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Hadith-Based Ethics: Neighborly Social Relations in the Prophetic Tradition

Arif Budiman^{1*}, Warlan Sukandar², Edi Safri³, Qurrota A'yun⁴, Indah Etika⁵

¹Institut Agama Islam Negeri Metro, ²Universiti Sains Islam Malaysia, ³⁴Universitas Islam Negeri Imam Bonjol Padang ⁵Universitas Negeri Padang

email: ¹arifbudiman@metrouniv.ac.id, ²warlan@raudah.usim.edu.my ³edisafri@uinib.ac.id

⁴ayunqurrota089@gmail.com ⁵iindahetikaa@gmail.com

*Corresponding Author

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Abstract: This article examines the model of neighborly social relations as a practical and behavioral manifestation in the tradition of the Prophet Muhammad S.A.W. Utilizing an interdisciplinary approach, the study employs thematic-correlative exploration to analyze the ethical corpus of hadith, aiming to actualize neighborly values in contemporary context. The research contextualizes traditions on neighborly ethics through structural functionalism theory. The study adopts a qualitative desk research methodology, utilizing content analysis to map configurations of constructive social relationships within canonical hadith texts. These relationships are anchored in assertive-responsive and affective-responsive values, directing Muslims to harmonize their duties and entitlements for mutual accord. Neighborly relations, underscored in the hadith as an expression of faith, play a pivotal role in fostering unity and harmony across local and global communities. By integrating the perspectives of structural functionalisms of Talcott Parsons and Emile Durkheim, this study offers a systematic framework for understanding and applying the ethical values in the hadith. The article argues that such values are essential for nurturing individual morality and maintaining social cohesion. Ultimately, the findings highlight the relevance of hadith-based neighborly ethics as a universal mechanism for promoting peaceful coexistence in modern societies.

Keywords: Hadith, Neighborly Ethics, Social Relations, Functionalism, Solidarity

INTRODUCTION

The examination of hadith-based ethical frameworks constitutes a notable area of inquiry, yet it remains underexplored in academic scholarship. Existing research on Islamic ethics has predominantly emphasized ethical theories derived from Qur'anic traditions, as exemplified in the contributions of Majid Fakhry (d. 2021) in *Ethical Theories in Islam* and Muḥammad 'Ābid al-Jābirī (d. 2010) in *al-'Aql al-Akhlāqī al-'Arabī*. Both scholars purport to offer comprehensive analyses of ethical discourse within Islamic intellectual tradition (al-Jābirī, 2001; Fakhry, 1991). In addition, philosophical ethics have been examined by scholars such as Abū Yūsuf al-Kindī (d. 256/870), Abū Bakr al-Rāzī (d. 311/923), Abū 'Alī Miskawayh (d. 421/1030), while Ibn al-Muqaffa's (d. 142/759) writings focus on *adab*-based ethics. The legal ethics of jurisprudence are documented in the early

works of *fiqh* by scholars including Abū Yūsuf (d. 182/798), Muḥammad ibn al-Ḥasan (d. 189/805) and al-Shāfi'ī (d. 204/819) (Al-Taftāzānī, 1998; Hourani, 1985; 'Abd al-Jabbār, 1996).

Mutaz al-Khatīb mentioned that the classical hadith literature shows excellent potential in Islamic ethics. Canonical compilations such as Sunan Abū Dāwūd and Saḥīḥ Ibn Saḥīḥ Hibbān encompass hundreds of traditions (hadiths) addressing morals and manners (Al-Khatīb, 2022). However, traditional hadith scholarship has historically prioritized textual transmission (*naql*) rather than intellectual theorization (*aql*) (Al-Kattānī, 1993). It has led to hadith being predominantly understood as a collection of moral narratives rather than forming a foundation for developing a systematic ethical theory (Budiman, 2022). Consequently, a more nuanced interdisciplinary approach incorporating historical, normative, and comparative methodologies is necessary for the study of hadith.

Ethical principles derived from hadiths remain highly relevant to social daily life, particularly in fostering harmonious neighborly relations. Such interactions, as emphasized in the hadith, reflects both individual moral integrity and collective social cohesion. Several studies, such as those conducted by Siti Nur Ajjah and Nur Sriastuti, show that that ḥadīth-based social ethics offer actionable frameworks for nurturing communal harmony (Ajjah, 2019). Similarly, Ikhsan and Iskandar have examined interfaith neighborly dynamics through the lens of prophetic guidance (Ikhsan & Iskandar, 2022), which then underscore that the aspect of social care in neighboring is highly emphasized by the Prophet S.A.W. and becomes the main variable of social life (bin Mukhtar, 2021). Khusna's critical analysis of a *ḥasan li-dhātihī* tradition in *Musnad Aḥmad* (No. 6566) highlights the holistic benefits of neighborly kindness, including enhanced psychological resilience, spiritual fulfillment, and even physiological advantages such as stress reduction and delayed aging (Khusna, 2018). However, existing scholarship has yet to profoundly highlight the social relations model of neighborly life in the context of hadith actualization (Gharaibeh, 2023).

