

Moral and Social Education in the Hadith of the Prophet: Analysis of Its Values and Relevance to Modern Islamic Education

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Abstract: This study aims to examine the concept of moral and social education in the hadiths of the Prophet Muhammad SAW and its relevance to modern Islamic education. What distinguishes this study from previous studies is the use of implicit hadiths in explaining moral and social educational values that have never been discussed before. Using a descriptive qualitative approach, accompanied by three main methods, namely literature study, documentation, and contextual analysis, data were collected directly from hadith texts that specifically discuss moral and social education, as well as various supporting literature, including books on hadith interpretation, scientific journal articles, previous studies, and Islamic education literature relevant to this topic. The results of the study show that moral and social education are two integral dimensions that cannot be separated. The Prophet's hadiths emphasise the value of piety, the habit of doing good deeds, the virtue of morals as an indicator of the perfection of faith, and the importance of ukhuwah, solidarity, and mutual assistance in social life. These values are highly relevant to the needs of modern Islamic education, which demands a balance between spiritual, moral, and social aspects amid the challenges of character degradation and individualism. This study emphasises the importance of internalising the values of hadith in the curriculum through habit formation, role modelling, and character building to shape a generation with noble character. Further research is recommended to develop an operational curriculum model based on the integration of moral and social values and to conduct comparative studies to assess the effectiveness of the methods of internalising hadith and riyadah al-nafs in various educational contexts.

Keyword: Hadis Tarbawi; Moral Education; Social Education

Abstrak: Penelitian ini bertujuan mengkaji konsep pendidikan akhlak dan sosial dalam hadis Nabi Muhammad SAW serta relevansinya bagi pendidikan Islam modern. Yang membedakan penelitian ini dengan penelitian-penelitian sebelumnya ialah penggunaan hadits-hadits yang bersifat implisit dalam menjelaskan nilai-nilai pendidikan akhlak dan sosial yang tidak pernah dibahas sebelumnya. Dengan menggunakan pendekatan kualitatif deskriptif, disertai tiga metode utama, yaitu studi pustaka, dokumentasi, dan analisis kontekstual, data dikumpulkan secara langsung dari teks-teks hadis yang secara khusus membahas pendidikan moral dan sosial, serta berbagai literatur pendukung, termasuk buku-buku

tentang tafsir hadis, artikel jurnal ilmiah, studi sebelumnya, dan literatur pendidikan Islam yang relevan dengan topik ini. Hasil penelitian menunjukkan bahwa pendidikan akhlak dan sosial merupakan dua dimensi integral yang tidak dapat dipisahkan. Hadis-hadis Nabi menekankan nilai ketakwaan, pembiasaan amal baik, keutamaan akhlak sebagai indikator kesempurnaan iman, serta pentingnya ukhuwah, solidaritas, dan tolong-menolong dalam kehidupan sosial. Nilai-nilai tersebut sangat relevan dengan kebutuhan pendidikan Islam modern yang menuntut keseimbangan antara aspek spiritual, moral, dan sosial di tengah tantangan degradasi karakter dan individualisme. Kajian ini menegaskan pentingnya internalisasi nilai-nilai hadis dalam kurikulum melalui pembiasaan, keteladanan, dan penguatan karakter guna membentuk generasi berakhlak mulia. Penelitian selanjutnya disarankan mengembangkan model kurikulum operasional berbasis integrasi nilai akhlak-sosial serta melakukan studi komparatif untuk menilai efektivitas metode internalisasi hadis dan riyadah al-nafs di berbagai konteks pendidikan.

Kata kunci : Hadis Tarbawi;Pendidikan Akhlak;Pendidikan Sosial

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Introduction

Education in Islam has a broader purpose than merely developing intellectual abilities. It serves to shape individuals with well-rounded personalities, faith, morals, and the ability to live harmoniously in society (Juariah, 2023; Azizah et al., 2023; Hasan & Aziz, 2023). In the context of modern life, this goal faces increasingly complex challenges. Technological advances, changes in social interaction patterns, and increasing individualistic tendencies have caused a decline in moral values and social sensitivity among some of the younger generation (Lestari & Achdiani, 2024; Azizah et al., 2025; Azizah, Hasan, et al., 2023; Caniago et al., 2025). Phenomena such as declining empathy, weak social solidarity, indifference towards the surrounding environment, and the fading of role models are indicators that Islamic education requires a more comprehensive approach to respond to the needs of the times.

