

Prophetic Ethics In Hadith Tolerance As The Moral Foundation Of Muslims In Digital Interactions

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Abstract: This study explores *Prophetic Ethics in Hadith Tolerance* as the moral foundation for Muslims' digital interactions, highlighting the relevance of prophetic moral values in shaping ethical online behavior. In an era characterized by rapid communication and moral fragmentation, the Prophet Muhammad's teachings, embodied in the hadiths of *rahmah* (compassion), *tasamuh* (tolerance), *hikmah* (wisdom), and *musyawarah* (deliberation), offer a timeless ethical framework for guiding digital civility. Using a qualitative-descriptive approach through library-based content analysis, this research examines canonical hadith compilations (Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Jami' al-Tirmidhi, and Musnad Ahmad) and relevant classical commentaries to derive thematic moral categories and contextualize them within the ethics of digital communication. The findings reveal that the Prophet's ethical model integrates emotional, intellectual, and social dimensions of morality: *rahmah* promotes digital empathy, *tasamuh* nurtures respect for diversity, *hikmah* cultivates reflective and responsible communication, and *musyawarah* encourages collaborative dialogue and consensus-building in digital spaces. Together, these principles form the "Prophetic Digital Ethics Framework," an integrative moral paradigm that transforms online engagement into an arena of mercy, respect, and justice. This study contributes theoretically to Islamic moral scholarship by recontextualizing hadith ethics in digital life and practically by offering ethical guidance for fostering digital civility among Muslims in the contemporary era.

Keyword: Prophetic ethics, Hadith tolerance, digital civility, Islamic communication ethics, moral foundation.

Abstrak: Penelitian ini mengkaji Etika Kenabian dalam Hadis tentang Toleransi sebagai landasan moral bagi interaksi digital umat Islam, dengan menekankan relevansi nilai-nilai moral kenabian dalam membentuk perilaku etis di ruang digital. Dalam era yang ditandai oleh percepatan komunikasi dan fragmentasi moral, ajaran Nabi Muhammad SAW yang terkandung dalam hadis-hadis tentang *rahmah* (kasih sayang), *tasamuh* (toleransi), *hikmah* (kebijaksanaan), dan *musyawarah* (permusyawaratan) menawarkan kerangka etika yang bersifat universal dan abadi untuk menuntun kesantunan dalam berkomunikasi secara digital. Dengan menggunakan pendekatan kualitatif deskriptif melalui analisis isi berbasis kepustakaan, penelitian ini menelaah kitab-kitab hadis kanonik (Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Jami' al-Tirmidzi, dan Musnad Ahmad) beserta tafsir klasik yang relevan, guna mengidentifikasi kategori moral tematik dan mengontekstualisasikannya dalam etika komunikasi digital kontemporer. Hasil penelitian menunjukkan bahwa model etika Nabi mengintegrasikan dimensi emosional, intelektual,

dan sosial dari moralitas: *rahmah* menumbuhkan empati digital, *tasamuh* menanamkan sikap hormat terhadap keberagaman, *hikmah* membentuk komunikasi yang reflektif dan bertanggung jawab, serta *musyawarah* mendorong dialog kolaboratif dan pengambilan keputusan secara mufakat di ruang digital. Keempat prinsip tersebut berpadu membentuk Kerangka Etika Digital Kenabian (Prophetic Digital Ethics Framework), yakni paradigma moral yang integratif dalam mentransformasikan interaksi daring menjadi arena kasih sayang, penghormatan, dan keadilan. Secara teoretis, penelitian ini memperkaya khazanah keilmuan moral Islam melalui rekontekstualisasi etika hadis dalam kehidupan digital. Secara praktis, studi ini menawarkan panduan etika bagi penguatan kesantunan digital umat Islam di era modern.

Kata kunci: etika kenabian, hadis toleransi, kesantunan digital, etika komunikasi Islam, landasan moral.

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Introduction

In the contemporary digital era, where communication transcends physical boundaries and information circulates at unprecedented speed, ethical challenges have become increasingly complex for Muslim societies. Digital platforms often facilitate not only dialogue and knowledge sharing but also hostility, hate speech, and moral degradation (Shodiqoh, 2024; Yahya, 2023). Within this context, Islamic education and moral formation must reorient toward *prophetic ethics* (*akhlaq nabawiyyah*) as a foundational framework for guiding digital interactions (Kilic, Ghazali, & Shehab, 2025; Ramadhan et al., 2024). Rooted in the Qur'an and Hadith, prophetic ethics embodies moral values such as *rahmah* (compassion), *tasamuh* (tolerance), *hikmah* (wisdom), and *musyawarah* (deliberation), which are essential for shaping responsible and humane communication in cyberspace (Parray, 2021; Hassan & Ahmad, 2022). These values provide a timeless moral compass that helps Muslims navigate the digital sphere with justice, empathy, and respect for diversity (Supriatna, Kuswana, & Saprudin, 2025; Umanah et al., 2024; Alghamdi, 2018).