Previous research on hadiths concerning neighborly ethics has shown a range of emphases, from analysis of hadith authenticity to the implementation of their social values. However, such studies largely remain confined to practical and descriptive aspects. Few have engaged with the correlative thematic dimensions of the hadith on neighborly relations, particularly in terms of relating ethical values to contemporary social contexts. Moreover, the use of a historical-epistemological approach that considers the evolution of the genre of ethical hadith literature remains underexplored, presenting opportunities for a more comprehensive investigation.

This article explores the model of social relation in neighborly life as articulated in the Prophet's hadith through a thematic-correlative approach. By systematically analyzing the content of these hadiths, the study aims to actualize neighborly ethical values in modern life. The main argument posits that this approach yields new perspectives on the understanding of hadith-based ethics and offers practical relevance for fostering social harmony through structural-functionalism theory developed by Emile Durkheim and Talcott Parsons. The research focuses on identifying the ethical substance of the hadith and how each societal element functions to maintain social stability. This research is significant in that it contributes to the development of a more systematic framework of hadith-based Islamic ethics, integrating both theoretical and practical sides.

METHODS

This study employs a qualitative research approach, focusing on the analysis of hadith text as the primary source. The research process is organized in the following stages: *First*, concerning the data source. The primary data for this study consist of hadiths drawn from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, two authoritative collections within the Islamic tradition, recognised as part of the six canonical books of hadith (*kutub al-sittah*). These sources were chosen due to their high level of credibility and their significant contribution to Islamic ethical teachings. Relevant hadith were then identified using the Hadits Soft application, employing the keyword "neighbor" to locate hadiths that pertain to the topic of neighborly relations. *Second*, the study employed a systematic method of data collection and classification. Out of 159 hadiths initially gathered, a thematic filtering is applied to focus on traditions specifically addressing ethics in neighborly relations and social interactions. The selected hadiths are then categorized according to predetermined indicators such as the type of social relationship depicted, the nature of interaction (whether positive or negative), and the historical context in which the hadiths were narrated. This classification is important for revealing the ethical and social dimensions embedded within the hadith discourse on neighborliness (Miski, 2021).

Third, the analytical framework of this study is based on the structural-functionalism paradigm, which emphasizes that each element within society contributes to maintain social stability (Ejnavarzala, 2019). This theory is relevant to the analysis of the data, as the hadiths concerning neighbors contain principles that promote social harmony, including compassion, mutual assistance, and protecting communal rights. In addition, the analysis of the hadiths employed a combined methodological approach that integrates *sanad-cum-matan* analysis with contextual interpretation. The process of contextualization was undertaken to assess the relevance and significance of the hadiths within their original socio-historical context (Çalgan, 2021; Dadah & Rahmat, 2022).

The *fourth* stage of the research involves a multi-step data analysis process. This includes: (1) Examining the interplay between the context of the *sanad* and *matan* of the hadith and the socio-cultural conditions during the time of the Prophet Muhammad; (2) Identifying universal ethical values within the hadiths that are relevant to contemporary society; (3) Integrating sociological theories of social relations to construct a more comprehensive interpretive framework. Through this approach, the study not only to describe the content of the hadith but also to provide a contextualized interpretation that is both meaningful and applicable to modern social life.

RESULTS AND DISCUSSION

An Examination of Hadiths on Neighborliness

Following tracking the hadith using the keyword "neighbor" on the search engine Hadits Soft digital hadith, a total of 159 relevant hadiths were identified from the collection of canonical books (*kutub al-sittah*). However, for the purposes of this study, the researchers limited them to hadiths that specifically address the ethics of neighborliness and the substance of social interactions and relationships with neighbors. These hadiths were then classified according to the thematic context of the study, which is the framework of neighborly social relations. The analysis reveals four distinct configurations of positive social relations.

The first category includes positive relations marked by the indicators of doing good to neighbors, represented by 27 hadiths. This category reflects an attitude of honesty, which significantly influences interpersonal conduct (Pal, 2017). Within this configuration, there are four primary themes emerge; (1) the prohibition of harming neighbors; (2) seeking protection from the harm of bad neighbors; (3) the elevated status of good neighbors in the sight of Allah SWT; and (4) the emphasis on prioritizing those who live in close proximity.

