

Comparative Study of Hadith and Gospel Traditions: Ethical Teachings in an Interreligious Context

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Abstract. This article presents a comparative analysis of ethical teachings in the Hadith and the Biblical tradition (the Gospels), focusing on three universal values: justice, mercy, and social responsibility. This research is situated within the context of interfaith dialogue, aiming to foster interfaith understanding by emphasizing universal ethical values. This research examines the intersections and differences in the ethical systems of these two major religious traditions and their impact on social practices within religious communities, demonstrating that both traditions share universal values such as compassion, justice, and social responsibility. The research method used is library research across current academic sources, with a comparative analysis of normative texts. Data were obtained from primary sources (authentic Hadith and Gospel texts) and contemporary academic studies. The results show that despite differences in approach and application, both traditions emphasize fundamental values that promote justice and mercy in society. These findings highlight the potential of the ethical teachings of both religions to strengthen interfaith dialogue and promote social harmony. This research offers new insights through a comparative approach that focuses on normative texts, rather than merely comparing dogmatic theologies. This research concludes that both the Hadith and the Bible affirm a prophetic ethic grounded in the values of justice, compassion, and social responsibility. These findings offer new opportunities to develop interfaith public ethics as a foundation for dialogue and cooperation among religious communities in pluralistic societies.

Keywords: Hadith, Bible, Ethics, Interfaith Dialogue.

Introduction

The study of religious texts in the context of comparative religions is gaining increasing attention in contemporary academic discourse, especially in interreligious dialogue. The phenomenon of globalization, the plurality of modern society, and the increasing issue of religious intolerance have prompted scholars to revisit the ethical foundations of religious traditions. One area that stands out in this development is the comparison of ethical teachings, as ethics serves as a universal meeting point among different religions. The comparative study of ethics between Islam and Christianity offers not only theological reflections but also practical contributions to efforts to build peaceful and civilized societies.¹ In this case, the comparative study between the Hadith and the Gospels becomes relevant because both contain universal ethical principles that can be a bridge in building interfaith understanding.

Hadith and the Gospels are both important sources of religious teachings and guidance for Muslims and Christians.² Through both, ethical principles are articulated and embodied in the social

¹ Esther Natasaputra, Elieser R. Marampa, and Indaldo Undras, "The Intersection Of Morality And Pluralism: Theological Ethical Reflections In a Diverse Theological Landscape," *Manna Rafflesia* 10, no. 2 (May 11, 2024): 406–18, doi:10.38091/man_raf.v10i2.419.

² John Renard, *Islam and Christianity: Theological Themes in Comparative Perspective*, 1st ed. (University of California Press, 2011), <https://www.jstor.org/stable/10.1525/j.ctt1pn7wd>.

life of religious people. Although much research has been done on the relationship between Islam and Christianity, most studies still focus on dogmatic theology or doctrinal dialogue rather than textual ethical analysis. This is where a research gap arises, namely the lack of studies that systematically compare ethical principles in the hadith and the Gospel textually and contextually. In fact, ethics is the most applicable aspect, and religious teachings have a direct impact on the social and humanitarian order. Therefore, this study places the ethical aspect at the forefront, not only to identify normative similarities but also to identify potential synergies between the two in the context of interreligious dialogue.

Both the Hadith and the Gospel contain ethical teachings that contribute significantly to the formation of a civilized society. In Islamic tradition, the Hadith embodies the ethics of the Prophet Muhammad (PBUH³), while in Christian tradition, the teachings of Jesus Christ in the Gospels form the spiritual core of life in faith.⁴ Both of them presented *living ethics* that guide people's behavior. This comparative study will highlight key aspects of ethical teachings in the Hadith and the Gospels, and their relevance in modern interreligious dialogue.

Ethics is an essential foundation in all religious teachings.⁵ Each religion carries a mission to form human beings with noble character, who coexist with others and are responsible for society and its environment. In the context of the heavenly religions, Islam and Christianity both place ethics as the foundation of their religious practices.⁶ However, some studies emphasize comparisons between dogmatic and theological systems across religions, whereas few have examined text-based normative ethics (Hadith and the Gospel). In the hadith, justice is called *'adl*, compassion with *mercy*, and social responsibility with the word *mas'uliyah ijtimaiyyah*; meanwhile, in the gospel of justice, *agape* and social responsibility. The two religions share the same ethical orientation, though they differ in their forms of expression and theological frameworks.

The main problem in this study is the theological and methodological gap in understanding ethical teachings across the two traditions. Theological gaps arise from differences in concepts about the basis of ethics and man's relationship with God. In contrast, methodological gaps arise from the dominance of normative theological approaches that emphasize dogma rather than the ethical meanings alive in the text. This study seeks to bridge the two gaps by using a comparative analysis of hadith and Gospel texts, emphasizing cross-tradition readings of these texts in their respective contexts.

This research aims to identify the ethical values shared by the Hadith and the Gospel, and those that differ between them, and to analyze their application in the social life of religious communities. In addition, this study seeks to explore the potential synergy between the ethical teachings of the Hadith and the Gospel to build a comparative ethical framework that can serve as a basis for interreligious dialogue and cooperation. How can the two traditions complement each other in the context of interfaith dialogue, especially in building an ethical framework acceptable across religions?

³ Silvira Hardiyanti et al., "Analysis of the Sunnah of the Prophet Muhammad PBUH as Ethical and Moral Guidelines for Muslims," *Ma'rifatuna: Journal of Islamic Education and Studies* 1, no. 02 (March 20, 2025): 127–37.

⁴ Supriadi, "Theological Study Of The Meaning Of Christ's Incarnation And Its Implementation For Christian Spirituality In The Context Of The Corona Viruses Disease Pandemic," *"Theological Study Of The Meaning Of The Incarnation Of Christ And Its Implementation For Christian Spirituality In The Context Of The Corona Viruses Disease 2019 Pandemic | Supriadi | SESAWI: Journal of Christian Theology and Education*, 2019, <https://ejournal.sttsabdaagung.ac.id/index.php/sesawi/article/view/16/0>.

⁵ Salem Azzam, *Islam: Its Meaning and Message*, ed. by Khurshid Ahmad (New York: The Islamic Foundation, 2010).

⁶ Ahmad Nabil Amir and Tasnim Abdul Rahman, "A Brief Exposition of Religious Experience in Semitic Religion," *RABBANICA - Journal of Revealed Knowledge* 5, no. 2 (November 24, 2024): 167–84.