In addressing these issues, the hadiths of the Prophet Muhammad SAW, which contain moral and social values, provide a strong normative foundation (Ishaki et al., 2025). The Prophet's teachings emphasise the importance of moral perfection, harmonious relationships with others, and social responsibility as manifestations of faith. These values are highly relevant to current educational needs, especially in efforts to overcome various moral and social problems that arise as a consequence of modernisation and cultural change (Haris, n.d.). However, the implementation of these values in the formal education system is often still partial and has not been systematically integrated into the learning process.

On the other hand, classical thinking, as expressed by Imam al-Ghazali, offers a rich and profound framework for moral and social education. Al-Ghazali views education as a process of purifying the soul, cultivating moral habits, and character

building that is not only evident in individual behaviour but also influences the quality of social relationships (Hidayati, 2025). This perspective is important because it provides a philosophical basis for the integration of moral and social dimensions in Islamic education. However, comprehensive studies that combine the messages of the hadith and al-Ghazali's thinking to formulate a model of moral and social education are still rare.

Previous studies have mostly discussed moral or social aspects separately. Quraish Shihab emphasises morality as the core of Islamic education, but does not elaborate in depth on how social values can be integrated into the framework of moral development (Shihab, 2005). Al-Nābulsi raises the importance of role models in education, but his study focuses more on methods rather than the integration of moral and social concepts (Al-Nābulsi, n.d.). Hamdani (Hamdani, 2018) and Nurhayati (Nurhayati, 2020) show the relevance of social values in hadith to character education in schools, but these studies are still descriptive and do not provide a theoretical synthesis that connects moral and social values into an integrative education model. Thus, previous research has not fully addressed the actual needs of Islamic education, namely, how to combine moral and social development into a single conceptual system that can be applied in the context of modern education.

This gap is the important basis for this study, which highlights the need for a review that reads hadiths on moral and social education not only as normative narratives, but as a value system that can be mapped methodologically through tracing primary sources (Kutub al-Sittah), verifying sanad and matan, and thematic coding. The main research gap lies in the lack of studies that specifically: (1) select hadiths based on the quality of the sanad and the relevance of the theme; (2) classify moral and social values using content analysis; (3) present a synthesis of interpretations by classical and contemporary scholars; and (4) formulate the relevance of hadith values for modern Islamic education.

By filling this gap, this study seeks to make a new contribution in the form of a conceptual reconstruction of Islamic education that places morals and social issues as two inseparable pillars, with mutually reinforcing normative and philosophical foundations. This study aims to: (1) analyze hadiths that thematically discuss moral education and social education through primary source research, sanad-matan verification, and thematic categorization; (2) to identify and map the main values contained in the hadith, including the values of taqwa, ihsan, ukhuwah, rahmah, justice, and amanah as the core of character building; (3) to explain the relevance of these values for the development of Islamic education today, especially in responding to moral, social, and digital challenges in the modern era; (4) explaining

the challenges of implementing the values of hadith in the digital and globalization era.

Thus, this study is of significant importance because it seeks to address the needs of Islamic education to provide a more comprehensive, in-depth, and dynamic framework for moral and social education in line with modern life. The integrative model offered through the study of hadith is expected to contribute to the effort of shaping a generation of Muslims with noble character, social awareness, and the ability to benefit society at large.

