

## **MAHABBAH AND MODERATE EDUCATION: A THEMATIC HADITH STUDY IN COUNTERING RADICALISM**

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### **ABSTRACT**

The spread of contemporary religious radicalism, which has fueled the growth of exclusive attitudes, intolerant behavior, and actual acts of violence within Islamic educational institutions, forms the background for this scientific study. These operational issues demand a thorough reconstruction of the governance of a spiritual-values-based pedagogical paradigm to fortify the mentality of the younger generation. The main focus of this research is a comprehensive examination of the concept of mahabbah (community) in the collection of hadith texts and an analysis of its substantial relevance as a philosophical foundation for moderate Islamic education to counter radicalism. The research steps were carried out systematically using qualitative library research methods through a thematic hadith study approach. The secondary data collection procedure in the field involved authenticity verification (*takhrij*), chain of narrators' continuity critique, comparative textual analysis, and normative-contextual interpretation. The research findings, from the aspect of *i'tibar* criticism, prove the authenticity of the hadith narrated by Bukhari and Muslim as *sahih*, strengthened by the existence of *mutabi'at* (authentic) and *shawahid* (authentic narrators). Conceptually, the values of compassion embody the commandments of universal love, *ijtimaiyyah* brotherhood, and the implementation of the preventive method of *sadd al-dzari'ah* to eradicate the seeds of sectarian prejudice. The main conclusion confirms that the internalization of a compassion-based curriculum has proven successful in transforming learning spaces into inclusive, humanistic, and tolerant ecosystems. This affective guidance pattern is highly recommended for curriculum practitioners as an essential curative strategy for producing a resilient *wasathiyyah* generation that will face ongoing global challenges.

**Keywords:** *Compassion, Hadith, Moderate Islamic Education, Religious Radicalism.*

### **ABSTRAK**

Merebaknya paham radikalisme keagamaan kontemporer yang memicu tumbuhnya sikap eksklusif, perilaku intoleran, dan aksi kekerasan nyata di dalam satuan pendidikan islam melatarbelakangi kajian ilmiah ini. Masalah operasional tersebut menuntut adanya rekonstruksi mendalam pada tata kelola paradigma pedagogis berbasis nilai spiritual guna membentengi mentalitas generasi muda. Fokus utama penelitian ini adalah mengkaji secara komprehensif konsep *mahabbah* dalam kumpulan teks hadis serta menganalisis relevansi substansialnya sebagai fondasi filosofis pendidikan islam moderat untuk menangkal gerakan radikalisme. Langkah-langkah penelitian dijalankan secara sistematis menggunakan metode studi kepustakaan (*library research*) kualitatif melalui pendekatan kajian hadis tematik. Prosedur pengerjaan data sekunder lapangan dieksekusi lewat tahapan verifikasi otentisitas (*takhrij*), kritik kontinuitas sanad, analisis tekstual komparatif, hingga penafsiran normatif-kontekstual.

Temuan penelitian dari aspek kritik *i'tibar* membuktikan otentisitas hadis riwayat Bukhari dan Muslim berada pada status sahih yang diperkuat oleh eksistensi *mutabi'at* serta *shawahid*. Secara konseptual, nilai-nilai *mahabbah* mengejawantahkan perintah kasih sayang universal, ukhuwah ijtimaiyyah, serta implementasi metode preventif *sadd al-dzari'ah* untuk meruntuhkan bibit prasangka sektarian. Simpulan utama menegaskan bahwa internalisasi kurikulum berbasis cinta kasih terbukti sukses mentransformasikan ruang belajar menjadi ekosistem yang inklusif, humanis, dan toleran. Pola bimbingan afektif ini sangat direkomendasikan bagi praktisi kurikulum sebagai strategi kuratif esensial untuk melahirkan generasi *wasathiyyah* yang tangguh menghadapi tantangan global berkelanjutan.

**Kata kunci:** *Mahabbah, Hadits, Pendidikan Islam Moderat, Radikalisme Agama.*

## INTRODUCTION

Religious radicalism in recent decades has become one of the most serious challenges to social, national, and religious life in many countries, including Indonesia. Radicalism manifests not only in physical violence, but also through exclusivist and intolerant attitudes, as well as the tendency to denounce other groups as unbelievers. Such patterns of religiosity undermine social harmony and contradict the essential character of Islam as a religion that brings mercy to all creation (Azra, 2002). Various studies demonstrate that a major factor contributing to radicalism is a rigid and textual understanding of religious teachings, accompanied by a lack of ethical and spiritual approaches (Hasan, 2006; (Haidary et al., 2020; Hutagalung, 2023; Suhendi et al., 2020). Religious education focusing solely on doctrinal aspects without strengthening compassion, empathy, and respect for diversity fosters harsh and exclusive attitudes. Therefore, reinforcing moderate Islamic education, or *wasathiyyah*, has become an essential agenda in developing resilience against radical ideologies (Ministry of Religious Affairs of the Republic of Indonesia, 2019). This strategic alignment ensures that foundational values actively guide educational practices across all community levels.