The comparative study of the texts of the Hadith and the Bible is not a new field. Several previous studies have compared the teachings of Islam and Christianity across various aspects, including ethics (e.g., Watt, 1991).⁷ Who analyzed the similarities between Islamic and Christian moral teachings, as well as a study by Nasr (1996),⁸ Who examined the spiritual relationship between the two religions through their respective religious texts? However, research specifically examining the comparison between the Hadith and the Bible in an ethical context remains relatively limited.

Ethics in the Hadith are based on the principles outlined by the Prophet Muhammad (PBUH),⁹ Especially in relation to how humans should live in harmony with the will of God (Allah) and others. Hadiths such as “*Khairukum man ta'allama al-Qur'ana wa' allamahu*” (you should learn and teach the Qur'an)¹⁰ (H.R. Bukhari) Illustrates the importance of knowledge and the spread of good teachings in daily life. These principles include justice, mercy, social responsibility, and obedience to Divine authority.

On the other hand, the biblical tradition, both in the Old and New Testaments, emphasizes similar principles.¹¹ For example, God's Ten Commandments in the Book of *Exodus* provide universal ethical guidelines for how humans should behave both toward God and others.¹² The teachings of Jesus Christ in the New Testament, such as the *Sermon on the Mount*, emphasize compassion, forgiveness, and love as the foundation of ethical living.

The reason for the selection of the hadith and the Gospel is also based on the book *Al-Jawab Al-Sahih*.¹³ By Ibn Taymiyah, viewing the Disciples of Jesus with high respect, similar to his view of the Companions receiving direct guidance from the Prophet, the Disciples are also on the proper path in the context of science and spirituality. Ibn Taymiyyah emphasized that the companions, although under the direct guidance of the Prophet, were not *ma'sum* (awakened from error), as were the disciples. They are ordinary people who can make mistakes, and none of them has a prophetic position.¹⁴

In line with the above statement, Ibn Qayyim in his book *Hidayat*¹⁵ Makes an interesting comparison between the disciples and the companions regarding their initial roles in conveying their leader's message. The Disciples conveyed (*naqahu*) to the followers of Christ the basics (*ma'rifat*) of his

⁷ W M Watt. *Islam and Christianity Today: A Contribution to Dialogue*. London: Routledge, 1991. https://books.google.co.id/books?id=4YTTAQAAQBAJ&hl=id&source=gbs_navlinks_s

⁸ Seyyed Hossein Nasr. *The Heart of Islam: Enduring Values for Humanity*. New York: HarperOne, 2004. https://books.google.co.id/books?hl=en&lr=&id=oAbB52UoicgC&oi=fnd&pg=PR11&dq=info:GCMje-J9u_sj:scholar.google.com&ots=VtdYvI9g7d&sig=jY7D6UBICugMC25xzPr-OOisglo&redir_esc=y#v=onepage&q&f=false

⁹ Hardiyanti et al., "Analysis of the Sunnah of the Prophet Muhammad PBUH as an Ethical and Moral Guideline for Muslims."

¹⁰ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ ، حَدَّثَنَا شُعْبَةُ ، قَالَ : أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ ، عَنْ عُثْمَانَ ، عَنْ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ " . قَالَ : وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ قَالَ : وَذَلِكَ الَّذِي أَقْعَدَنِي مَقْعِدِي هَذَا .

Muhammad ibn Isma'il Abu 'Abdillah al-Bukhari al-Ju'fi, *Sahih al-Bukhari*, Juz 6, p. 192, no. 5027, Beirut: Dar al Kitab al-'Ilmiyyah, 1992.

¹¹ Heni Yopy Tati and Harun Y. Natonis, "The Relevance Of Teaching Old Testament Values In Christian Education In The Modern Era," *Adiba : Journal Of Education* 4, no. 4 (July 21, 2025): 41–50.

¹² James Pasaribu and Iswan Garamba, "Learning the Theological Meaning of God's Ten Commandments for Christians (Exodus 20:1-17): Indonesia," *Journal of Education Research* 5, no. 4 (4 December 2024): 5885–92, doi:10.37985/jer.v5i4.1896.

¹³ Abul Abbas Ahmad Bin Tamia, *Al Jawab Al Sahih Liman Badal Deen Al Masih*, 1905, <http://archive.org/details/in.ernet.dli.2015.432232>.

¹⁴ Younus Y. Mirza, "The Disciples as Companions: Ibn Taymiyya's and Ibn al-Qayyim's Evaluation of the Transmission of the Bible," *Medieval Encounters* 24, no. 5–6 (3 December 2018): 530–60, doi:10.1163/15700674-12340030.

¹⁵ Ibn Qayyim; AL-JAWZIYAH, *Hidayatul Hayaara fi Ajribatil Hayudi wan Nashara : Ibn Qayyim al-Jawziyah* (Darul Hadith, 2003), //slims.perpus.iainptk.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D42229%26keywords%3D.

religion and his biography. The disciples witnessed his signs and miracles and passed them on to the next generation. It is the same with the companions who transmitted Muhammad's message to the generations. In Ibn Qayyim's view, seeing the similarities between the two in terms of God taught them spiritual knowledge and elevated them above all humanity. The disciples and their companions have the same role as the conveyors of prophetic knowledge.

From the above statement, a thought emerges that the Hadith and the Gospel can be compared. This study uses a qualitative method with a *library* research approach. The primary data used are saheeh hadiths related to ethical teachings, as well as texts from the Gospels, both from the Old and New Testaments. Data collection was conducted through literature reviews, focusing on the interpretation of texts relevant to ethical themes. In some cases, this research will also draw on Hadith and biblical interpretation to understand the historical and social context of the ethical teachings. The analysis was carried out in two layers: a thematic analysis to identify core values such as justice, love, and social responsibility. It will also be studied through hermeneutics as an interpretive framework to understand the meaning of ethics in contemporary social and interreligious contexts.

To strengthen the analytical framework, this study draws on the theories of ethical pluralism developed by John Hick and Al-Farabi. John Hick emphasized that every religion has a similar moral core because they are all rooted in an orientation towards *the real*. According to him, all religions come from the real, though they are always perceived through unique religious traditions. This concept encourages interfaith dialogue amid pluralism.¹⁶ Meanwhile, Al-Farabi, through the concept of *al-Madinah al-Fadilah* (The Main State), affirms the importance of ethics as the foundation of social order and collective happiness.¹⁷ These two thinkers were chosen because they represent two different contexts—the modern West and classical Islam—but both place ethics at the center of building a harmonious society. Thus, ethical pluralism in this study is defined as the view that various religious traditions hold universal moral values that can complement one another in building peace and social justice.