Method

This study uses a qualitative approach with library research methods, which are specifically directed at examining hadiths on the themes of moral education and social education through verified primary hadith sources (McMillan James, n.d.). These primary sources include the main hadith books, namely Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan al-Tirmidzi, Sunan al-Nasa'i, Sunan Ibn Majah (Al-Bukhari, n.d.) The hadith identification process was carried out by searching for keywords such as akhlaq, adab, husn al-khuluq, amanah, honesty, compassion, ukhuwah, empathy, and mutual assistance, through the hadith book index and digital tools such as al-Maktabah al-Syamilah. From the initial search results, approximately 47 hadiths were found, which were then selected based on thematic relevance, clarity of matn, and quality of sanad, resulting in 4 hadiths that were analysed further. The selection of hadith quality refers to the categorisation of sahih, hasan, and da'if as explained by hadith scholars, with the note that da'if hadith are only used as supporting evidence if they have strengthening syawahid (S. P. Tambak & Khairani, 2023). Each hadith was then examined by tracing the location of the narration, examining all transmission chains (turuk), comparing text variants, and evaluating the credibility of the narrators using rijal literature such as Tahdzib al-Kamal, Mizan al-I'tidal, and Tahdzib al-Tahdzib (Adila, n.d.).

Data analysis was conducted using content analysis, which was operationalised through a coding process of the text of the hadith as the main unit of analysis (Ramadhan & Alif, 2025). Coding was done by grouping the hadiths into two broad categories, namely the theme of Moral Education and the theme of social education, namely Individual Morals (Taqwa, honesty, patience), Social Interaction (Brotherhood, cooperation), Morals towards Allah (Worship, faith), and Economic Ethics (Justice and honesty in muamalah). The process of interpreting the matn used a combined approach between the principles of ushul al-hadith, the thematic method (maudhu'i), and moderate hermeneutic reading to understand the social and applicative context of the hadith.

In the process of interpretation, the research refers to authoritative commentaries such as Fath al-Bari (Ibn Hajar), Syarh Sahih Muslim (al-Nawawi),

Tuhfat al-Ahwadzi (al-Mubarakfuri), and 'Awn al-Ma'bud (al-Azimi), not just ethical literature such as al-Ghazali. The validity of the interpretation is maintained through the triangulation of commentary sources, consistency of meaning across narratives, and cross-verification of the views of several scholars, so that the overall methodological design is transparent, systematic, and replicable as required in modern hadith research.

Result And Discussion

Result

Sources and number of hadiths studied

Based on research conducted through a review of the main hadith books (Kutub al-Sittah), this study found 47 hadiths relevant to the theme of moral and social education. These hadiths were classified according to their level of authenticity as follows:

Table 1. Classification of Hadith Based on Level of Authenticity

Level of Validity	Number of Hadiths	Percentage	Primary Source
Sahih	31	65,96%	Sahih Bukhari (14), Sahih Muslim (17)
Hasan	12	25,53%	Sunan Tirmidzi (8), Sunan Abu Dawud (4)
Dhaif	4	8,51%	Musnad Ahmad (3), Sunan Ibnu Majah (1)
Total	47	100%	-

Therefore, of the 47 hadiths found, 43 hadiths (91.49%) are of sahih and hasan quality and can be used as a normative basis in Islamic education, while 4 daif hadiths are not used as primary evidence but rather as reinforcement (mutabi').

Thematic Categorisation of Hadiths on Moral and Social Education

Content analysis of 43 authentic and good hadiths resulted in the following thematic categorisation:

Table 2. Distribution of Themes in Hadiths on Moral and Social Education

Theme Categories	Number of Hadiths	Percentage	Hadist
Individual Morals (Piety, Honesty, Patience)	16	37,21%	HR. Tirmidzi No. 1987, HR. Ahmad No. 10397
Social Interaction (Brotherhood, Mutual Cooperation)	15	34,88%	HR. Muslim No. 2564, HR. Muslim No. 2699
Morality towards God (Worship, Faith)	7	16,28%	HR. Bukhari No. 6502
Economic Ethics (Fairness, Honesty in	5	11,63%	HR. Muslim No. 1599

Transactions)			
Total	43	100%	-

The findings show that hadiths related to individual morals and social interactions dominate (72.09%), indicating a strong emphasis on personal character building as the foundation for social harmony.

Analysis of the Quality of Sanad and Selected Hadith Texts

From 43 authentic and good hadiths, four main hadiths were selected for in-depth analysis based on the following criteria: (1) highest authenticity, (2) representation of the main theme, and (3) frequency of narration by reliable narrators.

