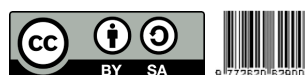


Reactualizing the Educational Values of al-Ukhuwwah Hadiths in al-Kutub al-Sittah for Shaping Akhlak Karimah in the Modern Era

Journal of Islamic Studies, Vol. 9 No. 2, 2026, pp: 52-69
<http://journal.islamicateinstitute.co.id/index.php/jois>
DOI: <https://doi.org/10.32506/jois.v9i2.937>



Mila Melyani

IAI Persatuan Islam Bandung
millamelyani@iaipibandung.ac.id

Moh Najib

UIN Sunan Gunung Djati Bandung
moh.najib@uinsgd.ac.id

Agus Suyadi Raharusun

UIN Sunan Gunung Djati Bandung
agussuyadi@uinsdg.ac.id

Muliadi

UIN Sunan Gunung Djati Bandung
muliadi@uinsdg.ac.id

Abstract

This study aims to explore and reactualize the educational values embedded in the al-ukhuwwah (brotherhood) hadiths within the al-Kutub al-Sittah and analyse their implications for shaping akhlak karimah (noble character) in the modern era. The contemporary digital age presents complex challenges, including social polarization, cyberbullying, and individualistic tendencies, which demand a robust ethical framework rooted in Islamic texts. Using a qualitative library research method and a thematic hadith analysis (maudhu'i) approach, this study examines six core hadiths that represent various dimensions of brotherhood in al-Kutub al-Sittah. The findings reveal that al-ukhuwwah is constructed upon five fundamental educational pillars: al-musawah (equality), al-mahabbah (mutual love), at-ta'awun (mutual assistance), al-ihthiram (mutual respect), and at-takaful al-ijtima'i (social solidarity). In the context of modern character building, these values serve as critical social-emotional learning tools that promote empathy, digital civility, conflict resolution, and anti-discrimination. Consequently, this study suggests that integrating al-ukhuwwah values into Islamic character education can effectively foster social harmony and cultivate individuals with well-rounded akhlak karimah who are capable of navigating modern societal shifts..

Keywords: *Akhlak Karimah; Character Building; Educational Values; Kutub al-Sittah; Modern Era; Ukhuwwah..*

INTRODUCTION

The preservation and cultivation of akhlak karimah (noble character) remain the core objective of Islamic education (tarbiyah), serving as a foundational pillar for both individual spiritual maturity and societal well-being (Warsah et al., 2024). In Islamic epistemology, character building is not merely a secular behavioral modification process but a deeply spiritual endeavor intertwined with

the perfection of faith (iman) (Mujrimin, 2025). Prophet Muhammad PBUH explicitly stated that his primary prophetic mission was to perfect human morals (Shirvani et al., 2025). Historically, this ethical transformation was achieved by translating textual revelations into lived experiences, creating a harmonious social ecosystem where individual piety naturally manifested as public virtue (Kilic et al., 2025). However, maintaining this ethical equilibrium requires continuous re-evaluation and adaptation as societies undergo generational shifts.

In the contemporary modern era, the dynamics of human interaction have radically changed due to rapid globalization and technological proliferation (Steger, 2020). While the digital revolution has successfully bridged geographical divides, it has paradoxically created profound ethical crises, characterized by rising social polarization, widespread cyberbullying, and an alarming escalation of individualistic tendencies (Rathi et al., 2024). The virtual public sphere, which should ideally serve as a platform for constructive engagement, is frequently co-opted by hate speech, digital hostility, and the degradation of human dignity (Wasserman, 2020). This moral erosion highlights a significant disconnect between modern human advancement and spiritual-ethical maturity (Ilyas & Kirom, 2025), emphasizing the urgent need for a robust educational framework that can guide contemporary behavior (Maharani & Ma'sum, 2025).

Faced with these multi-dimensional modern crises, Islamic educational institutions and thinkers must look beyond conventional pedagogical models and revisit the primary normative sources of Islamic tradition (Sahin, 2018). The al-Kutub al-Sittah—the six canonical collections of hadith compiled by prominent scholars like Imam al-Bukhari and Imam Muslim—stands as the most authoritative compendium of prophetic traditions (Al-Medina, 2026). These texts do not merely contain theological dogmas or legal rulings; rather, they serve as an extensive repository of social psychology, interpersonal ethics, and educational methodologies (Faraz et al., 2024). Re-examining these classical texts provides contemporary educators with authentic, time-tested paradigms that carry profound spiritual authority capable of influencing human behavior (Malek, 1977).

Within the vast discourse of prophetic traditions, the concept of al-ukhuwwah (brotherhood) emerges as a highly potent instrument for social engineering and character education (Ismael & Ismael, 2012). Prophetic ukhuwwah is not restricted to emotional sentimentality or passive coexistence; it is a dynamic, active framework governing social responsibility, empathy, and mutual defense (Faiz, 2025). The texts found in the al-Kutub al-Sittah systematically outline the parameters of this brotherhood, framing it as a non-negotiable requirement for the perfection of faith. By tying social ethics directly to one's spiritual standing before God, the Prophet PBUH established a self-regulating moral consciousness within his companions, a mechanism that remains vital for modern character building (Potter, 2004).

A deeper analysis of the al-ukhuwwah text corpus reveals that prophetic brotherhood is constructed upon several essential educational pillars (Junaidi & Yusuf, 2025): al-musawah (equality) (Zainol, 2015), al-mahabbah (mutual love) (Abitolkha & Muvid, 2021), at-ta'awun (mutual assistance) (Sarif & Ismail, 2022), al-ihtiram (mutual respect) (Mala et al., 2024), and at-takaful al-ijtima'i (social solidarity) (Dewi & Abdullah, 2017). These five values provide a comprehensive model for what contemporary educationalists term social-emotional learning (SEL) (Gimbert et al., 2023; Jagers et al., 2025; Wigelsworth et al., 2024). They offer clear, actionable guidelines on how an individual

should interact with others—demanding the suppression of ego, the elimination of prejudice, and the active pursuit of communal welfare. Consequently, teaching ukhuwwah is inherently an act of cultivating akhlak karimah, as the former provides the practical social arena where the latter is tested and realized (Nimasari et al., 2025).

Unfortunately, much of the conventional implementation of ukhuwwah in contemporary Islamic settings has suffered from reductionism, where it is often treated merely as a theoretical concept or a historical relic from the early Islamic golden age (Ibrahim, 2022). In many educational curricula, hadiths concerning brotherhood are memorized for textual proficiency rather than analyzed for their deep socio-pedagogical implications (Sugiarto, 2025). This static approach fails to bridge the gap between seventh-century textual contexts and twenty-first-century societal challenges. To make these traditions relevant today, there is a pressing need for a systematic "reactualization"—a process of extracting the universal ethical principles of the text and translating them into contemporary educational practices.

