An Analysis of Social Values in the Hadith "Religion is Sincere Advice" and Their Relevance to Contemporary Society

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ABSTRACT
The phenomenon of harsh and judgmental communication in public spaces and religious preaching in Indonesia, as reflected in the low Digital Civility Index (Microsoft, 2021) and several cases of public rejection toward preaching figures, indicates a gap between the ideal concept of naṣīḥah (advice) in Islam and its practice in society. This study aims to analyze the sanad (chain of transmission) and matan of the hadith "ad-dīn an-naṣīḥah" (religion is advice) as narrated by Imam Muslim, determine its authenticity, map the views of hadith scholars, and reveal its wisdom and implementation in contemporary life, using a library research method through a hadith takhrij approach and critical analysis of the sanad and matan, referring to primary hadith compilations and classical scholarly commentaries such as Al-Minhaj Sharh Sahih Muslim and Jāmi' al-'Ulūm wa al-Ḥikam. The findings show that this hadith has a continuous chain of transmission (ittiṣāl al-sanad) with trustworthy (thiqah) narrators, and a text consistent with the Qur'an, free from irregularity (shadh) or hidden defects ('illah), thus categorized as authentic (sahih) and further corroborated by multiple transmission chains. Scholars such as Imam an-Nawawi and Ibn Rajab al-Hanbali affirm that advice is one of the fundamental pillars of Islamic teaching, encompassing both theological dimensions (toward Allah, His Book, and His Messenger) and social dimensions (toward leaders and fellow Muslims). The study concludes that sincerity and proper etiquette in delivering advice, as embodied in this hadith, remain highly relevant as a solution to the problem of uncivil religious communication in the digital age.

ABSTRAK
Fenomena komunikasi yang kasar dan menghakimi dalam ruang publik maupun dakwah keagamaan di Indonesia, sebagaimana tercermin dari rendahnya Digital Civility Index (Microsoft, 2021) dan sejumlah kasus penolakan terhadap figur dakwah, menunjukkan kesenjangan antara konsep nasihat ideal dalam Islam dengan praktiknya di masyarakat. Penelitian ini bertujuan menganalisis sanad dan matan hadis "ad-dīn an-naṣīḥah" (agama adalah nasihat) riwayat Imam Muslim, menentukan kualitasnya, memetakan pendapat ulama hadis, serta mengungkap hikmah dan implementasinya dalam kehidupan kontemporer, menggunakan metode kajian pustaka melalui pendekatan takhrij hadis dan analisis kritis sanad-matan dengan merujuk pada kitab-kitab hadis pokok serta syarah ulama klasik seperti Al-Minhaj Syarh Shahih Muslim dan Jāmi' al-'Ulūm wa al-Ḥikam. Hasil kajian menunjukkan hadis ini memiliki sanad bersambung dengan perawi tsiqah dan matan yang selaras dengan Al-Qur'an tanpa syadz maupun 'illah, sehingga dikategorikan shahih dan diperkuat berbagai jalur periwayatan lain; ulama seperti an-Nawawi dan Ibnu Rajab al-Hanbali menegaskan nasihat sebagai salah satu pokok utama ajaran Islam yang

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mencakup dimensi teologis (kepada Allah, Kitab-Nya, dan Rasul-Nya) maupun sosial (kepada pemimpin dan sesama muslim), sehingga nilai keikhlasan dan adab dalam menyampaikan nasihat tetap relevan sebagai solusi atas persoalan komunikasi keagamaan yang kurang santun di era digital.

INTRODUCTION

Polite and respectful communication is a cornerstone of a harmonious society, yet available evidence suggests that this ideal has not been fully realized in Indonesia. Microsoft's Digital Civility Index (2021) placed Indonesia 29th out of 32 surveyed countries with a score of 76, making it the country with the lowest level of online civility in Southeast Asia, behind both Singapore and Taiwan. This finding indicates that harsh and judgmental communication is not merely a subjective impression but a measurable phenomenon that occurs widely in Indonesian social interaction.