Table 3. Analysis of the Sanad-Matan of Major Hadiths

No	Sanad Status	Sanad Status	Matan Quality	Number of Transmission Paths
1	HR. Tirmidzi No. 1987 (Fear Allah ...)	Hasan Sahih	Nothing syudzudz/illat	3 lanes (Abu Dzar, Mu'adz, Anas)
2	HR. Ahmad No. 10397 (The most perfect believer in faith ...)	Shahih	Mutawatir	7 lanes perawi tsiqah
3	HR. Muslim No. 2564 (Do not be jealous of one another...)	Shahih	There is no contradiction.	5 lanes (Abu Hurairah, Anas, Abdullah bin Umar)
4	HR. Muslim No. 2699 (Easing the hardship of believers...)	Shahih	In accordance with the verse of the Qur'an, in Surah al-Mujadalah 11	4 lanes perawi tsiqah

These four hadiths have a continuous chain of transmission (muttasil), reliable and trustworthy narrators, and texts that do not contain any flaws or defects, fulfilling the criteria of sahih lighairihi or sahih lidzatih.

Matrix of Scholars' Interpretation of Hadith on Moral and Social Education

Table 4. Comparison of Classical and Contemporary Scholars' Interpretations

Hadist	Interpretations of Classical Scholars	Contemporary Scholars' Interpretations	Point of Convergence
HR. Tirmidzi 1987 (Morality towards humans)	Ibnu Rajab al-Hanbali: Good character includes controlling anger, forgiving, and being gentle in interactions.	Yusuf al-Qaradawi: Modern morals must be inclusive across religions, respecting plurality in a global society.	Emphasis on tolerance and empathy as the core of social ethics

HR. Ahmad 10397 (Perfection of faith)	Imam al-Ghazali: Morality is the fruit of faith; faith without morality is flawed.	Nurcholish Madjid: Noble character is measured by tangible contributions to universal humanity.	Morality as a concrete manifestation of faith, not merely ritual
HR. Muslim 2564 (Prohibition of envy and belittling)	Imam an-Nawawi: This prohibition protects honor (hifz al-'ird) as a maqashid of Sharia.	Hamka: Envy destroys social solidarity and contradicts the spirit of mutual cooperation.	Protection of individual dignity as a prerequisite for social cohesion
HR. Muslim 2699 (helping others)	Ibnu Hajar al-Asqalani: Helping fellow believers is a social act of worship equivalent in reward to ritual worship..	Ibnu Hajar al-Asqalani: Helping fellow believers is a social act of worship equivalent in reward to ritual worship..	Mutual assistance as an expression of monotheism and collective responsibility

Despite different socio-historical contexts, classical and contemporary scholars alike emphasise that akhlak is not merely individual ethics but a value system that regulates social harmony. Contemporary scholars add the dimensions of plurality and universal humanity.

Core Values of Moral and Social Education

Based on content analysis of 43 hadiths, six core values were found to appear consistently with high frequency:

Core values	Frequency of Occurrence	Percentage	Operational Definition
Taqwa (Awareness of God)	18	20,93%	Awareness to act according to God's commands in every situation
Ihsan (Goodness/Excellence)	16	18,60%	Behave nobly towards others and worship as if you see God
Rahmah (Affection)	14	16,28%	Empathy, forgiveness, and concern for others
Ukhuwah (Brotherhood)	15	17,44%	Solidarity, mutual assistance, and avoiding division
'Adl (Justice)	12	13,95%	Be objective, do not be unjust, and protect the rights of

			others.
Amanah (Responsibility)	11	12,79%	Integrity in maintaining trust and fulfilling obligations
Total	86	100%	

The results of the analysis show that six core values appear consistently with high frequency in the 43 hadiths studied. The first value is taqwa or awareness of God, which is defined as the awareness to act in accordance with God's commands in every situation in life, both when alone and in front of others. The value of taqwa appears 18 times out of a total of 86 occurrences of values, or 20.93%. The dominance of the value of taqwa shows that moral education from the perspective of hadith places spiritual awareness as the main foundation that drives all dimensions of morality and social behaviour.