Despite the universal appeal of Islamic moral teachings, many online interactions among Muslims today reveal patterns of intolerance, hostility, and moral inconsistency that contradict the essence of prophetic ethics. The distortion of religious understanding, particularly regarding the concept of *jihad*, has contributed to the rise of digital radicalism and moral polarization within online Muslim communities (Mazya, Al-Munawar, & Ridwan, 2024; Mostfa, 2021). The immediacy and anonymity of social media have further amplified hate speech, misinformation, and *takfiri* discourse that undermine ethical communication and unity among Muslims (Hassan & Ahmad, 2022; Shodiqoh, 2024). This phenomenon reflects a widening gap between religious knowledge and moral practice in the digital sphere,

where religiosity is often expressed through reactionary identity politics rather than ethical responsibility (Umanah et al., 2024; Supriatna, Kuswana, & Saprudin, 2025). Therefore, recontextualizing *prophetic ethics*, particularly the hadith-based principles of *rahmah* (compassion), *tasamuh* (tolerance), *hikmah* (wisdom), and *musyawarah* (deliberation), is essential to restoring moral coherence and nurturing ethical digital citizenship among Muslims in the contemporary era (Kilic, Ghazali, & Shehab, 2025; Ramadhan, Nur, & Hidayah, 2024).

Recent scholarship on Islamic ethics and religious moderation emphasizes the urgency of revitalizing *prophetic moral values* as a response to moral disorientation and digital fragmentation in Muslim societies. Kilic, Ghazali, and Shehab (2025) conceptualize *prophetic ethics* as a multidimensional moral framework that unites Qur'anic spirituality, rational ethics, and humanistic values, making it adaptable to modern ethical challenges. Similarly, Ramadhan, Nur, and Hidayah (2024) identify *rahmah* (universal compassion) as the core of prophetic morality that bridges justice and empathy, while *tasamuh* (tolerance) and *hikmah* (wisdom) function as pedagogical virtues fostering peace and inclusivity. Studies by Alzaidi (2025) and Supriatna, Kuswana, and Saprudin (2025) further demonstrate how the Prophet's tolerant discourse and digital communication ethics can cultivate interfaith understanding and prevent online radicalization. However, despite growing interest in prophetic ethics, few empirical or conceptual studies have analyzed how hadith-based ethical principles can be systematically integrated into digital moral frameworks. Existing works tend to focus either on moral education or social harmony, but rarely contextualize *rahmah*, *tasamuh*, *hikmah*, and *musyawarah* in relation to online behavior. This research, therefore, aims to fill that gap by exploring *Prophetic Ethics in Hadith Tolerance* as a moral foundation for Muslims in digital interactions, bridging classical Islamic moral teachings with contemporary communication ethics (Hassan & Ahmad, 2022; Umanah et al., 2024).

Building upon these considerations, this study aims to examine *Prophetic Ethics in Hadith Tolerance* as a moral foundation for guiding Muslims' behavior in digital interactions. It specifically explores how the Prophet's teachings, rooted in hadith values of *rahmah* (compassion), *tasamuh* (tolerance), *hikmah* (wisdom), and *musyawarah* (deliberation), can be reconstructed into an ethical framework for promoting civility, empathy, and responsibility in online communication (Ramadhan, Nur, & Hidayah, 2024; Kilic, Ghazali, & Shehab, 2025). Adopting a qualitative-descriptive design through library-based content analysis, this study analyzes selected hadith texts and contemporary commentaries to derive thematic moral values and contextualize them within the digital sphere (Flick, 2018; Krippendorff, 2018). The research does not seek to observe online behavior

empirically but instead to interpret prophetic moral principles as normative guidelines that inform digital ethics. The expected contribution lies in offering a conceptual bridge between classical hadith-based ethics and contemporary communication ethics, providing both theoretical insight for Islamic moral scholarship and practical direction for nurturing *akhlaq nabawiyyah* in the age of technology (Shodiqoh, 2024; Hassan & Ahmad, 2022). Ultimately, this study aspires to contribute to the development of an *Islamic digital civility* moral paradigm rooted in prophetic guidance that promotes justice, compassion, and respect in virtual communities.

Method

This study employs a qualitative-descriptive approach through library-based content analysis to explore *Prophetic Ethics in Hadith Tolerance* as a moral foundation for Muslims in digital interactions. The qualitative method was selected because it allows for an in-depth interpretation of textual and normative data, emphasizing meaning construction rather than statistical generalization (Flick, 2018; Schreier, 2012). Content analysis, as described by Krippendorff (2018), enables researchers to systematically classify and interpret textual information to identify patterns and categories that reveal underlying moral values. Through this design, the study aims to reconstruct how prophetic teachings, particularly those found in hadiths on tolerance, can be conceptually applied to ethical challenges in the digital era.

The data of this research consist of primary and secondary sources. Primary data were derived from canonical hadith compilations such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Jami' al-Tirmidhi*, and *Musnad Ahmad*, which contain narrations emphasizing *rahmah* (compassion), *tasamuh* (tolerance), *hikmah* (wisdom), and *musyawarah* (deliberation). These collections were chosen because of their authenticity and relevance to interpersonal ethics in Islamic teachings. Secondary data were obtained from classical commentaries, such as *Fath al-Bari* by Ibn Hajar al-Asqalani and *Sharh Sahih Muslim* by al-Nawawi, as well as contemporary academic works on prophetic ethics, Islamic digital ethics, and moral education (Kilic et al., 2025; Ramadhan et al., 2024; Alzaidi, 2025).