This phenomenon has also spread into the space of Islamic preaching (da'wah), which should ideally serve as a vehicle for delivering advice with propriety and sincerity. One of the most widely publicized cases was the incident involving the preacher Miftah Maulana Habiburrahman (Gus Miftah), who made a demeaning joke toward an iced-tea vendor named Sunhaji during a religious gathering in Magelang on 20 November 2024. What was initially dismissed as a "joke" triggered widespread public condemnation, reflected in an online petition signed by more than 300,000 people, and ultimately led Gus Miftah to resign from his post as Special Presidential Envoy for Religious Harmony and the Development of Religious Facilities on 6 December 2024 (CNBC Indonesia, 2024). A similar pattern appeared in the rejection of preacher Hanan Attaki's sermons in seven regions of East Java for failing to meet local expectations of proper conduct (detikJatim, 2023), as well as in the obstruction of preacher Abdul Somad by a group of residents in West Kutai, East Kalimantan, in July 2026 (Wartakota Tribunnews, 2026). Although occurring in different contexts, these three cases converge on a single point: religious advice delivered without attention to manner, tone, and proper intention risks provoking social rejection, even from the very audience it is meant to reach.

Sari (2021) explains that advice (nasīhah) should ideally be delivered with gentleness and sincerity so that it can be well received by others. Unfortunately, this ideal condition does not always align with practice in the field, as demonstrated by the cases above. Hefni (2020) observes that advice is frequently delivered in a harsh and judgmental tone, which, instead of bringing about improvement, provokes rejection. This problem is compounded by a narrow public understanding in which advice is often equated merely with criticism, without regard for proper etiquette (adab) and correct intention. Sulaiman (2019) asserts that such a narrow perspective has the potential to trigger social conflict, as reflected in the repeated rejection of prominent preaching figures in recent years.

This gap between concept and practice is not merely a matter of personal communication style; it concerns the very effectiveness of the moral and spiritual message being conveyed. A similar pattern also appears in teacher-student interaction, where direct reprimand without explanation is often less effective in changing behavior than an approach that emphasizes understanding. Aziz (2022) asserts that advice in Islam carries moral and spiritual dimensions that must be delivered with a strong sense of responsibility, rather than as a spontaneous expression. The recurrence of similar cases over time suggests that this is not an isolated incident but a structural symptom of a weak understanding of the essence of advice as part of religious teaching itself.

One of the primary textual foundations affirming the position of advice in Islam is the hadith narrated by Imam Muslim from the Companion Tamīm ibn Aus ad-Dārī (may Allah be pleased with him), in which the Prophet Muhammad (peace be upon him) declared that "religion is advice," directed toward Allah, His Book, His Messenger, the leaders of the Muslims, and the Muslims in general. Anwar (2020) notes that this hadith holds an important position because it encompasses the whole of human relationships with Allah, with the Messenger, and with fellow human beings. Its position is further reinforced by its inclusion in the collection of Arbaʿīn an-Nawawī (Hadith No. 7). Fauzi (2023) adds that scholars regard this hadith as one of the principal pillars in the formation of Muslim character because of the breadth of its meaning. It is precisely this breadth of meaning that makes the hadith worthy of deeper study, both in terms of its authenticity and its implementation in daily life.

Determining the quality of a hadith requires two principal approaches in the science of hadith. Nasution (2018) explains that sanad (chain of transmission) analysis serves to trace the transmission path and assess the credibility of the narrators, while Karim (2021) states that matan (text) analysis is carried out to understand the content of the hadith and to test its conformity with the principles of Islamic teaching. Through these two approaches, a hadith can be classified as sahīh (authentic), hasan (good), or daʿīf (weak), so that its validity can be

scientifically justified. Although the hadith "ad-dīn an-nasīḥah" has been extensively commented upon by classical scholars such as an-Nawawī and Ibn Rajab al-Hanbalī, studies that systematically combine sanad-matan analysis with the contextual interpretation of scholars remain limited, particularly in relation to the practice of giving advice in contemporary society.

