



Social Dimension in the Hadiths of Ihsan

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Abstract

This study aims to examine the social dimension in the hadiths of the Prophet SAW containing the word ihsan contained in the kutub al-tis'ah (nine popular hadith books) with initial information from Mausu'ah Nadhratun Na'im. Through a qualitative approach, this study analyzes the texts of the hadiths of the Prophet SAW containing the word ihsan to identify the social dimension, it is expected that readers can deeply understand the relevance of ihsan in the modern social context and its important role in building an ethical and prosperous society. The results of the analysis show that through the hadiths of ihsan, the Prophet SAW emphasized the importance of doing good and giving the best in every aspect of life. Ihsan not only includes spiritual awareness that Allah always watches over every deed and focuses on the goodness of the individual, but also emphasizes good actions towards others, starting from the smallest community, namely family, relatives, neighbors, to the wider community. By practicing the values of ihsan, individuals can contribute to the creation of a harmonious and mutually supportive social environment.

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INTRODUCTION

Humans are social beings. Humans are called social beings because of their tendency to always be in touch with others, want to understand their surroundings, and want to know what is happening in themselves. This drive is what drives individuals to communicate. As social beings who live in groups, interaction and communication between each other are inevitable in everyday life. In a social context, humans always live side by side with others. They need each other and must interact to fulfill their life needs, because it is impossible to do it alone. Therefore, humans tend to join groups to achieve life goals and fulfill their needs, which ultimately involves social relationships with other individuals, because it is impossible to live separately. In this case, humans always interact with each other, both consciously and unconsciously, to fulfill their life needs. (Iffah & Yasni, 2022). In Islam, humans are the center of its teachings, both in relations with God, between fellow humans, and with the universe. Of the three, the most complex is the relationship between fellow humans. While the relationship between humans and God is the relationship between creatures and the Creator. Every act done by humans not only has value and impact in the world, but will also have consequences in the afterlife. (Muhammad, 2014).

Islam strongly emphasizes the importance of social ethics, which is reflected in the teachings of the Qur'an and Hadith. Social ethics in Islam emphasizes basic values that regulate relationships between individuals and communities, with the principles of justice, care, responsibility, mutual respect, respect for differences, and building harmonious interactions. The goal is to maintain unity and togetherness in order to create a just, harmonious, and loving society, where every individual can live well and support each other. (Muhammad, 2014).

Among the Islamic concepts for creating social harmony is the concept of *ihsan*. *Ihsan* has a very important role in forming good morals in every individual. *Ihsan* means doing good sincerely and giving the best in all aspects of life. This concept plays a vital role in building social harmony, such as improving the quality of interactions between individuals, encouraging a sense of caring, strengthening trust, resolving conflicts, providing examples that can inspire others to imitate goodness, and creating a positive culture in the community. Overall, *ihsan* contributes greatly to building strong social bonds, where the values of kindness, caring, and responsibility become an inseparable part of social interactions in society. (Muhammad Fachri Rafiq, 2020) (Tsalis et al., 2023).

So far, there are approximately 20 studies related to *ihsan*. Of the 20 studies, there are at least seven studies on *ihsan* revealed through the verses of the Qur'an with various perspectives of the interpreters, including; (Ummah, 2019), (Zulkayandri, 2017), (Tsalis et al., 2023), (Ariandi, 2019), (Hakim Hendra Alkampari, 2020), (Saihu et al., 2021), (Hidayat & Najah, 2020). Apart from the seven studies, previous studies examined *ihsan* from the perspective of Islamic thought and from the side of the role and implementation of *ihsan*; including; (Othman et al., 2023), (Imam Suhardi, 2022), (Saihu et al., 2021), (Muhammad Fachri Rafiq, 2020), (Inayah, 2015), (Othman et al., 2024), (Husni, 2019), (Humaidi, 2022), (Dewi et al., 2022), (Ramadhani et al., 2024).

The studies related to *ihsan* above have not focused on exploring the social dimension in the hadith of the Prophet SAW which contains the word *ihsan*, revealing it comprehensively. Previous researchers who made the hadith about *ihsan* as the object of research, only touched on the spiritual aspect (*muraqabatullah*). Therefore, exploring the social dimension in the hadiths of *ihsan* is seen as an empty space to be studied.