Based on the overall findings of the study, it can be concluded that the Prophet's hadiths on moral and social education form a coherent value system with three main characteristics. First, this value system is theologically integrated, in which all moral and social values are rooted in awareness of God (taqwa), not in secular ethics that are separate from the spiritual dimension. Second, this system is holistic because it encompasses both the individual dimension of purity of heart and the social dimension of community harmony simultaneously, without separating the two. Third, this system is operational because it provides practical guidance through varied and contextual educational methods, so that it can be implemented in everyday life.

Discussion

The Concept of Moral Education

Etymologically, the word "akhlak" comes from Arabic, namely "akhlaq," which is the plural form of "khuluq." The word "khuluq" itself means character, nature, tendency, or behaviour of a person. In Greek philosophical tradition, a similar concept exists in the term "ethicos," which refers to inner feelings, habits, and inclinations of the heart when performing an action. From this term, the word "ethics" emerged. The word "khuluq" also appears in the Qur'an, for example, in Surah Al-Qalam, verse 4: "And indeed, you (Muhammad) have noble character." This verse shows that akhlak is the behaviour of the Prophet Muhammad, peace be upon him, which has become his way of life, thus becoming an example for humanity (Fuadi et al., 2021).

Terminologically, moral education is a deliberate, well-planned, and continuous process. Its purpose is to shape, nurture, and develop a person's personality so that their behaviour is in accordance with Islamic values and moral

norms that apply in society. Moral education is not limited to theoretical lessons, but focuses more on instilling values deeply, habituating behaviour, and shaping character. (Rohmah, 2023).

The Concept of Social Education

Education in the encyclopedia is any conscious effort made by adults to help improve a person's maturity and sense of moral responsibility for all their actions or behaviours. The word "social" comes from the Arabic "ijtima'a-yajtami'u ittima'an", which means to gather, socialise, interact, and socialise. In the Big Indonesian Dictionary, the word social is defined as an attitude of caring for the public interest, such as being willing to help, donate, and similar things (Mahfudoh, 2020).

According to Abdullah Nasih 'Ulwan, social education is educating children from an early age so that they become accustomed to proper behaviour and have noble psychological foundations based on the eternal Islamic faith, a deep awareness of faith, so that the child can perform at their best in society and interact with others with good morals, balance, mature reasoning, and wise behaviour. (Anwar, 2019).

The Values of Moral and Social Education Contained in the Hadith

Based on research findings from 43 authentic and good hadiths, a coherent value system was discovered with six core values that form the pillars of moral and social education in Islam. The value of taqwa (consciousness of God) emerged as the most dominant with a frequency of 20.93%, followed by ihsan (18.60%), ukhuwah (17.44%), rahmah (16.28%), justice (13.95%), and amanah (12.79%). The dominance of taqwa and ihsan, which reached 39.53%, indicates that moral education from the perspective of the hadith is theologically integrated, where all moral and social values are rooted in spiritual awareness, not in secular ethics that are separate from the divine dimension.

This value system is in line with the thinking (Fatoni, 2024). which emphasises that Islamic education teaches two main things, namely faith and morals, where faith is the relationship between humans and God (habluminallah), and morals are the relationship between fellow creatures (habluminannas). The integration of these two dimensions is a distinctive feature of Islamic education that sets it apart from secular character education systems, which tend to separate the spiritual aspect from moral formation. This characteristic of theointegration is also reflected in the interpretations of classical and contemporary scholars of the main hadiths. Imam al-Ghazali, in his classical interpretation, emphasised that morals are the fruit of faith, while Nurcholish Madjid, in his contemporary perspective, asserted that noble morals are measured by their tangible contribution to universal humanity. This convergence shows that the moral values in the hadith have cross-temporal validity and can be adapted to the contemporary social context (Maksum & Wiratama, 2025).

The Relevance of Hadith Values in Modern Islamic Education

The six core values that have been identified are highly relevant in the context of modern Islamic education, especially in the digital age. Research by Fardan et al. (2023) shows the importance of internalising digital ethics in learning faith and morals in the era of educational digitalisation. The value of taqwa is no longer only understood as awareness of God in physical interactions, but also includes moral awareness in the use of technology, social media, and digital platforms. The hadith of the Prophet in HR. Tirmidzi No. 1987 reads:

عَنْ أَبِي ذَرِّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ ، وَأَتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا ، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

" It is narrated from Abu Dzar Jundub bin Junadah Al-Ghifari and Abu Abdirrahman Muadz bin Jabal Al-Anshari that the Messenger of Allah, peace and blessings be upon him, said: 'Fear Allah wherever you may be, and follow up an evil deed with a good deed, for it will erase the previous evil, and associate with people in a good manner.'" (HR. Tirmidzi, No. 1987).

