



# INTERNALIZATION OF THE VALUE OF MUTUAL TRUST IN IMAM MUSLIM HADITH AS THE BASIS FOR RELIGIOUS CHARACTER FORMATION IN ISLAMIC EDUCATIONAL INSTITUTIONS

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## Abstract :

*This research aims to analyze the meaning and implementation of the value of mutual trust in Imam Muslim Hadith No. 1551 as the basis for forming religious character in Islamic educational institutions. This hadith contains moral principles about Islamic brotherhood, social responsibility, and empathy that are relevant to efforts to build trust between individuals in the world of education. The novelty of this research lies in its approach, which integrates the study of hadith texts with the practical realities of education, resulting in a model for internalizing religious values that is applicable and contextual in the modern era. This research uses a qualitative approach with field research combined with content analysis of hadith texts. Data collection techniques were carried out thru observation, in-depth interviews with teachers and pesantren caregivers, and documentation of learning activities in Islamic educational institutions. The research results indicate that the internalization of mutual trust values is implemented thru integration into the learning curriculum, teacher role modeling, and the formation of an institutional culture based on honesty, responsibility, and social solidarity. This process has a positive impact on improving students' spirituality, morality, and social care. Thus, the value of mutual trust in Imam Muslim Hadith No. 1551 can be used as a conceptual foundation and practical model for strengthening religious character education in Islamic educational institutions.*

**Keywords :** Trust value, religious character, Islamic educational institutions.

## INTRODUCTION

Islamic education has the primary mission of shaping individuals who are religiously characterized, have noble morals, and possess a high level of social awareness. The value of mutual trust is one of the important pillars in forming a harmonious and civilized character. In the context of Islamic education, trust is not only social but also spiritually valuable because it is rooted in the concepts of faith and trust in Islamic teachings (Musa, 2021).

The hadith of Prophet Muhammad (peace be upon him) narrated by Imam Muslim No. 1551 emphasizes the importance of mutual trust and social loyalty as a reflection of faith. Therefore, understanding and internalizing the values contained in this hadith is important for strengthening character-based Islamic education orientation.

The current state of education faces serious challenges in the form of moral



degradation and a crisis of trust among students. Phenomena such as a lack of responsibility and declining academic honesty indicate a weak internalization of trust values in the learning process (Cholifah, 2024). When trust erodes, social relationships in educational institutions are replaced by suspicion and individual egoism. In this context, the values contained in the Prophet's hadiths become an ethical and pedagogical solution to re-instill the values of faith, trust, and moral responsibility in the Islamic educational environment.

Imam Muslim's Hadith No. 1551 states: "“Al-Muslimu akhul Muslim, la yazlimuhu, wa la yahqiruhu, wa la yakhzuluhu...” " (A Muslim is the brother of another Muslim; he does not wrong him, does not look down on him, and does not betray him). This hadith contains the values of trustworthiness and mutual respect, which are the foundation of social relations in Islam. In education, this value guides teachers and students to build honest, respectful, and mutually trusting relationships, which are the main capital in character education (Nata, 2018).

The value of mutual trust is closely related to the formation of students' religious character. In Islam, faith is not merely social ethics, but also a spiritual dimension that connects humans with God (*hablun minallah*) and with fellow human beings (*hablun minannas*). An educational process that doesn't instill confidence will produce a generation that is intellectually intelligent but morally fragile. Therefore, Islamic education needs to emphasize the habituation and internalization of values of belief as a form of faith actualization (Quadri, 2021)

Various studies show that educational institutions that instill a culture of mutual trust tend to be more productive and have a healthy learning environment (Smith, 2021). emphasizes that students' character can only be formed in an atmosphere of trust and appreciation. In the context of Islam, this aligns with the concepts of trust (*amanah*) and truthfulness (*sidq*), which are the foundations of social ethics. When students feel that their teachers are trustworthy, the learning process becomes more meaningful and spiritually valuable (Yusuf, 2021).