The selection of hadiths employed a purposive sampling strategy guided by three criteria: (1) the hadith explicitly or implicitly conveys ethical principles related to compassion, tolerance, deliberation, or wisdom; (2) it is classified as *sahih* or *hasan* based on *takhrij* and critical assessment of *sanad* and *matan*; and (3) it holds interpretative significance for modern moral issues, particularly in digital interactions. Overlapping narrations were cross-verified to ensure reliability, and inclusion or exclusion decisions were validated through triangulation with both classical *syarah* and contemporary scholarship.

The data analysis followed the procedures of qualitative content analysis (Bowen, 2009; Schreier, 2012), conducted in four stages: data reduction, coding and classification, interpretation, and contextualization. In the reduction stage, relevant hadiths containing ethical content were identified and organized. The coding and classification stage developed thematic categories corresponding to *rahmah*, *tasamuh*, *hikmah*, and *musyawarah*, derived deductively from the theoretical framework of prophetic ethics (Kilic et al., 2025; Ramadhan et al., 2024). The interpretation phase involved analyzing the linguistic and contextual meanings of hadiths and commentaries to extract moral implications, while the final contextualization phase linked these insights to current issues of digital communication ethics. Although this research is normative and conceptual rather than empirical, it applies systematic textual interpretation to produce contextually grounded insights that inform moral literacy in digital environments. To ensure analytical rigor, peer debriefing and cross-referencing were conducted with existing scholarly commentaries, fulfilling the criteria of trustworthiness and interpretive reliability (Elo et al., 2014; Nowell et al., 2017).

This study's scope is limited to conceptual analysis and does not include direct observation of digital user behavior or data mining from social media platforms. Therefore, its findings represent normative moral interpretations derived from prophetic teachings contextualized to the ethical challenges of digital life, rather than empirical generalizations. The overall purpose of this method is to provide a systematic and academically grounded understanding of how prophetic values in hadith can serve as ethical guidance for Muslims' interactions in the digital era.

Result And Discussion

Result

Hadith of Tolerance: Foundations of Prophetic Moral Discourse

The analysis of hadith data collected from canonical sources, *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Jami' al-Tirmidhi*, and *Musnad Ahmad*, reveals that the Prophet Muhammad ﷺ consistently emphasized moral integrity, compassion, and social responsibility in communication and interaction. A total of 24 hadiths were identified as relevant to the ethical principles of *rahmah* (compassion), *tasamuh* (tolerance), *hikmah* (wisdom), and *musyawarah* (deliberation). After *takhrij* verification, 16 were classified as *sahih*, 6 as *hasan*, and 2 as *da'if* but with supportive meaning in non-legal contexts (*fadā'il al-a'māl*). The analysis was conducted by classifying the hadiths according to thematic values and interpreting their contextual meanings within the framework of prophetic ethics.

A key finding from this process is that Prophetic Hadiths consistently connect moral speech and digitally relevant behavior. For instance, the hadith recorded by al-Bukhari (No. 6018), *“Whoever believes in Allah and the Last Day should speak good or remain silent,”* represents a direct moral imperative for controlling verbal and written communication. This teaching aligns with digital ethics in today’s online environment, emphasizing the need for restraint, verification, and politeness before posting or sharing information (Umanah et al., 2024). Similarly, the hadith in Muslim (No. 2564), *“The strong person is not the one who overcomes others, but the one who controls himself when angry,”* illustrates the prophetic model of *self-regulated communication*, which is highly relevant to managing emotional responses and avoiding hate speech in social media interactions.

Through *qualitative content analysis*, four dominant moral categories were identified across the corpus:

1. Rahmah (Compassion), the Prophet’s empathy and care in dialogue, both with Muslims and non-Muslims, serve as a moral compass for cultivating digital empathy and civility.
2. Tasamuh (Tolerance), the acceptance of diversity in opinion, fostering respectful dialogue in online platforms (Alzaidi, 2025).
3. Hikmah (Wisdom), discernment, and thoughtful expression in conveying truth, which parallels digital literacy and responsible content creation (Kilic et al., 2025).
4. Musyawarah (Deliberation), the culture of collective consultation and respect in decision-making, offering an ethical model for online discussions and community forums (Ramadhan et al., 2024).

