



# Friendship Circles in Hadith: Reconstructing Prophetic Teachings for Contemporary Social Networks

This study examines how the *jawāmi' al-kalim* character of hadiths on companionship can be interpreted in relation to the contemporary concept of friendship circles. Rather than treating prophetic narrations on friendship as isolated moral instructions, this research approaches them as an interconnected corpus oriented toward a shared *wahdah al-ghāyah* (unity of purpose). Employing a thematic method of hadith analysis, the study collects and examines narrations related to companionship from classical sources accessed through digital compilations such as *Maktabah Shāmilah* and *Mausū'ah al-Ḥadīthiyyah*. The analysis identifies seventeen hadiths that collectively articulate a patterned ethical framework for social relations. These narrations reveal several relational dimensions, including the definition and urgency of companionship, the vision and moral purpose of friendship, the ethical principles regulating interaction, and the positive and negative social consequences of association. The findings suggest that the concise formulations of hadith function as relational signifiers that structure the ideals and boundaries of social interaction. When read as a semantic network, these traditions construct a moral grammar of companionship that remains relevant for interpreting the dynamics of contemporary friendship circles.

**Keywords:** Hadith; friendship circles; thematic hadith studies; contemporary social relation.

Penelitian ini mengkaji bagaimana karakter *jawāmi' al-kalim* dalam hadis-hadis tentang pertemanan dapat ditafsirkan dalam kaitannya dengan gagasan kontemporer tentang *friendship circles*. Alih-alih memperlakukan riwayat-riwayat kenabian mengenai pertemanan sebagai ajaran moral yang berdiri sendiri, penelitian ini memandangnya sebagai suatu korpus yang saling terhubung dan berorientasi pada *wahdah al-ghāyah* (kesatuan tujuan). Dengan menggunakan metode tematik hadis, penelitian ini mengumpulkan dan menganalisis riwayat-riwayat yang berkaitan dengan pertemanan dari sumber-sumber klasik yang diakses melalui kompilasi digital seperti *Maktabah Shāmilah* dan *Mausū'ah al-Ḥadīthiyyah*. Analisis tersebut mengidentifikasi tujuh belas hadis yang secara kolektif mengartikulasikan kerangka etis yang berpola dalam relasi sosial. Riwayat-riwayat ini menyingkap beberapa dimensi relasional, meliputi definisi dan urgensi pertemanan, visi serta tujuan moral persahabatan, prinsip-prinsip etis yang mengatur interaksi, serta konsekuensi sosial positif dan negatif dari suatu pergaulan. Temuan penelitian menunjukkan bahwa formulasi hadis yang ringkas berfungsi sebagai penanda relasional yang membentuk idealitas sekaligus batas-batas interaksi sosial. Ketika dibaca sebagai suatu jaringan semantik, tradisi-tradisi tersebut membangun tata bahasa moral tentang pertemanan yang tetap relevan untuk menafsirkan dinamika *friendship circles* dalam masyarakat kontemporer.

**Kata Kunci:** Hadis; lingkaran pertemanan; studi hadis tematik; relasi sosial kontemporer.

**Authors:**

Fahmi Andaluzi<sup>1</sup>  
Muhammad Alif<sup>2</sup>

**Affiliation:**

<sup>1,2</sup> Universitas Islam  
Negeri Sultan Maulana  
Hasanuddin Banten,  
Indonesia

**Corresponding author:**

[andaluzif@gmail.com](mailto:andaluzif@gmail.com)

**Dates:**

Received 16 Oct 2024  
Revised 13 Jun 2025  
Accepted 26 Jun 2025  
Published 30 Jun 2025

**How to cite this article:**

Andaluzi, Fahmi and  
Muhammad Alif.  
"Friendship Circles in  
Hadith: Reconstructing  
Prophetic Teachings for  
Contemporary Social  
Networks". *ESENSIA:  
Jurnal Ilmu-Ilmu  
Ushuluddin* 26 (1).  
[https://doi.org/10.14421/  
esensia.v26i1.5775](https://doi.org/10.14421/esensia.v26i1.5775)

**Copyright:**

©2025. The Authors.  
This work is licenced  
under the [Creative  
Commons Attribution-  
Non Commercial-  
ShareAlike 4.0  
International](#).

**Read Online:**

Scan this QR  
code with  
your mobile  
device or  
smart phone  
to read online





## Introduction

The structural formulation of hadiths on friendship, one of the most fundamental forms of social relations, is often conveyed through concise yet meaningful expressions. This brevity allows for renewed interpretation, as these formulations encapsulate practical manifestations of ideal moral values. Ethical dimensions concerning social responsibility, solidarity, and mutual influence in social interactions are frequently expressed through terms denoting companionship, such as *al-akh*, *al-ṣāḥib*, *al-khalīl*, and *al-jalīs*, each indicating different degrees of relational closeness. These terms are associated with normative values that serve as markers of virtuous friendship, including the theological notion that one's goodness before God is reflected in one's conduct toward companions.<sup>1</sup> Hadiths also employ contrasting metaphors, such as *kamathali ṣāḥib al-misk wa kīr al-ḥaddād* (like the seller of musk and the blacksmith's bellows), to distinguish between beneficial and harmful companions.<sup>2</sup> This concise yet dense style, commonly linked to the Prophet's *jawāmi' al-kalim*, allows these teachings to be continually reinterpreted and contextualized within evolving social realities, including the dynamics of friendship circles in contemporary society.

In contemporary society, the dynamics of friendship have become increasingly complex as patterns of social interaction expand through

digital communication and social media.<sup>3</sup> Friendship, long regarded as the most fundamental bond within the social order, is now frequently expressed through what young people describe as a "circle of friends," referring to groups formed around shared interests, activities, or professional orientations, both offline and online.<sup>4</sup> Such circles often emerge through natural processes of social adjustment as individuals move through different phases of life and seek communities that reflect similar values or goals. However, the expansion of these friendship networks also presents new challenges.<sup>5</sup> While digital platforms enable individuals to maintain old relationships and form new ones across geographical boundaries, they simultaneously create spaces where negative social behaviors can proliferate. Incidents of bullying<sup>6</sup>, exclusion, rumor-spreading, and even cyber harassment increasingly occur within these networks of association.<sup>7</sup> Consequently, the contemporary friendship circle not only represents new modes of social bonding but also raises ethical questions about how healthy and responsible relationships should be cultivated in modern social environments.

Several previous studies have explored the theme of friendship through Islamic textual sources, albeit with different emphases. One study by Jufri examines the concept of friendship

<sup>1</sup> Abū 'Isā Muḥammad ibn 'Isā Al-Tirmidhī, *Sunan Al-Tirmidhī*, ed. Aḥmad Muḥammad Shākir, Muḥammad Fu'ād 'Abd al-Baqī, and Ibrāhīm 'Uṭwah 'Auḍ, vol. 1–5 (Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1975), 599; Abū 'Abd Allāh Muḥammad ibn 'Abd Allāh al-Ḥākim, *Al-Mustadrak 'alā Al-Ṣaḥīḥain*, ed. Muṣṭafā 'Abd al-Qādir 'Aṭā, vol. 1–4 (Dār al-Kutub al-'Ilmiyyah, 1990), 189.