In this context, Hick's thinking provides the basis for understanding that the ethical teachings in the hadith and the Gospel can be seen as parallel expressions of the moral experience of religious people towards God. Principles such as justice, compassion, and social responsibility share a moral orientation that leads humans toward a *good and* harmonious life. Al-Farabi's thought is used in this study to interpret the hadith teachings philosophically, showing that Islamic ethics are social, collective, and oriented towards common welfare. Principles such as *adl* (justice) and *rahmah* (mercy) are understood not only as spiritual guidance, but also as foundations for a peaceful plural society.

This research integrates John Hick's theory of ethical pluralism and Al-Farabi's social ethics through a cross-religious hermeneutic approach. Hermeneutics is used here not only as a method of textual interpretation, but as a way of understanding the meaning of ethics in the context of religious and cultural diversity. Through this approach, the texts of the Hadith and the Gospels are not read exclusively (closed in their respective religious dogmas), but theologically, that is, to find ordinary meaning in diversity.

The study of ethics in the Abrahamic religions has long been of concern to theologians and philosophers of religion. In Islamic tradition, ethics are seen as a reflection of the morals of karimah, sourced from the Qur'an and Hadith.¹⁸ Islam places morality as a bridge between the spiritual and

¹⁶ Nur Said, "John Hick's Pluralism Reasoning in Global Diversity" 3, No. 2 (December 2015): 371–92.

¹⁷ Muhammad Rizki Ramadan and Septian Eka Putra, "Al-Farabi's Thoughts on Justice in the Perspective of Modern Legal Philosophy," *Das Sollen: Journal of Contemporary Studies of Law and Society* 4, no. 01 (September 1, 2025), <https://journal.forikami.com/index.php/dassollen/article/view/1007>.

¹⁸ Didik Himmawan et al., "Akhlaq, Ethics and Morals in View of the Verses of the Qur'an and Hadith of the Prophet Muhammad SAW," *Aslama: Journal of Islamic Studies* 1, no. 4 (December 14, 2024): 132–39.

social dimensions of man. Islam affirms that justice, compassion, and social responsibility are fundamental aspects of the harmonious order of the Islamic cosmos.¹⁹ In the Christian tradition, Willian Montgomery Watt, through his work *Islam and Christianity Today: A Contribution to Dialogue* affirms the similarity of moral values between the teachings of Jesus and the Prophet Muhammad, especially in compassion and social justice. Watt mentioned that both religions reject social exploitation and emphasize moral responsibility towards fellow humans. Both studies provide an essential basis for the claim that Islam and Christianity have a commensurate ethical structure. Still, they do not explicitly compare the ethical teachings from the perspective of the hadith and the Gospel texts. This opens up space for research that focuses on cross-religious normative texts as the primary source of ethical reflection.

In the field of comparative religious studies, Farid Esack, through his work *Qur'an, Liberation and Pluralism*.²⁰ Emphasizes the importance of reading religious texts with pluralistic awareness and social sensitivity. Esack proposes a *liberation hermeneutics approach* that sees ethical values in religious texts as instruments of social emancipation and humanitarian solidarity. This approach is particularly relevant for research that treats the texts of hadith and the Gospels as sources of moral liberation in modern society.

Meanwhile, David Tracy in *Plurality and Ambiguity: Hermeneutics, Religion, Hope*²¹ Emphasizes the importance of a hermeneutic approach to the study of religion, so that texts are read not only literally but also in the context of interreligious dialogue and the hope of common humanity. Tracy's thinking strengthens the use of hermeneutics in this study as a way of reading hadith and Gospel texts dialogically. The study of interfaith social ethics also develops in the context of pluralism and religious moderation. Mohammad Hasgim Kamali, in *The Middle Path of Moderation in Islam*, affirms that at the heart of Islamic ethics is *wasatiyyah* (moderation), which promotes a balance between individual and social rights. Kamali points out that ethical moderation in Islam can be a model for strengthening interreligious dialogue through the values of justice and compassion.

From a Christian perspective, Hans Kung, through the *Global Ethic project (Project Weltethos)* proposes the concept of *Global Ethics* that emphasizes four universal principles: a commitment to a culture of non-violence, fair economic solidarity, interreligious tolerance, and gender equality. This concept inspires a cross-faith dialogue that emphasizes a shared moral responsibility for humanity.

Academically, this research contributes to the enrichment of comparative ethics by combining the theory of ethical pluralism and a hermeneutic approach to normative texts of religion. The novelty of this research lies in its emphasis on the hermeneutic reinterpretation of the ethics of hadith and the Gospel in the modern socio-religious context, thereby opening up new space for the development of interreligious dialogue grounded in universal ethics.

In addition, the author seeks to explore the potential synergy between the ethical teachings of the hadith and the Gospel to build a framework of comparative ethics across religions that can serve as a basis for dialogue and cooperation among religious communities. Thus, this research is not only descriptive but also constructive, offering a model of dialogical ethics based on religious texts that is relevant to the challenges of modern pluralism. Sampling was carried out by selecting hadiths and Bible verses that explicitly address ethical and moral behavior issues. Each text will be critically

¹⁹ Elystia Febriyanti et al., "The Ethical Values in Islamic Tradition Reinterpreting Morals in the Context of Global Moral Crisis," *Bulletin of Science Education* 5, no. 1 (30 April 2025): 14–32, doi:10.51278/bse.v5i1.1862.

²⁰ *Quran, Liberation & Pluralism* By Farid Esack, retrieved 22 October 2025, http://archive.org/details/quran-liberation-pluralism-by-farid-esack_202401.

²¹ David Tracy, *Plurality and Ambiguity : Hermeneutics, Religion, Hope* (San Francisco: Harper & Row, 1987), <http://archive.org/details/pluralityambigui0000trac>.

analyzed, with attention to the differences and similarities in how the two traditions express their ethical principles.

Result and Discussion

The term “hadith” refers to the words, actions, and sayings of the Prophet Muhammad, which are considered a source of guidance for Muslims.²² These traditions are recorded in a collection known as hadith books and are used to complement and explain the teachings of the Qur’an. The significance of the hadith lies in its role as a practical example of how to live life in accordance with Islamic principles. Instead, the term “gospel” refers to the teachings of Jesus Christ recorded in the New Testament in the Bible. The gospels are considered the primary source of Christian doctrine and are believed to contain the words and deeds of Jesus, as well as his life story and teachings. The gospel serves as a guide for Christians on how to follow in Jesus’ footsteps and live his teachings in their daily lives.²³ As the hadith provides a practical example for Muslims, the Gospels offer inspiration and guidance for Christians who want to deepen their faith and live the values of love, compassion, and forgiveness taught by Jesus. Just as the hadith plays a vital role in Islamic practice, the Gospel holds a central place in Christian theology and spirituality, shaping the beliefs and actions of its adherents worldwide.