These values were not analyzed merely as abstract moral ideals but were systematically extracted from hadith texts through thematic coding. The following table summarizes representative examples of analyzed hadiths and their moral relevance to digital interactions:

No	Prophetic Ethics Theme	Hadith Text (Summary)	Source	Moral Values	Digital Implementation
1	Rahmah (Compassion)	“A person is not a true believer until he loves for his brother what he loves for himself.”	Bukhari No. 13	Compassion & empathy	Encouraging digital empathy and online solidarity
2	Tasamuh	“The straight path is a tolerant	Ahmad No.	Tolerance &	Avoiding hate speech on social

	(Tolerance)	religion.”	22802	wisdom	media
3	Hikmah (Wisdom)	“Whoever believes should speak good or remain silent.”	Bukhari No. 6018	Wisdom in speech	Thinking before sharing content
4	Musyawah (Consultation)	“Their affairs are decided by mutual consultation among them.” (Qur’an, Ash-Shura: 38, contextualized in hadith)	Abu Dawud	Openness & deliberation	Upholding ethical dialogue and collective decision-making online

The thematic coding process indicates that *rahmah* and *tasamuh* are the most frequently recurring prophetic values (representing 65% of the coded references), while *hikmah* and *musyawarah* function as complementary ethical tools that guide communicative wisdom and collaborative discourse. This finding reinforces Ramadhan et al. (2024), who state that prophetic ethics constitutes an integrative system combining compassion with rational discernment.

In the context of digital morality, these hadiths provide ethical benchmarks for online **conduct**. The Prophet’s moral communication model encourages the use of language that uplifts rather than humiliates, educates rather than misleads, and unites rather than divides. As Shodiqoh (2024) explains, prophetic communication ethics offers a framework for *Islamic digital literacy*, a moral orientation that ensures information is shared with responsibility and respect for others. Thus, the analysis confirms that the *Hadith corpus* not only contains spiritual teachings but also provides an enduring ethical system for contemporary digital life.

Hadith-Based Tolerance and Its Moral Implications for Digital Conduct

The analysis of the hadiths related to *tasamuh* (tolerance) reveals that the Prophet Muhammad ﷺ positioned tolerance as a central principle of moral conduct, both in religious and social life. The Prophet’s statement, “*Al-dīn al-ḥanīfiyyah al-samḥah*” (Ahmad, No. 22802), translated as “*The religion most beloved to Allah is the straight and tolerant way*,” represents the core of prophetic ethics that encourages openness, acceptance, and leniency toward others. Through this narration, the Prophet promotes a moral attitude that refrains from coercion and prioritizes understanding in human interaction. This finding corresponds with Alzaidi’s (2025)

discourse analysis of the same hadith, which demonstrates how the Prophet used persuasive rhetoric grounded in empathy and peace to invite people toward Islam without compulsion.

Another hadith analyzed in this study, narrated by al-Bukhari (No. 6011), states: “A believer is one from whom people are safe from his tongue and his hand.” This narration implies that a Muslim’s faith is reflected in their ability to control harmful speech and actions, including verbal abuse and social media aggression. As highlighted by Supriatna et al. (2025), this hadith provides a moral foundation for ethical digital behavior, where tolerance translates into responsible communication, digital empathy, and restraint from spreading hate speech or misinformation.

From the content analysis of the hadith corpus, three dominant themes of *tasamuh* emerged:

1. Respect for differences (*ihthiram al-ikhtilaf*), reflected in the Prophet’s consistent interactions with people of other faiths and opinions.
2. Moral restraint in communication, emphasizing the control of speech (both verbal and written) to prevent conflict.
3. Social harmony, as a result of kindness, understanding, and patience in dealing with others.

These themes were identified across 12 selected hadiths classified as *sahih* (8) and *hasan* (4) according to *takhrij* validation. The coding process indicated that *tasamuh* most frequently co-occurred with *rahmah* (compassion) and *hikmah* (wisdom), suggesting that tolerance in Islam is not passive acceptance but an active, intelligent engagement rooted in empathy and prudence (Ramadhan et al., 2024; Kilic et al., 2025).

In the context of digital interaction, the findings show that *tasamuh* manifests as digital civility (*adab al-ta’amul al-raqmi*). Muslims are encouraged to uphold *al-samḥah* (gentleness) in online spaces by avoiding judgmental language, respecting differing viewpoints, and promoting constructive dialogue. The prophetic model of tolerance thus becomes a framework for moderating online discourse through compassion, wisdom, and restraint. As argued by Shodiqoh (2024), applying prophetic ethics to social media communication can transform digital spaces into platforms for mutual respect and *da’wah bil-ḥikmah* (inviting with wisdom).

Overall, the hadith-based analysis confirms that the Prophet’s teachings on tolerance extend beyond interpersonal relations and provide a timeless moral paradigm for digital ethics. By embodying *tasamuh* in virtual communication, Muslims can foster an online culture rooted in mercy, dialogue, and respect, core values of the prophetic tradition that remain essential for sustaining harmony in a plural and connected world.

Integrating Prophetic Ethics and Hadith Tolerance as the Moral Foundation for Digital Interactions

The synthesis of findings from the content analysis demonstrates that *Prophetic Ethics* represents an integrative moral framework grounded in the Qur'an and Hadith that combines spirituality, rationality, and humanism. The analysis of 24 selected hadiths revealed that the Prophet Muhammad ﷺ's moral conduct consistently embodies four core ethical principles, *rahmah* (compassion), *tasamuh* (tolerance), *hikmah* (wisdom), and *musyawarah* (deliberation), which together form the foundation of Islamic moral education and digital ethics. Each of these principles is not merely theoretical but is reflected in the Prophet's communicative practices and social interactions, particularly in contexts of disagreement, diversity, and conflict resolution.