<sup>2</sup> Abū 'Abd Allāh Muḥammad ibn Ismā'īl Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam Wa-Sunanih Wa-Ayyāmih*, ed. Muḥammad Zuhayr ibn Nāṣir Al-Nāṣir, vol. 1–9 (Beirut: Dār Ṭawq al-Najāt, 1422), 63; Muslim ibn Al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi-Naql Al-'Adl 'an Al-'Adl Ilā Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam*, ed. Muḥammad Fu'ād 'Abd al-Baqī, vol. 1–5 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1955), 2026.

<sup>3</sup> Tahir M Nisar, Guru Prabhakar, and Lubica Strakova, 'Social Media Information Benefits, Knowledge

Management and Smart Organizations', *Journal of Business Research* 94 (2019): 264.

<sup>4</sup> Redaksi Kumparan, 'Memahami Arti Circle Pertemanan Beserta Cara Mendapatkannya', 2023.

<sup>5</sup> Qolbi Khoiri, 'Teori Laactract Dalam Persahabatan Generasi Millennial', *Jurnal Educativo: Journal of Educational Studies* 3, no. 1 (2018): 44–57.

<sup>6</sup> Juwita Tria Permata and Fenty Zahara Nasution, 'Perilaku Bullying Terhadap Teman Sebaya Pada Remaja', *Educativo: Jurnal Pendidikan* 1, no. 2 (2022): 614–620; Małgorzata Wójcik and Wojciech Flak, 'Frenemy: A New Addition to the Bullying Circle', *Journal of Interpersonal Violence* 36, no. 19–20 (October 2019): NP11131–NP11154.

<sup>7</sup> Chandra Oktiawan, 'Analisis Yuridis Tindak Pidana Ujaran Kebencian Dalam Media Sosial', *Al-Adl: Jurnal Hukum* 13, no. 1 (2021): 171–172.





primarily through Qur'anic verses supported by hadith, employing the thematic (*mauḍū'ī*) approach. Through linguistic, socio-historical, and contextual interpretation, the study argues that friendship in Islamic sources is not limited to physical association but also encompasses emotional bonds such as affection, care, and moral encouragement. Within this framework, friendship is understood as a relationship that may guide individuals either toward virtuous conduct or harmful influence.<sup>8</sup> Another study by Firdausiyah analyzes several hadiths on friendship using a thematic method while incorporating psychological perspectives. The discussion focuses on *sanad* evaluation, narrator assessment, and *matn* consideration before relating the ethical messages of the hadiths to broader psychological understandings of interpersonal influence.<sup>9</sup> While these studies illuminate important aspects of friendship in foundational Islamic texts, they largely treat the material as thematic collections of moral guidance.

The present study examines how the *jawāmi' al-kalim* character of hadiths on friendship, as outlined above, may be interpreted in relation to the contemporary concept of friendship circles. Rather than treating these narrations merely as isolated ethical statements, the study explores how their concise formulations can be organized to reveal patterns of social meaning concerning companionship and relational influence. What relational categories emerge from the vocabulary of friendship in hadith? How do these narrations articulate ideals and boundaries that shape social associations? To what extent can such formulations illuminate the dynamics of friendship circles observable in contemporary social environments? To address these questions, the study employs a thematic approach to hadith,

collecting and examining narrations related to companionship as an interconnected corpus oriented toward a shared *waḥdah al-ghāyah* (unity of purpose). The primary data consist of hadiths drawn from digital compilations of classical sources, such as *Maktabah Shāmilah* and *Mausū'ah al-Ḥadīthiyyah*, supplemented by secondary materials, including relevant books and scholarly articles. This approach allows the analysis to trace how the ethical language of hadith constructs relational meanings that can be interpreted in dialogue with contemporary configurations of friendship circles.<sup>10</sup>

Building on this framework, the study advances the argument that the compact yet generative formulations of hadith on friendship do not merely function as isolated ethical admonitions but as a set of relational signifiers that structure social interaction. The vocabulary of companionship, such as *al-akh*, *al-ṣāhib*, *al-khalīl*, and *al-jalīs* together with the metaphorical contrasts embedded in the narrations, forms a semantic network through which ideals of proximity, influence, and moral responsibility are articulated. When these narrations are read as an interconnected corpus rather than as discrete sayings, they reveal a patterned moral grammar of association that regulates how companionship is formed, maintained, and evaluated. In this sense, the *jawāmi' al-kalim* character of these traditions enables their formulations to function as generative nodes of meaning, capable of extending beyond their immediate textual setting. Such a reading allows the ethical language of hadith to be placed in dialogue with contemporary patterns of social bonding, where friendship circles operate as influential spaces in which values, behaviors, and identities are continually negotiated.

<sup>8</sup> Nurhikmah Itsnaini Jufri, 'Pertemanan Perspektif Al-Qur'an (Suatu Tinjauan Metode Mauḍū'ī)' (Universitas Islam Negeri Alauddin Makassar, 2017).

<sup>9</sup> Jaudatul Firdausiyah, 'Kajian Tematik Tentang Hadis-Hadis Pertemanan Perspektif Psikologis' (Universitas Islam Negeri Sunan Ampel Surabaya, 2021).

<sup>10</sup> Laṭīfah Al-Rāshid, *Al-Ḥadīth Al-Mauḍū'ī: Al-Manhaj Wa Al-Ta'sīl Wa Al-Tamthīl* (Makkah al-Mukarramah: Dār Ṭayyibah al-Khaḍrā' li al-Ṭabā'ah wa al-Nasyr, 2021), 14.





## Seventeen Hadiths on Friendship Circles: A Thematic Overview

The findings of this study, derived from the methodological procedures outlined in the previous section, indicate that several prophetic traditions share a *waḥdah al-ghāyah* related to the theme of friendship circles. Through thematic collection and analysis, seventeen hadiths were identified as representing this shared orientation. These narrations collectively provide ethical guidance concerning companionship, mutual care, and the social influence inherent in interpersonal relationships. The findings are also compiled in an e-book that documents the complete textual material and its analysis.<sup>11</sup> In the following section, the hadiths are presented only in their essential excerpts, while the full text can be consulted in the previously cited source.

### 1. Definition and Urgency of Friendship Circles

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ إِيَّاهُ

"If one of you loves his brother, let him inform him of that love."<sup>12</sup>

فَقُمْ إِلَيْهِ فَأَعْلِمْهُ، قُلْ: إِنِّي أُحِبُّكَ فِي اللَّهِ

"Then go to him and tell him: 'Indeed, I love you for the sake of Allah.'"<sup>13</sup>

دَعْوَةُ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ

"A Muslim's supplication for his brother in his absence is answered."<sup>14</sup>

<sup>11</sup> <https://s.id/Dataprocessing>

<sup>12</sup> Al-Tirmidhī, *Sunan Al-Tirmidhī*, 1–5:599; Ḥākim, *Al-Mustadrak 'alā Al-Ṣaḥīḥain*, 1–4:189.

<sup>13</sup> Abū al-Qāsim Sulaymān ibn Aḥmad Al-Ṭabarānī, *Al-Mu'jam Al-Awsaṭ* (Cairo: Dār al-Ḥaramayn, 1995), 227.

<sup>14</sup> Al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi-Naql Al-'Adl 'an Al-'Adl Ilā Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam*, 1–5:2094.