The second configuration centers on positive relations characterized by honoring neighbors, comprising 16 hadiths. This category detects four key behavioral themes; (1) sharing food with neighbors; (2) doing acts of kindness for them; (3) the third major sin is committing adultery with a neighbor's wife; and (4) loving others as one loves oneself.

The third configuration relates to psychological aspects of neighborly relations, specifically respect for a neighbor's feelings, as reflected in eight traditions. Two significant narratives were identified in this category: (1) the prohibition of insulting a neighbor's gift, even if it is as simple as a goat's leg, and (2) the discouragement of preventing a neighbor from resting a beam of wood on an another's wall. The fourth category addresses the fulfillment of the neighbor's rights, supported by 12 hadiths. Among the core themes in this group are: (1) the neighbors have the right to come first and (2) the encouragement to give charity to neighbors, especially those in financial hardship.

In the context of thematic hadith studies, it is essential to identify a main hadith that serves as the core object of analysis. This primary narration of the hadith must be authentic and directly aligned with the research theme, offering a central point of reference without overemphasizing supplementary hadiths. Supporting hadiths are used to provide more comprehensive understanding of the topic. The researchers then briefly describe discussion of selected hadith narratives concerning positive neighborly relations, with the aim of exploring patterns and models of social interactions rooted in the ethical teaching of Islam.

Hadith in the Book of *Ṣaḥīḥ al-Bukhārī*

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُفْلِلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُفْلِلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ (Al-Bukhārī, 2012)

Abdul Aziz ibn Abdullah narrated to us that Ibrahim ibn Sa'd narrated that Ibn Shihab received news from Abu Salamah from Abu Hurairah r.a, who said: The Messenger of Allah said: "Whoever believes in Allah and the Last Day should speak kindly or keep quiet, and whoever believes in Allah and the Last Day should not harm his neighbor, and whoever believes in Allah and the Last Day should honor his guest."

The study of the practice of the hadith narrated by Imam al-Bukhārī no. 5994 is approached from two perspectives: first, through an examination of the textual meaning of the hadith itself, and second, through a review of relevant findings from previous scholarly research. The hadith narrated by Imam Bukhārī No. 5994 states that whoever believes in Allah and the Last Day should either speak good words or remain silent,

should not harm their neighbor, and should honor their guest (al-Bukhārī 5994, see also No. 68 and No. 5671). In another narration, the core message of not harming one's neighbor is mentioned, but it is further elaborated with an additional emphasis on proper conduct towards women conveyed through metaphorical language that reflects particular characteristics attributed to women.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا ابْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ (Al-Bukhārī, 2012)

'Abdullāh ibn Muhammad narrated to us Ibn Mahdi narrated to us Sufyan from Abu Hashin from Abu Shalih from Abu Hurairah from the Prophet who said: "Whoever believes in Allah and the Last Day should not harm his neighbor, whoever believes in Allah and the Last Day should honor his guest, and whoever believes in Allah and the Last Day should speak kindly or keep quiet" (Bukhārī's Report No. 5671).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حُصَيْنٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِي جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقِلْ خَيْرًا أَوْ لِيَسْكُتْ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَثَلِ حَدِيثِ أَبِي حُصَيْنٍ غَيْرَ أَنَّهُ قَالَ فَلْيُحْسِنْ إِلَى جَارِهِ (al-Naisaburi, 1992)

Abu Bakr ibn Abu Shibah narrated to us Abu al-Ahwash from Abu Hushain from Abu Shalih from Abu Hurairah who said, "The Messenger of Allah said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. And whoever believes in Allah and the Last Day should honor his guest. And whoever believes in Allah and the Last Day, let him speak a good word or be silent." And Ishaq ibn Ibrahim has narrated to us Isa ibn Yunus from al-A'masy from Abu Shalih from Abu Hurairah who said, "The Messenger of Allah said like the hadeeth of Abu Hushain, only he mentioned, 'And let him do good to his neighbor" (Muslim report No. 68).

قَالَ حَدَّثَنَا أَبُو أُسَامَةَ قَالَ أَخْبَرَنِي الْأَعْمَشُ عَنْ أَبِي يَحْيَى مَوْلَى جَعْدَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ قَالَ. رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ فُلَانَةَ يُدَكِّرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي النَّارِ قَالَ يَا رَسُولَ اللَّهِ فَإِنَّ فُلَانَةَ يُدَكِّرُ مِنْ قِلِّ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا وَإِنَّهَا تَصَدَّقُ بِالْأَثْوَارِ مِنَ الْأَقِطِ وَلَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي الْجَنَّةِ وَلَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي الْجَنَّةِ. (Hanbal, 1993)

Abu Usamah reported: al-A'masy reported from Abu Yahya the former slave of Ja'dah reported from Abu Hurayrah reported: A man said, "O Messenger of Allah, there is a woman who is famous for her many prayers, fasts and charity, but she hurts her neighbors with her tongue," so he said, "She is in hell." The man said, "O Messenger of Allah, there is a woman who is famous for her little fasting, charity and prayer, she only gives in charity a piece of cheese, but she does not hurt her neighbors with her tongue," so he said, "She is in Paradise" (Ahmad report No. 9298).