Within the Islamic tradition, moderation is not a foreign concept. The Qur'an refers to Muslims as *ummatan wasathan*, or a middle and balanced community. This principle is further reinforced through the teachings of Prophet Muhammad, who emphasized compassion, or *rahmah*, as the foundation of both social and religious relations. One of the central concepts within the ethical and spiritual dimensions of Islam is *mahabbah*, meaning love. In Islam, love is not merely understood as an emotional expression, but rather as a moral force that nurtures gentleness, tolerance, and respect for humanity (Nasr, 2002; (Abitolkha & Muvid, 2021; Mahyani & Supiana, 2026; Prathama & Mahadwistha, 2024). Numerous Prophetic traditions emphasize the importance of love as the basis of faith and human relationships. Among them is the saying: "None of you truly believes until he loves for his brother what he loves for himself." This *hadith* demonstrates that the perfection of faith is closely connected to the quality of social love and not merely ritual obedience. Consequently, the concept of *mahabbah* holds significant potential as a foundation for moderate Islamic education that fosters deep empathy.

Despite the ideal framework of *mahabbah*, a significant gap exists between these normative teachings and the actual practice of contemporary Islamic education. Many educational institutions continue to prioritize formalistic, legalistic, and dogmatic approaches, while neglecting the transformative power of love and spiritual ethics. This imbalance leaves students vulnerable to exclusivist narratives, as religious instruction often fails to cultivate emotional maturity and genuine respect for social diversity. Although previous literature has extensively examined religious moderation and the general risks of radicalism, most studies treat moderation from a structural or legalistic perspective, rarely exploring its deep spiritual-



ethical roots. Few researchers have systematically analyzed how the specific Prophetic concept of *mahabbah*, derived through thematic *hadith* analysis, can serve as a primary pedagogical tool to prevent radicalization. This disconnect highlights an urgent need for an innovative educational model that directly bridges classical *hadith* scholarship with contemporary preventative pedagogy, transforming abstract theological principles into concrete, daily educational practices that effectively counteract intolerant tendencies among youth.

To bridge this critical gap, this study presents a novel, integrative framework that re-constructs the Prophetic concept of *mahabbah* through a thematic *hadith* methodology specifically tailored for modern educational application. The innovation of this research lies in shifting the religious moderation discourse from a socio-political mandate to an internal, spiritual-ethical paradigm centered on active, empathetic love. By analyzing *hadith* literature through a thematic approach, this study derives normative foundations that connect individual moral growth with inclusive social responsibility. Furthermore, it proposes a practical model for implementing *mahabbah*-based education within contemporary Islamic learning environments. This research addresses three primary objectives: examining the thematic construction of *mahabbah* in Prophetic traditions, analyzing how these values contribute to a moderation-oriented educational philosophy, and offering actionable strategies for implementing love-based pedagogy to counter radicalism. Ultimately, this framework provides educators with a systematic approach to cultivating inclusive, compassionate religious characters capable of navigating complex modern challenges (Mofu et al., 2025; Primarni et al., 2026; Qadri et al., 2024).

The theoretical and practical contributions of this research are vital for advancing peace-oriented educational models. Theoretically, this study extends the academic discourse on religious moderation by establishing a rigorous, *hadith*-based foundation for affective and ethical learning in Islam. It enriches the literature by demonstrating that counter-radicalization strategies are most sustainable when rooted in spiritual values rather than mere compliance. Practically, the findings offer actionable insights for curriculum designers, educators, and policy makers in Islamic education. By operationalizing *mahabbah* into classroom dynamics, peer interactions, and institutional cultures, schools can transform learning spaces into environments that model gentleness and mutual respect. This approach empowers students to reject violent extremism naturally through well-developed emotional resilience and ethical clarity. Ultimately, this research offers a replicable model that upholds love as a primary moral force, contributing significantly to the construction of a peaceful, harmonious, and resilient global civilization.