The coding analysis shows that *Rahmah* emerged as the most dominant value (38%), signifying the Prophet's universal compassion that guides interpersonal relations and underpins moral restraint in communication. *Tasamuh* accounted for 27% of the occurrences, reflecting attitudes of openness and respect for difference. *Hikmah* represented 20%, characterized by prudence, clarity of thought, and context-sensitive reasoning, while *musyawarah* contributed 15%, emphasizing participatory dialogue and mutual respect in collective decision-making. These proportions demonstrate that tolerance (*tasamuh*) operates in harmony with compassion (*rahmah*) and wisdom (*hikmah*), reinforcing that true tolerance in Islam is inseparable from empathy and rational discernment (Kilic et al., 2025; Ramadhan et al., 2024).

Further interpretation of the hadith corpus indicates that the *Prophetic Ethics of Tolerance* manifests through three interrelated dimensions:

1. Spiritual Dimension. Tolerance as an act of faith (*imanīyah*) that reflects obedience to Allah's command to know and honor others (Qur'an, 49:13).
2. Moral-Behavioral Dimension. Tolerance as moral discipline in speech and action, guided by the prophetic principle "*speak good or remain silent*" (Bukhari, No. 6018).
3. Social-Communicative Dimension. Tolerance is a dialogical ethics that promotes understanding and constructive engagement across differences.

In digital contexts, these dimensions evolve into what can be termed "Prophetic Digital Ethics", a moral orientation that integrates compassion, self-restraint, and wisdom in online communication. The findings reveal that users who internalize these prophetic principles are more likely to avoid *hate speech*, *digital takfirism*, and *cancel culture*, while promoting empathy, humility, and constructive dialogue in social media environments. As Supriatna et al. (2025) emphasize, digital platforms should not only be viewed as technological tools but also as moral spaces that require spiritual awareness and ethical literacy.

This study thus proposes a conceptual model termed the “Prophetic Ethics of Digital Interaction,” which positions the four values, *rahmah*, *tasamuh*, *hikmah*, and *musyawarah*, as moral regulators in digital communication. *Rahmah* promotes empathy and non-violence; *tasamuh* sustains diversity and mutual respect; *hikmah* ensures discernment in information sharing; and *musyawarah* fosters ethical dialogue and consensus-building. This framework aligns with Shodiqoh’s (2024) concept of *Islamic Cyber Ethics* and expands it by rooting it in authentic hadith-based moral reasoning. In essence, the *Prophetic Ethics of Tolerance* provides not only a theological foundation but also a practical code of conduct for Muslims navigating the complexities of the digital era.

Discussion

***Rahmah* (Compassion): Digital Empathy as the Heart of Prophetic Morality**

The analysis of the hadith corpus revealed *rahmah* (compassion) as the central virtue that underpins the entire structure of prophetic ethics. The Prophet Muhammad ﷺ embodied *rahmah* not as passive emotional sympathy but as *active moral compassion*, a deliberate and transformative engagement with others grounded in divine mercy. The hadith “*The merciful are shown mercy by the Most Merciful; be merciful to those on the earth, and the One above the heavens will be merciful to you*” (Tirmidhi, No. 1924) encapsulates this foundational ethos, illustrating that compassion in the prophetic sense transcends personal feeling and manifests as social responsibility. The thematic coding of hadiths related to *rahmah* identified recurrent linguistic expressions such as *al-rifq* (gentleness), *al-hilm* (forbearance), and *al-‘afw* (forgiveness), each reinforcing the Prophet’s call for ethical restraint and empathy in communication.

From a theological perspective, *rahmah* represents the extension of divine mercy (*rahmah ilahiyyah*) into human interaction, forming the ethical backbone of *akhlaq nabawiyyah* (prophetic morality). Kilic, Ghazali, and Shehab (2025) argue that *rahmah* functions as the moral axis around which other virtues, justice, wisdom, and tolerance are organized. The present study builds on this understanding by demonstrating how the textual manifestations of *rahmah* in hadiths provide explicit communicative guidance for the digital era. For instance, the Prophet’s instruction to refrain from harsh speech and to address others with kindness (*qaulan layyinan*) anticipates modern ethical imperatives for responsible online behavior. Compassion in this sense is not merely a virtue of the heart but a framework for constructing morally coherent digital interactions, aligning with what Hassan and Ahmad (2022) describe as the foundation of “Islamic digital citizenship.”

In the digital sphere, *rahmah* translates into digital empathy, a moral disposition that humanizes communication and counters the dehumanizing tendencies of online

anonymity. As Supriatna, Kuswana, and Saprudin (2025) note, the erosion of empathy in social media spaces often leads to intolerance and polarization. By contrast, *Rahmah*-based digital ethics promotes understanding, patience, and respect even amid disagreement. The Prophet's compassion toward his opponents and those who wronged him serves as a timeless model for managing conflict and negativity in digital discourse. Such a model is particularly relevant in addressing phenomena like *cyberbullying*, *digital takfirism*, and *cancel culture*, where moral restraint and empathy become necessary to sustain communal harmony.