Furthermore, existing academic literature on hadith studies often separates the technical evaluation of text authenticity (*tsabut*) from its practical educational applications (*dalalah*) (Kamali, 2014). While classical commentators focused extensively on the chains of narration (*isnad*) and literal linguistics, contemporary educational research frequently discusses character building without firmly grounding its methodologies in canonical Islamic texts (Recep ?entürk, 2005). This separation creates a distinct research gap. There is a scarcity of comprehensive, systematic studies that extract specific texts from the *al-Kutub al-Sittah*, analyze them through a thematic pedagogical lens (*maudhu'i*), and map their specific implications directly onto the modern challenges of shaping akhlak karimah.

This study addresses this precise gap by conducting a rigorous thematic investigation of six seminal hadiths on *al-ukhuwwah* within the *Kutub al-Sittah*. These selected narratives address critical aspects of human relations, including the prohibition of mutual hatred, the obligation of fulfilling social rights, the duty to cover others' flaws, and the spiritual requirement of altruistic love. By synthesized these narratives, this research aims to construct an integrated educational framework that moves beyond abstract rhetoric, offering concrete solutions to the modern crises of individualism and social fragmentation.

To provide a clear direction for this systematic investigation, this study formulates several critical research questions based on the selected prophetic data: What are the specific textual and contextual educational values of *al-ukhuwwah* embedded within the selected traditions of the *Kutub al-Sittah*? How do the five pillars of prophetic brotherhood (*al-musawah*, *al-mahabbah*, *at-ta'awun*, *al-ihthiram*, and *at-takaful al-ijtima'i*) structurally contribute to the philosophical framework of character building? What are the concrete, practical implications of reactualizing these *al-ukhuwwah* values for shaping akhlak karimah amid the unique challenges of the modern digital era?

By answering these fundamental questions, this article aims to offer a fresh perspective that bridges classical hadith literature with contemporary Islamic educational theory. The ultimate goal of this study is to provide educators, curriculum designers, and social philosophers with a robust, textually grounded framework for moral rehabilitation. Through the reactualization of *al-ukhuwwah*, this

research hopes to demonstrate that the canonical traditions of Islam remain vibrant, living guides capable of fostering social harmony, promoting digital civility, and shaping a generation characterized by genuine akhlak karimah.

LITERATURE REVIEW

The Conceptualization of Akhlak Karimah in Contemporary Islamic Education

In the epistemological framework of Islamic education, akhlak karimah (noble character) constitutes the ultimate manifestation of integrated knowledge ('ilm) and faith (iman). Unlike secular moral philosophies that often view character through a purely consequentialist or utilitarian lens, Islamic ethical theory defines akhlak as a deeply rooted state of the soul (malakah) from which actions spring spontaneously without the need for conscious deliberation. Contemporary Islamic educationalists emphasize that in the modern era, the cultivation of akhlak karimah faces unprecedented ontological pressures. The pervasive nature of digital technology and globalized consumer culture has shifted human behavior toward individualistic, transactional, and hyper-reactive paradigms. Consequently, modern character education cannot rely solely on passive moral lecturing; it must be reconstructed as a dynamic socio-spiritual learning process that fosters emotional resilience, digital empathy, and a strong sense of social responsibility.

The Multifaceted Dimensions of Al-Ukhuwwah

The concept of al-ukhuwwah (brotherhood) in Islamic discourse extends far beyond simple emotional affinity; it represents a comprehensive socio-legal and ethical network that structures human relationships. Classical and contemporary scholars categorize this concept into three interconnected dimensions: ukhuwwah Islamiyyah (brotherhood based on shared Islamic faith), ukhuwwah wataniyyah (national brotherhood centered on shared civic identity), and ukhuwwah insaniyyah or basyariyyah (universal human brotherhood based on a common origin). Within educational theory, al-ukhuwwah functions as a practical laboratory for moral development. It demands that an individual transition from self-centeredness to altruism (ithar), transforming abstract ethical principles into concrete social behaviors. Previous sociological studies indicate that communities with strong internal ukhuwwah exhibit significantly higher social capital, lower rates of interpersonal conflict, and a more robust collective mental health ecosystem, rendering it a critical mechanism for modern societal rehabilitation.

Kutub al-Sittah as the Epistemic Source of Educational Values

The Kutub al-Sittah—comprising the canonical collections of al-Bukhari, Muslim, at-Tirmidzi, Abu Dawud, an-Nasa'i, and Ibn Majah—represents the primary empirical record of the Sunnah, providing the operational definitions of Quranic principles. In the field of Prophetic pedagogy (al-manhaj al-nabawi fi al-tarbiyah), these texts are recognized not merely as static legal codes, but as dynamic records of behavioral psychology and social engineering. The traditions compiled within these texts utilize diverse pedagogical methods, including metaphors, dialogues, and behavioral conditioning, to internalize ethical values within the early Muslim community. Academic literature demonstrates that drawing educational values directly from the Kutub al-Sittah provides contemporary curricula with

historical authenticity and divine authority, which are essential for driving deep-seated behavioral change in learners.