Through the book *Mausu'ah Nadhratun Na'im*, fourteen hadiths were found that contain the word *ihsan* (Majmu'ah al-Mutakhashshishin, 2006). Of the fourteen hadiths,

there are ten related to social relations. Therefore, the author is interested in discussing these ten hadiths with the research title "Social Dimension in the Hadiths of Ihsan".

METHODS

The research method used is library research with a qualitative approach, where this research emphasizes more on analysis that does not use statistics. (Khatibah, 2011). In writing this research, the content analysis technique is used. This technique aims to analyze the meaning contained in the data that has been collected through library research. (Jaakkola, 2023). This research is based on data and information with various materials in books, journal articles, the internet and so on related to the problem to be studied. (Khatibah, 2011). In addition, this research is a thematic hadith study, namely a thematic method based on keywords. (Miski, 2021). The keyword referred to in this study is the word "ihsan". The primary sources in this study are hadith books and their explanations. Secondary sources in the form of books and journal articles that are relevant to this research.

RESULT AND DISCUSSION

Definition of Ihsan

Referring to the Indonesian Dictionary published by the Language Center of the Department of National Education, the meaning of ihsan as an adjective is good, while in the form of a noun, it means goodness; virtue; Qorunia. (Center Language Dictionary Compilation Team, 2008). In the Al-Munawwir dictionary, ihsan is defined as improving or making good. (A.W. Munawwir, 1997). This word is Arabic. In the Lisan al-Arab Dictionary, it was found that linguistically the word ihsan (goodness) is the opposite of isa'ah (badness). (Ibnu Manzbur, 2006). This word is a masdar derived from the phrase احسن يحسن احسانا, which is muta'addi (transitive) independently (bi nafsih) or involves other elements (bi ghairih). This word means to strengthen, tidy up (itqana), strengthen and provide benefits (awshala al-naf'a). (Wahid, 2016).

Ihsan, when combined with faith and Islam, then ihsan is a signal of a servant's deep feeling when carrying out worship, namely the feeling of always being watched by Allah SWT (muraqabah) so that his obedience to Allah SWT is realized. Ihsan is general (muthlaq) meaning all the good deeds (which are maximized) of a servant bring benefits not only to himself but to other creatures of Allah. (Ali Ibn Muhammad al-Jurjani, 1988)(Majmu'ah al-Mutakhashshishin, 2006).

In the Qur'an, the word ihsan appears in several verses, including in Surah Al-Baqarah (2:195) and Surah Al-Mulk (67:15), where Allah encourages His people to do good, not only to others, but also in all aspects of life. (Tsalis et al., 2023). M. Quraish Shihab in Tafsir al-Mishbah, explains that the meaning of the word ihsan is broader than just the meaning of "giving blessings or sustenance". The meaning of ihsan is also said to be broader than just the meaning of "fair", because fair is interpreted as "treating others the same as treating others." While the meaning of ihsan is said to be giving more than what should be given and taking less than what should be taken. (Wahid, 2016). Ihsan in doing good is not only in the obligatory demands, but it has gone beyond just doing what is obligatory. (Majmu'ah al-Mutakhashshishin, 2006)

Ihsan also means doing something in the best way, treating others fairly and compassionately, and avoiding bad deeds. In the context of worship, ihsan involves awareness of the presence of Allah and trying to do good deeds with the best quality. This concept underlines the importance of intention and effort in every action taken. (Ummah, 2019).

From the explanation above, it can be said that ihsan is an act of doing good and showing goodness in the best way which includes at least four things, namely spiritual awareness, kindness to others, effort/effort in doing good optimally, and harmony in social life. Overall, ihsan reflects high moral values, encouraging individuals to achieve true goodness in their relationships with God and others.