This hadith emphasises moral education for humans, who must have tolerance and empathy. Now, its scope needs to be expanded to include digital communication ethics, information literacy, and cyber citizenship responsibilities.

The value of ihsan, which appears in 18.60% of the hadith studied, has special relevance in the context of modern education. Through the instillation of moral values and good character, this education not only reduces deviant behavior but also strengthens the identity of individuals as responsible members of society with noble character (Sholihah & Maulida, 2020). The value of ihsan, defined as having noble character towards others and worshipping as if seeing Allah, can be applied in project-based learning that encourages students to give their best contribution in every work and learning activity.

Meanwhile, the values of ukhuwah (brotherhood) and rahmah (compassion), which appear in 17.44% and 16.28% of the hadiths studied, are directly relevant to modern Islamic education, namely the implementation of the Merdeka Curriculum in Indonesia. Minister of Religious Affairs Decree No. 1503 of 2025 emphasises two main approaches in the madrasah curriculum, namely Deep Learning and Love-Based Curriculum, where the learning process not only pursues academic achievement but also fosters compassion, empathy, and spirituality in students. This is in line with the words of the Prophet in HR. Muslim No. 2699.:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا... نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ ،

"From Abu Hurairah, may Allah be pleased with him, the Prophet, peace and blessings be upon him, said, "Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Judgment. Whoever eases the affairs of someone in difficulty (regarding debt), Allah, the Almighty and Exalted, will ease his affairs in this world and the Hereafter." ...'" (HR. Muslim, No. 2699).

This hadith provides a normative basis for the application of collaborative learning and projects to strengthen the Pancasila Student Profile (P5). Research (Lisnawati & Caturiasari, 2023). shows that the implementation of P5 can develop the character education of elementary school students. The value of *ukhuwah*, which emphasises solidarity and mutual assistance, can be operationalised through collaborative projects that build character and 21st-century skills, as formulated in KMA 1503 of 2025. The value of *rahmah* in the context of modern education is also in line with research findings that the Prophet Muhammad SAW taught moral and social principles not only through verbal statements but also through real examples in everyday life. This shows the importance of the *uswah hasanah* (exemplary) method in learning, where success in Islamic education is not only measured by mastery of knowledge, but also by the internalisation of faith and moral values in all aspects of life (Wahidi & Syahidin, 2024).

The values of justice (13.95%) and trustworthiness (12.79%) found in this study have particular urgency in addressing the moral crisis of Generation Z in the digital age. The study shows that the moral crisis experienced by Generation Z in the digital age is a major challenge triggered by globalisation and rapid technological developments, where this generation is often influenced by digital culture that can shift important moral values (Maesak et al., 2025). The words of the Prophet in HR. Muslim No. 2564 provides clear guidance:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْدُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا (وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ)، بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَمَالُهُ، وَعَرَضُهُ

"From Abu Hurairah, may Allah be pleased with him, the Messenger of Allah said: Do not envy one another, do not deceive one another, do not hate one another, do not turn your backs on one another, and do not sell what others have already sold. Be servants of Allah who are brothers to one another. A Muslim is a brother to another Muslim; he does not wrong him, abandon him, deceive him, or belittle him. Piety is here (while pointing to the chest three times). It is sufficient for a person to be

considered evil if he belittles his Muslim brother. Every Muslim is forbidden to another Muslim: his blood, his wealth, and his honour." (HR. Muslim, no. 2564).

This hadith emphasises the prohibition of envy and belittlement, which must be exemplified in learning to protect individual dignity as a prerequisite for social cohesion. Justice is also a key principle in the teachings of the Prophet Muhammad SAW, where he taught parents not to discriminate between their children, so that each child feels valued and treated fairly (S. Tambak, 2019). In the digital context, this value of justice can be implemented through digital literacy education that teaches students to be objective in assessing information, avoid hate speech, and respect diversity of views on social media.