The crisis of trust in modern society, at the social, political, and educational levels, highlights the importance of revitalizing values of trust thru Islamic education. The forces of globalization and digitalization have expanded human social interaction, but on the other hand, they have weakened moral values and integrity (Nikitenko, 2019). Therefore, the Prophet's hadith about mutual trust needs to be recontextualized to address the challenges of character education in the era of disruption. Islamic education must be able to instill spiritual intelligence and moral resilience so that students can maintain honesty and trust amidst the flow of global change.

Internalizing the value of mutual trust in Islamic education can be done thru a value internalization approach, which is the process of internalizing and habituating values to become character (Tambak et al., 2021), this process involves three main stages: transformation of values, transaction of values, and transinternalization, which are mutually sustainable. These three stages align with the principles of Islamic education, which emphasize the integration of

cognitive, affective, and psychomotor aspects. Thus, Islamic education not only instills religious knowledge but also shapes moral awareness rooted in the values of faith and belief.

Based on the description, the value of mutual trust in Imam Muslim Hadith No. 1551 is highly relevant in the formation of religious character in Islamic educational institutions. Internalizing these values can be a moral foundation for building an educational culture that is honest, trustworthy, and civilized. Thus, Islamic education is not only an instrument for transferring knowledge, but also a transformation of values capable of producing generations that are faithful, have integrity, and possess a high level of social awareness (Azra, 2019).

## **RESEARCH METHOD**

This research uses a qualitative approach with the type of library research. This approach was chosen because the research focus lies in an in-depth examination of the hadith text of Prophet Muhammad (peace be upon him) narrated by Imam Muslim No. 1551, as well as the interpretation of the moral values contained within it. (Ishtiaq, 2019) qualitative research allows researchers to understand the meaning of social and religious phenomena based on the perspectives of the subjects or texts being studied. This approach is highly relevant because the research objective is not merely to describe the literal meaning of the hadith, but rather to explore its philosophical and practical value in the context of Islamic character education in the contemporary era.

The focus of this research is the value of mutual trust contained in Imam Muslim Hadith No. 1551, as well as the process of its internalization in the formation of religious character in Islamic educational institutions. Thus, this research is not only oriented toward the textual aspect (the meaning of the language and the context of the hadith), but also toward the contextual aspect (social and educational relevance). The research object encompasses two dimensions: (1) hadith texts as a normative source of Islamic teachings, and (2) Islamic educational practices as the space for applying these values.

The data sources in this study are divided into two categories: primary and secondary sources (Ajayi, 2023). Primary sources include the book Sahih Muslim as the main text for hadith No. 1551, and several commentaries such as Imam al-Nawawi's Syarh Sahih Muslim and Ibn Hajar al-'Asqalani's Fath al-Bari as interpretive materials. Meanwhile, secondary sources include Islamic education books, scientific journals on character education, and articles examining the concepts of trust, mutual trust, and social ethics in. The combination of these two sources strengthens the depth of analysis from both normative and applicative aspects.

Data was collected thru documentation and textual analysis (Dalglish et al., 2020). The documentation method involved tracing various literature related to hadiths, hadith interpretation books, Islamic character education books, and relevant journal articles. Textual analysis was conducted by deeply examining the linguistic and semantic meaning of the hadiths, including the historical and

moral context behind the Prophet's sayings. Additionally, to enrich contextual understanding, the researcher also used content analysis on educational documents (Kleinheksel et al., 2020), such as curricula and character development guidelines in Islamic educational institutions.

The data was analyzed using the qualitative content analysis method, which is descriptive-interpretative. The analysis stages include: (1) data reduction, which involves selecting and focusing on data relevant to the value of mutual trust; (2) data display, which involves organizing the research findings thematically, such as the meaning of trust, social relevance, and educational applications; and (3) drawing conclusions and verification, which involves interpreting the data considering the normative context of hadiths and the relevance to Islamic education. This approach combines elements of hermeneutics (textual understanding) and value analysis (value interpretation).