Moreover, *Rahmah* encourages what Ramadhan, Nur, and Hidayah (2024) describe as "emotional literacy in prophetic ethics," the ability to align one's emotional expression with moral awareness. This is reflected in the Prophet's silence when provoked, an act of *rahmah 'aqliyyah* (rational compassion) that prevents harm and restores dignity to dialogue. Within digital contexts, this principle urges Muslims to think before commenting, to use language that uplifts rather than humiliates, and to interpret others' intentions charitably. Such ethical consciousness resonates with emerging discussions on moral compassion in online communication (Shodiqoh, 2024; Yahya, 2023), positioning *rahmah* as a counterbalance to the algorithmic culture that amplifies outrage and division.

Ultimately, *rahmah* serves as the heart of prophetic morality and the ethical foundation for digital civility. It integrates the spiritual dimension of mercy with the social necessity of empathy, forming what can be termed *rahmah raqmiyyah*, compassion in the digital realm. By embodying *rahmah* in online communication, Muslims actualize the prophetic vision of mercy as a living ethic, transforming the digital sphere from a site of contention into a domain of understanding, kindness, and justice. This transformation fulfills the Qur'anic declaration, "We have not sent you, [O Muhammad], except as a mercy to the worlds" (Qur'an, 21:107), reaffirming that prophetic compassion remains a timeless moral compass, even in the age of technology.

***Tasamuh* (Tolerance): Respecting Diversity in the Digital Space**

The thematic analysis of hadiths revealed *tasamuh* (tolerance) as one of the four essential pillars of prophetic ethics that sustains social harmony and moral communication. The Prophet Muhammad ﷺ defined tolerance not as passive acceptance but as active respect grounded in justice, empathy, and moral integrity. The hadith "The religion most beloved to Allah is *al-hanifiyyah al-samhah*" (Ahmad, No. 22802) illustrates the essence of prophetic tolerance, an approach characterized by openness, moderation, and ease (*samahah*). This statement signifies that Islam promotes balance between conviction and compassion, positioning tolerance as a moral virtue that bridges personal faith with collective coexistence.

Unlike modern secular notions of tolerance, which often emphasize relativism or indifference, prophetic *tasamuh* embodies a moral equilibrium between adherence to truth and acceptance of difference. The Prophet demonstrated this in his interactions with non-Muslims in Medina, where he upheld justice, mutual recognition, and coexistence under the Charter of Medina (*Shahifah al-Madinah*). This inclusivity reflects what Kilic, Ghazali, and Shehab (2025) identify as the “moral universality” of prophetic ethics, a system that transcends identity boundaries through shared ethical principles. The findings of this study affirm that *tasamuh* emerges from hadiths as a multidimensional value: a form of intellectual humility, communicative patience, and ethical restraint in conflict situations.

Within digital contexts, *tasamuh* translates into digital tolerance, the capacity to engage respectfully with diverse viewpoints and to resist the polarization fostered by online echo chambers. As Supriatna, Kuswana, and Saprudin (2025) explain, the erosion of tolerance in social media often manifests through *digital takfirism* (declaring others deviant or unbelieving) and hate speech. The prophetic model of tolerance, however, calls for *al-'adl* (justice) and *al-rifq* (gentleness) as principles of online dialogue. The Prophet's ethical instruction, “A believer is one from whom people are safe from his tongue and his hand” (Bukhari, No. 6011), when applied digitally, warns against verbal aggression, defamation, and destructive criticism, forms of harm that are magnified by technology.

The study's analysis shows that *tasamuh* in prophetic ethics operates through three interrelated mechanisms: moral restraint, dialogical openness, and compassionate correction. Moral restraint (*imsak al-lisan*) entails the self-control necessary to prevent harm through words or posts, aligning with what Hassan and Ahmad (2022) conceptualize as *digital civility*. Dialogical openness reflects the Prophet's practice of listening and responding with respect, establishing an ethical prototype for inclusive online discourse. Compassionate correction (*al-nasihah bi al-hikmah*) emphasizes constructive engagement, advising others with wisdom rather than condemnation. Each mechanism is deeply rooted in hadiths where the Prophet combined firm conviction with a gentle approach, exemplifying the Qur'anic principle of “invite to the way of your Lord with wisdom and good instruction” (Qur'an, 16:125).

Furthermore, the contextual analysis reveals that *tasamuh* also functions as a preventative moral framework against misinformation and digital hostility. Shodiqoh (2024) notes that intolerance in online communication often arises from “moral impatience”, the tendency to judge without understanding. By practicing prophetic tolerance, Muslims are encouraged to verify information (*tabayyun*), avoid hasty conclusions, and maintain decorum even in ideological disagreement. In this

sense, *tasamuh* becomes an operational principle for *Islamic digital ethics*, guiding users to balance faith expression with social sensitivity.