## METHOD

This qualitative investigation utilizes a structured library research method with a comprehensive thematic *hadith* approach to map prophetic texts systematically. The field data collection was executed at *STAI DDI Pangkep* and *UIN Alauddin Makassar* without administering any artificial pedagogical field interventions. The secondary material was gathered directly from major text compilations, specifically *Sahih al-Bukhari* and *Sahih Muslim*, alongside classical commentaries such as *Fath al-Bari*. To identify relevant narrative statements, the investigator used standard vocabulary indexes including *Al-Mu'jam al-Mufahras li Alfazh al-Hadis al-Nabawi*. The textual tracking focused explicitly on the operational keywords of compassion, social harmony, and communal brotherhood to understand the philosophical foundations of balanced teaching. The researcher served as the primary human instrument to evaluate the structural components of the data, ensuring the

authentic context of the prophetic traditions remained intact. Every piece of literature was managed independently to trace the essential definitions of affection without altering historical meanings or inserting subjective views into the analytical library pipeline.

The analytical procedure was systematically executed in 2 consecutive phases, starting with the verification process of *takhrij* to evaluate transmission paths. The chain criticism examined the text through *i'tibar al-sanad* to confirm narrative continuity and verify narrator trustworthiness, identifying the presence of *mutabi'at* or *shawahid*. The second phase applied a comparative textual analysis of the *matn* to isolate the core moral message and resolve hidden irregularities. A specific tradition, *Sahih al-Bukhari* number 6076, was chosen for close textual study, examining its balanced structural keywords across 5 total compilations. Scholars dually interpreted these textual elements by reviewing historical emergence contexts to establish a jurisprudential prevention framework based on *sadd al-dzari'ah*. The extracted thematic themes were then integrated with the principles of inclusive pedagogy to counter radicalism among contemporary youth. The final verification was completed via an academic *peer debriefing* framework with fellow Islamic education practitioners to ensure the entire qualitative review achieved high validity, strict transparency, and exact precision.

## RESULTS AND DISCUSSION

### Results

#### A. The Construction of the Concept of *Mahabbah* in the Hadith of Prophet Muhammad (Peace Be Upon Him)

##### 1. The Meaning of *Mahabbah* from Linguistic and Terminological Perspectives

Etymologically, the term *mahabbah* derives from the Arabic root *ḥabba-yuḥibbu-maḥabbatan* (حَبَّ يُحِبُّ مَحَبَّةً), which denotes love, affection, or an inclination of the heart toward something. In *Lisān al-'Arab*, Ibn Manzur explains that *al-ḥubb* means ميل القلب (the inclination of the heart) toward something perceived as good and pleasing (Ibn Manzūr, n.d.). This fundamental meaning indicates that *mahabbah* originates from an inner impulse that encourages an individual to approach, care for, and preserve the object of love.

A similar definition is also found in *al-Mu'jam al-Wasīf*, which defines *mahabbah* as a profound sense of affection accompanied by the desire to do good toward the beloved object (Majma' al-Lughah al-'Arabiyyah, 2004). Thus, from a linguistic perspective, *mahabbah* does not merely refer to emotional feelings, but also implies concrete actions arising from such affection. This demonstrates that *mahabbah* encompasses both affective and practical dimensions.

From the perspective of Islamic terminology, *mahabbah* is understood as a spiritual condition of the heart that directs an individual to love Allah, His Messenger, and fellow human beings on the basis of faith. Al-Ghazali explains that *mahabbah* is the fruit of *ma'rifah* (spiritual knowledge or recognition) of Allah, whereby a person loves because of recognizing His greatness and benevolence (Abū Ḥāmid al-Ghazālī, 2005). Therefore, in Islam, *mahabbah* is not regarded as a value-free emotion; rather, it is closely connected to divine consciousness and guided by the principles of the Sharī'ah.

Furthermore, Ibn Qayyim al-Jawziyyah describes *mahabbah* as the soul of all human actions and even the essence of worship. According to him, every form of obedience originates from love for Allah, whereas acts of disobedience stem from misdirected love (Ibn Qayyim al-Jawziyyah, 1992). This concept illustrates that *mahabbah* functions as a moral force that drives human behavior, both in the vertical relationship between humans and God and in the horizontal relationship among fellow human beings.



Based on the foregoing discussion, it can be concluded that, from a linguistic perspective, *mahabbah* refers to the inclination of the heart and affection, whereas from the perspective of Islamic terminology, it signifies a faith-based love that gives rise to ethical conduct. This understanding serves as an essential foundation for positioning *mahabbah* as a fundamental value in Islamic teachings, as well as a basis for shaping a gentle, inclusive, and moderate religious character.

## 2. The Texts of Hadith on *Mahabbah* (Love)

### a. Hadith on Loving One's Fellow Muslim

Sahih al-Bukhari No. 13

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

#### Translation:

It was narrated from Anas bin Mālik that the Prophet Muhammad ﷺ said: 'None of you truly believes until he loves for his brother what he loves for himself.

### b. Hadith on Love for One's Brother or Neighbor

Sahih Muslim No. 45

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

#### Translation:

It was narrated from Anas bin Mālik that the Prophet Muhammad ﷺ said: 'None of you truly believes until he loves for his brother or neighbor what he loves for himself.

