

## NOBLE MORAL VALUES IN HADITH: THE FOUNDATION FOR THE FORMATION OF SUPERIOR CHARACTER

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**Abstract:** *This study examines the noble moral values in the hadith as the foundation for the formation of excellent character. Using a qualitative method with a literature review approach, this study analyzes hadiths from Kutub al-Sittah related to noble morals. The analysis of the hadith in this study is both textual (through a basic examination of the chain of transmission and the text) and contextual (interpreting moral values for the formation of outstanding character in the present day). The results of the study indicate that there are nine core values that form the foundation of excellent character: honesty, patience, humility, compassion, trustworthiness, justice, and wisdom (hikmah). These values are interconnected and form a comprehensive character unity. The application of these values in daily life has the potential to shape individuals who are not only morally good but also outstanding in various aspects of life. This study concludes that the integration of noble moral values in education and human resource development can significantly contribute to the formation of outstanding character needed to face the challenges of the present era.*

**Keywords:** Noble Morals, Hadith, Superior Character

### Introduction

In the dynamic stage of global civilization, the formation of superior character has become an undeniable urgency. In the midst of such a rapid flow of information and social transformation, a solid moral foundation determines the direction of individual and societal development. In this context, Islamic teachings, especially those derived from the hadith of the Prophet Muhammad SAW, offer comprehensive guidance on noble morals that can be the basis for the formation of superior character.<sup>1</sup>

Noble morals, as the core of Islamic teachings, are a manifestation of the faith and piety of a Muslim. It is not just an abstract concept, but a practical guideline that manifests itself in daily behavior.<sup>2</sup> The Prophet Muhammad PBUH himself affirmed his apostolic mission in his words, “إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ” meaning is "Indeed, I am sent to perfect the noble morals" (HR. Ahmad).<sup>3</sup> This statement affirms the central position of morality in the teachings of Islam and its vital role in shaping the complete Muslim personality.<sup>4</sup>

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<sup>1</sup> Abuddin Nata, "ISLAMIC EDUCATION IN THE MILLENNIAL ERA," *Conciencia* 18, no. 1 (July 1, 2018): 10–28, <https://doi.org/10.19109/conciencia.v18i1.2436>.

<sup>2</sup> "CHARACTER EDUCATION IN ISLAMIC PERSPECTIVE | Tahdzib Al-Akhlaq: Journal of Islamic Education," accessed June 24, 2024, <https://uia.e-journal.id/Tahdzib/article/view/510>.

<sup>3</sup> Muhammad Isa Anshory and Hafidz Abdul Rozaq, "Methods of Moral Education in the Darussalam Karanganyar Islamic Boarding School," *Journal of Islamic Religious Ethics* 2, no. 4 (June 13, 2024): 214–24, <https://doi.org/10.61132/jbpai.v2i4.459>.

<sup>4</sup> Najamudin Najamudin, "Children's Education According to Abdullah Nashih Ulwan: Forming a Person with Noble Character in the Context of Islam," *Journal of Social Science and Education Research* 1, no. 2 (June 5, 2024): 45–57.

Hadith, as the second source after the Qur'an in the hierarchy of sources of Islamic law,<sup>5</sup> has an equally important role in providing concrete guidance on the implementation of noble moral values.<sup>6</sup> Unlike the Qur'an, which often conveys general principles, hadith comes with specific and practical examples from the life of the Prophet Muhammad PBUH.<sup>7</sup> The two, the Qur'an and the hadith, synergize to form a comprehensive and applicable ethical system.<sup>8</sup>

In the modern era, which is characterized by the acceleration of technology and social transformation so fast, moral challenges are becoming increasingly complex and multidimensional. Globalization has had a double impact: on the one hand, it opens up opportunities for cross-cultural interaction and knowledge exchange, but on the other hand, it also has the potential to erode long-rooted local and religious values. The phenomenon of moral decadence, identity crisis, and social alienation has become an acute problem that demands a holistic solution.<sup>9</sup>

In such a landscape, noble moral values derived from hadith offer a moral compass that can direct individuals and society towards the glory of character. Honesty (*shidq*), for example, has become a fortress of defense in the midst of rampant corruption practices and information manipulation. Patience (*shabr*) is a quality that is needed in the face of life pressures and future uncertainty. Humility (*tawadhu'*) is present as the antithesis of the culture of narcissism that is increasingly prevalent in the era of social media.