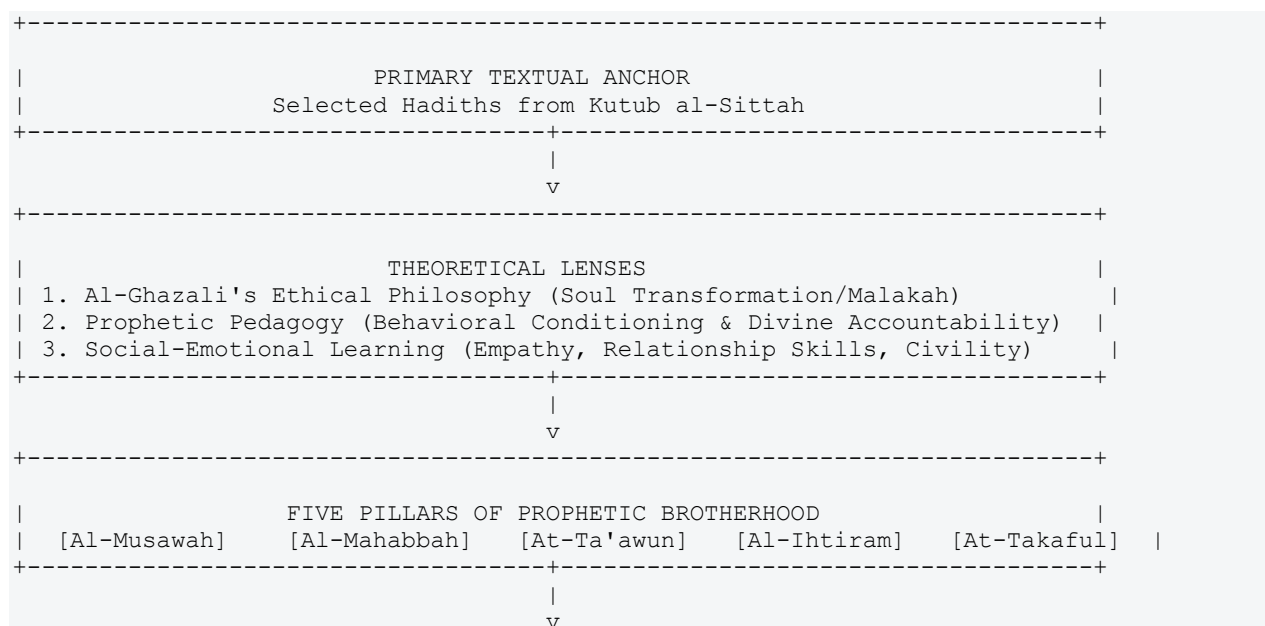
Synthesis of Prior Research and the State of the Art

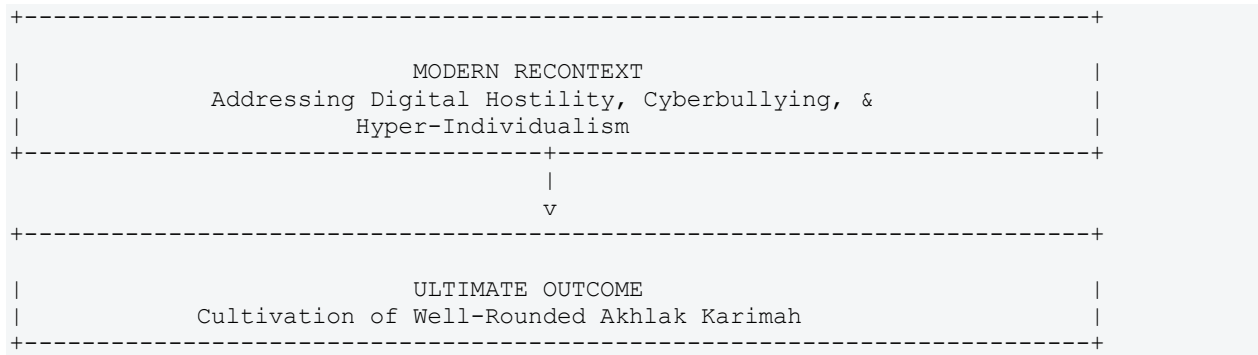
Numerous studies have investigated the intersections of Islamic ethics, character education, and social relations, yet several critical gaps remain. Scholars have extensively analyzed *ukhuwwah* within modern contexts, but these studies often lean heavily toward political sociology or general multiculturalism, frequently neglecting the specific textual and thematic pedagogical derivations from canonical hadith sources. Conversely, traditional textual analyses of the *Kutub al-Sittah* usually focus on legal hermeneutics (*fiqh*) or chain-of-narration criticism (*mustalah al-hadith*), leaving the specific educational implications unmapped.

This study establishes its state of the art by directly synthesizing these two separated domains. Rather than treating *al-ukhuwwah* as a vague ideological slogan, this research systematically grounds the concept within six highly specific, foundational texts from the *Kutub al-Sittah*. By converting these classical prophetic texts into a structured social-emotional learning framework consisting of five core pillars—*al-musawah* (equality), *al-mahabbah* (mutual love), *at-ta'awun* (mutual assistance), *al-ihtiram* (mutual respect), and *at-takaful al-ijtima'i* (social solidarity)—this literature review creates the necessary theoretical bridge to evaluate their direct implications for shaping *akhlak karimah* amid the unique.

THEORETICAL FRAMEWORK

To systematically analyze how the prophetic traditions of *al-ukhuwwah* (brotherhood) in the *Kutub al-Sittah* can be reactualized to shape *akhlak karimah* (noble character) in the modern era, this study establishes an integrated theoretical framework. This framework bridges classical Islamic ethical philosophy with contemporary socio-pedagogical theories, specifically combining Al-Ghazali's theory of *akhlak*, Prophetic Pedagogy (*Al-Manhaj al-Nabawi fi al-Tarbiyah*), and modern Social-Emotional Learning (SEL).





1. Al-Ghazali's Theory of *Akhlak* as a Disposition of the Soul

The foundational lens for character formation in this study relies on Imam Al-Ghazali's classical definition of *akhlak*. Al-Ghazali posits that *akhlak* is not a temporary behavioral act, but an established state or disposition of the soul (*malakah*) from which actions proceed easily and spontaneously, without the need for intellectual reflection. According to this theory, a person possesses *akhlak karimah* only when virtues like justice (*'adl*), wisdom (*hikmah*), courage (*shaja'ah*), and temperance (*'iffah*) become deeply ingrained habits.

In this research, *al-ukhuwwah* is theorized as the ideal interpersonal arena where these internal spiritual virtues are operationalized. Al-Ghazali argued that internal character can only be polished through practical spiritual and physical exercises (*riyadah* and *mujahadah*). Therefore, practicing the social demands of brotherhood—such as suppressing one's ego to serve others or covering a brother's flaws—serves as the exact pedagogical mechanism needed to transform abstract moral concepts into a permanent spiritual disposition (*malakah*).

2. Prophetic Pedagogy (*Al-Manhaj al-Nabawi fi al-Tarbiyah*)

To understand how textual traditions drive behavioral change, this framework utilizes the principles of Prophetic Pedagogy. Prophetic pedagogy is characterized by its holistic approach, which simultaneously addresses the intellect (*'aql*), the emotions (*qalb*), and physical actions (*jawarih*). The Prophet Muhammad ﷺ did not merely deliver moral codes; he utilized sophisticated behavioral conditioning techniques, cognitive reframing, and immediate social feedback loops.