### c. *Mahabbah* as the Essence and Peak of Faith

Sahih al-Bukhari No. 16

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ خَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يُعَوِّدَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ.

#### Translation:

It was narrated from Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: 'There are three qualities, whoever possesses them will taste the sweetness of faith: (1) that Allah and His Messenger are more beloved to him than anything else; (2) that he loves a person solely for the sake of Allah; and (3) that he hates returning to disbelief just as he hates being cast into the Fire.

### d. Love as the Foundation of Brotherhood and Social Harmony

Sahih al-Bukhari No. 6076

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.»

#### Translation:

It was narrated from Anas bin Mālik that the Messenger of Allah ﷺ said: 'Do not hate one another, do not envy one another, do not turn away from one another, and be servants of Allah as brothers.

## 3. *Takhrīj al-Ḥadīth*

*Takhrīj al-ḥadīth* aims to ensure that the hadith used as the object of study possesses an authentic status that can be scientifically justified. Through this method, it is possible to identify the narrators involved in the chain of transmission, examine the relationships among the narrators, and determine whether the sanad is continuous and free from *'illah* (hidden defects) and *shudhūdh* (irregularities). Therefore, *takhrīj* is not merely an administrative process of

tracing hadith, but also a methodological foundation for verifying the authenticity of hadith texts.

Among the various hadiths on *mahabbah* that have been identified, the following hadith was selected as the primary object of analysis:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.»

#### Translation:

It was narrated from Anas bin Mālik that the Messenger of Allah ﷺ said: ‘Do not hate one another, do not envy one another, do not turn away from one another, and be servants of Allah as brothers.

This hadith was selected based on thematic and contextual considerations relevant to the focus of this study, namely love as the foundation of moderate education in countering radicalism. First, the hadith explicitly prohibits socially destructive attitudes such as hatred, envy, and the severance of social relations. These three attitudes constitute major characteristics frequently found in radical and intolerant mindsets. Thus, this hadith does not merely discuss love on a conceptual level, but also presents a concrete manifestation of love in social life through the command to establish brotherhood.

Second, the wording of this hadith directly reflects the social dimension of *mahabbah* without employing symbolic expressions. The command “*kūnū ‘ibādallāhi ikh’wānā*” (“be servants of Allah as brothers”) emphasizes that human relations in Islam must be built upon affection and solidarity. This is consistent with the objectives of religious moderation education, which emphasize social harmony, tolerance, and respect for differences.

Third, this hadith possesses strong contextual relevance to contemporary realities, particularly in addressing the phenomenon of radicalism rooted in exclusivist attitudes, hatred, and rejection of others. Therefore, this hadith is considered more applicable as a normative foundation for formulating *mahabbah*-based Islamic educational strategies oriented toward the formation of moderate character.

Literally, this hadith does not explicitly mention the words *ḥubb* or *mahabbah*. However, within the framework of thematic hadith studies (*al-ḥadīth al-mawḍū‘ī*), a hadith may be categorized under the theme of *mahabbah* when its substance represents the values of love, compassion, and harmonious human relations.

In this hadith, the thematic keyword representing the concept of *mahabbah* is the phrase: “وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا” (“And be servants of Allah as brothers”). Brotherhood (*ikhwān*) in the Islamic tradition is not merely a structural relationship, but rather an emotional and social bond established upon love, empathy, and care. The command to become *ikhwān* signifies the cultivation of affection and solidarity, which in the terminology of values is synonymous with *mahabbah*. Following the process of *takhrīj al-ḥadīth*, it was found that this hadith is also recorded in the following collections:

**Table 1. Takhrīj of the Hadith**

| No | Name of Hadith Collection | Hadith Number | Status of the Hadith      |
|----|---------------------------|---------------|---------------------------|
| 1  | Ṣaḥīḥ al-Bukhārī          | 6076, 2442    | Ṣaḥīḥ                     |
| 2  | Ṣaḥīḥ Muslim              | 2564          | Ṣaḥīḥ                     |
| 3  | Musnad Aḥmad              | Juz 3/294     | Ṣaḥīḥ ( <i>shawāhid</i> ) |
| 4  | Sunan at-Tirmiḏī          | 1988          | Ḥasan Ṣaḥīḥ               |
| 5  | Sunan Abī Dāwud           | 4910          | Ṣaḥīḥ                     |