The relevance of hadith in the formation of superior character is not limited to individual aspects, but also has far-reaching social implications.<sup>10</sup> Values such as compassion (*rahmah*), justice (*'adl*), and amanah (trust) are the foundation for the formation of a harmonious and civilized society. In this context, the hadith not only talks about the vertical relationship between humans and God, but also provides guidance on how to build horizontal relationships between fellow humans and even with the universe.

This research is an effort to explore in depth the richness of noble moral values contained in the hadith and its relevance in forming superior characters in the contemporary era. Using an analytical-interpretive approach, this study seeks not only to identify these values, but also to interpret them in the current context and formulate strategies for their implementation in various domains of life.

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<sup>5</sup> "The Function and Role of Hadith in Islamic Sharia and the Qur'an | TSAQOFAH," accessed June 24, 2024, <https://ejournal.yasin-alsys.org/index.php/tsaqofah/article/view/2554>.

<sup>6</sup> "IMPLEMENTATION OF COMMUNICATION ETHICS OF PUBLIC RELATIONS MANAGEMENT IN ISLAMIC EDUCATIONAL INSTITUTIONS | Al-Ihda' : Journal of Education and Thought," accessed June 24, 2024, <https://www.jurnal-stainurulfalahairmolek.ac.id/index.php/ojs/article/view/123>.

<sup>7</sup> "RE-READING THE ORIGIN OF HADITH IN A NARRATIVE PERSPECTIVE | Journal of Academic Media (JMA)," accessed June 24, 2024, <https://jurnal.mediaakademik.com/index.php/jma/article/view/150>.

<sup>8</sup> Fitriana Fitriana et al., *Islamic Religious Education* (Brass: CV. AINA MEDIA BASWARA, 2023, 2024), <http://repository.uinsi.ac.id/handle/123456789/4256>.

<sup>9</sup> Andi Yustira Lestari Wahab et al., "EDUCATIONAL TECHNOLOGY IN THE DEVELOPMENT OF THE DIGITAL ERA 5.0," t.t.

<sup>10</sup> Erlin Sarwila et al., "BUILDING A SUPERIOR PERSONALITY THROUGH AN ISLAMIC APPROACH," *Tashdiq: Journal of Religious Studies and Da'wah* 4, no. 3 (June 10, 2024): 41–50, <https://doi.org/10.4236/tashdiq.v4i3.3700>.

The urgency of this research is increasingly felt considering the phenomenon of moral degradation which is increasingly worrying in various parts of the world. Cases of corruption, violence, intolerance, and various other forms of social deviation are real indicators of the character crisis that humanity is facing. On the other hand, the rapid progress of science and technology is often not balanced with moral maturity, thus giving birth to the paradox of civilization: materially advanced but spiritually poor.

Here are some recent real-life examples that reflect your statement about the crisis of character despite advances in science and technology:

The phenomenon of character crisis in the contemporary era can be seen from various actual cases that have occurred in Indonesia. In the realm of government and economy, corruption cases remain a very serious problem. For example, the corruption scandal at Pertamina, which resulted in state losses of up to Rp193.7 trillion, the procurement of Chromebook laptops worth Rp9.9 trillion at the Ministry of Education, and the seizure of Wilmar Group assets worth Rp11.8 trillion related to palm oil export permits. These cases demonstrate how the integrity and values of trust taught in the hadith have not been strongly internalized in bureaucratic practices or the business world.

In addition, the crisis of character is also evident in the rise of intolerance and social violence. A notable example is the persecution of houses of worship in Padang in July 2025, where church congregations were raided and their places of worship vandalized. This incident serves as evidence of the weak implementation of the values of *rahmah* (compassion) and *'adl* (justice) in society. Similarly, cases of intimidation against journalists carried out in extreme ways, such as the sending of pig heads and severed rats, reflect the loss of respect for freedom of expression and signify a decline in social ethics amid the advancement of information technology.

On the other hand, the strict enforcement of the law without a moral approach also causes controversy, as in the case of two students in Aceh who were publicly flogged 80 times for violating Sharia norms by hugging and kissing. This illustrates how the formal aspects of the law can overlook the dimensions of wisdom and humility in fostering human morality.