Meanwhile, the value of trustworthiness, defined as integrity in maintaining trust and fulfilling obligations, is highly relevant in facing the challenges of the digital age. Research shows that Generation Z often spends a lot of time on social media, which can replace time that should be used for religious activities and can be influenced by trends, opinions, and cultures that are not always in line with Islamic values.

The Challenge of Implementing Hadith Values in the Digital and Globalisation Era

Although the values of hadith are highly relevant in modern education, their implementation faces various complex challenges in the digital and globalisation era. The digital era presents new complexities in the implementation of the six core values found in the study, namely taqwa, ihsan, rahmah, ukhuwah, justice, and amanah. These challenges are not merely technical problems, but rather epistemological and ontological crises that threaten the foundations of character building among the younger generation of Muslims.

The value of piety faces massive digital distractions in the form of cyberbullying, lack of parental and teacher supervision, and exposure to negative content and digital radicalism (Fitriani & Mardiana, 2025). The values of compassion and brotherhood are experiencing a paradoxical degradation in the hyperconnected era, where the hadith that prohibits envy and belittlement is actually manifested massively in cyberbullying and hate speech (Nurhabibi, 2025). The value of justice faces challenges in the post-truth era, where social media algorithms create filter bubbles that distort objectivity, and Generation Z students are required to recognise hoaxes and respond to disinformation critically and ethically (Fitriani, 2025). The value of trust is threatened in anonymous digital transactions through hoaxes, bullying, fraud, online gambling, internet addiction, and cybercrime (Hasanah et al., 2023).

Facing these challenges, the implementation of KMA 1503 of 2025 emphasizes Deep Learning and a Love-Based Curriculum in line with a hadith value system that

is integrated, holistic, and operational (Efgivia & Fadillah, 2024). The effectiveness strategy includes the integration of Islamic digital education, teacher role modelling, the empowerment of digital-based religious activities, and the strengthening of the role of parental control and guidance. Digital literacy is crucial with an approach that adapts to the characteristics of Generation Z as digital natives who have a visual, instant, and interactive learning style (Ramadhan Aditya, 2023).

Comprehensive solutions include strengthening infrastructure and technology, developing digital literacy curricula, developing creative and innovative learning methods, improving teacher competencies, and increasing parental awareness and participation (Hasanah, 2023). The key to success is not to separate moral education from the context of technology, but to teach how technology can be a medium for expressing noble values. The constructivist theory, which is in line with the Qur'an, emphasises the importance of using reason, heart, and senses in understanding science, where students must actively build an understanding of moral values through direct experiences that will give birth to new knowledge constructs (Luthfiyani et al., 2025).

Conclusion

This study shows that the concept of moral and social education in the hadiths of the Prophet Muhammad SAW is an integral paradigm that must form the foundation of modern Islamic education. The hadiths of the Prophet emphasise that noble character is the benchmark of perfect faith and an integral part of the educational process. From this perspective, Islamic education should ideally encompass two main dimensions: moral development (*hablun minallah*) and social education (*hablun minannas*). The values of piety, *ukhuwah islamiyyah* (Islamic brotherhood), and mutual assistance (*ta'awun*) are key principles in fostering social empathy and building harmony in a multicultural society.

This finding confirms that Islamic education needs to fully integrate spiritual, moral, and social dimensions in order to produce a generation that is not only knowledgeable but also faithful and virtuous. This integration is also a way to realise the mission of prophethood as a blessing for the entire universe (*rahmah lil 'alamin*). Thus, modern Islamic education must place the values of the hadith as the foundation of the curriculum and the character of students.

In line with the research results, the Islamic education system is advised to internalise the values of the Prophet's hadith into the character education curriculum through learning strategies that transcend cognitive aspects. Approaches such as habituation, exemplary behaviour, and affective reinforcement, as outlined by Imam al-Ghazali, can be effective methods. Further research is also needed to develop an operational curriculum model that integrates moral and social values into various subjects, while conducting comparative studies to measure the effectiveness of

internalising the values of the hadith and riyadah al-nafs in various educational environments.

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