Scope of Application of Ihsan in Social Life

Scope of Application of Ihsan in Social Life From the ten hadiths containing the word ihsan in social life, it can be classified into two, namely ihsan that applies generally, and ihsan that applies

specifically. Ihsan that applies generally is not explained in the hadith regarding the target or object of ihsan. Ihsan that applies specifically includes ihsan towards parents, children, neighbors, and others. Here is the explanation:

Ihsan Applies Generally

There are two hadiths containing the word ihsan that do not specify the object or target, namely the hadith narrated by Abu Hurairah and Ibn Mas'ud. First, the hadith narrated by Abu Hurairah about the motivation to do ihsan that is general in nature in life:

عَنْ أَبِي هُرَيْرَةَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ أَحَدٌ الْجَنَّةَ إِلَّا أُرِيَ مَقْعَدَهُ مِنَ النَّارِ لَوْ أَسَاءَ لِيَزِدَادَ شُكْرًا وَلَا يَدْخُلُ النَّارَ أَحَدٌ إِلَّا أُرِيَ مَقْعَدَهُ مِنَ الْجَنَّةِ لَوْ أَحْسَنَ لِيَكُونَ عَلَيْهِ حَسْرَةً

From Abu Hurairah, the Prophet sallallahu 'alaihi wasallam said: "a person will not enter heaven until he is shown his seat in hell, so that if he does bad things he can increase his gratitude. And a person will not enter hell until he is shown his seat in heaven, so that if he does good it will be a loss for him." (HR. Bukhari)(Imam al-Bukhari, 2007)

This hadith narrated by Abu Hurairah provides motivation for a Muslim to always think about doing good. In order to be farthest from sin and immorality, anyone who commits sin will be shown his seat in hell. Likewise, whoever does good will be shown the pleasures of heaven. In this way, a Muslim always considers every act of charity that will arise from him, both heart, verbal and all parts of his body, of course ihsan will be the choice in every act of a Muslim. (Ibnu Hajar al-Asqalani, 2008).

Second, the hadith narrated by Ibn Mas'ud regarding the deeds of friends before converting to Islam, and the object or target is general:

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنُوأَخَذُ بِمَا عَمَلْنَا فِي الْجَاهِلِيَّةِ قَالَ مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ

From Ibn Mas'ud, may Allah be pleased with him, a man asked; 'O Messenger of Allah, are we being punished for our behavior during ignorance?' The Prophet answered: "Whoever does good in Islam, his behavior during ignorance will not be punished, on the contrary whoever does bad in Islam, he will be punished from the beginning and the end of his behavior." (HR. Bukhari Muslim)(Imam al-Bukhari, 2007) (Imam Muslim, 2008)

Imam Ibnu Hajar explained that there are at least two meanings of the word ihsan in this hadith: first, entering Islam with complete confidence without any doubt or hypocrisy. Second, sincerity in entering Islam, then maintaining it in carrying out obedience until the end of life (Ibnu Hajar al-Asqalani, 2008). Imam al-Nawawi in the book al-Minhaj provides a meaningful explanation of what was conveyed by Imam Ibn Hajar al-Asqalani, according to Imam al-Nawawi the meaning of ihsan in the hadith is entering Islam sincerely physically and mentally, away from doubts and hypocrisy, both in belief and practice (Imam al-Nawawi, 2009). In this hadith there are no restrictions on the object or target of ihsan, so it includes ihsan towards Allah SWT or His creatures.

Apart from the two hadiths above, there is another hadith from a friend named Anas bin Malik:

عَنْ أَنَسٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَنَاهُ الْمُهَاجِرُونَ فَقَالُوا يَا رَسُولَ اللَّهِ مَا رَأَيْنَا قَوْمًا أَبَدَلْ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مَوَاسِيَةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤَنَةَ وَأَشْرَكُونَا فِي الْمَهْنَةِ حَتَّى لَقَدْ خِفْنَا أَنْ يَذْهَبُوا بِالْأَجْرِ كُلِّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَا دَعَوْتُمْ اللَّهُ لَهُمْ

وَأَتَيْنَهُمْ عَلَيْهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Anas said: When the Prophet sallallaahu 'alaihi wa Salam arrived in Medina, the muhajirin came to him, they said: O Messenger of Allah, we have not seen a people who sacrificed more when their wealth was abundant, nor helped more when they were limited, than the people we lived among, they provided for our living expenses, and they included us in the crops until we were afraid they would steal all the rewards. The Prophet sallallaahu 'alaihi wa Salam said: "No, as long as you pray to Allah for them and you praise them." Abu Isa said: This hadith hasan shahih gharib through this sanad route." (HR. Tirmidhi)(Imam al-Tirmidhi, 2010)