Not only that, social demonstrations that lead to violence, such as the massive protests in Pati Regency against the 250 percent increase in PBB-P2 taxes, reveal a paradox of civilization: society is living in an increasingly advanced material environment, yet on the other hand, weak emotional control, patience, and the ability to engage in deliberation give rise to harmful horizontal conflicts.

This series of cases clearly illustrates that although this nation has made significant progress in technology and economics, this is often not matched by moral maturity. This is what gives rise to the paradox of civilization advanced materially, but poor spiritually as has been pointed out in studies of moral values in the hadith. This situation underscores the importance of actualizing noble moral values such as honesty, patience, compassion, trustworthiness, justice, and wisdom in real life, at the individual, societal, and national levels.

In the context of Indonesia as a country with the largest Muslim population in the world, this study has special significance. As a nation that is in the process of progress,

Indonesia is faced with the challenge of maintaining its identity and noble values in the midst of globalization. Noble moral values derived from hadith can be a bridge that connects tradition and modernity, between locality and globality.

Furthermore, this study is also expected to contribute to the discourse on character education that is being intensively promoted in various countries. By offering a perspective sourced from Islamic wisdom, this research can enrich the treasure of thinking about character formation and provide alternative models that can be adapted in the formal and non-formal education systems.

Another aspect that is no less important is how the noble moral values from the hadith can be integrated in modern life that is all digital. In an era where social interaction is increasingly happening in virtual spaces, the implementation of noble morals faces new challenges and opportunities. This research will explore how ethical principles rooted in hadith can be translated in the context of cyberspace, ranging from social media ethics to integrity in digital transactions.

In the end, this study aims to reaffirm that in the treasures of hadith there is a comprehensive guide for the formation of superior characters that are relevant throughout the ages. The noble moral values taught by the Prophet Muhammad PBUH are not only historical heritage, but actual solutions to contemporary moral problems. By understanding, living, and implementing these values, it is hoped that a generation with solid moral integrity can be formed, who are able to answer the challenges of the times without losing their identity and spirituality.

## **Method**

This study uses a qualitative approach with the type of library research. This method was chosen because the focus of the research is on the analysis and interpretation of hadith texts related to noble moral values. The data sources are in the form of the main hadith books (*Kutub al-Sittah*): Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan at-Tirmidhi, Sunan an-Nasa'i, and Sunan Ibn Majah.<sup>11</sup> then interpreting the noble moral values contained therein. These values are identified, classified, and contextualized with the challenges of modern life so that they can be used as the foundation for building excellent character. Prominent *hadith sharia* books and books on morals and character formation in an Islamic perspective. Scientific journals that discuss moral values in hadith. Previous articles and research that are relevant to the research topic.

## **Discussion**

The results of the study indicate that the hadiths in Kutub al-Sittah contain noble moral values that can serve as the foundation for the formation of excellent character. From the analysis conducted, seven core values were identified: honesty (*shidq*), patience (*shabr*), humility (*tawadhu'*), compassion (*rahmah*), trustworthiness, justice (*'adl*), and wisdom (*hikmah*). These values are not only normative but also practical, as they are exemplified

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<sup>11</sup> Al-Ghazali and Abu Hamid, *Ihya' 'Ulum al-Din* (Dar al-ma'rifah, 2005).

through the example of Prophet Muhammad SAW in his daily life. The following is an elaboration of these values and their discussion:

1. Honesty (*Shidq*):

Honesty is one of the values that is most often emphasized in hadith. In a hadith narrated by Bukhari, the Prophet Muhammad PBUH said:

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبُ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا (رواه المسلم).<sup>12</sup>

*"You should always be right (honest), because honesty leads to goodness, and goodness leads a person to heaven. A person who always strives to be honest will be recorded by God as an honest person. And shun by you all liars (kidzib), for lies lead to evil, and evil leads a person to hell. A person who is always lying will be counted by Allah as a liar."* (HR. Muslim).