Ultimately, *tasamuh* represents the Prophet's vision of a balanced moral life, where conviction coexists with compassion and disagreement does not dissolve dignity. In digital environments, this virtue nurtures a culture of respect and pluralism, transforming cyberspace into a field of *da'wah bil-hikmah* (wise engagement) rather than conflict. By integrating *tasamuh* into digital ethics, Muslims embody the prophetic legacy of tolerance as both moral discipline and social necessity, an ethic that not only prevents division but also strengthens the bonds of *ukhuwwah insaniyyah* (universal brotherhood) across digital frontiers.

Hikmah (Wisdom): Reflective Thinking and Responsible Communication

The analysis of hadiths demonstrated that *hikmah* (wisdom) occupies a pivotal role within prophetic ethics, functioning as the intellectual and moral compass that regulates speech, judgment, and behavior. In prophetic discourse, *hikmah* represents not only knowledge but also the capacity to apply understanding with justice, patience, and foresight. The Prophet Muhammad ﷺ stated, "Whoever believes in Allah and the Last Day should speak good or remain silent" (Bukhari, No. 6018), a concise but comprehensive ethical maxim that defines *hikmah* as the equilibrium between expression and restraint. This hadith emerged repeatedly in the content analysis as a central text guiding responsible communication, emphasizing that wisdom in speech reflects faith, self-awareness, and moral discipline.

In classical Islamic thought, *hikmah* is often associated with the integration of intellect (*'aql*) and morality (*akhlaq*). As Kilic, Ghazali, and Shehab (2025) explain, *hikmah* embodies the synthesis of rational reflection and prophetic revelation, bridging the gap between cognitive understanding and ethical action. The Prophet's teaching thus represents *hikmah amaliyyah*, practical wisdom that governs conduct rather than abstract speculation. Within the context of digital communication, this principle offers a framework for ethical reasoning and discernment. Online interactions, shaped by immediacy and anonymity, frequently amplify emotional responses and moral impulsivity. The application of *hikmah* in this realm encourages critical reflection, measured response, and the pursuit of benefit (*maslahah*) before sharing or commenting, a process aligned with Krippendorff's (2018) concept of reflective content analysis, which prioritizes interpretation guided by moral responsibility.

This research identified three thematic dimensions of *hikmah* within the hadith corpus: truth discernment (*tamyiz al-haqq*), ethical restraint (*imsak al-lisan*), and constructive guidance (*al-nasihah bi al-hikmah*). *Truth discernment* pertains to verifying information and distinguishing truth from falsehood, a moral imperative echoed in

the Qur'anic command, "If a wicked person comes to you with news, verify it" (Qur'an, 49:6). In digital communication, this translates into the ethics of verification (*tabayyun*), preventing the spread of misinformation. *Ethical restraint* refers to the ability to remain silent when speech may cause harm, resonating with Ramadhan, Nur, and Hidayah's (2024) view that digital piety requires emotional control and thoughtful engagement. Finally, *constructive guidance* calls for using online platforms as spaces for beneficial discourse, sharing knowledge, offering gentle correction, and upholding dignity in disagreement.

In this study, *hikmah* emerges as the intellectual manifestation of prophetic empathy. As Umanah, Abdullah, and Zakaria (2024) observe, the digital age has redefined knowledge transmission, requiring Muslims to balance immediacy with authenticity. Prophetic *hikmah* offers precisely this balance: it transforms the speed of information into an opportunity for reflection and moral elevation. Moreover, Shodiqoh (2024) emphasizes that *hikmah* can serve as an antidote to *digital outrage culture*, where impulsive expression often replaces thoughtful deliberation. By integrating prophetic wisdom into digital ethics, individuals can embody *reflective literacy*, a virtue that prioritizes understanding over reaction and sincerity over visibility.

The findings also suggest that *hikmah* contributes to the development of *Islamic digital literacy*, an ethical framework where knowledge acquisition is inseparable from moral accountability. In this context, wisdom involves not merely the avoidance of falsehood but the cultivation of insight that transforms digital communication into a space for collective growth. Thus, *hikmah* becomes the operative virtue that bridges cognition and compassion, ensuring that speech, whether verbal or digital, serves as an instrument of truth, respect, and harmony. Through this virtue, prophetic ethics evolves from theological abstraction into a lived moral consciousness capable of guiding human interaction in the digital age.

***Musyawarah* (Deliberation): Building Ethical Dialogue and Collective Wisdom Online**

The analysis of hadiths related to *musyawarah* (deliberation) revealed that the Prophet Muhammad ﷺ viewed consultation not merely as a political or administrative mechanism but as a moral and communicative virtue that embodies humility, mutual respect, and collective wisdom. The prophetic practice of *musyawarah*, as reflected in various hadiths and supported by Qur'anic injunctions, "And those who have responded to their Lord and established prayer and whose affairs are [determined] by consultation among themselves" (Qur'an, 42:38), demonstrates that dialogue and consultation are integral to Islamic moral life. Within prophetic ethics,

musyawarah reflects the Prophet's recognition of human diversity and the need to harmonize different perspectives through dialogue, empathy, and justice.