The Gospels, including Matthew, Mark, Luke, and John, are considered the primary sources of information about the life, teachings, death, and resurrection of Jesus Christ.²⁴ These texts are considered inspired by God and hold a special place in the Christian scriptures. They provide detailed accounts of Jesus’ ministry, miracles, parables, and interactions with the disciples and the wider community. The gospel is not only a historical record but also serves as a spiritual guide for its adherents, offering insight into God’s nature, the importance of faith, and the promise of salvation through Jesus.²⁵ Christians often refer to the gospel for wisdom, comfort, and guidance in their faith journey, seeking to emulate the example Jesus set in their own lives.²⁶

In this section, the research will comprehensively compare ethical teachings in Hadith and biblical traditions, covering key themes such as justice, compassion, and social responsibility. Each theme will be analyzed based on the Hadith and the Bible, and supported by empirical data and literature from the latest national and international journals. In addition, tables and graphs will be presented to clarify the results and illustrate the main patterns in the ethical teachings of the two traditions.

²² S. Fikri, Sholihah, F., Hayyu, J. M., Adlantama, A., & Ali, M. H. Understanding the Meaning of Hadith and Hadith Knowledge According to the Views of Muhadditsin and Ushuliyyin. *Journal of Islamic Education*, 1(4), 12. 2024. <https://doi.org/10.47134/pipi.v1i4.637>

S. Sheep. Theological review of the existence of Jesus as Logos in the gospel of John 1:1-18. *REI MAI: Journal of Christian Theology and Education*, 2(1), 63–74. 2024. <https://doi.org/10.69748/jrm.v2i1.122>

²⁴ Johannis Siahaya, *Introduction to the New Testament*, 2019.

²⁵ Surudiaman Lase and Malik Bambang, "The Church and the Bible: A Historical Journey That Builds Faith and Spiritual Practice Among Christians," *Award : Journal of Christian Education and Catholic Catechetics* 2, no. 1 (20 January 2025): 102–16, doi:10.61132/award.v2i1.656.

²⁶ K. Yanti, & Sutrisno, D. T. The Existence of Jesus as Logos in the Gospel of John. *In Theos : Journal of Education and Theology*, 3(7), 131–137, 2023.

Justice in Hadith and Biblical Tradition

Justice is one of the most fundamental ethical values in Islam and Christianity, serving as the basis for all moral and social teachings.²⁷ In Islam, the concept of justice (*al-'adl*) has a central position in both theological and social structures.²⁸ It does not only mean giving rights to others, but it also includes social justice that ensures the well-being of the entire society. Etymologically, '*adl*' means balance, equality, and putting things in their place (*wad' al-ashay' fi mawdi'ih*). In the hadith, justice does not only mean giving rights to those who are entitled, but also the establishment of moral and social balance in the life of the community.²⁹ The Prophet Muhammad PBUH stated, "*Indeed, Allah commands you to be just and do good....*" (Q. S. An-Nahl: 90). The hadith also explains that the meaning of justice can also be interpreted as not doing wrong; it reads:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، حَدَّثَنَا لَيْثٌ ، عَنْ عَقِيلٍ ، عَنْ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " الْمُسْلِمُ أَخُو الْمُسْلِمِ ، لَا يَظْلِمُهُ ، وَلَا يُسْلَمُهُ . مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ . "

Qutaybah bin Saeed told us, Laith told us, on the authority of Aqeel, on the authority of Al-Zubri, on the authority of Salem, on the authority of his father, that the Messenger of Allah, may God bless him and grant him peace, said: "A Muslim is the brother of a Muslim. He did not mistreat her or pity her. Whoever meets his brother's needs, then Allah is in need. Whoever eases the hardship of a Muslim, then Allah will ease his hardship. on the Day of Resurrection, and whoever protects a Muslim, Allah will remove his distress on the Day of Resurrection." (HR. Muslim, vol. 8, p.18, no. 2580).

This hadith emphasizes that justice is one of God's commandments that must be carried out in daily life. In the modern context, Muhammad Abduh³⁰ Interpreted '*adl*' as a universal rational principle that leads humans to a balance between individual rights and social responsibility. Islam places great emphasis on justice in its teachings, which is also a divine command. The concept of justice in Islam is not only a moral principle, but also a manifestation of the awareness of divine values. This shows that every individual has a responsibility to be just, both towards their fellow human beings and in their relationship with God.³¹

²⁷ Muhammad Valiant Arsi Nugraha et al., "The Role of Legal Philosophy Values in Forming the Foundation of Legal Ethics in the Era of Digital Transformation in Indonesia," *Innovative: Journal Of Social Science Research* 4, no. 6 (November 13, 2024): 440–52, doi:10.31004/innovative.v4i6.16355.

²⁸ Idris Idris, Armai Arief, and Made Saihu, "Social Justice in the Perspective of the Qur'an | Journal of Creative Student Research," July 17, 2023, <https://ejurnal.politeknikpratama.ac.id/index.php/jcsr/article/view/2214>.

²⁹ Muhammad Hasan Nasution, Faisar Ananda, and Nurasiyah Nurasiyah, "Justice In The Maqashid Approach Al-Syari'ah," *Al-Usrah : Jurnal Al Ahwal As Syakhsyah* 12, no. 2 (October 9, 2025), doi:10.30821/al-usrah.v12i1.23350.

³⁰ Gina Aulia, Nurkholis Sofwan, and Hasan Alaydrus, "The Narrative of Social Justice in Tafsir al-Manār and Its Implications for Justice Discourse in Indonesia," *JIM-IQT-STAINI* 1, no. 2 (September 25, 2023): 89–110.

³¹ Firman Indra Jaya, Muhammad Idris Alfari, and Kurniati Alfari, "The Ethical Role of the Judiciary in Realizing Social Justice: An Islamic Political Perspective," *Journal of Educational and Social Sciences* 3, no. 2 (July 21, 2024): 145–54, doi:10.58540/jipsi.v3i2.582.

On the other hand, in the biblical tradition, justice is also central to ethical teachings, especially in the Old Testament. For example, Micah 6:8 says: “He has told you, O man, what is good. And what does the LORD require of you: besides being just, loving faithfulness, and living humbly before your God?” That is why³²

The concept of justice in the Gospels is rooted in the Hebrew words *mishpat* (righteous law) and *tsedaqah* (moral righteousness).³³ In Hebrew theology, justice is the nature of God who maintains the order of the world and upholds righteousness for the oppressed (Psalm 146:7-9).³⁴ This teaching shows that justice is an integral part of a righteous life, just as in Islam.