Scholarly interpretation is key to filling this gap. Maulana (2020) states that scholarly interpretation plays an important role in explaining the meaning of hadith contextually, in line with the development of the times, while Latif (2022) asserts that understanding a hadith cannot be separated from the explanations of scholars as the scholarly authority in the field of hadith. A study of scholarly opinion is therefore an inseparable part of a comprehensive understanding of hadith, while also constituting a gap that needs to be filled through a more systematic mapping of scholarly views.

Based on the foregoing, a study is needed that integrates sanad and matan analysis with a mapping of scholarly opinion in order to determine the quality of the hadith and to understand its meaning comprehensively, so that its wisdom and practical implementation in daily life can be drawn out. Accordingly, this study addresses the following research questions: (1) how does the sanad of the hadith "ad-dīn an-nasīḥah" appear when examined from its transmission path and the credibility of its narrators; (2) how does the matan of the hadith appear when examined from the content of its meaning and its conformity with the principles of Islamic teaching; (3) what is the quality of the hadith based on the perspective of hadith scholars; (4) what are the views of scholars regarding the meaning of the hadith; and (5) what wisdom and implementation can be drawn from the hadith for daily life. This study accordingly aims to analyze the sanad and matan of the hadith, determine its authenticity, map the views of hadith scholars, and reveal its wisdom and implementation in contemporary life.

METHODS

The data in this study were obtained from secondary sources through a Systematic Literature Review (SLR) approach. The sources consisted of scholarly publications relevant to the hadith "ad-dīn an-naṣīḥah," including peer-reviewed journal articles, academic books, classical hadith commentaries, and hadith methodology literature. Classical works such as Ṣaḥīḥ Muslim (Muslim, 1998), Al-Minhāj Syarh Ṣaḥīḥ Muslim by Imam an-Nawawī (1996), Jāmi' al-'Ulūm wa al-Ḥikam by Ibn Rajab al-Ḥanbalī (2001), Muqaddimah fī 'Ulūm al-Ḥadīth by Ibn al-Shalah (2006), Taqrīb al-Tahdhīb by Ibn Ḥajar al-'Asqalānī (2000), and Studies in Hadith Methodology and Literature by Al-A'zami (1977) were used as supporting literature for examining the authenticity, sanad, matan, and scholarly interpretation of the hadith. The literature was selected based on its relevance to the research questions and its contribution to understanding the hadith and its relevance to contemporary society.

Data analysis was carried out through the following stages: (1) hadith takhrīj, i.e., tracing the various narration paths of the hadith across the primary hadith compilations; (2) sanad analysis, comprising an examination of the continuity of the chain of transmission (ittiṣāl al-sanad) and the biography and credibility of each narrator in terms of integrity ('adālah) and precision (ḍabṭ), based on principles of hadith methodology and narrator criticism (Al-A'zami, 1977); (3) matan analysis, comprising a linguistic examination of key terms, an examination of the content and context of the utterance (asbāb al-wurūd), an assessment of conformity with the Qur'an, and an examination of the text for irregularity (syadz) or hidden defect ('illah); (4) determination of the overall grade (quality) of the hadith based on the cumulative findings of the sanad and matan analysis; (5) mapping of the interpretations offered by classical and contemporary hadith scholars; and (6) drawing out the wisdom (ḥikmah) contained in the hadith and formulating its implementation in various domains of contemporary life.

RESULTS AND DISCUSSIONS

Text of the Hadith and Its Translation

The hadith on "religion is advice" is one of the fundamental hadiths in Islamic teaching. It is narrated by Imam Muslim in Ṣaḥīḥ Muslim, no. 55, in the Kitāb al-Īmān, under the chapter concerning the explanation that religion is advice (Muslim, 1998). Its position is further strengthened by its inclusion as the seventh hadith in the collection of Arba'īn an-Nawawī.