The hadith above provides an explanation of the ihsan treatment of the Ansar of Medina towards the Muhajirin who emigrated from Mecca. The kindness manifested by the Ansar penetrated the hearts of the Muhajirin so that the Muhajirin spoke their hearts to the Prophet SAW. The object or target of ihsan in this hadith is valid for all, without favoritism. This is shown by the disclosure in the hadith above using jama' (general), namely the mujirin and the anshor, not individuals. (al-Mubarakfuri, 2007)

Allah SWT gives orders to apply ihsan whose general editorials are, including Al-Nahl (16:90). "Indeed, Allah commands you to act justly and do ihsan, give to relatives, and forbids you from deeds that are vile, ungodly, and exceeding limits. . He teaches you so that you can learn.". From several interpretations of the mufassir regarding the word al-ihsân in the letter an-Nahl verse 90, the concept of al-Ihsan contains the meaning (1) carrying out all obligations, (2) being patient in accepting all of Allah's commands and prohibitions, (3) being obedient and always perfecting obedience, both in terms of degree and method, (4) forgiving, (5) being sincere, (6) feeling the presence of Allah, (7) emphasizing the esoteric aspect compared to the exoteric world, (8) knowledge. (Husni, 2019).

Doing Ihsan is an integral part of Islamic teachings that encourages people to always do good and give their best in every action. By implementing these values, we can create a harmonious and compassionate society.

Special Ihsan Applies

Of the ten hadiths containing the word ihsan, there are five specific objects of ihsan towards fellow human beings, namely towards parents, wives, daughters, slaves, and neighbors. Here is the explanation:

Ihsan Towards Parents

عَبْدُ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبَايُكَ عَلَى الْهَجْرَةِ وَالْجِهَادِ أَتَبْغِي الْأَجْرَ مِنْ اللَّهِ قَالَ فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ قَالَ نَعَمْ بَلْ كِلَاهُمَا قَالَ فَتَبْتَغِي الْأَجْرَ مِنْ اللَّهِ قَالَ نَعَمْ قَالَ فَارْجِعِي إِلَى وَالِدَيْكَ فَأَحْسِنِي صُحْبَتَهُمَا

'Abdullah bin 'Amru bin Al 'Ash said; "A man came to the Messenger of Allah sallallaahu 'alaihi wasallam and he said: I bai'at (pledge allegiance) with you and will join the hijrah and jihad, because I want a reward from Allah." The Prophet sallallaahu 'alaihi wasallam asked: "Are your parents still alive?" Answer the person; "Even both of them are still alive." The Prophet sallallaahu 'alaihi wasallam asked again: "Do you expect a reward from Allah?" The answer is; "Yes!" The words of the Prophet sallallaahu 'alaihi wasallam; "Go home to your parents, then serve them both as best you can." (HR. Bukhari Muslim)(Imam al-Bukhari, 2007)(Imam Muslim, 2008).

This hadith shows how great the virtues and rewards of being filial to one's parents are (Ibnu Hajar al-Asqalani, 2008). Applying ihsan to both parents even defeats jihad (Imam al-Nawawi, 2009). This is in line with the words of Allah SWT in Surah Luqman (31:14): "And we command man (to do good) to his parents. His mother conceived him in a state of

increasing weakness, and weaned him in two years. Be grateful to- Me and to your parents. Only to Me is your return." This verse shows that filial piety to parents is a very noble obligation, and Allah places this relationship in a very high context. Apart from that, the sacrifice and love of parents, especially mothers, is also recognized and appreciated in Islamic teachings. (Husni, 2019), (Tsalis et al., 2023)

Ihsan Towards Wife

عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ قَالَ حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَعَظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً فَقَالَ أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ فَإِنْ أَطَعْنَكُمْ فَلَا تَتَّبِعُوا عَلَيْهِنَّ سَبِيلًا إِلَّا إِنْ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْدَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ إِلَّا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ عَوَانٌ عِنْدَكُمْ يَعْنِي أَسْرَى فِي أَيْدِيكُمْ

From Sulaiman bin Amr bin Al Ahwash said; My father told me that he performed the hajj wada' with the Prophet sallallaahu 'alaihi wasallam. He prayed and praised Allah, he gave reminders and advice. He narrated the story in his hadith, then said: "Know, be kind to women, because they are your prisoners. You have no right over them more than that, unless they commit truly heinous acts. If they do, stay away from them in bed and hit them with blows that don't hurt. If they obey you, then don't look for ways to trouble them. Know that you have rights over your wives and your wives have rights over you You are not allowed to put someone you hate into your bed. You are not allowed to let someone you hate into your house know; they." Abu Isa said; "This is an authentic Hasan hadith. The meaning of 'Awaanun' is; they are your prisoners." (HR. Tirmizi)(Imam al-Tirmizi, 2010).