In the context of modern social religion, Muslim thinkers such as John Hick affirm in his pluralism that justice is at the core of an authentic religious experience that transcends the boundaries of dogma and agency.³⁵ Thus, this comparative study confirms that both Islam and Christianity place justice not only as a social norm, but also as a transcendental ethical axis that can strengthen interreligious dialogue and cooperation.

a. Comparison of Forms of Justice in Hadith and the Bible

A comparison between the Hadith and the Bible regarding justice shows that both emphasize treating all human beings fairly. However, the application has a different focus. Hadith emphasizes greater justice in everyday social relations and in the Islamic legal system (sharia). In contrast, the biblical tradition emphasizes justice as a divine attribute that must be applied in personal daily life.

To clarify this distinction, here is a table that illustrates some examples of Hadith and Bible verses that discuss the concept of justice:

Hadith	Bible	Context
“Verily, the righteous are on the side of Allah...” (HR. Muslim) ³⁶	“Thus saith the Lord of hosts: Execute the righteous law, and show faithfulness and love to each one.” (Zechariah 7:9) ³⁷	Justice in social and legal relations.
“There are seven men whom Allah has under His shade on the day when there is no shade but His shade, namely,	“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” (Matthew 5:6) ³⁹	Justice in seeking truth and sincerity of heart.

³² The LORD's complaints, demands, and punishments against His people, *Bible WORD*, Micah 6:8, accessed December 27, 2024, <https://alkitab.sabda.org/verse.php?book=mik&chapter=6&verse=8>

³³ Harold Pardede, Martin Lumingkewas, and Amran Simangunsong, "Theology Of Justice (Mishpat) In The Book Of Micah And Its Relevance To Social Justice For Christians In Indonesia," *EKKLESIA: Journal of Christian Theology and Education* 2, no. 1 (November 10, 2023): 83–101, doi:10.63576/ekkleisia.v2i1.39.

³⁴ Ayunike Waoma and Aprianus Ledrik Moimau, "The Nature of Judgment in the Christian Life: Finding a Balance Between Justice and Love," *Sinar Kasih: Journal of Religious Education and Philosophy* 2, no. 3 (15 June 2024): 114–22, doi:10.55606/sinarkasih.v2i3.361.

³⁵ Umi Sumbulah and Nurjanah Nurjanah, *Religious pluralism: The meaning and locality of the pattern of interreligious harmony* (Malang: UIN Maliki Press, 2013), <https://repository.uin-malang.ac.id/711/>.

³⁶ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَرْ وَجَلٍّ، وَكُلُّنَا يَنْدِيهِ يَمِينٌ، الَّذِينَ يَغْدُلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَوْ» Abdullah ibn 'Amr (may Allah be pleased with him) narrated: The Messenger of Allah صلى الله عليه وسلم said, "Indeed, the righteous are with Allah on the pulpits of light on the right side of Ar-Rahmān جل جلاله, while His hands are on the right. They are the ones who are fair in power, family, and all the affairs they hold."

Abu Husayn Muslim bin Al Hajaj, *Sahih Muslim*, Turkey: Daru Thaba'ah Al Amirah, 1334, vol. 6, p. 17 no. 1827

³⁷ Good fasting, *Bible WORD*, Zechariah 7:9, <https://www.bible.com/id/bible/306/ZEC.7.9-10.TB>

³⁹ Beatitudes, *Bible WORD*, Matthew 5:6

the righteous rulers,...” (HR. Bukhari) ³⁸		
“Gold is exchanged for gold, silver for silver, wheat for wheat, dates for dates, salt for salt, the same weight and immediately handed over. If it is of different types, then sell it as you like, but it must be handed over immediately/in cash.” (HR. Muslim) ⁴⁰	“Do not cheat in judgment, as to measures, scales, and measures. You shall use the right balance, the right scales, and the right hin: I am the LORD your God who brought you out of the land of Egypt.” (Leviticus 19:35-36) ⁴¹	Fairness in trade and economic interactions.

Table 1: Justice in Hadith and the Bible

The table above shows that both traditions emphasize justice as a fundamental value across various contexts of life. On the other hand, Hadith often associates justice with obedience to Islamic law, while the Bible tends to emphasize justice inspired by a spiritual relationship with God. The two traditions meet on the view that justice is a manifestation of God's love in human life, and that their differences enrich the universal ethical discourse across religions.

b. Empirical Evidence of the Implementation of Justice in Religious Communities

To further analyze how this concept of justice is applied in real life, some recent empirical research provides an interesting picture. A study shows that Muslim communities that apply the teachings of the Hadith on justice tend to have higher levels of life satisfaction, especially related to the equitable distribution of economic resources. The Hadith's teachings on justice in Islamic economics influence producers' behavior, emphasizing values such as justice, prompt wage payments, and the avoidance of forbidden production. This allows producers to contribute to building a sustainable economy that is in accordance with the teachings of Islam.⁴² Islamic economic development aims to create prosperity for all humanity with a fair and equitable distribution of wealth.⁴³

On the other hand, Herman and Mark's research shows that Christian societies that adhere to the principles of justice taught in the Bible are more likely to engage in social activities that emphasize

³⁸ سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ الْإِمَامُ الْعَادِلُ وَشَابُّ نَشَأَ فِي عِبَادَةِ رَبِّهِ وَرَجُلٌ فَلْتُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلَانِ تَخَابَا فِي اللَّهِ اجْتِمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ أَحَقُّى حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَلَيْهِ عَيْنَاهُ.