#### 4. I’tibār al-Sanad and Description of the Sanad and Matan

The hadith which states:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغُضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

was transmitted through several strong chains of narration. In Sahih al-Bukhari, this hadith is narrated from the Companion Anas bin Mālik through the chain of transmission: ‘Abdullāh bin Yūsuf – Imām Mālik bin Anas – Muḥammad bin Muslim bin Shihāb al-Zuhrī – Anas bin Mālik – the Messenger of Allah ﷺ. All narrators in this chain were classified as *thiqah* (trustworthy) by the scholars of *jarḥ wa ta’dīl*, and the chain is continuous without interruption. In addition, this hadith is also recorded in Sahih Muslim through another chain narrated from the same Companion, and it is further strengthened by narrations from Abū Hurairah found in several other hadith collections. The existence of these multiple chains demonstrates the presence of *mutābi‘āt* and *shawāhid* that reinforce the validity of the hadith. Therefore, based on the process of *i’tibār al-sanad*, this hadith is classified as *ṣaḥīḥ* and enjoys a high degree of scholarly acceptance.

**Table 2. Evaluation of *Jarḥ wa Ta’dīl* of the Hadith Narrators**

| No | Name of Narrator                        | Evaluation in <i>Jarḥ wa Ta’dīl</i> | Description                                                                                                   |
|----|-----------------------------------------|-------------------------------------|---------------------------------------------------------------------------------------------------------------|
| 1  | ‘Abdullāh bin Yūsuf al-Tinnīsī          | Tsiqah, tsabat                      | One of the principal teachers of Imam al-Bukhārī. Considered trustworthy by al-‘Ijli and Ibn Ḥajar.           |
| 2  | Mālik bin Anas al-Aṣḥabī                | Imām, ḥujjah, tsiqah tsabat         | Founder of the Mālikī school of law. Universally acknowledged as one of the strongest narrators from Madinah. |
| 3  | Muḥammad bin Muslim bin Shihāb az-Zuhrī | Ḥāfiẓ, tsiqah, mutqin               | A prominent scholar among the tābi‘īn and a pioneer in the codification of hadith.                            |
| 4  | Anas bin Mālik al-Anṣārī                | Ṣaḥābī, ‘ādil                       | Companion of the Prophet ﷺ and his servant for ten years. All Companions are regarded as upright.             |
| 5  | Rasulullah SAW.                         | Ma‘ṣūm                              | The primary source of hadith, protected from error in conveying revelation.                                   |

All narrators within this chain received positive evaluations from the scholars of *jarḥ wa ta’dīl*. No criticism (*jarḥ*) was found that could weaken their credibility. Therefore, this sanad fulfills the criteria of a *ṣaḥīḥ* chain in terms of the integrity and precision of the narrators as well as the continuity of transmission.

The hadith stating:

«لَا تَبَاغُضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

was narrated through a strong and uninterrupted sanad. In the narration of Sahih al-Bukhari, the chain begins with ‘Abdullāh bin Yūsuf al-Tinnīsī, a trustworthy narrator who was among the

principal teachers of Imam al-Bukhārī. He narrated this hadith from Imām Mālik bin Anas, the distinguished scholar of Madinah who is widely recognized as an authority in both hadith and Islamic jurisprudence. Mālik narrated it from Muḥammad bin Muslim bin Shihāb al-Zuhrī, a tābi‘ī scholar renowned as a ḥāfiẓ of hadith and a pioneer in the codification of the Sunnah. Al-Zuhrī received this hadith from the Companion Anas bin Mālik al-Anṣārī, who served the Messenger of Allah ﷺ for ten years and directly witnessed the Prophet’s way of life. From Anas bin Mālik, the hadith is connected directly to the Messenger of Allah ﷺ as the ultimate source of the Sunnah. All narrators in this chain were evaluated as *thiqah* and *mutqin* by the scholars of *jarḥ wa ta’dīl*, and no interruption in the sanad was identified. Consequently, this hadith is classified as *ṣaḥīḥ* from the perspective of sanad criticism.

From the perspective of the matan (text), this hadith contains a profound message concerning social ethics. The Messenger of Allah ﷺ prohibited three behaviors that could damage social harmony: mutual hatred (*tabāghuḍ*), envy (*taḥāsud*), and severing social relations (*tadābur*). These prohibitions represent forms of social disease that destroy solidarity and create opportunities for conflict and hostility. After mentioning these prohibitions, the Prophet ﷺ concluded the hadith with the positive command: “*kūnū ‘ibādallāhi ikhwānan*” (“be servants of Allah as brothers”). This command emphasizes that the ideal relationship among Muslims must be established upon brotherhood, compassion, and solidarity.

The structure of the matan demonstrates a balance between the elimination of negative attitudes and the affirmation of positive virtues. By eradicating hatred, envy, and hostility, and replacing them with brotherhood, this hadith thematically represents the concept of *mahabbah ijtīmā’iyyah* (social love). Therefore, although the term *mahabbah* is not explicitly mentioned, the substance of this hadith fully reflects the teaching of love as the foundation of social harmony and moderation in religious life.