<sup>15</sup> Al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi-Naql Al-'Adl 'an Al-'Adl Ilā Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam*, 1–5:73.

<sup>16</sup> Al-Tirmidhī, *Sunan Al-Tirmidhī*, 1–5:333; Abū Muḥammad 'Abdī ibn 'Abd al-Raḥmān ibn al-Faḍl ibn Bahrām ibn 'Abd al-Ṣamad Al-Dārimī, *Al-Musnad Al-Jāmi' Al-Ma'rūf Bi Sunan Al-Dārimī*, ed. Ḥusain Salīm Asad Al-Dārānī, vol. 1–4 (Dār al-Mughnī, 2000), 1583.

<sup>17</sup> Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam Wa-Sunanīh Wa-Ayyāmīh*, 1–9:12.

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا

"You will not enter Paradise until you believe, and you will not truly believe until you love one another."<sup>15</sup>

خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ

"The best of companions in the sight of Allah is the one who is best to his companion."<sup>16</sup>

### 2. Vision and Mission of Friendship Circles

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا

"A believer to another believer is like a building; each part strengthens the other."<sup>17</sup>

انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

"Support your brother whether he is the oppressor or the oppressed."<sup>18</sup>

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ

"A Muslim is the brother of another Muslim; he neither oppresses him nor abandons him."<sup>19</sup>

### 3. Principles of the Friendship Circle

رَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ

"Two people who love one another for the sake of Allah meet upon that love and part upon it."<sup>20</sup>

فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا

تَبَاغَضُوا، وَكُونُوا إِخْوَانًا

"Suspicion is the most false of speech. Do not spy on one another, do not harbor hatred, and be brothers to one another."<sup>21</sup>

إِذَا اشْتَكَيْ مِنْهُ عَضُوٌّ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحَيَى

<sup>18</sup> Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam Wa-Sunanīh Wa-Ayyāmīh*, 1–9:22.

<sup>19</sup> Abū Ḥātim Muḥammad ibn Ḥibbān al-Tamīmī Al-Bustī, *Ṣaḥīḥ Ibn Ḥibbān* (Bairūt: Dār ibn Ḥazm, 2012), 453; Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam Wa-Sunanīh Wa-Ayyāmīh*, 1–9:128; Al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi-Naql Al-'Adl 'an Al-'Adl Ilā Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam*, 1–5:1996.

<sup>20</sup> Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam Wa-Sunanīh Wa-Ayyāmīh*, 1–9:133.

<sup>21</sup> Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alayhi Wa-Sallam Wa-Sunanīh Wa-Ayyāmīh*, 1–9:19.





“When one part of the body suffers, the rest of the body responds with sleeplessness and fever.”<sup>22</sup>

الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ: يَكْفُ عَلَيْهِ ضَيْعَتُهُ وَيَحُوطُهُ مِنْ وَرَائِهِ

“A believer is the mirror of another believer, and a believer is the brother of a believer; he protects his interests and guards him in his absence.”<sup>23</sup>

#### 4. Positive and Negative Impacts of Friendship Circles

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ

“The example of a good companion and a bad companion is like that of a seller of musk and a blacksmith’s furnace.”<sup>24</sup>

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ

“A person follows the religion of his close friend.”<sup>25</sup>

مَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ أَثَبَّتَ اللَّهُ قَدَمَهُ عَلَى الصِّرَاطِ يَوْمَ تَرُلُ فِيهِ الْأَقْدَامُ

“Whoever walks with his brother to fulfill a need, Allah will make his feet firm on the Day when feet will slip.”<sup>26</sup>

مَنْ كَتَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى إِنْفَازِهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنَ الْحُورِ مَا شَاءَ

“Whoever restrains his anger while able to act upon it, Allah will call him before all creation on the Day of Resurrection and allow him to choose among the delights of Paradise.”<sup>27</sup>

إِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ

“Indeed, lying leads to wickedness.”<sup>28</sup>

After grouping the codes into themes, the 17 hadiths were organized into four discussion chapters, with each chapter containing one to three hadiths. The details are as follows:

**Table 1.** Classification of Themes in Friendship Circle Hadiths

<p><b>A. Definition and Urgency of Friendship Circles</b></p> <p>1. Understanding</p> <p>a. Expressions of affection as the first step in establishing togetherness (al-Mu‘jam al-Awsaṭ, al-Ṭabarānī – 2994; al-Tirmidhī – 2392)</p> <p>b. Friendship is not limited to social gatherings; supplicating for others strengthens relational bonds (Ṣaḥīḥ Muslim – 2733).</p> <p>2. Urgency</p> <p>a. The perfection of faith is demonstrated by mutual love (Ṣaḥīḥ Muslim – 54; Sunan Abī Dāwūd – 5193; Sunan Ibn Mājah – 68; al-Tirmidhī – 2688; Musnad Aḥmad – 1412).</p> <p>b. A person's virtue among companions is reflected in how he treats his friends (al-Tirmidhī – 1944; Musnad Aḥmad – 6566; Sunan al-Dārimī – 2481).</p>	
<p><b>B. Vision and Mission of Friendship Circles</b></p> <p>1. Vision</p> <p>a. The vision of friendship is mutual support and solidarity. (Ṣaḥīḥ al-Bukhārī – 6026)</p> <p>2. Mission</p> <p>a. Preventing a friend from committing wrongdoing (Ṣaḥīḥ al-Bukhārī – 6952)</p>	

<sup>22</sup> Al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi-Naql Al-‘Adl ‘an Al-‘Adl Ilā Rasūl Allāh Ṣallā Allāh ‘alayhi Wa-Sallam*, 1–5:1999.

<sup>23</sup> Sulaymān ibn al-Ash‘ath ibn Ishāq ibn Bashīr ibn Shaddād ibn ‘Amr al-Azdī al-Sijistānī Abū Dāwūd, *Sunan Abī Dāwūd*, ed. Shu‘aib Al-Arna‘ūṭ and Muḥammad Kāmil Qurah Balālī, vol. 1–7 (Beirut: Dār al-Risālah al-‘Ālamīyah, 2009), 279.

<sup>24</sup> Al-Bukhārī, *Al-Jāmi‘ Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh ‘alayhi Wa-Sallam Wa-Sunanīh Wa-Ayyāmīh*, 1–9:63; Al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi-Naql Al-‘Adl ‘an Al-‘Adl Ilā Rasūl Allāh Ṣallā Allāh ‘alayhi Wa-Sallam*, 1–5:2026.

<sup>25</sup> Aḥmad Ibn Ḥanbal, *Musnad Al-Imām Aḥmad Ibn Ḥanbal*, ed. Aḥmad Muḥammad Shākīr, vol. 1–20 (Cairo: Dār al-Ḥadīth, 1995), 130.

<sup>26</sup> Al-Ṭabarānī, *Al-Mu‘jam Al-Awsaṭ*, 139.

<sup>27</sup> Abū ‘Abdillāh Muḥammad ibn Yazīd Ibn Mājah, *Sunan Ibn Mājah*, ed. Muḥammad Fu‘ād ‘Abd al-Bāqī, vol. 1–2 (Cairo: Dār Iḥyā’ al-Kutub al-‘Arabīyah, n.d.), 157.