The Prophet's threefold repetition of "ad-dīn an-nasīḥah" before explaining the five objects of advice indicates a strong emphasis (taʾakīd) on the position of advice as the core of religion. Structurally, the hadith is concise yet dense with meaning (jāwami' al-kalim), a characteristic frequently found in the Prophet's sayings; the brevity of its wording stands in direct contrast to the breadth of its meaning, which encompasses every dimension of human relationships, both vertical (with Allah) and horizontal (with fellow human beings) (Al-Nawawi, 1996). The Prophet's threefold repetition of "ad-dīn an-nasīḥah" before explaining the five objects of advice indicates a strong emphasis (taʾakīd) on the position of advice as the core of religion. Structurally, the

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The word an-nasīḥah itself does not simply mean "advice" in the everyday sense; it carries the deeper meaning of sincerity, purity of intention, and a genuine wish for good on behalf of the one being advised. It is this breadth of meaning that leads some scholars to regard this concise hadith as one of the central pillars around which Islamic teaching revolves.

Chain of Transmission (Sanad) Analysis

Hadith Takhrīj. Beyond Imam Muslim, this hadith is also narrated by a number of other hadith scholars, including Abū Dāwūd (no. 4944), an-Nasā'ī (VII/156–157), Aḥmad ibn Ḥanbal in his Musnad (IV/102–103, and the narration of Tamīm ad-Dārī nos. 17403–17410), al-Ḥumaidī (no. 837), Abū ‘Awānah, Ibn Ḥibbān, and ad-Dārimī in his Sunan (Kitāb ar-Riqāq, no. 2810). The presence of multiple transmission paths across the major hadith compilations reinforces the standing of this narration as mutawātir ma‘nawī (mutually corroborating in meaning) among hadith scholars.

Notably, Imam Bukhārī did not record this hadith in full, with its complete chain, in his Ṣaḥīḥ. He merely cited it as a chapter heading in the Book of Faith ("Chapter: The Prophet's Saying, Ad-Dīn an-Nasīḥah") without including the full sanad and matan. This is because one of the narrators in the chain, Suhail ibn Abī Ṣāliḥ, was judged not to fully meet the stricter narrator-acceptance criteria applied by Imam Bukhārī, even though his narration was accepted by Imam Muslim, whose standard for this category of narrator is somewhat more lenient. This comparison is important in demonstrating that the designation "authentic" (ṣaḥīḥ) is graded according to the methodology of each hadith compilation (Nasution, 2018).

Chain of Transmission. Suhail ibn Abī Ṣāliḥ was a tābi‘ al-tābi‘īn who transmitted many hadiths from his father, Abū Ṣāliḥ as-Sammān, and from other Successors. His status as a narrator is discussed in the works of *jarḥ wa ta‘dīl*, including Ibn Ḥajar al-‘Asqalānī's *Taqrīb al-Tahdhīb*, which provides biographical assessments of hadith transmitters (Ibn Ḥajar al-‘Asqalānī, 2000). Imam Muslim nonetheless accepted his narrations, while Imam Bukhārī applied a more restrictive standard in his use of him as a primary chain. This distinction is relevant to understanding the methodological differences between the two major hadith compilations.

Narrator Biographies. Abu Ruqayyah Tamīm ibn Aus ad-Dārī was a Companion of the Prophet originally from Palestine, a former Christian monk who embraced Islam in the year 9 AH. He was known for his piety, his devotion to night prayer, and his role as one of the Companions who compiled the Qur'an. As a Companion, his credibility as a narrator is beyond question, since all Companions are regarded as trustworthy (‘ādil) by scholarly consensus, given that they received the teaching directly from the Prophet (Anwar, 2020). He died in the year 40 AH and was buried in Bait Jibrin, Palestine.