Meaning: "There are seven people whom Allah has under His shade on the Day when there is no shade but His shade, namely: a righteous leader, a young man who grows up in the worship of his Lord, a man whose heart is adrift in the mosques, two people who love each other for Allah's sake, both of whom are gathered together for His sake and are separated for His sake, and a man who is asked to commit adultery by a woman who has a beautiful position, but he said, 'Surely I fear Allah, a man who gives alms in secret so that his left hand does not know what his right hand does, and one who dhikr to Allah in a quiet place, and his eyes shed tears.'" (HR Bukhari, Juz 1, p. 133, no. 660)

⁴⁰ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا وَكِيعٌ ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعُبَيْدِيُّ ، حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الدَّهَبُ بِالذَّهَبِ ، وَالْفِضَّةُ بِالْفِضَّةِ ، وَالْبُرُّ بِالْبُرِّ ، وَالشَّعِيرُ بِالشَّعِيرِ ، وَالتَّمْرُ بِالتَّمْرِ ، وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ ، يَدَا بِيَدٍ ، فَقَدْ أَرَبَى الْأَجْدُ وَالْمُعْطَى فِيهِ سَوَاءٌ " . (HR. Muslim, vol. 5, p. 44, no. 1584)

⁴¹ Leviticus 19:35-36

⁴² Laila Tri Nurmasari, & Amin Wahyudi. Supply and Producer Behavior in the Framework of Islamic Economics. *Journal of Sharia Economics Pelita Bangsa*, 9(01), 59-68, 2024. <https://doi.org/10.37366/jespb.v9i01.1067>

⁴³ Rifyal Zubdi Gultom, Annisa Qadarusman Tini. Infrastructure Development in Islam: An Economic and Social Overview *Scientific Journal of Islamic Economics* 6 no.2, 2020. <https://jurnal.stie-aas.ac.id/index.php/jei/article/view/912>

helping marginalized groups. Christian communities are often involved in community service, assistance to the needy, and advocacy for social justice, which inspires individuals to become agents of positive change in society. Christian education also plays a vital role in building a solid, supportive community.⁴⁴

This shows that the teachings of justice in both traditions have a positive impact on modern social life. This proves that religious values still have an essential role in shaping people's social behavior.

Mercy in Hadith and Biblical Tradition

Compassion is a fundamental concept in both traditions, both Islamic and Christian. In the Hadith, mercy is often described as a reflection of God's love for humanity. The hadith of the Prophet Muhammad PBUH states, "A person who does not have compassion for others will not receive mercy from Allah." (HR. Bukhari)⁴⁵. This shows the importance of compassion for fellow human beings as a condition for obtaining God's grace.

On the other hand, in the gospel, mercy is a central theme in Jesus Christ's teachings. In Luke 6:36, Jesus says, "Be gracious, just as your Father is gracious."⁴⁶ This shows that the attitude of compassion reflects God's love for humans and that humans are expected to imitate God's nature of mercy in their interactions with others.

a. Comparison of Mercy in Hadith and Gospel

Mercy in the Hadith and the Bible shows a fundamental similarity, namely, the importance of compassion for fellow human beings. However, as with justice, the focus on the application of mercy varies across both traditions. In Hadith, compassion is often associated with social responsibility, such as giving alms and helping the poor. In the Gospels, mercy is often emphasized in the context of universal forgiveness and love.

Here is a table showing some of the Hadiths and Gospel verses relevant to the theme of mercy:

Hadith	Gospel	Context
"Allah's love for His servants exceeds the love of a mother for her child." (HR. Muslim) ⁴⁷	"Blessed are the merciful, for they will obtain mercy." (Matthew 5:7) ⁴⁸	God's love for humans and the importance of imitating that affection.

⁴⁴ Herman Sjahthi Ekoprodjo and Markus Wibowo, Christian Education Shaping The Character And Values Of Christ In The Modern Context. *DIDASKALLA Journal of Christian Religious Education* 5 no.1 p. 15-28, 2024. <https://ejournal-iakn-manado.ac.id/index.php/didaskalia>

⁴⁵ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ ، حَدَّثَنَا أَبِي ، حَدَّثَنَا الْأَعْمَشُ ، قَالَ : حَدَّثَنِي زَيْدُ بْنُ وَهَبٍ ، قَالَ : سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " مَنْ لَا يَرْحَمْ لَا يُرْحَمْ " (HR. (Bukhari, vol. 8, p. 10, no. 6013)

⁴⁶ Love Your Enemies (Luke 6:36)

⁴⁷ وَحَدَّثَنِي عُمَرُو النَّاقِدُ ، وَابْنُ أَبِي عُمَرَ ، جَمِيعًا عَنْ سُفْيَانَ قَالَ عُمَرُو : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ الْأَقْرَعَ بْنَ حَابِسَ أَبْصَرَ النَّبِيَّ صَلَّى اللَّهُ وَسَلَّمَ يُقْبَلُ الْحَسَنَ ، فَقَالَ : إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبِلْتُ وَاجِدًا مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

" إِنَّهُ مَنْ لَا يَرْحَمْ لَا يُرْحَمْ " (HR. Muslim, vol. 7, p. 77, no. 2318)

⁴⁸ Beatitudes, Matthew 5:7

“A man among you does not believe until he loves his brother as he loves himself” ⁴⁹ (Narrated al-Bukhari)	“And the second commandment is: Love your neighbor as yourself. There is no other law greater than these” (Mark 12:31) ⁵⁰	Compassion is the foundation of social interaction and responsibility towards others.
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Table 2. Mercy in Hadith and the Gospel: Empirical Evidence of the Implementation of Mercy in Religious Communities

Recent research shows how this value of compassion is applied in modern society. A study conducted by Fauziyah and Dian found that Muslim communities who are actively involved in charitable activities feel more spiritually fulfilled. This study shows a positive correlation between giving alms and the improvement of harmonious social relations in Muslim societies. Research also shows that public trust in zakat management institutions can motivate people to voluntarily distribute zakat and infaq/alms through official/formal institutions such as BAZNAS and LAZ.⁵¹ For example, in Indonesia, the National Amil Zakat Agency (BAZNAS) is one of the institutions that is well managed and trusted by the community to distribute zakat and infaq/alms. By actively participating in charitable activities through BAZNAS, the Muslim community can experience significant spiritual and social benefits.

Research by Reni and Tarumingi found that Christian societies that emphasize forgiveness and love as forms of compassion tend to be better able to cope with interpersonal conflicts in their communities.⁵² For example, when a member of the Christian community has a conflict with a neighbor, they can practice forgiveness and love to restore the relationship. Thus, interpersonal conflicts can be overcome more effectively, and relationships between community members can become more harmonious. Forgiveness is seen as the highest form of mercy in the Christian tradition. Love is also considered the primary foundation of relationships. Forgiveness is seen as the highest form of mercy in the Christian tradition.

Social Responsibility in Hadith and the Gospel

Social responsibility is an essential theme in both religions. In the Hadith, social responsibility is manifested in the form of zakat, almsgiving, and concern for the poor and weak. One of the Hadiths of the Prophet Muhammad PBUH states, “*It is not perfect for a person to have faith if he sleeps full while his neighbor is hungry.*” (HR. Bukhari)⁵³ This teaching emphasizes the importance of social well-being within a Muslim’s faith.