<sup>28</sup> Al-Bukhārī, *Al-Jāmi‘ Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh ‘alayhi Wa-Sallam Wa-Sunanīh Wa-Ayyāmīh*, 1–9:25; Al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi-Naql Al-‘Adl ‘an Al-‘Adl Ilā Rasūl Allāh Ṣallā Allāh ‘alayhi Wa-Sallam*, 1–5:2012.





- b. The prohibition of committing injustice toward a friend and the obligation to support him when he is wronged (Ṣaḥīḥ Ibn Ḥibbān – 533; Ṣaḥīḥ al-Bukhārī – 2442; Ṣaḥīḥ Muslim – 2580).

### C. Principles of the Friendship Circle

- a. The foundation of friendship is love for the sake of Allāh (Ṣaḥīḥ al-Bukhārī – 660)
- b. Avoiding suspicion, spying, and hostility (Ṣaḥīḥ al-Bukhārī – 5143)
- c. Empathy as the standard of loyalty and affection in friendship (Ṣaḥīḥ Muslim – 2586)
- d. Care and mutual protection among companions (Sunan Abī Dāwūd – 4918)

### D. Positive and Negative Impacts of Friendship Circles

#### 1. Impact Indicators

- a. Indicator 1: The parable of companionship as an illustration of good and bad associations (Ṣaḥīḥ al-Bukhārī – 2109; Ṣaḥīḥ Muslim – 2628)
- b. Indicator 2: A reflection of the influence of the friendship environment (Musnad Aḥmad – 8015, 8398)

#### 2. Positive Impact

- a. Helping friends as a form of investment in the Hereafter (al-Mu'jam al-Awsaṭ, al-Ṭabarānī – 6026)
- b. Rewards for self-restraint and emotional control (Sunan Ibn Mājah – 4186; Sunan Abī Dāwūd – 4777)

#### 3. Negative Impact

The consequences of associating with those who practice dishonesty (Ṣaḥīḥ al-Bukhārī – 6094; Ṣaḥīḥ Muslim – 2607)

## Conceptualizing the Friendship Circle

As social beings, individuals naturally relate to one another and form various relationships, one of the most significant being friendship. In the Qur'an, surah al-Ḥujurāt (49:13) explains that humans were created with different types and origins to encourage mutual recognition and understanding (*li ta'ārafū*). Friendship can be defined as a long-term relationship characterized by love and mutual support.<sup>29</sup> The concept of getting to know one another positively was taught by the Prophet Muhammad (PBUH). Building relationships begins with expressing interest; when a person shows liking, it fosters emotional connection and affection, thereby establishing a positive relationship.<sup>30</sup>

The definition of friendship extends beyond simply liking or interacting with someone. It is a multidimensional concept that encompasses relational norms, mutual affection and interaction, and structural expectations. Friendship is characterized by shared behavioral norms, mutual agreement to form a bond, defending one another, spending time together, providing support, loyalty, mutual respect,

common interests, and similar behaviors. Additionally, friendship can encompass the dynamics and history of a group, surpassing mere social interaction. Boys often perceive friendship as an alliance or collaboration, whereas girls tend to emphasize emotional connections.<sup>31</sup> When individuals express mutual liking and interest both verbally and through their behavior, a friendship circle is formed. The term refers to a relational network in which people maintain regular interactions, share common norms, and have mutual emotional attachments. In essence, a friendship circle is a group or network of friends or associations.<sup>32</sup>

The concept of a circle of friends extends beyond mere interaction. When individuals who share a relationship are not together, there is a potential for them to be discussed by a third party, commonly known as gossip. Gossip is generally understood as evaluative talk about someone who is absent, regardless of whether the information is true or not. Most evaluative gossip tends to be negative; however, under

<sup>29</sup> Menelaos Apostolou et al., 'Why People Make Friends: The Nature of Friendship', *Personal Relationships* 28, no. 1 (March 2021): 4–18.

<sup>30</sup> Muḥammad 'Abd al-Raḥmān ibn 'Abd al-Raḥīm Al-Mubārakfūrī, *Tuḥfat Al-Aḥwadhī Bi-Sharḥ Jāmi' Al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyah, n.d.), 60.

<sup>31</sup> James A Kitts and Diego F Leal, 'What Is(n't) a Friend? Dimensions of the Friendship Concept among Adolescents', *Social Networks* 66 (2021): 161–170.

<sup>32</sup> Miftah Afina, 'Sirkel Pertemanan Seorang Muslim – Pesantren Islam Al-Irsyad Tengaran' (Semarang, 2022).





certain conditions, gossip can also be positive.<sup>33</sup> Both positive and negative gossip impact friendships. Positive gossip can help improve and maintain friendships, while negative gossip can harm or even sever them.<sup>34</sup> Therefore, maintaining a healthy relationship involves doing good to others, which helps sustain friendships. Ibn Abī Jamrah stated that one way to strengthen connections is through prayer.<sup>35</sup> Praying for others when apart, as indicated in the wording of the hadith, demonstrates greater sincerity in the relationship.<sup>36</sup>

In Islam, healthy friendships are considered highly important, with mutual love serving as an indicator of the quality of a person's faith. The teachings of the Prophet Muhammad (PBUH), as conveyed through his hadith, emphasize the significance of mutual affection for everyone, including those who have strayed into wrongdoing.<sup>37</sup> In the context of friendship, the best friend is one who treats their friend with kindness and integrity. Furthermore, good friendships positively impact health, happiness, and overall well-being. Conversely, poor friendships can significantly affect mental and physical health, increasing an individual's risk of negative outcomes.<sup>38</sup>

### Normative Goals of Friendship Circles

Interaction and relationships between individuals are an important part of the friendship environment, significantly influencing achievement goals, which typically

develop during childhood or adolescence, such as among school-aged children. These friendships often share common goals, a similarity resulting from the effects of selection and influence.<sup>39</sup> Religion plays a significant role and exerts considerable influence on moral, emotional, and healthy behavior. It also plays an important part in addressing issues arising from social problems.<sup>40</sup> In Islam, the relationship among fellow Muslims goes beyond merely sharing common goals; one Muslim and another are like interconnected bricks that strengthen each other. Allah and His Rasul have commanded believers to fulfill the rights of others, with the intention of fostering unity, mutual love, and friendship. This, in turn, helps establish a strong community or social environment. Consequently, when negative factors arise that could potentially harm togetherness and unity, they can be resolved wisely, provided that these positive characteristics and values remain ingrained in each individual.<sup>41</sup>

This is the foundation for Muslims. The Prophet provides guidance that a *mu'min* should embody this character. The teachings of the Prophet (PBUH) emphasize the importance of consistently upholding this foundation, being brothers who love one another and work together for the common good. This is a shared

<sup>33</sup> Mark Alfano and Brian Robinson, 'Gossip as a Burdened Virtue', *Ethical Theory and Moral Practice* 20 (2017): 475.

<sup>34</sup> José Luis Estévez et al., 'Workplace Gossip and the Evolution of Friendship Relations: The Role of Complex Contagion', *Social Network Analysis and Mining* 12, no. 1 (2022): 113.

<sup>35</sup> Al-Mubārakfūrī, *Tuhfat Al-Aḥwadhī Bi-Sharḥ Jāmi' Al-Tirmidhī*, 30.