Honesty is the main foundation in the formation of superior character. In the information age marked by the rise of hoaxes and data manipulation, honesty is a much-needed quality. The implementation of the value of honesty can be carried out in various aspects of life:

- a) Education: Instilling academic honesty, avoiding plagiarism, and encouraging scientific integrity.
- b) Business: Implementing transparent business practices, avoiding fraud, and upholding business ethics.
- c) Politics: Building a clean system of government, eradicating corruption, and upholding public accountability.
- d) Media: Presenting accurate information, verifying facts, and avoiding sensationalism.

The challenge in the implementation of the value of honesty lies in the temptation to take shortcuts for short-term gains. A consistent reward and punishment system and continuous education are needed to instill a culture of honesty in the community.

2. Patience (*Shabr*):

Patience is a value that is highly emphasized in hadith. In a Muslim narration, the Prophet PBUH said:

وَالصَّبْرُ ضِيَاءٌ

*"Patience is light."* (HR. Muslim no. 223, from the companion of Abu Malik al-Ash'ari (may Allah be pleased with him)).<sup>13</sup>

In another hadith, he also emphasized:

وفي صحيح البخاري من حديث أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكِّهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ (رواه البخاري والمسلم).<sup>14</sup>

<sup>12</sup> Muhammadiyah Editorial, "Honesty Leads to Heaven," *Muhammadiyah* (blog), September 2, 2020, <https://muhammadiyah.or.id/2020/09/jujur-membawa-ke-surga/>.

<sup>13</sup>"Patience is Light," accessed June 24, 2024, <http://tantowijauhary.blogspot.com/2015/06/kesabaran-itu-cahaya.html>.

<sup>14</sup> شرح وترجمة حديث: ما يصيب المسلم من نصب، ولا وصب، ولا هم، ولا حزن، ولا أذى، ولا غم، حتى الشوكة يشاكها إلا كفر الله بها من خطاياها، موسوعة الأحاديث النبوية، accessed June 24, 2024, <https://hadeethenc.com/ar/browse/hadith/3701>.

"A Muslim is not afflicted with any fatigue, or sickness, or worry, or sorrow, or disturbance, even a thorn that pierces him, but Allah will remove his faults because of it." (HR. Bukhari).

Patience is an essential quality in facing various challenges in life in the modern era. The implementation of the value of patience can be realized in several contexts:

- a) Work: Dealing with work pressure, managing stress, and being consistent in achieving long-term goals.
- b) Education: Diligent in the learning process, not easy to give up in the face of academic difficulties.
- c) Social: Controlling emotions in social interactions, tolerant of differences, and wise in resolving conflicts.
- d) Spiritual: Consistent in worship, steadfast in facing life's trials, and not in a hurry in expecting results.

The challenge in applying patience in this *instant* era is the tendency to seek immediate gratification and the inability to postpone gratifications. Mindfulness training and spirituality strengthening are needed to develop patience as a character.

### 3. Humility (*tawadhu'*):

Humility is a highly recommended trait in hadith. The Prophet Muhammad PBUH said:

"No one humbles himself for Allah's sake, but Allah will exalt him." (HR. Muslim).<sup>15</sup>

In another hadith, he reminded:

حديث ابن مسعود: يقول ﷺ: لا يدخل الجنة مَنْ كان في قلبه مثقالُ حَبَّةٍ خردلٍ من كبر، وهذا وعيدٌ شديدٌ، ويجب الحذر. فالواجب على المؤمن أن يُجاهد نفسه في التواضع وعدم التكبر وعدم العُجب؛ لأن العبد على خطيئة، وقد تغرَّه نفسه، وقد تغرَّه دنياه، وقد تغرَّه وظيفته، فليحذر<sup>16</sup>

"He will not enter heaven who has pride in his heart as heavy as a mustard seed." (HR. Muslim).

Humility is the antithesis of the culture of narcissism that develops in the age of social media. The implementation of *tawadhu'* value can be done through:

- a) Education: Develop a lifelong learner attitude, open to criticism and feedback.
- b) Leadership: Applying a servant leadership style, appreciating the contribution of subordinates.
- c) Social interaction: Respecting others regardless of social status, avoiding disdain.
- d) Achievements: Stay humble in success, not arrogant with the achievements achieved.

The challenge of practicing humility is the temptation to stand out in the era of global competition. A redefinition of the concept of success is needed that is oriented not only to material achievement but also to spiritual maturity.