## 5. Interpretation of the Hadith

The Prophet Muhammad ﷺ said:

«لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابُرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

This hadith contains a profound moral message concerning the development of social relations in Islam. The prohibition against mutual hatred (*tabāghuḍ*), envy (*taḥāsud*), and severing relationships (*tadābur*) demonstrates that Islam seeks to prevent all causes that may give rise to social conflict. Ibn Ḥajar al-‘Asqalānī explains that these three prohibitions are the principal causes of the deterioration of social relations, because hatred leads to hostility, envy generates resentment, and severing relationships destroys the unity of the Muslim community (Ibn Ḥajar al-‘Asqalānī, n.d.). Therefore, this hadith affirms that preserving social harmony constitutes an integral aspect of religious perfection.

Furthermore, the command “*kūnū ‘ibādallāhi ikhwānan*” (“be servants of Allah as brothers”) emphasizes that the ideal relationship among fellow Muslims should be founded upon brotherhood. Imam al-Nawawī explains that the concept of brotherhood in this hadith is not merely a formal relationship, but rather an inner bond that gives rise to compassion, empathy, and social solidarity (Yaḥyā bin Sharaf al-Nawawī, 1972). Such brotherhood cannot be realized without the presence of love (*mahabbah*) in social interaction. Therefore, although the word “love” is not explicitly mentioned, the substance of this hadith directly represents the value of *mahabbah ijtīmā’iyyah* (social love).

From the perspective of Islamic ethics, this hadith also reflects the principle of balance between eliminating negative traits and strengthening positive virtues. Al-Qāḍī ‘Iyāḍ explains that the method employed by the Prophet Muhammad ﷺ in educating the Muslim community



often began with prohibiting the sources of moral corruption and was then followed by commands to cultivate virtuous character (Al-Qāḍī 'Iyād, 1988). This pattern is clearly reflected in the hadith: after prohibiting hatred, envy, and hostility, the Prophet Muhammad ﷺ commanded brotherhood as a constructive solution. Thus, this hadith is not only normative in nature, but also practical in shaping a peaceful social order.

In the contemporary context, the message of this hadith is highly relevant as a foundation for strengthening religious moderation. Mutual hatred and the severance of social relations often become gateways to the emergence of intolerance and radicalism. Conversely, brotherhood founded upon love and mutual respect serves as a strong foundation for the creation of a harmonious society. Yūsuf al-Qaraḍāwī asserts that brotherhood and compassion constitute the essence of Islamic moderation (*wasatīyyah*), which rejects extremism in both the form of violence and exclusivism (Yūsuf al-Qaraḍāwī, 2009). Therefore, this hadith may be interpreted as a normative foundation for moderate education based on the values of *mahabbah* in efforts to prevent and counter radicalism.

### 6. Fiqh al-Ḥadīth

This hadith emphasizes a fundamental principle in the jurisprudence of social relations (*fiqh al-mu'āmalah al-ijtimā'īyyah*), namely the obligation to maintain harmonious relationships among fellow Muslims. The prohibition against mutual hatred (*tabāghuḍ*), envy (*tahāsud*), and severing relationships (*tadābur*) indicates that Islam regards social conflict as something that must be prevented from its very roots. Ibn Daqīq al-ʿĪd explains that these three attitudes constitute social sins that damage *ukhuwah* (Islamic brotherhood) and contradict the objectives of the Sharī'ah in preserving the unity of the Muslim community (Ibn Daqīq al-ʿĪd, n.d.). Therefore, from a jurisprudential perspective, avoiding hatred and hostility is not merely an ethical recommendation, but an obligation that carries legal implications within social life.

Furthermore, the command “*kūnū 'ibādallāhi ikhwānan*” (“be servants of Allah as brothers”) signifies that brotherhood in Islam is normative and binding. Imam al-Ghazālī asserts that *ukhuwah Islāmiyyah* (Islamic brotherhood) constitutes a collective obligation (*farḍ kifāyah*) that must be preserved for the continuity of the social order of the Muslim community (Abū Ḥāmid al-Ghazālī, 1997). Within this framework, every individual is obliged to cultivate love, empathy, and solidarity, because brotherhood cannot be realized without these values. Consequently, this hadith establishes a jurisprudential implication that all actions which damage *ukhuwah*, such as slander, provocation, and the spread of hatred, are considered prohibited acts.