‘Aṭā' ibn Yazīd al-Laithī was a Successor (tābi‘īn) who transmitted this hadith from Tamīm ad-Dārī. Scholars of narrator criticism (jarḥ wa ta‘dīl) regard him as thiqah (trustworthy), such that his narration is accepted by Imam Muslim as part of a continuous and credible chain.

Suhail ibn Abī Ṣāliḥ was a tābi‘ al-tābi‘īn who transmitted many hadiths from his father, Abū Ṣāliḥ as-Sammān, and from other Successors. Some scholars regard him as thiqah with a minor reservation concerning his memory in old age; Imam Muslim nonetheless accepted his narrations, while Imam Bukhārī preferred not to rely on him as a primary chain. This reservation does not invalidate the authenticity of the hadith under Imam Muslim's criteria, but it is important to note for the sake of scholarly transparency in sanad analysis (Karim, 2021).

Continuity of the Chain (Ittiṣāl al-Sanad). One of the principal conditions for an authentic hadith is an unbroken chain of transmission. In the transmission path of "ad-dīn an-nasīḥah," the teacher–student relationship between Tamīm ad-Dārī, ‘Aṭā' ibn Yazīd al-Laithī, and Suhail ibn Abī Ṣāliḥ can be traced clearly, and no discontinuity (inqiṭā‘) is found. The three narrators lived during overlapping periods that allowed direct meeting and transmission, so that the condition of ittiṣāl al-sanad is satisfied (Nasution, 2018).

Integrity and Precision of the Narrators (‘Adālah and Ḍabṭ). Beyond continuity of chain, the quality of a hadith is also determined by the integrity (‘adālah) and precision (ḍabṭ) of its narrators. A narrator of integrity is one of high moral and religious standing, while a narrator with ḍabṭ is one with a strong memory or reliable record (Karim, 2021). The three narrators in the main chain of this hadith, Tamīm ad-Dārī, ‘Aṭā' ibn Yazīd al-Laithī, and Suhail ibn Abī Ṣāliḥ, are judged to satisfy the criterion of ‘adālah, notwithstanding the minor

reservation on the ḍabṭ of one narrator noted above. This reservation is classified as minor (not a fatal defect) and therefore does not invalidate the hadith's status according to Imam Muslim.

Based on the analysis of the transmission path, narrator biographies, and scholarly assessments above, it can be concluded that the sanad of the hadith "religion is advice" is a strong and scholarly defensible chain, with the methodological caveat that Imam Muslim's standard of acceptance for Suhail ibn Abī Ṣāliḥ differs slightly from the stricter standard applied by Imam Bukhārī.

Text (Matan) Analysis

The meaning of ad-dīn. Linguistically, the word ad-dīn carries a broad range of meanings, including religion, way of life, obedience, and the system that governs the relationship between human beings and Allah as well as among themselves. Imam an-Nawawī, in Al-Minhāj Syarh Ṣaḥīḥ Muslim, explains that the word ad-dīn in this hadith encompasses every aspect of a Muslim's life.

The meaning of an-nasīḥah. Linguistically, Ibn Rajab al-Ḥanbalī, in *Jāmi' al-'Ulūm wa al-Ḥikam*, defines an-nasīḥah technically as a single word that expresses the wish for good on behalf of the one being advised (Ibn Rajab al-Ḥanbalī, 2001). He further explains that the meaning of nasīḥah encompasses sincere concern and the pursuit of goodness for the person toward whom the advice is directed..