This hadith provides two important messages. First, be patient in giving your wife a good education, don't hurt them or try to make them difficult. Second, apply ihsanlah in giving the wife's rights (al-Mubarakfuri, 2007). This hadith is in line with the Qur'an Surah al-Nisa (4:19): "O you who believe, it is not lawful for you to inherit women by force. And do not harm them so that you take away some of what you give to them, unless they commit clearly vile deeds. And associate with them well. Then if you hate them, then it may be that you hate something, even though Allah has given them a lot of good." (Majmu'ah al-Mutakhashshishin, 2006), (Judge Hendra Alkampari, 2020).

Ihsan Towards Girls

أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ قَالَتْ جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلْنِي فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا فَفَسَمَتْهَا بَيْنَ ابْنَتَيْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثَتْهُ فَقَالَ مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ

Aisyah, the wife of the Prophet sallallaahu 'alaihi wasallam, said; "A woman with her two children once came to me, she asked me (for food), but I didn't have anything to eat but one date, then I gave it to her and divided it between her two children, after that the woman stood up and went out, arrived -Suddenly the Prophet sallallaahu 'alaihi wasallam came and I told him about the incident that I had just experienced, he said: "Whoever is tested by something because of his daughters and then he behaves well towards them, they will protect him from fire hell." (HR. Bukhari Muslim)(Imam al-Bukhari, 2007)(Imam Muslim, 2008).

This hadith provides a lesson that girls are a test for their parents and family, how well they are treated will be a separate assessment in the Islamic religion. Taking good care of girls and applying ihsan towards them is an obligation that should not be neglected,

because it can be a protector or savior from hell. (Ibnu Hajar al-Asqalani, 2008), (Imam al-Nawawi, 2009).

Ihsan Towards the Servant

عَنْ أَبِي مُوسَى عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ فَلَهُ أَجْرَانِ وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ سَيِّدِهِ فَلَهُ أَجْرَانِ وَرَجُلٌ كَانَتْ لَهُ أُمَةٌ فَغَدَاَهَا فَأَحْسَنَ غَدَاءَهَا ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ

From Abu Musa, the Messenger of Allah said: "There are three people who are given a double reward: a man from the People of the Book who believes in his prophet, when he meets the Prophet Muhammad sallallahu 'alaihi wasallam then believes in him, follows and confirms him, then he gets two rewards Second, a servant who fulfills his obligations to Allah and his obligations to his master, then he also gets two rewards. Third, someone who has a female servant, he feeds her well. educate her with the best education, then liberate her and marry her, then he will also get two rewards." (HR. Bukhari Muslim)(Imam al-Bukhari, 2007)(Imam Muslim, 2008)

Applying ihsan to my servant/helper is part of noble morals in Islam. In line with the words of Allah in Surah Al-Nisa (4:36): "And worship Allah and do not associate anything with Him. And be good to your parents, your relatives, your children, the poor, your near neighbors, your distant neighbors, your close friends, those who are near you, and your slaves. Indeed, Allah does not like the arrogant. ". In addition, the hadith above is also in line with the hadith "Your servants are your brothers. If Allah gives you (them) under your authority, then you should feed them from what you eat and give them clothing from what you wear." (HR. Bukhari and Muslim). (Ibn Hajar al-Asqalani, 2008), (Ariandi, 2019).

Ihsan Towards Neighbors

There are two hadiths that contain the word ihsan whose target or object is the neighbor, as follows:

The first hadith is about how to measure how ihsan we are towards our neighbors:

عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ أَنْ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ وَإِذَا سَمِعْتَهُمْ يَقُولُونَ قَدْ أَسَأْتُ فَقَدْ أَسَأْتُ

From Abu Wa'il from Abdullah he said; a man asked Rasulullah sallallahu 'alaihi wasallam; "How should I know that I have done good and that I have done evil?" He answered: "If you hear that your neighbor says that you have done good, then you are a good person. But if you hear your neighbor say that you have done evil, then you are a bad person." (HR. Ibn Majah)(Ibnu Majah , 2007).