Crucially, prophetic pedagogy connects everyday social etiquette directly to transcendent divine accountability. For instance, interpersonal rights (e.g., helping a brother in distress) are structurally tied to divine rewards (e.g., Allah relieving the helper's distress on the Day of Judgment). This integration establishes a powerful internal self-regulatory mechanism within the learner. In the modern era, where secular character education often struggles due to a lack of intrinsic motivation, this prophetic model provides a transcendent moral imperative that enforces ethical compliance even in unmonitored digital environments.

3. Social-Emotional Learning (SEL) as a Modern Bridge

To ensure contemporary relevance, the internal mechanisms of *al-ukhuwwah* are mapped onto the secular framework of Social-Emotional Learning (SEL). SEL is defined as the process through which individuals acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions, set positive goals, feel and show empathy for others, establish positive relationships, and make responsible decisions.

This study argues that the five pillars extracted from the *al-ukhuwwah* corpus—*al-musawah* (equality), *al-mahabbah* (mutual love), *at-ta'awun* (mutual assistance), *al-ihthiram* (mutual respect), and *at-takaful al-ijtima'i* (social solidarity)—conceptually mirror and enrich the core competencies of modern SEL:

- **Self-Awareness and Social Awareness:** Cultivated through *al-musawah* and *al-ihthiram*, which require recognizing human dignity and eliminating egocentrism.
- **Relationship Skills and Responsible Decision-Making:** Cultivated through *al-mahabbah*, *at-ta'awun*, and *at-takaful*, which demand proactive altruism and collective care.

Synthesis of the Framework

By synthesizing these three theoretical dimensions, the framework operates as follows: The specific hadiths from the *Kutub al-Sittah* provide the authoritative data. These texts are analyzed using Prophetic Pedagogy to understand their psychological conditioning techniques, and through Al-Ghazali's theory to understand their impact on soul transformation. Finally, the extracted principles are framed within SEL competencies to demonstrate how they address contemporary digital crises like cyberbullying and hyper-individualism. Ultimately, this integrated model shows that *al-ukhuwwah* is not just a social duty, but a highly structured, textually grounded pedagogical system designed to produce well-rounded individuals characterized by *akhlak karimah*.

METHOD

1. Research Design

This study adopts a qualitative approach utilizing library research methodology (*al-bahth al-maktabi*). Library research is deployed as the primary design because the core object of this investigation consists of textual data—specifically prophetic traditions (hadiths)—which require extensive literary interpretation, hermeneutical analysis, and conceptual mapping. This methodology allows the researcher to critically examine classical texts and contemporary pedagogical theories to construct an integrated theoretical model without physical field experimentation.

2. Analytical Approach: Thematic Hadith Analysis (Maudhu'i)

To ensure a structured and objective interpretation of the textual data, this study strictly applies the method of Thematic Hadith Analysis (Maudhu'i). The *maudhu'i* approach involves collecting various traditions that speak on a single overarching topic—in this case, *al-ukhuwwah* (brotherhood)—from different canonical compilations. The steps taken in this thematic approach include:

1. Identifying and isolating the central theme (*al-ukhuwwah*).
2. Selecting representative, high-authenticity text variants (*mutun*) from the canonical books.
3. Classifying the texts into distinct sub-themes or conceptual pillars.
4. Analyzing the socio-pedagogical implications (*dalalah*) of the texts using the established theoretical framework.

3. Data Sources

The data for this study are divided into two distinct categories:

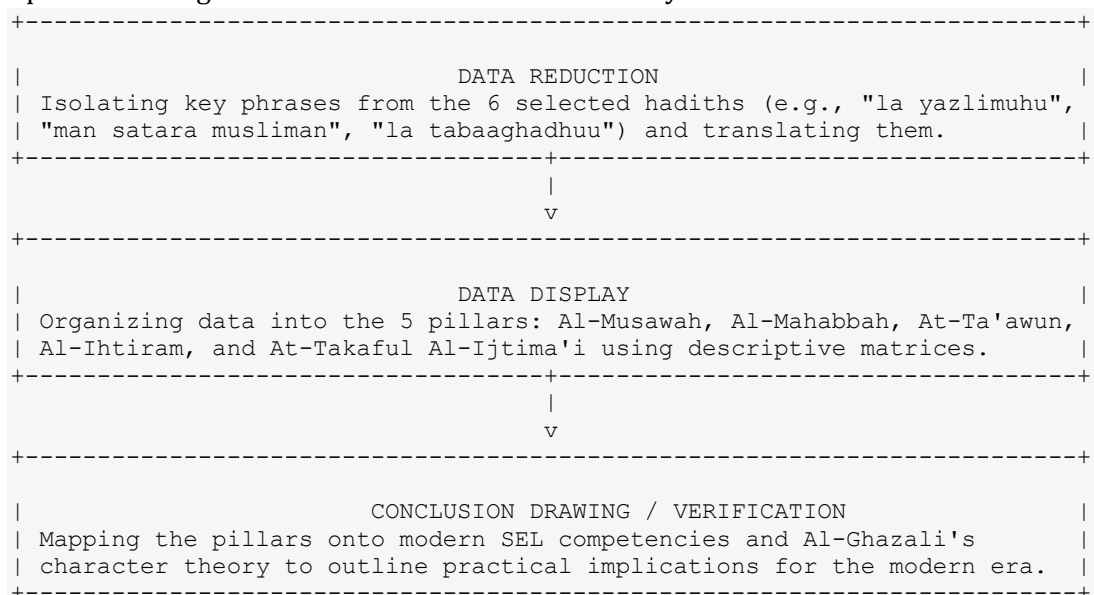
- **Primary Data:** The primary data sources consist of six seminal traditions explicitly addressing interpersonal ethics, social rights, and brotherhood selected from the Kutub al-Sittah (The Six Canonical Collections of Hadith). Specifically, this study extracts text data from Sahih al-Bukhari, Sahih Muslim, and Jami' at-Tirmidzi, focusing on the specific cross-referenced numbers provided in the dataset (e.g., Sahih al-Bukhari no. 2442, Sahih Muslim no. 2580, etc.).
- **Secondary Data:** The secondary data sources encompass classical and contemporary commentaries of hadith (shuruh al-hadith)—such as Ibn Hajar al-Asqalani's Fath al-Bari and Imam an-Nawawi's Sharh Sahih Muslim. Additionally, peer-reviewed academic journal articles, textbooks on Islamic character education (tarbiyah al-akhlak), and modern Social-Emotional Learning (SEL) literature are utilized to contextualize the findings.