حَدَّثَنَا مُسَدَّدٌ ، قَالَ : حَدَّثَنَا يَحْيَى ، عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَعَنْ حُسَيْنِ الْمُعَلِّمِ ،⁴⁹ (HR. Al-Bukhaari, vol. 1, p. 12, no. 13)

⁵⁰ The first commandment, Mark 12:31

⁵¹ Dian Fitria Handayani, Ade Elsa Betavia, Dewi Pebriyani. Do Religiosity, Gender, and Education Level Affect Zakat Payment? *JAUI Journal of Accounting, University of Jember* 20 no. 1 p. 33-45, 2022. <https://jurnal.unej.ac.id/index.php/JAUI/article/view/30994> and Fauziyah. *Motivation for worship and alms to increase employee job satisfaction: A case study in the Regional Drinking Water Company of Malang City. Undergraduate thesis*, Maulana Malik Ibrahim State Islamic University, 2019. <http://etheses.uin-malang.ac.id/id/eprint/16368>

⁵² Reni Marlince Adang, & Abad Jaya Zega. The Importance of "Love" in Letter 1 John: An Interpretation of Agape Love. *PROCEEDINGS OF THE NATIONAL SEMINAR ON EDUCATION AND RELIGION*, 4(2), 94–102, 2023. <https://doi.org/10.55606/semnasp.v4i2.1161> and Denny Adri Tarumingi. *A Textbook of Christian Religious Education*. PT. Indonesian Publishing Media: Medan, 2024. <http://repository.mediapenerbitindonesia.com/id/eprint/299>

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ ، حَدَّثَنَا ابْنُ أَبِي ذُنَبٍ ، عَنْ سَعِيدٍ ، عَنْ أَبِي شَرِيحٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " وَاللَّهِ لَا يُؤْمِنُ ، وَاللَّهُ لَا يُؤْمِنُ ، وَاللَّهُ لَا يُؤْمِنُ ؟ " . قِيلَ : وَمَنْ يَا رَسُولَ اللَّهِ ؟ قَالَ : الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ " . تَابِعَهُ شَبَابَةُ وَأَسَدُ بْنُ مُوسَى ، وَقَالَ حُمَيْدُ بْنُ الْأَسودِ وَعُثْمَانُ بْنُ عُمَرَ وَأَبُو بَكْرٍ بْنُ عَيَّاشٍ وَشُعَيْبُ بْنُ إِسْحَاقَ ، عَنْ ابْنِ أَبِي ذُنَبٍ ، عَنْ الْمُقْبِرِيِّ ، عَنْ أَبِي هُرَيْرَةَ (HR. Bukhari, vol. 8, p. 10, no. 6016)

In the Gospel tradition, social responsibility is also strongly emphasized. In the Gospel of Matthew 25:40, Jesus said, “*Whatever you did for one of the least of these my brethren, you did for me.*” This shows that acts of kindness toward others, especially the poor and marginalized, are considered direct acts of worship toward God.

a. Comparison of Social Responsibility in Hadith and the Gospel

A comparison of the teachings on social responsibility in the Hadith and the Gospels shows that both traditions are deeply concerned with social welfare and social balance. The hadith emphasizes social responsibility as part of religious obligations, while the Gospel emphasizes love and care as part of the Christian faith.

The following is a comparative table of social responsibility in the Hadith and the Gospel:

Hadith	Gospel	Context
“Know that each of you is a leader, and each of you is responsible for what he leads. A leader who leads man will be responsible for his people, a man is the leader of his family, and he is responsible for them all, a woman is also the leader of her husband’s house and her children, and she is responsible for them all, an enslaved person is the leader of his master’s property, and he is responsible for the property. So you are all leaders, and you will be held accountable for what you lead.” (HR. Bukhari and Muslim) ⁵⁴	“He who shuts his ears to the cry of the weak, will not receive an answer, if he himself cries out.” (Proverbs 21:13) ⁵⁵	Social responsibility to the poor and needy.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا كَلْبُكُمْ رَاعٍ وَكَلْبُكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَّةٌ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ . فَأَلَامِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ عَلَى بَيْتٍ يَغْلِيهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ . عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ فَكَلْبُكُمْ رَاعٍ وَكَلْبُكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ (رواه البخاري ومسلم)

Ibn 'Umar from the Prophet (peace be upon him) said: "Know that each of you is a leader, and each of you is responsible for what he leads. A leader who leads man will be responsible for his people, a man is the leader of his family, and he is responsible for them all, a woman is also the leader of her husband's house and her children, and she is responsible for them all, a slave is the leader of his master's property, and he is responsible for the property. So all of you are leaders, and you will be held accountable for what you lead (HR. Bukhari and Muslim).

Abu Abdillah Muhammad bin Ismail al-Bukhari, Sahih al-Bukhari, hadith no. 3408 and Abu Husain Muslim bin Hajjaj al-Qusyairi, Sahih Muslim, in Mauṣū'ah al-Hadith al-Syarif [CD ROMI, hadith no. 3408

⁵⁵ Proverbs 21:13 (Proverbs 21:13)

"The hand that gives is better than the one that receives." (HR. Muslim) ⁵⁶ 1034, juz 3, p. 94 (meaning blm appropriate)	"It is more fortunate to give than to receive." (Acts 20:35) ⁵⁷	Giving alms is a form of social responsibility.
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Table 3: Responsibilities in Hadith and the Gospel*b. Empirical Evidence of the Implementation of Social Responsibility in Religious Communities*

The implementation of social responsibility values in religious societies has been the focus of several empirical interfaith research studies. In the context of Islam, Moh and Ririn's research across several zakat institutions in East Java shows that the increase in the distribution of productive zakat is directly proportional to the economic welfare of beneficiary communities.⁵⁸ Using a descriptive qualitative method with 120 mustahik respondents, the study found that the productive zakat program increased household income by up to 23.7% over one year. These findings show a precise causal mechanism: zakat and alms are not just religious moral expressions but also socio-economic instruments that reduce disparities and strengthen community solidarity.

Conceptually, zakat embodies the principle of *al-mas'uliyah al-ijtima'iyah* (social responsibility) in Islam, grounded in distributive justice (*al-'adl al-ijtima'i*). According to Fazlur Rahman, zakat functions as a public interest. In this framework, alms and infak are concrete manifestations of the values of *rahmah* (mercy) and *'adl* (justice), which play a dual role as spiritual actions and social policies.