Content of the Hadith. The hadith establishes that Islam is fundamentally built upon the principle of advice, directed toward five objects, as explained by Imam an-Nawawī (1996) and other commentators:

- **Advice toward Allah —** correct faith in Him, affirming His oneness (tawḥīd) in lordship (rubūbiyyah), divinity (ulūhiyyah), and names and attributes, together with sincerity in worshipping Him alone.
- **Advice toward His Book —** full conviction in the truth of the Qur'an, defending it from distortion, affirming all that it reports, and acting upon its commands while avoiding its prohibitions.
- **Advice toward His Messenger —** affirming the message he brought, obeying his commands and prohibitions, and reviving his sunnah in daily life.
- **Advice toward the leaders of the Muslims —** supporting policies that conform to the Sharia, praying for their welfare, and offering correction in a courteous manner when necessary.
- **Advice toward the Muslims in general —** guiding them toward good in this world and the hereafter, refraining from harming them, teaching what they do not know, and carrying out the duty of enjoining good and forbidding wrong (Hefni, 2020).

Imam Muḥammad ibn Naṣr al-Marwazī explains that advice in this hadith is divided into two levels of ruling: obligatory advice, meaning the earnest effort to follow what Allah loves by fulfilling obligations and avoiding what is prohibited, and recommended advice, in the form of additional supererogatory acts. This division shows a balance between the theological dimension (relationship with Allah, His Book, and His Messenger) and the social dimension (relationship with leaders and fellow Muslims), so that the hadith reflects the comprehensive structure of Islamic teaching (Rahman, 2020).

Context of Utterance (Asbāb al-Wurūd). Unlike the asbāb al-nuzūl that apply specifically to verses of the Qur'an, the appropriate term for the context surrounding the utterance of a hadith is asbāb al-wurūd. Based on a review of the commentary literature, no specific asbāb al-wurūd tied to a particular event has been found for this hadith. Scholars understand it to have been delivered by the Prophet as a general instruction (taʿlīm ʿāmm) intended to instill a fundamental understanding of the essence of religion among the Companions, rather than as a response to a specific incident or question. Maulana (2020) explains that many of the Prophet's hadiths were delivered as universal principles not tied to a single event, and this hadith is one such example.

Conformity with the Qur'an and Islamic Principles. The content of this hadith's matan shows strong conformity with the teaching of the Qur'an. The command to advise one another in truth and patience, for instance, is found in Sūrah al-ʿAṣr, verse 3. In addition, the root naṣaḥa also appears in Sūrah at-Taḥrīm, verse 8, in the phrase "tawbatan naṣūḥā," affirming the shared meaning of "purity" between the concept of advice and the concept of repentance in the Qur'an (Kemenag RI, 2019). This textual and conceptual conformity strengthens scholarly acceptance of this hadith's matan, since no contradiction is found with the verses of the Qur'an or with other authentic hadiths.

Absence of Irregularity (Syadz) and Hidden Defect ('Illah). In matan criticism, it is essential to establish the absence of irregularity (syadz) and hidden defect ('illah). A hadith is termed syadz if it contradicts a stronger narration, while 'illah refers to a hidden flaw that can lower the quality of a hadith even when it appears authentic on the surface (Nasution, 2018). Based on the review conducted, the matan of "ad-dīn an-nasīḥah" shows no

contradiction with the Qur'an or with any stronger hadith, and it is corroborated by numerous transmission paths from various compilers (Muslim, Abū Dāwūd, an-Nasāʾī, Aḥmad, ad-Dārimī, Ibn Ḥibbān), which reduces the likelihood of either syadz or 'illah in its text.

Hadith Quality

The determination of hadith quality in the science of hadith rests on the established criteria of an authentic hadith, namely continuity of the chain (ittiṣāl al-sanad), the integrity and precision of the narrators ('adālah wa ḍabṭ), and freedom from irregularity (syudzūdz) and hidden defects ('illah) (Ibn al-Shalah, 2006; Nasution, 2018).