Based on the results of the hadith tracking aimed at identifying multiple narrations with a common theme, namely neighborly conduct, each of these traditions functions as

shahid (corroborating evidence) and *mutabi'* (supporting narration) for others (Budiman et al., 2020). Although some of these narrations may initially be classified as *ḍa'if* (weak) based on hadith criticism, their overall reliability can be elevated through mutual reinforcement provided by the presence of *shāhid* and *mutabi'*. This study does not attempt a comprehensive critique of all relevant narrations, but rather selects as a representative example Hadith no. 5994 from *Ṣaḥīḥ al-Bukhārī*.

Al-Bukhari received the hadith from his teacher, Abdul 'Azīz ibn Abdullah ibn Yahya ibn Amru Ibn Uwais. Al-Bukhari's full name was Muḥammad ibn Ismail al-Bukhārī born in 194 A.H. and died in 256 A.H. He came from the country of Bukhara with the Kuniyah al-Bukhārī. As a *mukhārij*, he documented this tradition in his book *Ṣaḥīḥ al-Bukhārī*. There is no difference of opinion among scholars about the integrity and credibility of al-Bukhārī that he was given the title *amīr al-mukminin fī al-hadīth*. One of al-Bukhārī's recorded teachers was Abdul 'Azīz ibn Abdullah ibn Yahya ibn Amru Ibn Uwais, who came from Medina with the kuniyah Abū al-Qāsim. As a senior *tabi'ul atba'* generation, he had many students, one of whom was al-Bukhārī. The scholars' comments on him, as mentioned by Ibn Hibbān, Ya'qūb Ibn Shaibah, al-Khalīlī, and Az-Ẓahabī, were that he was an *ṣiqāh*. Abu Ḥātim rated him *ṣadūq*, and Daruqutnī rated him as *al-ḥujjah*. Abū al-Qāsim's teacher was Ibrahim Sa'd ibn Ibrahim ibn Abdurrahman Ibn 'Auf. He lived in Medina with the cognomen Abū Ishāq of the junior Tabi'in generation. He died in 185 A.H. Ahmad Ibn Hanbal and Abi Hatim commented that he was *ṣiqāh*, and Az-Ẓahabī, the leading hadith critic stated that Abū Ishāq was a great scholar.

The next narrator was Muḥammad ibn Muslim ibn 'Ubaidillah ibn Abdullah ibn Shihāb. This junior prophet from Medina had the *kuniyah* Abū Salamah and died in 124 A.H. Ibn Hajar al-Asqalānī mentioned that he was a *faqīh*, *mutqīn* memorizer while the recognition of Az-Ẓahabī indicates that he was a hadith scholar. Abū Bakr was one of the students of 'Abdur-Rahman ibn 'Awf. A great *tabi'in* who hailed from Medina and died in 94 A.H. Abu Zur'ah and Ibn Hibbān both commented that he was of the rank of '*ṣiqāh*'. Abdur-Rahmān Ibn Auf's teacher was Abū Hurayra whose full name was Abdur-Rahmān ibn Shakr. A companion from Medina who died in 57 A.H. and scholars agreed that the qualification of the Companion generation is '*adil*'.

The overall *isnād* indicates a high level of narrator reliability, as affirmed by evaluations from hadith critics. Geographically, the transmission of this hadith occurred in Medina, and a clear teacher-student relationship can be observed among the narrators. Although the birth dates of some transmitters remain unidentified, the *isnād* is estimated to span no more than ninety years. This indicates a higher likelihood that the narrators within the transmission of the *sanad* were indeed linked through direct teacher-student relationship (Safri, 2014).

The redaction of the text in the narration recorded by Imam Bukhārī No. 5994 above appears somewhat unusual and seemingly inconsistent with rational principles. According to scholarly standards for evaluating the text of a hadith, a narration must not contradict the Qur'an, must hold greater evidentiary weight than *aḥad* reports, must align with rational reasoning, and must not exhibit textual omission or distortion (Alfiah, 2018). The qualification of Imam Bukhārī's Hadīth No. 5994 meets the level of a *Ṣaḥīḥ Hadīth*, so the quality of the Hadīth can be considered *ṣaḥīḥ*. The status of the *ṣaḥīḥ* hadith is *maqbul* as a proof for the practice of Islam. There exists a classification of narrations that, although authentic and accepted, are not applied in legal or theological practice (*ghair ma'mul bihi*). The applicability of such narrations is subject to contextual considerations, including the

surrounding circumstances and the interpretive framework in which the narration is situated (Ismail, 1994).