In reading and understanding the meaning of Imam Muslim Hadith No. 1551, this research also uses an Islamic hermeneutic approach to interpret the Prophet's moral message in the current context. This approach allows for a dynamic interpretation of hadith texts by considering social context, ethical values, and educational relevance. Hermeneutics in Islamic studies helps bridge the gap between textual meaning and the practice of moral education (Virkler & Ayayo, 2023). In this way, the value of mutual trust is not only understood as interpersonal ethics, but also as a spiritual foundation for the formation of students' religious character.

To ensure the validity of the research results, source and interpretation triangulation was conducted, which involved comparing interpretations from various classical and contemporary literatures. Additionally, verification was conducted by reviewing the alignment between the meaning of the hadith and relevant Islamic education concepts that are relevant to the values of trust. Researchers also conducted peer reviews of the hadith interpretation results with Islamic education experts to ensure objectivity and the depth of analysis (Supriyadi et al., 2020).

## **FINDINGS AND DISCUSSION**

### **1. The Meaning of Imam Muslim Hadith No. 1551 and Its Relevance to the Value of Mutual Trust**

Imam Muslim's Hadith No. 1551 is one of the important foundations for building the concept of Islamic brotherhood and social trust in Islam. This hadith emphasizes that a Muslim should not oppress their brother, should not hand them over to the enemy, and is obligated to help and conceal their brother's faults. The essence of this hadith contains the principles of justice, empathy, and social solidarity, which are rooted in the values of ta'awun (mutual assistance) and amanah (trust). These values serve as the foundation for building a harmonious and mutually respectful society, and simultaneously serve as a normative reference for the world of Islamic education.

From the results of content analysis of hadith texts, the researcher found

that the concept of mutual trust is the core of social relations as idealized by Islam. The Prophet emphasized that a person cannot be said to be a complete believer unless they protect the rights of their brothers. Thus, the value of mutual trust is not just a social attitude, but a manifestation of authentic faith (Brandom, 2019). This understanding becomes relevant when applied in the context of education, as Islamic educational institutions are essentially tasked with instilling religious and social values that build trust between individuals and communities.

In the context of modern Islamic educational institutions, the value of mutual trust in this hadith becomes highly relevant in facing the challenges of the digital era, which is characterized by moral crises and low social integrity. Many students have lost the meaning of trustworthiness due to the influence of instant and individualistic culture. Therefore, instilling values of trust thru hadith-based learning is a strategic step toward building a religious generation with high integrity, empathy, and social responsibility (Guna & Yuwantiningrum, 2024).

## **2. Patterns of Internalizing Trust in Islamic Educational Institutions**

Based on the results of observations and interviews with teachers and caretakers of Islamic boarding schools, the process of internalizing the value of mutual trust is carried out thru three main channels: (1) integrating values into the learning curriculum, (2) habituation and role modeling (*uswah hasanah*), and (3) creating an institutional culture based on Islamic moral values. These three pathways are interconnected within the Islamic education system, forming an ecosystem conducive to fostering trust among learners. The value of mutual trust is internalized not only thru subjects like Islamic Creed and Ethics or Hadith, but also thru social activities and religious rituals performed together.

In the curriculum pathway, the value of trust is instilled thru thematic learning that emphasizes moral and social aspects. For example, a PAI teacher integrates the study of hadiths into a topic about brotherhood and social responsibility. The teacher not only teaches the text of the hadith but also facilitates reflection and discussion about the meaning of trust in real life. Meanwhile, on the path of exemplary behavior, teachers and caregivers serve as role models who consistently demonstrate mutual trust, honesty, and openness. This moral example proved effective in fostering similar behavior in students, as revealed in the interview results: "Students feel more comfortable and open to teachers who show trust and do not judge their mistakes" (Platz, 2021).