4. Data Collection and Instrument

Data collection was executed through a rigorous text-screening process using digital and physical hadith indexing tools (such as Al-Maktabah al-Shamilah and classical mu'jam indices). The primary instrument for data collection is the researcher himself, acting as the human instrument who reads, categorizes, and annotates the relevant textual passages. A structured data matrix was developed to organize each selected hadith based on its raw Arabic text, English translation, specific Kutub al-Sittah source citation, core pedagogical value, and corresponding social implication.

5. Data Analysis Technique

The gathered textual data are analyzed using qualitative Content Analysis (Tahlil al-Madmun), which operates through three simultaneous flows of activity:



1. **Data Reduction:** The raw Arabic texts are scrutinized to isolate key ethical commands (e.g., *la yazlimuhu*, *man satara musliman*, *la tabaaghadhuu*). Irrelevant linguistic variants are removed to focus entirely on the educational essence of the texts.
2. **Data Display:** The reduced data are structured systematically into the five primary pedagogical pillars: *al-musawah*, *al-mahabbah*, *at-ta'awun*, *al-ihthiram*, and *at-takaful al-*

ijtima'i. This classification is presented using descriptive text and analytical matrices to ensure logical clarity.

3. **Conclusion Drawing and Verification:** The final stage involves interpreting the systematized data through the combined theoretical lenses of Al-Ghazali's soul transformation, Prophetic pedagogy, and SEL. The researcher explicitly extracts how these textual commands translate into actionable strategies for shaping *akhlak karimah* in contemporary settings, ensuring that the final conclusions are textually grounded and theoretically verified.

RESULT AND DISCUSSION

This section presents the research findings and a comprehensive analysis structured specifically to answer the three core research questions formulated in the introduction. The discussion synthesizes the textual analysis of the six selected hadiths from the *Kutub al-Sittah* with the established theoretical lenses of Al-Ghazali's ethics, Prophetic pedagogy, and modern Social-Emotional Learning (SEL).

1. Textual and Contextual Educational Values of *Al-Ukhuwwah* in the Selected Hadiths (Answering RQ1)

To understand the core educational values embedded within the *Kutub al-Sittah*, a micro-textual analysis of the six selected traditions is required. These traditions do not merely offer passive moral advice; they establish explicit, actionable codes of conduct that regulate social behavior through spiritual conditioning.

Hadith 1: The Foundation of Non-Injustice and Mutual Protection

- **Text Source:** *Sahih al-Bukhari* no. 2442; *Sahih Muslim* no. 2580.
- **Textual Nuance:** The phrase "*al-muslimu akhu al-muslim*" (A Muslim is a brother of another Muslim) establishes a baseline ontological equality. The immediate sub-clauses, "*la yazlimuhu*" (he does not wrong/oppress him) and "*la yuslimuhu*" (he does not hand him over to an enemy/abandon him), define both negative and positive obligations.
- **Educational Value:** This text teaches the dual values of **justice** and **active guardianship**. In the context of Prophetic pedagogy, character building begins by eliminating harmful behaviors (*takhalli*) before introducing proactive virtues (*tahalli*). The text further promises divine reciprocity: "*whoever fulfills the needs of his brother, Allah will fulfill his needs.*" This creates a powerful intrinsic motivator, shifting human consciousness from self-centeredness to a communal-focused mindset.

Hadith 2: The Benchmark of Altruistic Faith

- **Text Source:** *Sahih al-Bukhari* no. 13; *Sahih Muslim* no. 45.
- **Textual Nuance:** The negation "*la yu'minu ahadukum*" does not imply a complete loss of faith, but rather the absence of **perfect, mature faith**. The condition for this maturity is "*hatta yuhibba li-akhihi ma yuhibbu li-nafsihi*" (until he loves for his brother what he loves for himself).
- **Educational Value:** The core value here is **altruism (*ithar*)** and **emotional projection**. This tradition demands a profound cognitive shift where the "other" is treated with the exact same emotional and material care as the "self." Through the lens of Al-Ghazali, this practice directly polishes the soul, as it forces the intellect (*'aql*) to master the egoistic desires (*nafs*) that typically demand superiority over others.

Hadith 3: The Prohibition of Social Toxins

- **Text Source:** *Sahih al-Bukhari* no. 6065; *Sahih Muslim* no. 2559.
- **Textual Nuance:** The text uses emphatic negative imperatives: “*la tabaaghadhuu*” (do not hate one another), “*la tahasaduu*” (do not envy one another), and “*la tadaabaruu*” (do not turn your backs on one another). It concludes with an active command: “*wa kunuu ‘ibadallahi ikhwana*” (and be, O servants of Allah, brothers).
- **Educational Value:** This hadith addresses emotional regulation and **conflict resolution**. The Prophet ﷺ identifies hatred, envy, and social avoidance as structural diseases that destroy community cohesion. The educational value lies in its preemptive psychological conditioning, forcing individuals to monitor and suppress negative internal impulses before they manifest as destructive social actions.

Hadith 4: The Protocol of Social Rights

- **Text Source:** *Sahih Muslim* no. 2162.
- **Textual Nuance:** The declaration “*haqqul muslim ‘ala al-muslim sitt*” utilizes the word *haqq*, which denotes an **obligatory right** rather than a voluntary favor. These six rights encompass greeting, accepting invitations, advising, mendoakan when sneezing, visiting the sick, and attending funerals.
- **Educational Value:** This hadith teaches **civic responsibility** and **social etiquette**. By framing these interactions as “rights,” Prophetic pedagogy ensures that social politeness is seen as a religious duty. This framework effectively combats individualistic detachment by creating continuous, structured opportunities for prosocial engagement throughout an individual's life cycle.