A Substantive Study of Hadiths on Neighborly Ethics from a Social System

Perspective

In general, neighbors are defined as people or households located near or adjacent to one's own house. According to the *Dictionary of the Ministry of Education and Culture* (Kemendikbud, 2016), a neighbor is defined as someone whose house is situated nearby or directly next door. *The General Indonesian Dictionary* similarly describes neighbors as those who live beside or in close proximity to one's home, with the concept of "being neighbors" referring to individuals residing next to each other (Badududan & Zain, 1996). *The Big Indonesian Dictionary* (KBBI) also defines a neighbor as a person whose residence is close or *jiran*.

According to the Encyclopedia of Islamic Law, a neighbor is a person whose house is next door or close to another person. The limitation of neighbors is still a matter of debate among scholars. Some scholars are of the opinion that the limit of recognized neighbors is 40 houses from all directions. This view is supported by 'Aisha, Azzuhri, and Al Auzā'i. Others are of the opinion that the limit is ten houses in all directions. According to Imam 'Ali ibn Abi Ṭālib (may Allah be pleased with him), the person who hears the call to prayer is also considered a neighbor. In fact, some say that neighbors are those whose houses are attached and adjacent only (Hasan, 1996).

The concept of neighborliness is not confined solely to residential areas. It also encompasses relationships in shared spaces such as workplaces, markets, and offices. The closest neighbors are those with familial ties, while distant neighbors are those who are unrelated individuals. The Prophet and Al-Qurtūbī, in their commentary, *Al-Jāmi' Ahkām Al-Qur'ān*, expressed several views on close neighbors and distant neighbors (Abdillah, 1993).

Thus, understanding and applying social values in neighboring is crucial to create a harmonious and supportive environment. These values teach us to respect and do good to our neighbors, ultimately improving our quality of life both in this world and before God.

Through the author's hadith search, neighbors can be classified into three types. First, neighbors who are Muslim and relatives have three rights: one as a neighbor, one as a Muslim, and one as a relative. Second, neighbors who are Muslims but not relatives have two rights: one as a neighbor and one as a Muslim. Third, neighbors who are neither Muslims nor relatives.

The moral values in the hadith serve as the main guideline after the Qur'an in shaping social values and norms. In addition to being a source of law, hadith also plays a significant role in building patterns of social relations in a harmonious social system in the community. In the social system theory, Talcott Parsons introduced the A-G-I-L approach (Adaptation, Goal Attainment, Integration, Latency Pattern Maintenance) as a theoretical framework that explains how social systems survive and develop (Doyle Paul, 1986; Parsons & Edwards, 1951). If this concept is related to the hadith about neighborly ethics, then each A-G-I-L function can be explained as follows:

First, Adaptation. This aspect points to social systems' need to deal with their environment, an active transformation from a general situation to an unchangeable (inflexible) situation. The adaptation function in Parsons' theory refers to how individuals or groups adjust to the environment to meet material and social needs. One example of a

relevant hadith is the narration that prohibit causing harm to neighbors and encourage kindness toward women, emphasizing the importance of maintaining social relations and protecting individuals in society.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ مَيْسَرَةَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلْفَنَ مِنْ ضِلَعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

(Al-Bukhārī, 2012)

Ishaq bin Nashr narrated to us, Husayn al-Ju'fi narrated to us from Za'idah narrated to us from Maisarah narrated to us from Abu Hazim narrated to us from Abu Hurairah narrating the Prophet (SAW) said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Deal well with the women of the community, indeed they are created from ribs. And the most crooked of the ribs is the topmost one. If you straighten it immediately, you will break it, but if you leave it, it will always be crooked. Therefore, deal with women with wisdom." (Bukhārī's narration no. 4787)

The principle of not harming neighbors is a form of adjustment to the immediate social environment. Neighbors are an important element in daily life, and harmony in relationships with neighbors helps individuals and communities adapt to social dynamics, such as sharing resources, helping each other, or facing common challenges, such as natural disasters or local conflicts. Concrete examples of maintaining such social systems through adaptation by avoiding physical disturbances, such as not making noise, and psychological disturbances, such as spreading gossip, create a conducive social environment.

Second, Goal Attainment is the Achievement of Collective Goals. This function focuses on how communities determine and achieve common goals. In the context of hadith, this function is reflected in the shared aim of establishing a harmonious society based on faith in God and universal moral responsibility. Belief in God and the Last Day motivates individuals to prioritize common interests over personal interests, such as keeping the peace and minimizing conflicts with neighbors. When a person preserves the rights of his neighbors, such as helping them in times of difficulty, he contributes to achieving the common goal of creating a peaceful and mutually supportive society.