<sup>36</sup> Yaḥyā ibn Sharaf Al-Nawawī, *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Ibn Al-Ḥajjāj* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1392), 49.

<sup>37</sup> Muhammad Rofi Fawwaz Mumtaz and Hidayatul Fikra, 'Sikap Menyayangi Sesama Manusia Dalam Perspektif Islam: Studi Takhrij Dan Syarah Hadis', in *Gunung Djati Conference Series*, vol. 8, 2022, 609–618.

<sup>38</sup> Peiqi Lu et al., 'Friendship Importance around the World: Links to Cultural Factors, Health, and Well-Being', *Frontiers in psychology* 11 (2021): 1–15.

<sup>39</sup> Huiyoung Shin and Allison M Ryan, 'Friendship Networks and Achievement Goals: An Examination of Selection and Influence Processes and Variations by Gender', *Journal of Youth and Adolescence* 43, no. 9 (2014): 1453–1464.

<sup>40</sup> Muhammad Masruri et al., 'Reciting the Quran and Friendship Online as a Method of Post-COVID-19 Soul and Mental Care', *Journal for the Study of Religions and Ideologies* (2022): 84–99.

<sup>41</sup> Muh Dian Nur Alim Mu'min et al., 'Telaah Modal Sosial Dalam Al-Quran: Studi Tafsir QS. Al-Hujurat Ayat 10', *Journal of Management and Innovation Entrepreneurship* 1, no. 2 (2024): 339.





responsibility that cannot be fulfilled individually but requires collective effort.<sup>42</sup>

To achieve and realize the vision and goals of friendship based on the above hadith, it is essential to establish a mechanism and technical implementation as the mission of a friendship circle. In this context, the Prophet provided guidance and instructions, specifically the principle of mutual assistance (*ta'āwun*), which serves as the fundamental foundation for community empowerment. Empowerment involves helping individuals and others who require direction and support. Efforts toward empowerment must begin with the sincere intention to care for and assist individuals, friends, and society at large who are in need. This is grounded in the brotherhood that arises from the bond of *ukhuwwah* itself. The principle of *ta'āwun* can also be understood as synergy among various stakeholders to achieve optimal empowerment.<sup>43</sup> Within friendship, the concept of *ta'āwun* must be cultivated and applied to fulfill the purpose of the circle of friends. As Muslims, we are obligated to help those who are in awe, as well as those who are in need, because both groups are people who require urgent assistance.<sup>44</sup>

In the end, this concept encourages us to foster a fair and peaceful environment of friendship by supporting one another, both the aggrieved party and the wrongdoer. This hadith serves as an important reminder for all of us about the significance of upholding justice and assisting others, even when they err. By striving to prevent someone from committing injustice,

we help protect them from sin and negative consequences in the future.

### Ethical Principles of Friendship Circles

The social circle plays a crucial role in social life, especially during adolescence. Adolescents have a strong need to be accepted and liked by their peers. This implies that they will feel happy when accepted; conversely, for some adolescents, experiencing rejection or being ignored can lead to feelings of loneliness and pessimism, which may ultimately result in hostility.<sup>45</sup> Therefore, it is important to establish standards and principles in social interactions.

The principles of friendship, grounded in a strong sense of urgency, must be established to create a bond, specifically a friendship, united by *mahabbah* (love) and brotherhood for the sake of God. This bond should align with the teachings and guidance found in the Quran and Sunnah. Historically, this concept was exemplified by the Prophet and his companions.<sup>46</sup> For instance, when they met, they would simply greet each other with gentle reminders, such as asking how they were doing and responding with to God. If someone inquired why the question was asked, the response would be that the phrase is spoken not to inquire about economic status, family matters, or other worldly concerns, but rather as an act of *dhikr* (remembering and glorifying God). Additionally, the companions avoided wasting time on activities that lacked religious benefit.<sup>47</sup>

In addition to the foundation of love for Allah as a guiding principle in friendship, other ethical values must be cultivated to maintain harmony within the friendship environment. The quality

<sup>42</sup> 'Abd al-Rahmān Al-Sa'diy, *Bahjah Qulūb Al-Abrār Wa Qurrah 'Uyūn Al-Akhyār* (Maktabah al-Rusyd, 2002), 39.

<sup>43</sup> Ulfi Putra Sany, 'Prinsip-Prinsip Pemberdayaan Masyarakat Dalam Perspektif Al Qur'an', *Jurnal Ilmu Dakwah* 39, no. 1 (2019): 32–44.

<sup>44</sup> Muhammad Masruri et al., "Konsep Terapi Nabi PBUH Sebagai Alternatif Dalam Menangani Penyakit Fizikal Dan Spiritual," *Al-Hikmah: International Journal of Islamic Studies and Human Sciences* 4, no. 1 (2021): 145, <http://www.alhikmah.my/index.php/hikmah/article/view/88>.

<sup>45</sup> Haura Alfiyah Nida, "The Concept of Choosing Good Friends According to Hadith," *Journal of Religious Research* 1, no. 2 (2021): 338–53, [https://download.garuda.kemdikbud.go.id/article.php?article=2982639&val=26761&title=Konsep Choosing Good Friends According to Hadith](https://download.garuda.kemdikbud.go.id/article.php?article=2982639&val=26761&title=Konsep%20Choosing%20Good%20Friends%20According%20to%20Hadith).

<sup>46</sup> Khairil Ikhsan Siregar, "The Concept of Brotherhood as a Sunnah Prophetic in the Perspective of Students of the Faculty of Social Sciences UNJ," *Journal of Qur'an Studies* 14, no. 2 (2018): 163.

<sup>47</sup> al-Ṭayyib Aḥmad Haṭībah, *Syarḥ Riyāḍ Al-Sāliḥīn*, n.d., 8.





of a friendship can be measured by the closeness and acceptance shared between two or more individuals. Friendship is a reciprocal relationship in which both parties look out for each other, share previously unknown experiences, and confide secrets. Close or best friends easily share anything with one another because of mutual trust.<sup>48</sup> Therefore, it is essential to avoid harboring negative prejudices or seeking to uncover others' faults, as such attitudes can lead to a habit of unfairly judging others.<sup>49</sup> Moreover, when validating information, one must exercise discernment and prioritize positive thinking.<sup>50</sup>

In modern society, the rapid advancement of communication technology has made information easily accessible and allows it to spread quickly. However, the information circulated is not always accurate; some of it is even false. As believers, Muslims have a responsibility to verify the information they receive. If the truth cannot be confirmed, it is best not to share it. Furthermore, if the information is true but could harm individuals or groups if disseminated, it should not be spread. It is common for people to spread shame about others with the intent of damaging their reputation, an act strongly condemned in Islam. Islam teaches that a good Muslim is one who protects the dignity of their fellow believers. Therefore, any information obtained must be verified, and the

potential benefits and harms carefully considered before sharing.<sup>51</sup>

The next principle of the friendship circle is to cultivate a sense of empathy for fellow friends. Empathy is an affective response that arises from understanding the emotional state of others; experiencing the same feelings or sensing what others are feeling. Empathy plays a crucial role in the development and enhancement of social understanding and positive behavior.<sup>52</sup> It must be nurtured and practiced in friendships, especially since social conditions among adolescents today are showing a decline in the value of empathy. This decline is influenced by environmental factors and social associations. As empathy diminishes, so too do caring and mutual support.<sup>53</sup> Therefore, Islam emphasizes the importance of empathy. Demonstrating an empathetic attitude is essential for building and maintaining unity. An empathetic character shapes individuals who care for others, understand each other's circumstances, both joys and sorrows, and become pleasant, open individuals in social interactions.<sup>54</sup>

The next principle of a friendship circle is sensitivity and care, which reflect integrity. This principle is closely related to the previous one and involves showing concern for others through empathy, which becomes evident when a friend is experiencing difficulties.<sup>55</sup> Such an attitude is emphasized within a circle of friends to ensure that every individual develops a strong sense of

<sup>48</sup> Firdausiyah, 'Kajian Tematik Tentang Hadis-Hadis Pertemanan Perspektif Psikologis', 86.