Hadith 5: The Sacredness of Human Dignity

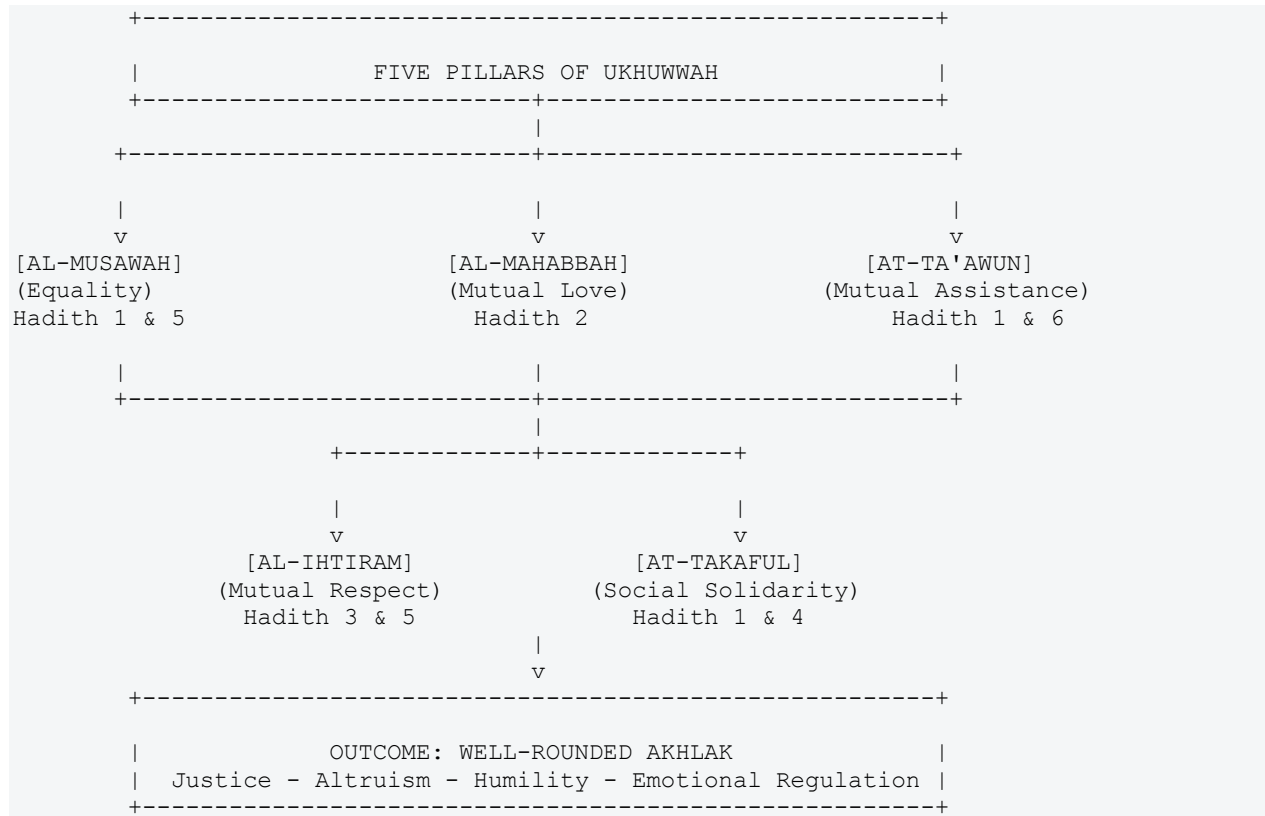
- **Text Source:** *Sahih Muslim* no. 2564; *Jami' at-Tirmidzi* no. 1927.
- **Textual Nuance:** The phrase “*bi-hasbi imri'in minash-sharri an yahqira akhahu al-muslim*” (It is enough evil for a person to despise his Muslim brother) delivers a severe moral warning.
- **Educational Value:** The core value is **unconditional human dignity** and **anti-discrimination**. The text establishes that looking down upon another human being is a definitive indicator of internal spiritual failure. It demands a character rooted in humility (*tawadu'*), entirely eliminating arrogance (*kibr*) from the learner's psychological disposition.

Hadith 6: The Cycle of Divine and Human Assistance

- **Text Source:** *Sahih Muslim* no. 2699; *Jami' at-Tirmidzi* no. 1930.
- **Textual Nuance:** The conditional statement “*wallahu fi 'awnil 'abdi ma kanal 'abdu fi 'awni akhihi*” (Allah remains in the aid of the servant as long as the servant remains in the aid of his brother) establishes a direct theological link between horizontal social actions and vertical divine responses.
- **Educational Value:** The underlying value is **cooperative solidarity**. This principle completely alters the motivation behind social service. An individual is taught that helping others is not an act of charity that makes them superior; rather, it is a necessary spiritual strategy to secure divine assistance for their own vulnerabilities.

2. Structural Contribution of the Five Pillars to Character Building (Answering RQ2)

When synthesized, these six traditions construct a cohesive, five-dimensional pedagogical framework that directly drives the development of *akhlak karimah*. The diagram below illustrates how these five pillars operate as a comprehensive social-emotional learning system:



Pillar 1: *Al-Musawah* (Equality)

Al-Musawah serves as the essential starting point for character building (found in Hadith 1 and 5). By stripping away external metrics of superiority—such as social status, wealth, or ethnicity—this pillar forces the individual to view every member of the community as an equal spiritual brother. Structurally, this eliminates arrogance (*kibr*), which Al-Ghazali identifies as the root cause of moral decline. It replaces pride with a permanent disposition of humility (*tawadu'*), creating a stable psychological foundation for justice.

Pillar 2: *Al-Mahabbah* (Mutual Love)

Al-Mahabbah shifts character formation from a strict duty to an emotional desire (prominent in Hadith 2). It requires an individual to project their own wishes, needs, and protective instincts onto their neighbor. In character education, this pillar directly nurtures **profound empathy** and **altruism** (*ithar*). It transforms moral actions from transactional behavior into genuine expressions of an internally purified soul.

Pillar 3: *At-Ta'awun* (Mutual Assistance)

At-Ta'awun provides the active behavioral framework for character development (prominent in Hadith 1 and 6). Noble character cannot exist purely as an internal feeling; it must express itself

through tangible service. This pillar conditions the individual to become an active contributor to the welfare of others. It builds the virtues of **generosity (sakhāʾ)** and **dependability**, breaking the negative habits of greed and social laziness.

Pillar 4: Al-Ihtiram (Mutual Respect)

Al-Ihtiram acts as a protective shield for social harmony (prominent in Hadith 3 and 5). It demands the strict preservation of another person's honor, privacy, and emotional well-being. Structurally, this pillar trains the learner in **emotional regulation** and **self-restraint**. By forbidding envy, hatred, and contempt, it forces the individual to continuously monitor their internal thoughts and social speech, fostering the core virtue of temperance (*'iffah*).

Pillar 5: At-Takaful al-Ijtima'i (Social Solidarity)

At-Takaful expands individual character into a collective responsibility (prominent in Hadith 1 and 4). It outlines specific, practical protocols—such as visiting the sick, covering a brother's flaws, and responding to distress—that ensure no individual is left isolated. This pillar instills a deep sense of **civic duty** and **social responsibility**, ensuring that an individual's *akhlak* remains deeply committed to the well-being of the broader community.

3. Implications of Reactualizing Al-Ukhuwwah in the Modern Digital Era (Answering RQ3)

Reactualizing these five prophetic pillars offers direct, effective solutions to the severe moral crises of the contemporary digital era, characterized by hyper-individualism, online hostility, and social fragmentation.