The second hadith, the prophet's guidance to do good to neighbors:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هُرَيْرَةَ كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ وَكُنْ قَنَعًا تَكُنْ أَشْكَرَ النَّاسِ وَأَحَبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا وَأَحْسِنَ جَوَارَ مَنْ جَاوَرَكَ تَكُنْ مُسْلِمًا وَأَقِلَّ الضَّجْكَ فَإِنَّ كَثْرَةَ الضَّجْكَ تُمَيِّتُ الْقُلُوبَ

From Abu Hurairah he said; The Messenger of Allah shallallahu 'alaihi wasallam said: "O Abu Hurairah, Be a wara`, surely you will be the most worshipful of people. Be a person who feels sufficient, surely you will be the most grateful of people. Love people as you love yourself, surely you will be a believer. Improve your relationship with your neighbors, surely you will be a person who submits. And laugh a little, because laughing a lot will deaden the heart." (HR. Tirmidhi, Ibn Majah, Ahmad)(Imam al-Tirmidhi, 2010)(Ibnu Majah, 2007)(Ahmad, 1995)

The two hadiths above are in line with the words of Allah SWT in Surah Surah Al-

Nisa (4:36): "And worship Allah and do not associate anything with Him. And do good to your parents, relatives, children, poor people, close neighbors, distant neighbors, close friends, and people who are next to you, as well as your servants. Indeed, Allah does not like people who are arrogant and proud of themselves." (Tsalis et al., 2023), (Wahid, 2016), (al-Mubarakfuri, 2007).

Positive Impact of Ihsan in Life

Of the fourteen hadiths containing the word ihsan, five positive impacts of ihsan in life were found, as follows:

First: Improve your self-quality. Ihsan encourages individuals to strive to be the best version of themselves, improving morals and ethics. A person will become a person who is sincere in his actions, solemn in his worship, serious in his deeds and has better morals towards others. The existence of ihsan in the soul of an individual makes him more careful in doing good deeds, be it deeds of the heart, speech and actions. (Majmu'ah al-Mutakhashshishin, 2006)

Second: Cultivating peace in the heart. This peace of heart is due to the following things:(Majmu'ah al-Mutakhashshishin, 2006): Avoiding sin and disobedience, Safe from heart diseases such as shirk, arrogance, envy, treason, backbiting, and others, Having closeness to God (muraqabah), Having a heart that cannot be satisfied valued by material when you can do charity to the maximum

Third: Establishing good and harmonious social relationships. Ihsan will encourage the realization of a good and harmonious social life, starting from the smallest society, namely the small family, the extended family, the residential environment (with neighbors) and the work environment , to a wider environment, namely fellow human beings, fellow Muslims or non-Muslims. (Majmu'ah al-Mutakhashshishin, 2006).

Fourth: Cultivating concern for the environment. In addition to fellow human beings, ihsan in the perspective of the Prophet's hadith also encourages the realization of concern for the environment, namely for animals, plants, and others. In addition to the hadith that has been discussed in the previous points about concern towards the environment there is a popular example of the story of a prostitute who was saved from hell because she gave a thirsty dog a drink with the best effort she could do (HR. Bukhari) (Majmu'ah al-Mutakhashshishin, 2006).

Fifth: Keeping away from hell. This is found in the hadith about ihsan to girls. The Prophet said that anyone who acts ihsan to them will be a savior from hell. Naraka in the sense of the world is a symbol of the anxiety of life, so that individuals who try to become individuals who have a soul of ihsan in the day it will be easier to get happiness in his life. Hell in the real sense is in the afterlife which hopefully we will be kept away from (Majmu'ah al-Mutakhashshishin, 2006).

CONCLUSION

From the explanation above, it can be concluded that through the hadiths of ihsan, the Prophet SAW emphasized the importance of doing good and giving the best in every aspect of life. Ihsan not only includes spiritual awareness that Allah always watches over every deed and focuses on the goodness of the individual, but also emphasizes good actions towards others, starting from the smallest community, namely family, relatives, neighbors, to the wider community. Through various hadiths, we learn that ihsan functions as a driver to create justice, empathy, and solidarity in society. By practicing the values of ihsan, individuals can contribute to the creation of a harmonious and mutually supportive social environment.

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