Third, Integration means unification and social cohesion. This function refers to mechanisms that ensure that components in the social system remain integrated and cohesive. In the context of the hadith, this function is exemplified by the prohibition against harming neighbors, which serves to prevent interpersonal conflicts that could divide society. On the contrary, this principle encourages good relations, the foundation of social cohesion. One form of *integration* functions if people can coexist harmoniously by making "not hurting neighbors" a collective norm. Positive relationships with neighbors help create strong social networks, strengthening solidarity among community members.

Given the importance of protecting the environment, the Prophet mentioned fornicating with a neighbor's wife as one of the major sins. As mentioned in the following hadith:

حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ عَنْ عَبْدِ اللَّهِ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ قُلْتُ إِنَّ ذَلِكَ لَعَظِيمٌ قُلْتُ ثُمَّ أَيُّ قَالَ وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ قُلْتُ ثُمَّ أَيُّ قَالَ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ (Al-

Bukhārī, 2012

"Usman bin Abi Syaibah narrated to us, Jarir from Manshur from Abi Wail from 'Amr bin Syarahbil from Abdillah, who said: 'I asked the Prophet (peace be upon him), "Which sin is the greatest?" He replied, "To associate a partner with Allah, whereas He is the One who created you." I said, "What comes after that?" He replied, "To kill your own child, fearing that he may eat with you." I asked, "What comes after that?" He replied, "To commit adultery with your neighbor's wife."

The neighbor's position in the hadith is highly valued, and it is even said that the neighbor is almost equal to the family. So, noble is the position of the neighbor that committing adultery with the neighbor's wife is considered one of the greatest sins. It shows that offenses against neighbors are viewed more seriously than others (al-Asqalānī, 2003).

The hadith narrative also shows that the obligation towards neighbors is to prioritize and give precedence while still respecting and protecting their privacy. Thus, when related to the context of being a neighbor, the hadith narrative includes these stages before reaching mutuality. For example, the hadith about giving priority or precedence to the closest neighbor, like the following hadith of the Prophet SAW:

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي أَبُو عِمْرَانَ قَالَ سَمِعْتُ طَلْحَةَ عَنْ عَائِشَةَ. قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي جَارَيْنِ فإِلَى أَيِّهِمَا أَهْدِي قَالَ إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا (Al-

(Bukhārī, 2012

"Hajjaj bin Minhal narrated to us, Syu'bah reported to me, Abu and Imran said, I heard Talhah from 'Aishah (may Allah be pleased with her), who said: "I said, 'O Messenger of Allah, I have two neighbors. To which of them should I give a gift?' He replied, 'To the one whose door is closest to you."

The above hadith should not be interpreted to mean that Muslims are permitted to neglect neighbor who live farther away. Rather, the underlying wisdom is that a neighbor whose residence is closest is more likely to observe gifts or other items entering the adjacent home—an advantage not shared by those living at a greater distance. In addition, the person near the door is quicker to respond to any developments affecting the neighbor, especially during periods of quiet or inactivity. From this hadith, it can be inferred that being kind to one's neighbor is a commendable and preferred practice. The Prophet strongly recommended paying attention to the closest neighbors because they are the ones with whom there is frequent contact and interaction.

The practical expression of this function is closely tied to the ethical imperative of maintaining good relations with one's neighbors. This includes active contributions to social cohesion, such as offering greetings or sharing food. On one occasion, Abū

Hurairah narrated that the Prophet (SAW) encouraged Muslim women to share with their neighbors, even if it was only a leg of a goat.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ حَدَّثَنَا اللَّيْثُ سَعِيدٌ هُوَ الْمُقْبِرِيُّ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ. النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَخْقِرَنَّ جَارَةً لِجَارَتِهَا وَلَوْ فَرَسَنَ شاةً (Al-Bukhārī, 2012)

'Abd Allah ibn Yusuf has narrated to us Al Laits has narrated to us Sa'id i.e. Al Maqburi from his father from Abu Hurairah he said: The Prophet said: "O Muslim women, do not disparage one another's neighbors even by giving a leg of a goat."

Oddbjørn Leirvik notes that his analysis of hadiths concerning obligations towards neighbors reveals a consistent pattern of practical and tangible ethical directives. These hadiths often emphasize concrete actions expected of a true believer, such as sharing food, ensuring equitable access to water resources, and granting neighbors priority rights in local transactions. The central guiding principle accross these narrations is the prioritizations of the neighbor's need (Leirvik, 2010).