From Cyberbullying to Al-Ihtiram and Al-Musawah

The modern digital public sphere is heavily afflicted by anonymized vitriol, cancel culture, and digital character assassination. Reactualizing the commands of Hadith 5 (*"It is enough evil to despise his brother"*) and Hadith 3 (*"do not hate... do not turn your backs"*) provides a strong ethical framework for **digital civility**. Transposing these values into digital citizenship education means teaching learners that a person's online profile represents a sacred human dignity that must be respected. It positions online mocking, trolling, and public shaming not merely as violations of platform guidelines, but as severe failures of *akhlak karimah* that damage one's spiritual standing.

From Digital Individualism to At-Ta'awun and At-Takaful

Social media algorithms often encourage a culture of intense self-promotion, leading to hyper-individualism and an obsession with superficial metrics like views and likes. This environment erodes the capacity for deep, meaningful empathy. Reactualizing Hadith 1 and 6 (*"Allah remains in the aid of the servant as long as the servant helps his brother"*) reframes the purpose of digital connectivity. Instead of using networks purely for personal gain, digital platforms can be repurposed as tools for collective welfare—such as organizing crowdfunded relief, amplifying social justice causes, and building online support systems for vulnerable populations. This practice successfully transforms passive digital consumers into socially responsible actors with refined moral characters.

From Echo Chambers to Al-Mahabbah and Emotional Resilience

Modern digital spaces frequently group individuals into ideological echo chambers, which fuels polarization and a deep-seated hatred for those with differing views. This environment directly

violates the Prophetic command "*la tabaaghadhuu*" (do not hate one another). Implementing the pillar of *Al-Mahabbah* (Hadith 2) in the modern era requires developing **cognitive empathy**—the conscious practice of extending goodwill and a desire for well-being even to those outside one's immediate social circle. This practice fosters emotional resilience, enabling individuals to engage in online disagreements with dignity, wisdom, and constructive dialogue, rather than falling into reactive hostility.

The Educational Mechanism: Achieving *Malakah*

To achieve these outcomes, modern Islamic education must transition away from a reliance on rote textual memorization. Instead, it must utilize Prophetic pedagogy by creating active experiential learning environments. Schools and universities should intentionally design community service projects, collaborative peer-mentorship programs, and structured digital ethics modules that directly require the application of these five pillars. By consistently practicing these social responsibilities, the abstract values derived from the *Kutub al-Sittah* are gradually internalized. Over time, as Al-Ghazali theorized, these actions cease to be forced behaviors and instead become a permanent, spontaneous disposition of the soul—a well-rounded, enduring *akhlak karimah* perfectly equipped to navigate and positive reshape the modern world.

CONCLUSION

This study demonstrates that the concept of *al-ukhuwwah* (brotherhood) within the canonical traditions of the *Kutub al-Sittah* is not merely a passive social sentiment, but a highly structured, textually grounded pedagogical system designed for the cultivation of *akhlak karimah* (noble character). Through a thematic (*maudhu'i*) analysis of six seminal hadiths, this research synthesized five core educational pillars: *al-musawah* (equality), *al-mahabbah* (mutual love), *at-ta'awun* (mutual assistance), *al-ihtiram* (mutual respect), and *at-takaful al-ijtima'i* (social solidarity). These pillars translate the vertical dimension of faith (*iman*) into horizontal social-emotional competencies, structurally addressing the root causes of moral decline, such as arrogance, envy, and individualistic detachment.

In the contemporary digital era, marked by severe crises of social polarization, cyberbullying, and digital hyper-individualism, the reactualization of these prophetic values offers a vital ethical framework. By shifting the pedagogical paradigm from rote textual memorization to experiential learning, these values can become deeply ingrained as a permanent disposition of the soul (*malakah*). Ultimately, this study concludes that integrating the prophetic pillars of *al-ukhuwwah* into modern Islamic character education is an effective and necessary strategy to foster digital civility, build social harmony, and shape a generation capable of navigating modern societal shifts with refined moral excellence.

While this study provides a comprehensive theoretical and textually grounded framework, several limitations must be acknowledged. First, due to its qualitative-library research design, this study relies strictly on textual interpretation and conceptual mapping without empirical validation. The proposed educational models and implications for digital civility have not been tested through field experimentation, classroom interventions, or quantitative surveys within contemporary educational institutions. Second, this study selectively focuses on six core hadiths from the *Kutub al-Sittah*; consequently, other highly relevant traditions regarding social ethics, intercultural relations, and conflict resolution across the broader corpus of Islamic literature were not fully exhausted.

Based on the findings and limitations outlined above, the following recommendations are proposed:

1. **For Islamic Educators and Curriculum Designers:** Educational institutions should move beyond a reductionist, memory-based approach to hadith studies. Curricula should intentionally integrate the five pillars of *ukhuwwah* into experiential learning modules, community service programs, and structured digital citizenship workshops to promote active character formation.
2. **For Islamic Educational Institutions:** Schools and universities should utilize these prophetic guidelines to formulate clear institutional policies regarding digital ethics, thereby actively combating online hostility, cyberbullying, and exclusion among students.
3. **For Future Researchers:** Subsequent studies should attempt to empirically test this theoretical framework through action research, mixed-methods, or experimental designs in real-world classrooms. Additionally, future research could expand the textual scope to investigate how these *ukhuwwah* values apply explicitly to interfaith and intercultural dynamics (*ukhuwwah insaniyyah*) within highly diverse pluralistic societies.