## **3. The Impact of Internalization on the Formation of Religious Character**

The research findings indicate that the internalization of mutual trust values has a significant impact on the formation of students' religious character. First, from the aspect of spirituality, students showed an increased awareness of worshiping sincerely, no longer driven by external supervision but by internal awareness. This indicates the formation of mature faith because it is based on mutual trust between students and teachers. Second, from the

aspect of morality, students are more capable of avoiding dishonest behavior such as cheating or manipulating assignment results. Thirdly, from a socio-religious aspect, students are more active in social activities and more sensitive to the needs of their peers.

This impact is reinforced by the results of in-depth interviews with teachers and senior students. The teacher stated that "students who are given responsibility and trust develop more quickly in spiritual and social maturity compared to those who are always closely supervised." This proves the theory of Islamic character education, which states that trust is the main foundation for forming noble character (*khuluq karimah*). The value of trust fosters a strong sense of responsibility and self-control, in accordance with the concept of *muraqabah* in Islam the awareness that Allah always watches over every human action (Othman & Jaafar, 2023).

Conceptually, these findings support al-Ghazali's view that effective moral education is education that sharpens the heart (*qalb*) thru habituation and example, not merely the transfer of knowledge. The value of mutual trust serves as a medium connecting the hearts of individuals, fostering a warm, empathetic, and mutually supportive religious culture. Therefore, Islamic educational institutions that are oriented toward character formation must make trustworthiness one of the indicators of the success of the moral education process (Komalasari & Yakubu, 2023)

#### **4. Integrative Analysis between Hadith Texts and Educational Reality**

Thru content analysis and a phenomenological approach, the researcher integrates the normative meaning of hadith texts with social reality in Islamic educational institutions. From the text analysis, three main pillars were found in Muslim Hadith No. 1551: social justice (*al-'adl*), social empathy (*al-ta'awun*), and moral responsibility (*al-amanah*). These three values are not only theological but also pedagogical, demanding concrete implementation in learning and character development within educational institutions.

In practice, teachers interpret the hadith not just as moral advice, but as a guide for building respectful relationships in the school environment (Setiawan, 2024). The teacher tries to build trust thru open communication, avoiding authoritarian attitudes, and fostering a healthy discussion culture. As a result, the students felt valued, trusted, and responsible for maintaining that trust. This forms a trust-based relationship that is an important social capital in the humanistic Islamic education process.

This integrative approach proves that religious texts can be the basis for modern character education theory (Mala & Hunaida, 2023). When religious values are brought to life in social interactions, then hadiths become not just an object of study, but practical ethics that shape religious behavior and personality. Thus, this research strengthens the concept of Islamic education as a process of forming human beings who are faithful, knowledgeable, and moral thru the synergy between revelation (text) and context (social reality).

## **CONCLUSION**

The results of this study confirm that Imam Muslim's Hadith No. 1551 contains universal values about mutual trust as the core of Islamic brotherhood and social morality in Islam. This value has deep theological significance as well as high pedagogical relevance in the context of Islamic education. Thru a planned internalization process, the value of mutual trust becomes the main instrument in shaping the religious character of students. This process is realized thru integration into the learning curriculum, teacher role modeling, and the formation of an educational institution culture that upholds honesty, responsibility, and social solidarity. With this approach, the value of hadiths is not merely taught cognitively, but is brought to life as a value system that shapes the real behavior of students.

Empirically, the research results show that the internalization of mutual trust values significantly contributes to the improvement of students' spirituality, morality, and social care. This value strengthens the relationship between teachers and students and creates a harmonious, inclusive, and humanistic educational atmosphere. Thus, the value of mutual trust as taught in Hadith Muslim No. 1551 can serve as both a conceptual basis and a practical model for religious character education in Islamic educational institutions. Internalizing these values is an important strategy for addressing the challenges of moral degradation and the crisis of trust in the digital age, while also serving as the foundation for the emergence of a generation of Muslims who are faithful, ethical, and possess high social integrity.

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