An important nuance in evaluating this hadith's quality is that Imam Muslim accepted it and included it in his Ṣaḥīḥ (no. 55), while Imam Bukhārī recorded it only as a chapter heading without the full chain, owing to his stricter standard of acceptance for Suhail ibn Abī Ṣāliḥ. This difference does not indicate that the hadith is weak; rather, it reflects a difference in methodological rigor between the two Imams, which is a common and well-understood feature of the science of hadith (Karim, 2021). Given the number of mutually corroborating transmission paths (Muslim, Abū Dāwūd, an-Nasāʾī, Aḥmad, ad-Dārimī, Ibn Ḥibbān, al-Ḥumaidī), the majority of hadith scholars agree that this hadith is authentic (ṣaḥīḥ) and may be used as a ḥujjah (legal and practical authority). It can accordingly be categorized as a ṣaḥīḥ hadith that fulfills the full requirements of authenticity according to Imam Muslim's criteria, and it is worthy of being treated as one of the primary foundations for understanding Islamic teaching, particularly in the domain of character and social relations.

Scholarly Opinions

Hadith commentators are in broad agreement on the exceptional status of this hadith within the structure of Islamic teaching. Imam an-Nawawī, in *Al-Minhāj Syarh Ṣaḥīḥ Muslim*, states that religion ultimately revolves around this single principle of advice, describing it not merely as one of the pillars of Islamic teaching but as the very pillar of religion itself, since the hadith directly articulates the essence of religion (Al-Nawawi, 1996).

Ibn Ḥajar al-'Asqalānī offers a further nuance, suggesting that the statement may be understood as a form of emphasis (mubālaghah), meaning that the greater part of religion consists of advice, comparable to the hadith "Hajj is 'Arafah", or it may be taken literally, since any act performed without sincerity is not truly part of religion. Ibn Daqīq al-'Īd, meanwhile, describes advice as a comprehensive word whose meaning encompasses every form of good directed toward the one being advised.

Beyond these commentaries, a number of scholars regard this hadith as one of the central pillars of Islam, with some even holding that it encapsulates a quarter of the entire religion, given how extensively the meaning of "advice" covers the relationship between human beings and Allah, His Book, His Messenger, the leaders, and fellow Muslims all at once. Fauzi (2023) affirms that this scholarly consensus strengthens the hadith's standing as one of the foundational hadiths that every Muslim is obliged to understand, rather than merely a general moral recommendation.

Ibn Rajab al-Ḥanbalī, in *Jāmi' al-'Ulūm wa al-Ḥikam*, notes that the Prophet's declaration that religion is advice shows that advice encompasses Islām, Īmān, and Iḥsān, as set out in the well-known hadith of Jibrīl (Ibn Rajab al-Ḥanbalī, 2001).

Wisdom and Contemporary Implementation

The hadith "ad-dīn an-nasīḥah" carries not only theoretical value within hadith scholarship but also wisdom (ḥikmah) that is highly relevant for application in daily life. The concept of advice in Islam is not limited to the mere delivery of a message; it reflects sincerity and genuine concern for the good of others (Aziz, 2022).

Wisdom of the Hadith. Several wisdoms may be drawn from this hadith. First, it instills the value of sincerity in religious practice: advice delivered with sincerity is more readily accepted and produces a more positive impact, affirming that Islam emphasizes the inner dimension of every act, not merely its outward form (Hidayat, 2021). Second, it fosters noble character: a culture of mutual advice is a hallmark of a society grounded in Islamic values (Latif, 2022). Third, it strengthens social bonds (ukhuwah Islāmiyyah): communication grounded in good intention fosters social harmony and reduces the potential for conflict (Sulaiman, 2019). Fourth, it forms the basis of enjoining good and forbidding wrong (amar ma'rūf nahi munkar): advice is one concrete form of inviting good and preventing wrongdoing, carried out wisely and judiciously (Karim, 2021). Fifth, it demonstrates the completeness of Islamic teaching: by placing advice at the very core of religion, the hadith affirms that Islam governs both the relationship between human beings and God and the entirety of social relationships (Anwar, 2020).