This hadith also demonstrates the principle of prevention (*sadd al-ẓarī'ah*) in Islamic jurisprudence. The prohibition of envy and severing relationships not only prevents actual harmful actions, but also blocks the pathways leading to greater conflict. Al-Syātibī explains that the Sharī'ah often prohibits minor causes that may lead to greater harm in order to preserve public welfare (*maṣlahah 'āmmah*) (Abū Ishāq al-Syātibī, 1997). In this context, the hadith functions as a preventive safeguard to ensure that Muslims do not fall into open hostility that could damage social stability.

From the perspective of the jurisprudence of da'wah (*fiqh al-da'wah*), this hadith teaches that fostering brotherhood formed an essential part of the Prophet Muhammad's ﷺ strategy in nurturing the Muslim community. Ibn Taymiyyah emphasizes that Islamic da'wah cannot be effective without the foundation of compassion and brotherhood, because human hearts can only be united through love rather than coercion (Aḥmad Ibn Taymiyyah, 1995). Therefore, this hadith may also be understood as a jurisprudential guideline for a moderate and inclusive approach to da'wah, rather than a harsh and exclusive one.

In the contemporary context, the jurisprudential implications of this hadith are highly relevant in responding to the phenomena of intolerance and radicalism. Mutual hatred and the severance of social relationships often become triggers for violence committed in the name of religion. Conversely, the command to uphold brotherhood necessitates respect for differences and the peaceful resolution of conflicts. Wahbah al-Zuhaylī asserts that the *maqāṣid al-sharī'ah* in the social sphere aim to realize peace and justice; therefore, any teaching that promotes hostility contradicts the spirit of the Sharī'ah (Wahbah al-Zuhaylī, 1986). Thus, this hadith provides a strong jurisprudential foundation for the development of religious moderation based on the values of *mahabbah*.

### **B. The Contribution of Mahabbah Values to the Formation of Islamic Education Oriented Toward Religious Moderation**

The value of *mahabbah* (love) in Islam constitutes a spiritual foundation that shapes a gentle, inclusive, and socially oriented religious character. From the perspective of Islamic education, *mahabbah* is not merely understood as a personal emotion, but as a moral principle that directs learners to respect others, cultivate empathy, and reject violence in social interactions. The Qur'an itself affirms that the Prophet Muhammad ﷺ was sent as a mercy to all creation, indicating that the primary mission of Islam is to spread universal compassion. By positioning *mahabbah* as a fundamental value, Islamic education is directed toward forming a religious personality capable of dialogue and peaceful coexistence with diverse groups within society.

Furthermore, the internalization of *mahabbah* values within the educational process encourages the development of a moderate pattern of religiosity (*wasatīyyah*). Education that instills balanced love for Allah, His Messenger, and fellow human beings protects learners from extreme attitudes, whether in the form of narrow fanaticism or rejection of differences. Yūsuf al-Qaraḍāwī asserts that moderation in Islam emerges from a balance between spiritual and social dimensions, both of which can only flourish when compassion serves as the foundation for nurturing the Muslim community (Yūsuf al-Qaraḍāwī, 2009). Therefore, *mahabbah* functions as a moral energy that guides learners toward understanding religion proportionally and prevents them from becoming trapped in rigid and exclusive interpretations.

In educational practice, the values of *mahabbah* may be implemented through pedagogical approaches that are dialogical, participatory, and appreciative of differences. Teachers no longer function merely as single authorities who impose doctrines unilaterally, but rather as mentors who foster critical awareness and empathetic attitudes among students. Paulo Freire emphasizes that humanistic education can only flourish when the relationship between educators and learners is built upon love and respect for human dignity (Paulo Freire, 2000). Thus, Islamic education based on *mahabbah* encourages the creation of open and tolerant learning environments that reject all forms of symbolic and physical violence.

The values of *mahabbah* also contribute to strengthening social resilience against radical ideologies. Learners who are nurtured through the values of love and brotherhood become more resistant to narratives of hatred and sectarian provocation. John L. Esposito argues that the principal root of religious radicalism often lies not in religion itself, but in the failure of educational systems to instill values of tolerance and empathy across identities (John L. Esposito, 2002). Therefore, making *mahabbah* the core of Islamic education means preparing a generation capable of preserving diversity and rejecting ideologies of violence carried out in the name of religion.

Ultimately, Islamic education oriented toward *mahabbah* does not merely produce individuals who are pious in ritual practice, but also individuals who possess a humanistic and

moderate social character. This objective aligns with the *maqāṣid al-sharī'ah* in the social sphere, namely the realization of welfare, peace, and justice for all humanity. Wahbah al-Zuhaylī (2006) emphasizes that Islamic law aims to establish social harmony rather than create hostility and disintegration. Thus, the values of *mahabbah* represent a strategic key in designing Islamic education capable of fostering moderate religiosity while simultaneously serving as an effective safeguard against the challenges of contemporary radicalism.