### 4. Compassion (*Rahmah*)

Affection is a universal value that is highly emphasized in hadith. The Prophet PBUH said:

عن عبد الله بن عمرو رضي الله عنهما يبلغ به النبي صلى الله عليه وسلم : «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، اَرْحَمُوا اَهْلَ الْاَرْضِ، يَرْحَمَكُم مِّنْ فِي السَّمَاءِ.»<sup>17</sup>

"Those who are merciful will be loved by Ar-Rahman (Allah the Most Merciful). Love the one on

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<sup>15</sup> Ibn Basyar, *From Florets to Flowers 1* (al-Qalam, 2020).

<sup>16</sup> أخرجه مسلم، كتاب الإيمان، باب تحريم الكبر وبيانها، برقم (91)

<sup>17</sup> "شرح وترجمة حديث: الراحمون يرحمهم الرحمن ارحموا اهل الأرض يرحمكم من في السماء"، موسوعة الأحاديث النبوية، accessed June 24, 2024, <https://hadeethenc.com/ar/browse/hadith/8289>.

earth, surely the one in the sky will love you." (HR. Abu Dawud).

In another hadith, he emphasized:

عَنْ أَنَسٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ<sup>18</sup>

"It is not a believer among you that he loves for his brother what he loves for himself." (HR. Bukhari)

Compassion is the foundation in building harmonious and empathetic social relationships. The implementation of the value of rahmah can be realized in various aspects:

- a) Family: Build loving family relationships, educate children with tenderness.
- b) Education: Developing humanist teaching methods, creating an inclusive learning environment.
- c) Social: Developing social awareness, engaging in philanthropic activities.
- d. Environment: Treat nature with compassion, develop an environmentally friendly lifestyle.

The challenge in applying compassion is the individualistic and materialistic tendencies in modern society. It is necessary to revitalize communal values and strengthen social ties to foster affection as a collective character.

#### 5. Trust:

Trust is a value that is highly emphasized in the hadith. The Prophet Muhammad PBUH said:

قال أنس: ما خطبنا رسول الله صلى الله عليه وسلم إلا قال: "لا إيمان لمن لا أمانة له، ولا دين لمن لا عهد له" حديث صحيح رواه أحمد في مسنده<sup>19</sup>.

"There is no faith for those who do not trust, and there is no religion for those who do not keep their promises." (HR. Ahmad)

In another hadith, he explained the signs of hypocrites:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِيَ خَانَ<sup>20</sup>.

"There are three signs of a hypocrite: if he speaks he is lying, if he promises he breaks it, and if given a mandate he betrays." (HR. Bukhari)

Trust is an essential quality in building trust and integrity. The implementation of the value of trust can be carried out in various contexts:

- a) Government: Carrying out public duties with full responsibility, transparency in the management of state finances.
- b) Business: Maintain consumer trust, keep business contracts, maintain the confidentiality of customer data.
- c) Education: Maintain academic integrity, be responsible for scientific research and publications.
- d) Profession: Uphold the professional code of ethics, carry out duties according to

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<sup>18</sup> Muhammad Abduh Tuasikal MSc, "Hadith of Arbain #13: Loving Him Like Loving Yourself," *Rumaysho.Com* (blog), October 11, 2018, <https://rumaysho.com/18775-hadits-arbain-13-mencintainya-seperti-mencintai-diri-sendiri.html>.

<sup>19</sup> "موسوعة الأحاديث النبوية، شرح وترجمة حديث

<sup>20</sup> Servant of Allah, "Islamic Science," accessed June 24, 2024, <https://ilmuislam.id/hadits/8756/hadits-bukhari-nomor-32>.

competence.

The challenge in implementing the mandate is the temptation to take personal advantage at the expense of the public interest. A system is needed that ensures accountability and transparency, as well as the strengthening of ethical values in various sectors.