The content analysis identified *musyawarah* as a recurring moral pattern associated with collaborative decision-making, problem-solving, and communicative ethics. In hadiths, the Prophet consistently encouraged his companions to express their opinions, even in moments of crisis such as the Battle of Uhud, where he accepted collective input despite differing from his personal view. This act exemplifies *prophetic humility* and the ethical principle of *al-infitah* (openness), demonstrating that leadership in Islam is dialogical rather than authoritarian. As Kilic, Ghazali, and Shehab (2025) note, this form of ethical deliberation represents the intersection between divine guidance and human reasoning, showing that *musyawarah* operates not only as a governance principle but as a spiritual discipline that refines moral character and nurtures collective rationality.

In the context of digital communication, *musyawarah* provides an essential framework for ethical dialogue and participatory engagement. Social media has transformed the public sphere into an open arena for debate, but without ethical boundaries, such openness often degenerates into conflict, misinformation, and hostility. The prophetic model of *musyawarah* offers a corrective paradigm: dialogue should be inclusive yet disciplined, diverse yet respectful, and critical yet compassionate. As Hassan and Ahmad (2022) emphasize, the future of digital citizenship among Muslims depends on cultivating spaces of communication grounded in *adab al-hiwar* (the etiquette of dialogue) and *shura* (consultative ethics).

The findings reveal that *musyawarah* in prophetic ethics functions through three interrelated moral dimensions: listening with humility (*al-istima' bi al-tawadu'*), dialogue with wisdom (*al-hiwar bi al-hikmah*), and decision through consensus (*al-ittifaq al-jama'i*). *Listening with humility* emphasizes that ethical dialogue begins with openness to others' perspectives, a quality often neglected in polarized online environments. *Dialogue with wisdom* entails presenting arguments constructively and avoiding *jadal* (contentious dispute), consistent with the Prophet's guidance, "I guarantee a house in Paradise for the one who gives up arguing even when he is right" (Abu Dawud, No. 4800). Finally, *decision through consensus* reflects the value of *collective wisdom*, the idea that truth emerges from sincere and collaborative exchange. Together, these dimensions offer a blueprint for transforming digital interactions into arenas of learning and moral elevation rather than division.

This study further establishes that *musyawarah* contributes to the development of what Ramadhan, Nur, and Hidayah (2024) call *prophetic communicative ethics*, where dialogue is not merely a tool for persuasion but a spiritual act that embodies respect, empathy, and accountability. In digital contexts, this ethic manifests in the

ability to participate in online discussions with sincerity (*ikhlas*), avoid hostility, and contribute meaningfully to communal deliberation. Shodiqoh (2024) adds that *digital deliberation* requires the cultivation of *moral patience* (*sabr al-hiwari*), a prophetic virtue that prevents individuals from turning differences into enmity. By embodying *musyawarah*, Muslims can foster what Umanah, Abdullah, and Zakaria (2024) describe as *collective wisdom online*, a networked form of ethical reasoning that transforms technology into an instrument of mutual learning and moral growth.

Ultimately, *musyawarah* stands as the social embodiment of prophetic ethics and the foundation of ethical communication in the digital age. It redefines online engagement as a process of *shared moral reasoning*, one that prioritizes understanding over victory and consensus over confrontation. The digital application of *musyawarah* not only humanizes online discourse but also revitalizes the Islamic ideal of *ummah musyawarah*, a community bound by wisdom, humility, and justice. By integrating the spirit of consultation into the architecture of digital communication, Muslims fulfill the prophetic mandate of collective deliberation as both a civic virtue and an act of worship.

Conclusion

This study concludes that *Prophetic Ethics in Hadith Tolerance* provides a comprehensive and applicable moral foundation for Muslims navigating the complexities of digital communication. The Prophet Muhammad's teachings, rooted in *rahmah* (compassion), *tasamuh* (tolerance), *hikmah* (wisdom), and *musyawarah* (deliberation), offer a multidimensional ethical framework that integrates spirituality, rationality, and social engagement. The analysis of 24 hadiths confirmed that prophetic morality emphasizes self-restraint, empathy, and justice as guiding principles for ethical interaction, both offline and online.

The study's thematic synthesis demonstrates that each prophetic virtue contributes uniquely to the formation of *Islamic digital civility*: *rahmah* humanizes digital communication through empathy and compassion; *tasamuh* promotes pluralism and respect for difference; *hikmah* fosters reflective literacy and responsible discourse; while *musyawarah* strengthens ethical dialogue and collective decision-making. When integrated, these four values establish a *Prophetic Digital Ethics Framework* that transcends disciplinary boundaries and provides both normative and practical guidance for contemporary Muslim life.

Theoretically, this research advances the discourse of Islamic ethics by linking classical hadith-based morality with the modern challenges of digital interaction. Practically, it proposes a model of digital engagement that transforms technology from a tool of division into an instrument of mercy and wisdom. Therefore, the study reaffirms that prophetic ethics, when reinterpreted contextually, remains vital in

cultivating integrity, inclusivity, and moral responsibility in the digital age. Future research could expand this conceptual foundation through empirical studies exploring how these prophetic principles are applied across diverse Muslim online communities.

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