Conversely, in the context of Krsiten, Abdul, and Yurlina's research on *community-based social missions* in Yogyakarta and Manado, love-based social service programs, such as halfway houses, community clinics, and services for street children, significantly increase access to basic services for marginalized groups. Through a participatory, qualitative approach, this study found that service activities grounded in agape teachings fostered interfaith trust and reduced social tensions in the plural area. Christian Religious Education (PAK) serves as an agent of change, fostering social cohesion and integration among different groups by instilling the values of love and tolerance.⁵⁹

The main difference between these two models lies in their theological foundations: Islam emphasizes distributive justice grounded in religious obligation, while Christianity emphasizes relational justice grounded in universal love. However, both show similar empirical results: the strengthening of social cohesion and the reduction of balance through ethical values rooted in faith.

Furthermore, if analyzed hermeneutically, these two approaches can be understood as two expressions of universal prophetic ethics. In John Hick's perspective, social action is rooted in a

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، وَمُحَمَّدُ بْنُ حَاتِمٍ ، وَأَحْمَدُ بْنُ عَبْدِ جَمِيعًا ، عَنْ يَحْيَى الْقَطَّانِ ، قَالَ ابْنُ بَشَّارٍ : حَدَّثَنَا يَحْيَى ، حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ ⁵⁶ ، قَالَ : سَمِعْتُ مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ أَنَّ حَكِيمَ بْنَ جَرَامٍ ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَفْضَلُ الصَّدَقَةِ ، أَوْ خَيْرُ الصَّدَقَةِ ، عَنْ غَنَى وَالْبَيْدِ ، " الْعُلْيَا خَيْرٌ مِنَ الْبَيْدِ السُّفْلَى ، وَإِنْدَا بَمَنْ تَعُولُ .

Narrated to us [Muhammad bin Basysyar] and [Muhammad bin Hatim] and [Ahmad bin Abdah] all from [Yahya Al Qaththan] - [Ibn Basysyar] said- Narrated to us [Yahya] narrated to us [Amru bin Uthman] he said: I heard [Musa bin Talhah] narrate that [Hakim bin Hizam] had narrated to him that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "The most important or best alms are the alms given when they are able. And the hand that is above is better than the hand that is below. And give it first to the one who is your dependent."

⁵⁷ Paul's farewell to the elders in Ephesus, (Acts 20:35)

⁵⁸ Dian Fitria. Adam et al., "Comparison Of The Economic Systems Of Socialism, Capitalism, And Sharia Economics: A Critical Analysis Of The Principles, Implementation, And Social Impact Of Jambura," *Scientific Journal of Management and Business* 7(2) (2024), <https://ejurnal.ung.ac.id/index.php/JIMB/article/view/27698>.

⁵⁹ Yurniman. Ndruru et al., "PAK as Agents of Change in Pluralistic Societies: Cultural and Social Perspectives" 1, no. 4 (2024): 41–59, doi:<https://doi.org/10.61132/damai.v1i4.183>.

transcendental awareness of the “real” that pushes human beings beyond the boundaries of dogma for the common good.⁶⁰ While Al-Farabi views social responsibility as the main characteristic of *al-Madinah al-Fadilah*⁶¹ (the central State), where individual happiness is impossible to achieve without social benefits. Thus, these two traditions meet at the point of ethical pluralism, namely the assumption that justice, compassion, and social responsibility are interfaith values that can be synergized to build a civilized society.

Based on this empirical evidence, this study concludes that social responsibility in Islam and Christianity is not merely a religious moral practice but also an effective transformational social mechanism for creating collective well-being. The synergy between the concepts of zakat (alms) and agape (diakonia) can serve as a basis for an operational cross-faith ethical model, for example, in interfaith collaborative programs in education, health, and poverty alleviation.

This section shows that the ethical teachings in the Hadith and the biblical tradition not only share fundamental values but also provide practical guidance for applying ethics in modern social life. The results of this study confirm that these ethical teachings are relevant and can strengthen interreligious dialogue and encourage the creation of a more just, compassionate, and socially responsible society.

Conclusion

This study concludes that the teachings of ethics in the hadith and the Gospel not only display the commonality of moral values such as justice, compassion, and social responsibility, but also represent two theological horizons that can interpret each other within the framework of ethical pluralism. Hermeneutic analysis suggests that justice in the hadith, which is rooted in the principles of *‘adl* and social balance, can be in productive dialogue with the Gospel’s concept of relational justice centered on love (*agape*). Meanwhile, compassion and social responsibility in both traditions share a prophetic dimension: ethics that humanize and uphold human solidarity. Theoretically, this study closes the circle of argument by affirming that the findings support John Hick’s theory of ethical pluralism and Al-Farabi’s concept of *al-Madinah al-Fadilah*. In Hick’s perspective, this similarity in moral values reflects the same religious experience of *The Real*, albeit embodied in different traditions. Within the framework of Al-Farabi, the social ethics contained in the Hadith and the Gospels contribute to the vision of the main society (*al-madinah al-fadilah*), in which individual happiness is not separated from social welfare. Thus, these findings show that there is a hermeneutical meeting point between Islamic prophetic ethics and Christian love ethics, with the potential to give rise to a new paradigm in interreligious dialogue grounded in universal moral values. The novelty of this research lies in its attempt at conceptual synthesis, combining normative textual hermeneutics and cross-tradition ethical pluralism to build a model of interfaith ethics grounded in prophetic texts. This model is not merely descriptive, but offers a conceptual framework for “dialogical ethics”, which is an ethical paradigm that places sacred texts not as the boundaries of religious identity, but as a bridge of universal human values. The transition from the results to the research recommendations suggests that integrating these values has practical implications. First, in the context of education, the results of this research can be adapted into a model of an interfaith ethics curriculum that instills the values of justice, love, and social responsibility inclusively. Second, in the realm of social praxis, these findings can serve

⁶⁰ Mohd Yusuf, "RELIGIOUS PLURALISM PERSPECTIVE JHON HICK AND NUR CHOLIS MADJID" (Master(S2), UIN Fatmawati Sukarno Bengkulu, 2025), <http://repository.uinfasbengkulu.ac.id/5504/>.

⁶¹ Muhamad Fajar Pramono and Muhammad Iqbal Oki Akbar, "Al-Madinah al-Fadilah in Islamic Political Philosophy: Exploration of al-Farabi's Thought," *Al-Afkar, Journal For Islamic Studies* 8, no. 1 (17 February 2025): 1015–29, doi:10.31943/afkarjournal.v8i1.1242.

as a basis for interfaith dialogue and collaboration programs in the humanitarian field, such as poverty alleviation, education, and social peace. Thus, this research contributes not only to the development of comparative studies of hadith and the Gospels but also to strengthening interfaith ethical discourse grounded in the theory of ethical pluralism. The hermeneutic approach used opens up new horizons in understanding religious texts as a source of transformative and constructive public ethics for multicultural civilizations.

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