Implementation in Modern Life. In personal life, a Muslim may implement this hadith by continually improving intention and maintaining sincerity in worship, since advising oneself is the first step in building good character (Fauzi, 2023). Within the family, parents may offer advice to their children with affection, while children are trained to receive advice with an open heart, given that the family is the first environment in which individual character is formed (Aziz, 2022). In social life, the implementation of this hadith may take the form of mutual reminders toward goodness delivered without causing offense, since a courteous manner of delivery is essential to preserving social harmony (Hidayat, 2021). In leadership, a leader ought to remain open to advice from the community, while the community bears a responsibility to offer constructive input, since a healthy relationship between leaders and the public creates social stability (Sulaiman, 2019). In the digital era, advice is increasingly delivered through social media, yet it is not uncommon for it to be conveyed unwisely; the ethics of giving advice must therefore be upheld even when communicated through digital platforms (Karim, 2021).

The hadith "religion is advice" remains relevant to modern life because it contains universal values that do not fade with time. The principles of sincerity, concern, and social responsibility embedded within it are urgently needed in confronting the increasingly complex challenges of contemporary life (Maulana, 2020). In a broader sense, the application of the values contained in this hadith can offer a solution to various social problems including conflict, intolerance, and the erosion of empathy between individuals so as to create a harmonious and just society (Latif, 2022).

CONCLUSIONS

Based on the discussion presented above, it can be concluded that the hadith "religion is advice" (ad-dīn an-nasīḥah), narrated by Imam Muslim in Ṣaḥīḥ Muslim, possesses a text that is brief yet extraordinarily rich in meaning, encompassing the relationship between human beings and Allah, His Book, His Messenger, the leaders, and fellow Muslims. In terms of sanad, this hadith has a continuous chain of transmission (ittiṣāl al-sanad) narrated by highly credible (thiqah) narrators, from the Companion Tamīm ad-Dārī through to Imam Muslim as the compiler, thereby satisfying the criteria for chain strength in the science of hadith. In terms of matan, the concept of an-nasīḥah encompasses not only verbal advice but also sincerity, purity of intention, and a genuine wish for good across every dimension of life, free from irregularity (syadz) or hidden defect ('illah), and in full accord with the teachings of the Qur'an and the fundamental principles of Islam. Based on this sanad and matan analysis, the hadith's quality can be categorized as authentic (ṣaḥīḥ), reinforced by its inclusion in Ṣaḥīḥ Muslim and by the agreement of hadith scholars that it fulfills all requirements of authenticity.

Scholars such as Imam an-Nawawī and Ibn Rajab al-Ḥanbalī explain that this hadith is among the foundational texts of Islamic teaching, since it encompasses every dimension of life, both devotional and social, and reflects sincerity and commitment to goodness. The hadith "religion is advice" thus carries wisdom of wide-ranging relevance for daily life, whose implementation may be pursued across personal relationships, the family, society, and modern contexts such as digital media, while also teaching the importance of sincerity, concern, and social responsibility in building a harmonious life. Taken together, sincerity and proper etiquette in delivering advice as embodied in this hadith offer a substantive and textually grounded response to the problem of uncivil religious communication documented at the outset of this study, suggesting that improving the civility of Indonesia's public and religious discourse is as much a matter of restoring the ethic of nasīḥah as it is a matter of communication technique.

Several recommendations follow from this study. Readers are encouraged to understand that the concept of advice in Islam is not limited to offering suggestions or criticism, but must be grounded in sincerity and delivered in a proper manner; internalizing the values contained in the hadith "religion is advice" in daily life is therefore important. Students of hadith studies are encouraged to deepen their study of sanad and matan analysis comprehensively, so as to understand hadith in its entirety rather than through translation alone, since a deeper understanding of hadith supports its accurate application in practice. The wider public is encouraged to cultivate a culture of mutual advice delivered with courtesy and wisdom, both in direct interaction and through social media, in order to foster a harmonious social environment grounded in Islamic values. Future research may extend this study by empirically examining the reception and practice of nasīhah-based communication among specific communities, or by mapping the transmission chain of this hadith beyond the main path narrated by Imam Muslim.

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