#### 6. Justice ('Adl):

Justice is a fundamental principle emphasized in the hadith. The Prophet Muhammad PBUH said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامٍ الدَّارِمِيُّ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الدِّمَشْقِيُّ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ زَيْدٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَاطِيِّ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنْ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ يَا عِبَادِي إِنِّي حَزَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا.<sup>21</sup>

*"O My servants, indeed I have forbidden iniquity upon Myself and I have made it haram among you. So do not oppress one another."* (HR. Muslim)

In the context of leadership, he emphasized:

عن عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: إِنَّ الْمُسْلِمِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عِزٌّ وَجَلٌّ، وَكُلُّنَا يَدِيهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا.<sup>22</sup>

*"The righteous leader on the Day of Resurrection will be on the pulpit of the light at the right hand of the Most Merciful God."* (HR Ahmad).

Justice is a key principle in building a harmonious social order. The implementation of the value of justice can be realized in various aspects:

- a) Law: Upholding a fair, non-discriminatory judicial system based on social or economic status.
- b) Economy: Building a fair economic system, avoiding exploitation and monopoly.
- c) Social: Provide equal opportunities in education and employment, eliminating discrimination based on race, gender, or religion.
- d) Politics: Implementing a fair system of government, guaranteeing equal political participation.

The challenge in implementing justice is the widening socio-economic gap and the system that tends to side with elite groups. Structural reform and strengthening civil society are needed to realize social justice.

#### 7. Wisdom (Wisdom):

Wisdom is a highly valued quality in hadith. The Prophet Muhammad PBUH said:

*"Whoever is blessed with wisdom, he has indeed been blessed with a great deal of goodness."* (HR. Bukhari)

In the context of da'wah, he taught:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهُمْ بِالنِّبَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ

<sup>21</sup> Allah, "Ilmu Islam."

<sup>22</sup> "Hadith: Indeed, the righteous are by the side of Allah on the pulpits of the light on the right side of Ar-Rahmān ﷻ, while His hands are right," Encyclopedia of Translation of the Prophet's Hadiths, accessed June 24, 2024, <https://hadeethenc.com/id/browse/hadith/4935>.



"Call (people) to the way of your Lord with wisdom and good lessons." (QS. An-Nahl: 125).

Wisdom is a quality that is needed in dealing with the complexity of modern problems. The implementation of the value of wisdom can be realized in:

- a) Decision-making: Considering various aspects and long-term consequences of making decisions.
- b) Conflict resolution: Resolve disputes with a thoughtful approach, seeking *a win-win solution*.
- c) Education: Developing learning methods that hone critical and reflective thinking skills.
- d) Leadership: Applying a wise leadership style, able to balance various interests.

The challenge in applying wisdom is the tendency to take reactive and short-term decisions. It is necessary to develop the capacity of reflection and contemplation to cultivate wisdom.

Based on the results of the analysis, the hadiths in Kutub al-Sittah contain noble moral values that form the foundation for the development of excellent character. These values are not only normative but also have practical relevance in addressing various challenges of modern life, particularly in Indonesia. To clarify the research findings, the following presents a summary of the main values, core meanings, contemporary relevance, and real-life examples illustrating the importance of internalizing hadith values in daily life:

Hadith Value	Core Meaning	Modern Relevance	Examples from Indonesia
Honesty ( <i>Shidq</i> )	Moral foundation, leading to goodness	Addressing hoaxes, data manipulation, corruption	ertamina scandal Rp193.7 T; Chromebook procurement Rp9.9 T
Patience ( <i>Shabr</i> )	Light, expiation of sins	Facing instant culture, stress, and life pressures	Violent protest over PBB-P2 tax hike in Pati due to lack of self-control
Humility ( <i>Tawadhu'</i> )	Anti-arrogance, fostering modesty	Countering narcissism and show-off culture on social media	Phenomenon of social media celebrities displaying arrogance
Compassion ( <i>Rahmah</i> )	Love for others and nature	Building social harmony, inclusive education, environmental care	Intolerance and vandalism of houses of worship in Padang (2025)
Trustworthiness ( <i>Amanah</i> )	Sign of faith and integrity	Reliability in governance, business, and professions	Cases of abuse of authority and contract manipulation
Justice ( <i>'Adl</i> )	Avoiding	Law enforcement,	Injustice in law enforcement

<sup>23</sup> "Surah An-Nahl verse 125: Arabic, Latin, Translation and Complete Interpretation | Quran NU Online," accessed June 24, 2024, <https://quran.nu.or.id/an-nahl/125>.