REFERENCES

- Abitolkha, A. M., & Muvid, M. B. (2021). The Education of Love and its Relevance to Islam as a Religion of Compassion: A Study on the Concept of Mahabbah of Rabi'ah al-Adawiyah. *Religió Jurnal Studi Agama-Agama*, 11(1), 1–22. <https://doi.org/10.15642/religio.v11i1.1659>
- Al-Medina, A. (2026). *Imam Bukhari and the Golden Age: The Scholar Who Authenticated the Hadith*. Zayd Al-Hijazi.
- Dewi, G., & Abdullah, Z. (2017). *Reconstructing Collaborative Economy In Indonesia By Implementing Takaful Ijtima'i Insurance System*. 255–260. <https://doi.org/10.2991/icaspgs-icbap-17.2017.33>
- Faiz, B. (2025). Prophetic Messages of Peace and Human Brotherhood. *ATLAS: Journal of Research and Islamic Thought Studies*, 5(02), 201–218.
- Faraz, S., Khan, P. D. T. H. U., & Mufti, A. M. T. I. (2024). THE ROLE OF HADITH IN DEVELOPING ETHICAL STANDARDS IN ISLAMIC LAW. *Journal of Religion and Society*, 2(4), 111–125.
- Gimbert, B. G., Miller, D., Herman, E., Breedlove, M., & Molina, C. E. (2023). Social Emotional Learning in Schools: The Importance of Educator Competence. *Journal of Research on Leadership Education*, 18(1), 3–39. <https://doi.org/10.1177/19427751211014920>
- Ibrahim, A. (2022). *Contemporary Islamic Discourse in the Malay-Indonesian World: Critical Perspectives*. Strategic Information and Research Development Centre.
- Ilyas, M. R., & Kirom, A. (2025). Instilling Student's Social Character Values in Learning Islamic Religious Education. *Indonesian Journal of Educational Science (IJES)*, 7(2), 218–228. <https://doi.org/10.31605/ijes.v7i2.4852>
- Ismael, T. Y., & Ismael, J. S. (2012). *Government and Politics of the Contemporary Middle East: Continuity and Change*. Routledge. <https://doi.org/10.4324/9780203847459>

- Jagers, R. J., Rivas-Drake, D., & Williams, B. (2025). Transformative Social and Emotional Learning (SEL): Toward SEL in Service of Educational Equity and Excellence. In *Social and Emotional Learning*. Routledge.
- Junaidi, & Yusuf, M. (2025). Thematic Interpretation of Ukhuwwah in the Qur'an and Its Implications for Islamic Character Education. *Pekerti: Journal Pendidikan Islam Dan Budi Pekerti*, 7(2), 400–409. <https://doi.org/10.58194/pekerti.v7i2.6590>
- Kamali, M. H. (2014). *A Textbook of Hadith Studies: Authenticity, Compilation, Classification and Criticism of Hadith*. Kube Publishing Ltd.
- Kilic, M. A., Ghazali, M. A., & Shehab, J. M. (2025). Prophetic Ethics in Islamic Thought: A Contemporary Analytical Study of the Qur'anic Message and Philosophical Morality. *International Journal of Academic Research in Progressive Education and Development*, 14(2), 967–975.
- Maharani, M. D., & Ma'sum, M. (2025). DIGITAL ETHICS IN THE POST-TRUTH ERA: REVISITING IBN 'ĀSYŪR'S INTERPRETATION OF KHUTUWĀT AL-SHAYṬĀN. *PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY*, 3(1), 333–342.
- Mala, A., Zulkarnain, Z., Bakar, M. Y. A., & Marpuah, S. (2024). Fostering Tolerance Through Inclusive Islamic Education: The Role of Pesantren in Navigating Global Challenges. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 12(2), 153–178. <https://doi.org/10.15642/jpai.2024.12.2.153-178>
- Malek, B. M. (1977). *Interpreting Stories Ascribed to Prophet Muhammad for Teaching Morality* [Ph.D Thesis]. University of Pittsburgh.
- Mujrimin, B. (2025). Al-Ghazali's Epistemology in Islamic Religious Education: The Integration of Knowledge, Faith, and Morals. *DAAR EL-KAMIL: Multidisciplinary Journal*, 1(01), 11–28. <https://doi.org/10.66931/jmlt.v1.i01.20>
- Nimasari, E. P., Cobantoro, A. F., Syafii, M. L., Harmanto, B., Maghfiroh, A., Asiyah, S., Maharani, D. P., Arista, A. A. P., Febiana, I. A., Suhaeny, M. A., Risty, V. F., & Cahyani, E. D. (2025). Contextualizing English Reading Assessment: Embedding Muhammadiyah Values in Digital Learning for Higher Education. *Yayasan Giri Prapanca Loka*, 1(01). <https://prapanca.or.id/index.php/ygpl/article/view/51>
- Potter, R. N. (2004). *Authentic Spirituality: The Direct Path to Consciousness*. Llewellyn Worldwide.
- Rathi, S. K., Keswani, B., Saxena, R. K., Kapoor, S. K., Gupta, S., & Rawat, R. (2024). *Online Social Networks in Business Frameworks*. John Wiley & Sons.
- Recep ?entürk. (2005). *Narrative Social Structure: Anatomy of the Hadith Transmission Network, 610-1505*. Stanford University Press.
- Sahin, A. (2018). Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>

- Sarif, S. M., & Ismail, Y. (2022). EFFECT OF TA'AWUN (MUTUAL COOPERATION) AND SEJAHTERA LEADERSHIP ON SUSTAINING COMMUNITY ENGAGEMENT. *Online Journal of Islamic Management and Finance (OJIMF)*, 2(2), 1–21. <https://doi.org/10.22452/ojimf.vol2no2.1>
- Shirvani, M., Cholmaghani, M., & Hosseini, S. T. (2025). AN ANALYSIS OF THE NEEDS AND PERSONALITY TRAITS OF PEOPLE IN THE PROPHETIC ERA AND THEIR IMPACT ON THE FORMATION OF SOCIAL AND THEOLOGICAL MOVEMENTS. *Hunafa: Jurnal Studia Islamika*, 22(1), 47–63. <https://doi.org/10.24239/jsi.v22i1.830>
- Steger, M. B. (2020). *Globalization: A Very Short Introduction*. Oxford University Press.
- Sugiarto, F. (2025). Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(1), 171–184. <https://doi.org/10.37680/qalamuna.v17i1.6817>
- Warsah, I., Morganna, R., Warsah, B. A. A., & Warsah, B. H. H. (2024). Islamic Psychology-Based Educational Strategies For Student Character Development. *AJIS: Academic Journal of Islamic Studies*, 9(2), 305–354. <https://doi.org/10.29240/ajis.v9i2.11326>
- Wasserman, H. (2020). *The Ethics of Engagement: Media, Conflict and Democracy in Africa*. Oxford University Press.
- Wigelsworth, M., Mason, C., Verity, L., Qualter, P., & Humphrey, N. (2024). Making a Case for Core Components: New Frontiers in SEL Theory, Research, and Practice. *School Psychology Review*, 53(5), 593–606. <https://doi.org/10.1080/2372966X.2021.2004863>
- Zainol, N. Z. N. (2015). *Konsep a'dalah dan musawah menurut pemikiran Nasr Hamid Abu Zayd* [Ph.D Thesis, UKM, Bangi]. <https://ptsldigital.ukm.my/jspui/handle/123456789/487666>