<sup>49</sup> Deswalantri Deswalantri, "The Values of Character Education in the Qur'an Surah Al-Hujurat Verses 11-13: A Study of Tafsir Al-Azhar by Hamka," *Tambusai 6 Education Journal*, no. 3 (2022): 13529.

<sup>50</sup> Mamluatur Rahmah, 'Husnuzan Dalam Perspektif Al-Qur'an Serta Implementasinya Dalam Memaknai Hidup', *Academic Journal of Islamic Principles and Philosophy 2*, no. 2 (2021): 191-213.

<sup>51</sup> Muhammad Amin, 'Relasi Sosial Dalam Al-Qur'an', *QiST: Journal of Quran and Tafseer Studies 1*, no. 1 (2022): 30-47.

<sup>52</sup> Ridho Rismi et al., 'Bimbingan Kelompok Dalam Pemahaman Nilai Empati Untuk Meningkatkan Sikap

Prososial Siswa', *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia 8*, no. 1 (2022): 17.

<sup>53</sup> Destareni Belda Puspawuni Wewengkang and Moordiningsih Moordiningsih, 'Studi Fenomenologi Konteks Budaya Jawa Dan Pengaruh Islam: Situasi Psikologis Keluarga Dalam Membangun Empati Pada Remaja', *Indigenous: Jurnal Ilmiah Psikologi 1*, no. 1 (2016): 1-11.

<sup>54</sup> Eshthih Fithriyana, 'Menumbuhkan Sikap Empati Melalui Pendidikan Karakter Berbasis Kearifan Lokal Pada Sekolah Berasrama', *Al Ulya: Jurnal Pendidikan Islam 4*, no. 1 (2019): 46.

<sup>55</sup> Devi Sutrisno Putri and Hermi Yanzi, "Analysis of Social Sensitivity of Generation (z) in the Digital Era in Responding to Social Problems," *Bhineka Tunggal Ika 7*, no. 1 (2020): 20.





responsibility. Each member shares equal responsibilities and obligations to maintain security, offer guidance and support for one another's well-being, safety, and economic stability.<sup>56</sup>

### Social Consequences of Friendship Circles

Essentially, a person who has built and established a friendship is generally unwilling to let the relationship be damaged by negative behavior or unethical actions. However, not all friendships have a positive impact. Such groups of friends are often referred to as toxic circles.<sup>57</sup> An individual's personality and behavioral development are influenced by the environment in which they live.<sup>58</sup> Moreover, today's social interactions, especially among adolescents, are increasingly dominated by social media rather than real-life environments. As a result, values and character development receive less attention and supervision from parents. In some cases, adolescents form social media friend groups that lead to conflicts with other circles.<sup>59</sup>

The Prophet illustrated the concept of good and bad friendship using the example of a perfumed mystic oil seller and a blacksmith. A person who befriends a perfume seller will carry the scent of the perfume, which others may notice or at least inhale. In contrast, someone who befriends a blacksmith might have their clothes burned or, at the very least, carry an unpleasant odor. This analogy highlights that the mystic oil seller represents a good friend by symbolizing fragrance, a pleasant scent, an open heart, and a calm soul. Conversely, the

blacksmith represents a bad friend, associated with a hot, stuffy, sweaty environment, unpleasant odors, and sparks that can cause harm.<sup>60</sup>

Therefore, the indicators of the positive and negative impacts of a friendship circle are related to the principles of friendship applied, which reflect the integrity within it. In Islamic teachings, there is a parable of a *mu'min* with another *mu'min*, illustrating that they reflect each other's image and even flaws, enabling them to guide one another and show the right path.<sup>61</sup> Sincere brotherhood, based on bonds of faith, reflects a Muslim society oriented toward the realization of harmonious social relations. Muslim social relations foster mutual cooperation among individuals.<sup>62</sup> Character formation is not directly influenced by the circle of friends but begins within the family. The family is the primary educational environment and the main center of education because it is the first and most significant influence on a child's values and character—whether good or bad—measured against Islamic norms. Both parents and the closest people in the child's environment introduce these values and significantly affect the child's character.<sup>63</sup> This, in turn, has implications for a person's character within their circle of friends, influencing mutual inclinations that arise from the similarity of good or bad character traits in each individual.<sup>64</sup>

Thus, the active involvement of parents is essential in this matter. As caregivers and primary guides, parents significantly influence the development and formation of their

<sup>56</sup> Mukhlis bin Mukhtar, 'Kepedulian Sosial Dalam Perspektif Hadis', *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 23, no. 1 (2021): 83.

<sup>57</sup> Nur Fadiyah Rahmiyanti and Ahmad Izzan, 'Friendship Design Thinking of the Prophet Muhammad Inspirational Hadith of the Prophet', in *Gunung Djati Conference Series*, vol. 4, 2021, 86–93.

<sup>58</sup> Badrun Susantyo, 'Lingkungan Dan Perilaku Agresif Individu', *Sosio Informa* 3, no. 1 (2017): 20.

<sup>59</sup> Muhammad Bisri Mustofa et al., 'Penerapan Komunikasi Massa Terhadap Budaya Masyarakat Pada Remaja Di Era Society 5.0', *KOMUNIKASIA: Journal of Islamic Communication and Broadcasting* 2, no. 2 (2022): 100.

<sup>60</sup> Nida, 'Konsep Memilih Teman Yang Baik Menurut Hadits', 11.

<sup>61</sup> Muḥammad ibn Ismā'īl Al-Ṣan'ānī, *Subul Al-Salām Sharḥ Bulūgh Al-Marām* (Cairo: Dār al-Ḥadīth, 1997), 697.

<sup>62</sup> Siregar, 'Konsep Persaudaraan Sebagai Profetik Sunnah Dalam Perspektif Mahasiswa Fakultas Ilmu Sosial UNJ'. 170

<sup>63</sup> Wewengkang and Moordiningsih, 'Studi Fenomenologi Konteks Budaya Jawa Dan Pengaruh Islam: Situasi Psikologis Keluarga Dalam Membangun Empati Pada Remaja', 4.