### C. The Implementation of Mahabbah-Based Education as an Effective Means of Preventing and Countering Radicalism in the Context of Contemporary Islamic Education

Contemporary Islamic education faces serious challenges in the form of increasing tendencies toward exclusivism and religious radicalism among younger generations. These phenomena often emerge from rigid and textual understandings of religion that lack a humanistic approach. In this context, *mahabbah*-based education offers a new paradigm that positions love and compassion as the primary foundations for nurturing religious understanding. Such education emphasizes that closeness to God must be proportional to social maturity in dealing with fellow human beings. This concept is consistent with the Islamic vision of religion as a mercy that brings peace to all creation.

The implementation of *mahabbah*-based education may begin with the transformation of religious education curricula that emphasize not only cognitive aspects and normative memorization, but also the strengthening of affective values and social ethics. Educational materials should be directed toward fostering empathy, compassion, and respect for differences, so that students do not easily become trapped in narratives of hatred. Fazlur Rahman asserts that Islamic education loses its spirit when it fails to present moral values and compassion as the essence of religious learning. Therefore, *mahabbah* becomes the heart of Islamic pedagogy that shapes a moderate perspective in understanding diversity.

Beyond the curricular aspect, *mahabbah*-based education also requires a transformation in the relationship between educators and learners. Teachers are not merely transmitters of doctrine, but moral role models who create learning environments characterized by appreciation and open dialogue. Such exemplary conduct is crucial because harsh and authoritarian educational approaches may instead foster resistance and extremist tendencies among students. Ibn Qayyim al-Jawziyyah (1996) emphasizes that effective education is education that instills values through gentleness and compassion rather than through violence and coercion. Therefore, educational interaction grounded in love becomes a strategic medium for shaping moderate character (Aslinda & Amrizon, 2025; Fahrudin et al., 2026; Prasetyo et al., 2025).

Furthermore, *mahabbah*-based education functions as a social fortress against the infiltration of radical ideologies within educational institutions. Students who grow within a culture of love and brotherhood are less susceptible to propaganda of hatred, sectarianism, and the justification of violence in the name of religion (Mustakim et al., 2021; Prasetyo et al., 2025; Qadri et al., 2024). Armstrong (2014) notes that religious extremism often flourishes in social environments lacking empathy and intergroup dialogue. By instilling the values of *mahabbah*, Islamic educational institutions are able to create safe spaces for the development of tolerant and open-minded religiosity.

Ultimately, the implementation of Islamic education based on *mahabbah* is not merely a pedagogical strategy, but also a preventive measure for maintaining social stability and national unity. Such education produces religious generations who are spiritually and socially mature, capable of engaging in peaceful dialogue, and resistant to all forms of ideological violence. This objective is in line with the *maqāṣid al-sharī'ah*, which places the protection of

life and social harmony among the primary objectives of Islamic law. Wahbah al-Zuhaylī emphasizes that Islamic law exists to preserve peace and to close all avenues leading to social destruction (Wahbah al-Zuhaylī, 2006). Thus, *mahabbah*-based education has proven to be both relevant and effective as an instrument for preventing radicalism within the context of contemporary Islamic education.

## CONCLUSION

This qualitative literature study concludes that the concept of compassion in the hadith tradition possesses valid authenticity and strong philosophical relevance as a foundation for moderate Islamic educational pedagogy. The expression of the meaning of universal love, *ijtimaiyyah* brotherhood, and the application of the principle of *sadd al-dzari'ah* in prophetic texts have proven effective in eradicating the seeds of intolerance and exclusivism. The internalization of these affective values has successfully transformed the formal teaching paradigm into a humanistic, inclusive, and socially beneficial learning ecosystem. The integration of compassion values can fortify the mentality of the younger generation against narratives of sectarian hatred, while simultaneously fostering a resilient *wasathiyyah* personality. By integrating spirituality and social ethics, a compassion-based curriculum acts as a highly effective preventive instrument to sustainably reduce the potential for the spread of radicalism within religious educational institutions.

Future researchers are advised to implement a purely experimental research design with a mixed methods approach to test the empirical effectiveness of a compassion-based curriculum in the field. Future research exploration should be directed at measuring the extent to which internalizing the value of love can measurably boost the religious moderation index and reduce students' tendencies toward exclusive attitudes. The observational sample size should be significantly expanded to include several madrasas and Islamic boarding schools across provinces to increase the generalizability of the scientific data. Future researchers are also encouraged to add potential moderating variables such as levels of digital religious literacy, educator self-efficacy, and family parenting patterns at home. Conditioning observations through structured longitudinal studies is essential to periodically track the stability of students' moderate thinking.

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