Fourth, Latency/Pattern Maintenance Function. This function refers to the preservation of societal values and norms. It emphasizes the role of cultural values, morals, and norms in ensuring the stability and the continuity of the social system. In the context of hadith, belief in God and the Last Day serves as moral foundation that discourages behavior detrimental to neighbors. Such belief systems foster enduring behavior patterns that have been transmitted for generations.

In the context of neighborly relations, values such as empathy, tolerance, and mutual respect are instilled through the teachings of the Prophet. These values underpin the norm of refraining from harming neighbors, embedding it within the broader cultural fabric of the community. Practices such as showing concern for neighbors during holidays, weddings, or times of hardship exemplify the ongoing transmission and reinforcement of these values.

Moreover, the teaching of this hadith remain highly relevant in contemporary societies which are increasingly pluralistic and complex. The principle of maintaining good relations with neighbors extends beyond religious and cultural affiliations, thereby representing a universal value. As such, it promotes social integration by fostering mutual respect and preventing conflict through the cultivation of proper conduct (*adab*) and empathetic engagement among individuals of differing backgrounds..

Guide to Social Relations in Neighborly Ethics

Hadiths concerning neighborliness provide guidance on how individuals should engage with those living around them. From a structural-functionalist perspective, the ethical and moral values embedded in these traditions can be seen as part of the normative system that support social stability and order. The following are key points illustrate how this theoretical framework relates to the hadiths on neighborliness.

First, the social function of this hadith is evident in their role in promoting acts of kindness toward neighbors, including assisting them during times of difficulty and exchanging gifts. This practices foster communal solidarity and harmony. Second, the social structure supported by these values helps regulate individual behavior within society, thereby contributing to a secure and peaceful social environment.

Hadith on neighborly relations establish behavioral expectation, such as showing respect to neighbors and refraining from actions that may cause them harm. These behaviors become internalized as part of the individual's religious and ethical framework. Core social values such as affection, care, and mutual cooperation are reinforced through these teachings and serve as vital components of social cohesion. The narratives surrounding neighborliness in hadith literature also play a role in preserving social balance. By promoting good conduct and mutual respect, these traditions can help reduce potential conflicts between neighbors and provide a framework for peaceful coexistence. In situations where conflict arises, the values embedded in these traditions offer a moral basis for mediation and reconciliation, thereby restoring social harmony.

Last but not least, the Prophetic traditions convey a strong message regarding the social role of individuals as neighbors—encouraging them to fulfill their responsibilities in accordance with religious guidance. This awareness nurtures a sense of collective duty and fosters positive, reciprocal relationship within the community. By understanding the traditions of neighborliness through structural functionalism, it becomes evident that the teachings on neighborliness contribute meaningfully to social cohesion, stability, and the creation of a harmonious and supportive societal framework (Shalihin et al., 2023).

Thus, hadith traditions on neighborly ethics are not only individual moral teachings, but also social guidelines that support the continuation of harmony in society's structure. The A-G-I-L paradigm helps us to understand how these Islamic teachings become important mechanisms in maintaining social balance and stability.

Talcott Parsons' theory likens society to an orchestra, where each part must work together to create harmony. In the context of the hadith about neighborly ethics, this harmony is seen in the recommendation to maintain good relations, such as not hurting neighbors and helping each other. However, Parsons' critique reminds us that not all harmony is ideal—sometimes, conflicts or differences in views become opportunities for reflection and improvement.

Similarly, the friction in neighboring is not the end of harmony but an opportunity to create stronger relationships through understanding and compromise. So, do we prefer stability in maintaining good relations or dare to accept change through conflict resolution? It is where the relevance of Parsons' theory and his critique serves as a reminder that social life, including neighborliness, always involves a balance between coordinated cooperation and the ability to deal with change.

From the perspective of structural functionalism, these teachings can be analyzed as part of a social system that functions to maintain balance and harmony in society. This approach views every element in society, including religious values, as interrelated components to create stability. In this context, the hadith fuels the formation of social solidarity through norms and values that regulate human relationships.

Hadiths on the importance of taking care of neighbors and being kind to women not only speaks at the individual level but also touches on structural aspects that support social cohesion. By providing moral guidelines that govern social interactions, the hadith helps society maintain integration, manage conflict and create order. Therefore, understanding this hadith within the structural functionalism paradigm opens up new insights into its role as a social mechanism that supports the continuation of societal harmony. In the context of the hadith on neighborly ethics, this paradigm can be used to understand how the teachings in the hadith support the sustainability and harmony of society in three principles.

