modules sourced from the example of Sayyidah Fāṭimah al-Zahrā'. In addition, these results can be a preliminary reference for follow-up research that develops an exemplary-based moral education model with a qualitative approach to field or classroom actions in Islamic boarding schools and schools.

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