<sup>64</sup> Haṭībah, *Syarḥ Riyād Al-Ṣāliḥīn*, vols 19, 11.





children's character, including the impact of the surrounding environment. If parents fail to provide proper education or if children are exposed to a negative social environment, it can increase the likelihood of teenagers engaging in delinquent behavior.<sup>65</sup> The consequences of poor character development and juvenile delinquency, such as bullying and defamation, frequently manifest on social media platforms.<sup>66</sup>

Islam emphasizes the profound impact that friendship has on an individual. According to the teachings of the Prophet Muhammad (PBUH) conveyed through his hadiths, a person's good character positively influences others, creating mutual benefits. The rewards for helping friends fulfill their needs are not limited to this world but also serve as an investment for the hereafter. The hardships faced in the hereafter are extraordinary and do not affect all humans equally, unlike the difficulties in this world, such as disgrace, which almost no one escapes and often must be kept secret. The challenges of this world pale in comparison to those of the hereafter. Therefore, Allah SWT promises rewards to those who assist others and ease their burdens, alleviating their difficulties on the Day of Judgment.<sup>67</sup> In more complex situations, such as when a person feels anger and the urge to vent it but restrains themselves to prevent negative outcomes, Islam highly values this self-control. This attitude not only protects the individual from harm but also preserves harmony by preventing disputes caused by uncontrolled emotions.<sup>68</sup> The benefits of managing one's

emotions extend beyond this life and continue into the hereafter.<sup>69</sup>

In times of anger, not everyone is able to control it, as anger is an innate aspect of human nature. In daily life, we often express anger. Therefore, we must avoid motivations or triggers that provoke anger, as it can harm others and have negative consequences for ourselves.<sup>70</sup> In the context of friendship, managing anger is important; not only to preserve the integrity of the relationship but also to seek recompense and spiritual reward for the good we do.

In addition to the positive effects, it is important to consider the negative impact of friendship circles. A negative circle of friends can adversely affect a person's psychological well-being. A common term used to describe harmful friendships today is toxic friendship is characterized by danger, destructiveness, and one-sidedness, referring to a relationship where one person is never supportive. A toxic friend often exhibits negativity, pessimism, hatred, envy, jealousy, and criticism that can cause mental harm. Such toxic friendships can lead to feelings of depression, anger, and insecurity. Negative behaviors stemming from poor-quality friendships may also result in physical and verbal aggression.<sup>71</sup>

Indeed, the presence of healthy and positive relationships during adolescence can serve as an indicator of successful adaptation to a supportive environment, compared to those who lack such

<sup>65</sup> Sendy Agus Setyawan et al., "Promiscuity among Students in Criminology and Law Review," in *National Seminar on Law, State University of Semarang*, 2019, 163–186.

<sup>66</sup> Dody Riswanto and Rahmiwati Marsinun, 'Perilaku Cyberbullying Remaja Di Media Sosial', *Analitika: Jurnal Magister Psikologi UMA* 12, no. 2 (2020): 98–111.

<sup>67</sup> 'Abd al-Rahmān ibn Shihāb al-Dīn Ibn Rajab, *Jāmi' Al-'Ulūm Wa-Al-Ḥikam Fī Sharḥ Khamsīn Ḥadīthan Min Jawāmi' Al-Kalim*, 7th ed. (Beirut: Mu'assasat al-Risālah, 1997), 287.

<sup>68</sup> Edi Susanto et al., "The Virtue of Restraining Anger in an Islamic Perspective: A Study of Takhrij and

Syarah Hadith," in *Gunung Djati Conference Series*, vol. 8, 2022, 666.

<sup>69</sup> Harmalis Harmalis, 'Regulasi Emosi Dalam Perspektif Islam', *Journal on Education* 4, no. 4 (2022): 1782.

<sup>70</sup> Haṭībah, *Syarḥ Riyāḍ Al-Ṣāliḥīn*, 4; Aḥmad ibn 'Alī Al-'Asqalānī, *Fath Al-Bārī Bi Sharḥ Al-Bukhārī*, 1st ed. (Cairo: al-Maktabah al-Salafiyah, 1390), 520.

<sup>71</sup> Sugeng Sejati, Lailatul Badriyah, and Emellia Afria Juniza, 'Dampak Negatif Perilaku Toxic Friendship Dengan Kualitas Pertemanan Mahasiswa Bimbingan Dan Konseling Islam Universitas Islam Negeri Fatmawati Sukarno Bengkulu', *Journal of Islamic Guidance and Counseling* 2, no. 1 (2024): 238–239.





relationships.<sup>72</sup> However, it is important to acknowledge that negative outcomes can also arise within these relationships. Understanding promiscuity is particularly crucial for the younger generation. Promiscuity can adversely affect the growth and development of children and adolescents. Moreover, it can harm not only the individuals involved but also those around them, and it is often linked to juvenile delinquency. Promiscuous behavior is frequently impulsive and can lead young people to various harmful consequences. The definition and prevalence of promiscuity are influenced by environmental factors. Teenagers represent the future generation who will contribute to building a better nation, possessing broad perspectives that benefit themselves, their families, and their communities. Therefore, adolescents require increased attention and support from themselves, their families, and their surroundings. In both real life and cyberspace, we observe teenagers who excel as well as those who engage in behaviors that harm themselves, their families, and their communities.<sup>73</sup>

Therefore, as Muslims, we should pay close attention to our speech in daily life. The Prophet Muhammad (PBUH) consistently reminded the ummah to always do good and uphold noble character in all relationships, both vertical, with God, and horizontal, with fellow human beings. Morals and ethics need to be developed and instilled from an early age, especially during adolescence, which is a critical period for social interaction. When morals and ethics are firmly established and well-organized during this time, they foster positive relationships.<sup>74</sup>

## Conclusion

A thematic reading of seventeen hadiths reveals several relational categories that structure companionship in the prophetic tradition: the articulation of affection and

recognition as the foundation of relational bonds; the ethical orientation of friendship toward solidarity and mutual responsibility; the normative principles regulating interaction, such as empathy, trust, and the avoidance of suspicion; and the acknowledgment that companionship exerts a formative influence on personal conduct. These findings address the questions posed in this study by demonstrating that the concise formulations of hadith function as relational signifiers, articulating both the ideals and boundaries of social association. When read as a semantic network rather than as discrete sayings, the vocabulary of friendship in hadith constructs a moral grammar through which companionship is formed, evaluated, and sustained. In this sense, the prophetic language of friendship can illuminate the dynamics of contemporary friendship circles, where relational influence, shared values, and moral proximity continue to shape social interaction.

At a broader level, the findings confirm the central argument of this study: the compact formulations of hadith on companionship function as generative nodes of meaning that extend beyond their immediate textual context. The semantic constellation formed by terms such as *al-akh*, *al-ṣāhib*, *al-khalīl*, and *al-jalīs*, along with the metaphorical contrasts embedded in the narrations, provides an ethical framework for interpreting the quality of social relations. Within this framework, friendship circles are not merely social clusters but moral environments that may nurture virtue or facilitate harmful influence, depending on the nature of the association. Nevertheless, the study is limited by its reliance on a selected corpus of hadith and its primary focus on thematic interpretation. Future research could expand the textual corpus, systematically integrate classical commentaries, or empirically investigate how prophetic teachings on

<sup>72</sup> Firdausiyah, 'Kajian Tematik Tentang Hadis-Hadis Pertemanan Perspektif Psikologis', 93.

<sup>73</sup> Agus Rofii et al., 'Penyuluhan Tentang Bahaya Pergaulan Bebas Dan Bijak Bermedia Sosial', *Bernas: Jurnal Pengabdian Kepada Masyarakat* 2, no. 4 (2021): 825–832.