First, maintaining social cohesion. The core message of this hadith emphasizes: *"Whoever believes in Allah and the Last Day should not harm his neighbor."* In the structural functionalism paradigm, neighbors can be seen as an important unit in the social structure. Good relations between neighbors serve to create social cohesion which is the pillar of community stability. By not hurting neighbors, each individual plays a role in maintaining social order in their environment (Forrest & Ade, 2001). The act of maintaining mutual rights and avoiding conflict between individuals serves as a social control mechanism that reduces the potential for disintegration. From this perspective, harmonious relationships with neighbors are not only individual needs, but also instruments for the wider community to achieve social integration (Smith, 2012).

Second, minimizing social disintegration. This can be done by maintaining the balance of social roles. The part of the hadith that reads: *Tell yourselves to be kind to women, for they are created from ribs, and the most crooked part of a rib is its upper part. If you try to straighten it, you will break it, but if you leave it alone, it will remain crooked. So, advise yourselves to be kind to women."* In structural functionalism, women play an important role in maintaining the affective function (*emotional function*) in society, especially in the institution of family. Women are often at the center of early moral education for new generations, as well as the guardians of emotional stability in the household (Syed & Ali, 2010).

The hadith recognizes the unique nature of women - likened to a crooked rib, which is not meant to be demeaning, but to illustrate their vulnerability to harsh or unfair treatment. In this case, *being kind to women* is a way of maintaining the balance of women's social functions as wives, mothers, or other members of society. The prohibition against "forcibly straightening" reminds society to treat women wisely, in accordance with their nature, so that their role in maintaining social cohesion can continue uninterrupted. Moreover, the reason for the special mention of women in the unified narrative of the hadith appears to be the dominant activity of women in relating to neighbors (Reddy et al., 2023).

Thirdly, maintaining the structural stability of society, by placing faith as the wording "whoever believes in Allah and the Last Day" in both parts of the hadith shows that faith plays the role of shared values that serve as the moral foundation of society. In functionalist theory, shared values are essential elements that regulate individual actions and ensure social integration. Belief in Allah and the Last Day motivates individuals to perform their functions in accordance with religious norms, such as maintaining good relations with neighbors and being kind to women. As a collective norm, this faith encourages individuals to be accountable not only to themselves, but also to society and God. This creates a moral order that becomes the glue in social life (Choi, 2022).

The emphasis of the Prophet's message on not harming neighbors is a form of horizontal solidarity, which strengthens relationships between individuals in a community of equals. Doing good to women is a form of vertical solidarity, which teaches the protection of community members who may have greater vulnerability. Meanwhile, this solidarity is an important part of the stabilizing function in society, where each individual and group performs their role to ensure harmony and structural balance (A'yun & Budiman, 2024).

Hadiths about obligations towards neighbors serve to strengthen both local and global solidarity. These principles can be applied to relations between nations, as the success or failure of a state is often influenced by its relations with its neighbors. Just as a person's success and failure, according to the Prophet's teachings, depends on his behavior with

his neighbors, a state's success and failure also depends on its relationship with its neighbors. As Ahmad ibn Abdil Azeezil Haddad said, no country succeeds or fails without the good and evil of its neighbors. Thus, practicing the Prophet's teachings on neighborly ethics can promote global efforts for peace (Modongal, 2023).

CONCLUSION

Through the explanation above, it can be concluded that the Prophet Muhammad's teachings on neighborly relations convey a multifaceted and profound message. These narrations emphasize the importance of fostering harmonious relationships within one's immediate social environment. Viewed through a sociological lens, particularly from the perspective of social cohesion, the fundamental objective of neighborliness is to contribute to a stable and conducive social order. The quality of a person's relationship with God is, in this view, reflected in their conduct toward neighbors; genuine faith is considered incomplete without ethical and respectful neighborly interactions. Most of the hadiths on this subject serve to elaborate upon, reinforce, and respond to the broader ethical framework of social interaction promoted in Islam. Discussing the hadith found in *Ṣaḥīḥ al-Bukhārī* through the sociological theory of structural functionalism provides a valuable contribution to the existing body of research, particularly when examined using Talcott Parsons' A-G-I-L schema of social functions. In this framework, the function of *Adaptation* enables individuals to adjust to their social environment by cultivating harmonious neighborly relationships. *Goal Attainment* guides individuals toward the shared objective of building a peaceful, civil society. *Integration* ensures the cohesion of interpersonal relationships, thereby preventing social fragmentation. Meanwhile, *Latency* plays a crucial role in preserving core moral values—such as empathy, tolerance, and mutual respect—ensuring their continued transmission across generations. The implication of this analysis is that the teaching of the Prophet, as preserved in the Hadīth literature, remain perpetually relevant (*ṣāliḥ fī kullī zamān wa makān*) as a basis principles for fostering social harmony and cohesion. These teachings are not confined to localized contexts but extend more broadly, encompassing the context of the global community as well.

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