	oppression, practicing fairness	economic distribution, equal politics	and social discrimination
Wisdom ( <i>Hikmah</i> )	Ability to make the best decisions	Conflict resolution, wise leadership, ethical preaching	Public caning of 80 lashes in Aceh (lack of wise consideration)

From the table, it can be understood that the noble moral values in the hadith are not only normative but also highly relevant to the social, political, economic, and cultural dynamics of the modern era. Real-life cases in Indonesia demonstrate that character crises often stem from the weak internalization of values such as honesty, patience, compassion, trustworthiness, justice, and wisdom in daily life. Therefore, integrating the values of the hadith into education, governance, the business world, and the digital realm is key to building outstanding character capable of addressing global challenges without losing moral and spiritual identity.

### **Implementation of Noble Moral Values in the Modern Context:**

The application of noble moral values sourced from hadith in a modern context requires a comprehensive and multidimensional strategy. Some of the approaches that can be taken include:<sup>24</sup>

1. Integration in the education system:
  - a) Developing a character education curriculum based on hadith values.
  - b) Train teachers and educators in teaching noble moral values.
  - c) Creating a school environment that supports the practice of moral values.
2. Workplace character building programs:
  - a) Developing a corporate code of ethics that is in line with noble moral values.
  - b) Organizing training and workshops on hadith-based work ethics.
  - c) Creating a reward system that values integrity and superior character.
3. Media and digital literacy campaigns:
  - a) Producing media content that promotes noble moral values.
  - b) Developing a digital literacy program that teaches social media ethics.
  - c) Utilizing technology to disseminate hadiths about noble morals.
4. Revitalization of religious institutions:
  - a) Optimizing the role of mosques as a center for community moral development.
  - b) Improving the quality of education in Islamic boarding schools and madrasas with an emphasis on character building.
  - c) Developing da'wah programs that are relevant to contemporary issues.
5. Cross-sectoral cooperation:
  - a) Building synergy between the government, the private sector, and civil society in character development programs.
  - b) Develop international partnerships in the exchange of character building best practices.

### **Challenges and Opportunities:**

<sup>24</sup> Aulia Herawati et al., "Wahyu Sebagai Sumber Utama Kebenaran Dalam Pendidikan Islam : Kajian Kritis Terhadap Implementasinya Di Era Modern," *SURAU : Journal of Islamic Education* 2, no. 2 (2024): 166–83, <https://doi.org/10.30983/surau.v2i2.8713>.

The implementation of noble moral values from hadith in the formation of superior character in the modern era faces several challenges:<sup>25</sup>

- a) Globalization and clash of values: The current of globalization brings new values that sometimes contradict traditional values.
- b) Materialism and consumerism: The tendency of modern society to pursue more material things can erode spiritual values.
- c) Technological developments: Technological advances have a double impact, on the one hand facilitating the spread of positive values, on the other hand it also has the potential to spread negative values.

## Conclusion

Reconstructionism, as a modern educational philosophy, offers a transformative framework for revitalizing Islamic religious education in the modern era. It emphasizes the importance of addressing real-life social problems, encouraging critical thinking, and integrating spiritual and intellectual development. This approach calls for educational reforms across several key areas: institutions, educational objectives, curriculum, teaching methods, and the role of teachers. Islamic educational institutions are expected to become centers for integrating religious and secular knowledge. The objective of Islamic education is to harmonize religious and secular science in response to modern-day challenge. A curriculum grounded in *tauhid*, the Quran and Hadith with also societal issues. Teaching method should be analytical thinking and practical application that is responsive to real-life problems. Teachers, in this framework are expected to serve as exemplars and agents of transformative change. Thus, reconstructionism provides a philosophical foundation for transforming Islamic religious education into a system that is both faithful to Islamic teachings and responsive to the demands of the modern world.

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<sup>25</sup> Ilham Yahya Romandoni et al., "TRANSFORMASI KEPEMIMPINAN PENDIDIKAN ISLAM: TANTANGAN DAN PELUANG DI ERA DIGITAL," *Tadbir: Jurnal Manajemen Pendidikan Islam* 12, no. 2 (2024): 194–209, <https://doi.org/10.30603/tjmpi.v12i2.4932>.

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