<sup>74</sup> Syarifah Habibah, 'Akhlak Dan Etika Dalam Islam', *Jurnal pesona dasar* 1, no. 4 (2015): 73–87.





companionship are interpreted within contemporary social and digital networks. Such directions would further clarify how the ethical language of hadith continues to inform the negotiation of friendship, influence, and moral responsibility in modern social environments.

### Acknowledgments

The authors would like to express their sincere gratitude to all individuals and organizations who contributed to and participated in this research.

### Competing Interests

The authors have neither taken any action nor maintained any financial relationships with parties that could influence this study.

### Authors' Contributions

All authors contributed to the research process.

### Ethical Considerations

This research was conducted objectively and adhered to established ethical standards.

### Funding Information

This research did not receive specific funding from any organization or institution.

### Data Availability

No new data were analyzed in this study; therefore, data sharing was not applicable.

### Disclaimer

The views, hypotheses, and assumptions expressed in this study are those of the authors and do not represent the policies of any affiliated institutions.

### References

- Abū Dāwūd, Sulaymān ibn al-Ash'ath ibn Ishāq ibn Bashīr ibn Shaddād ibn 'Amr al-Azdī al-Sijistānī. *Sunan Abī Dāwūd*. Edited by Shu'aib Al-Arna'ūt and Muḥammad Kāmil Qurah Balālī. Vol. 1–7. Beirut: Dār al-Risālah al-'Ālamiyah, 2009.
- Afina, Miŕtah. 'Sirkel Pertemanan Seorang Muslim – Pesantren Islam Al-Irsyad Tengeran'. Semarang, 2022.
- Al-Bukhārī, Abū 'Abd Allāh Muḥammad ibn Ismā'īl. *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallāh 'alayhi Wa-Sallam Wa-Sunanih Wa-Ayyāmih*. Edited by Muḥammad Zuhayr ibn Nāṣir Al-Nāṣir. Vol. 1–9. Beirut: Dār Ṭawq al-Najāt, 1422.

- Al-Bustī, Abū Ḥatīm Muḥammad ibn Ḥibbān al-Tamīmī. *Ṣaḥīḥ Ibn Ḥibbān*. Bairūt: Dār ibn Ḥazm, 2012.
- Al-Dārimī, Abū Muḥammad 'Abdī ibn 'Abd al-Raḥmān ibn al-Faḍl ibn Bahrām ibn 'Abd al-Ṣamad. *Al-Musnad Al-Jāmi' Al-Ma'rūf Bi Sunan Al-Dārimī*. Edited by Ḥusain Salīm Asad Al-Dārānī. Vol. 1–4. Dār al-Mughnī, 2000.
- Al-Ḥajjāj, Muslim ibn. *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi-Naql Al-'Adl 'an Al-'Adl Ilā Rasūl Allāh Ṣallāh 'alayhi Wa-Sallam*. Edited by Muḥammad Fu'ād 'Abd al-Baqī. Vol. 1–5. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1955.
- Al-Mubārakfūrī, Muḥammad 'Abd al-Raḥmān ibn 'Abd al-Raḥīm. *Tuḥfat Al-Aḥwadhī Bi-Sharḥ Jāmi' Al-Tirmidhī*. Beirut: Dār al-Kutub al-'Ilmiyah, n.d.
- Al-Nawawī, Yaḥyā ibn Sharaf. *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Ibn Al-Ḥajjāj*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1392.
- Al-Rāshid, Laṭīfah. *Al-Ḥadīth Al-Mawḍū'ī: Al-Manhaj Wa Al-Ta'ṣīl Wa Al-Tamthīl*. Makkah al-Mukarramah: Dār Ṭayyibah al-Khaḍrā' li al-Ṭabā'ah wa al-Nasyr, 2021.
- Al-Sa'diy, 'Abd al-Raḥmān. *Bahjah Qulūb Al-Abrār Wa Qurrah 'Uyūn Al-Akhyār*. Maktabah al-Rusyd, 2002.
- Al-Ṣan'ānī, Muḥammad ibn Ismā'īl. *Subul Al-Salām Sharḥ Bulūgh Al-Marām*. Cairo: Dār al-Ḥadīth, 1997.
- Al-Ṭabarānī, Abū al-Qāsim Sulaymān ibn Aḥmad. *Al-Mu'jam Al-Awsaṭ*. Cairo: Dār al-Ḥaramayn, 1995.
- Al-Tirmidhī, Abū 'Isā Muḥammad ibn 'Isā. *Sunan Al-Tirmidhī*. Edited by Aḥmad Muḥammad Shākīr, Muḥammad Fu'ād 'Abd al-Baqī, and Ibrāhīm 'Uṭwah 'Auḍ. Vol. 1–5. Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1975.
- Al-'Asqalānī, Aḥmad ibn 'Alī. *Fath Al-Bārī Bi Sharḥ Al-Bukhārī*. 1st ed. Cairo: al-Maktabah al-Salafiyah, 1390.
- Alfano, Mark, and Brian Robinson. 'Gossip as a Burdened Virtue'. *Ethical Theory and Moral Practice* 20 (2017).
- Amin, Muhammad. 'Relasi Sosial Dalam Al-Qur'an'. *QiST: Journal of Quran and Tafseer Studies* 1, no. 1 (2022): 30–47.
- Apostolou, Menelaos, Despoina Keramari, Antonios Kagialis, and Mark Sullman. 'Why People Make Friends: The Nature of Friendship'. *Personal Relationships* 28, no. 1 (March 2021): 4–18.
- Deswalantri, Deswalantri. 'Nilai-Nilai Pendidikan Karakter Dalam Al-Qur'an Surat Al-Hujurat Ayat 11-13: Kajian Tafsir Al-Azhar Karya Hamka'. *Jurnal Pendidikan Tambusai* 6, no. 3 (2022): 13529.
- Estévez, José Luis, Rafael Wittek, Francesca Giardini, Lea Ellwardt, and Robert W Krause. 'Workplace Gossip and the Evolution of Friendship Relations: The Role of Complex Contagion'. *Social Network Analysis and Mining* 12, no. 1 (2022): 113.
- Firdausiyah, Jaudatul. 'Kajian Tematik Tentang Hadis-Hadis Pertemanan Perspektif Psikologis'. Universitas Islam Negeri Sunan Ampel Surabaya, 2021.
- Fithriyana, Eshthih. 'Menumbuhkan Sikap Empati Melalui Pendidikan Karakter Berbasis Kearifan Lokal Pada Sekolah Berasrama'. *Al-Ulya: Jurnal Pendidikan Islam* 4, no. 1 (2019): 46.
- Habibah, Syarifah. 'Akhlak Dan Etika Dalam Islam'. *Jurnal pesona dasar* 1, no. 4 (2015): 73–87.
- Ḥākim, Abū 'Abd Allāh Muḥammad ibn 'Abd Allāh al-. *Al-Mustadrak 'alā Al-Ṣaḥīḥ ain*. Edited by Muṣṭafā 'Abd al-Qādir 'Aṭā. Vol. 1–4. Dār al-Kutub al-'Ilmiyah, 1990.
- Harmalis, Harmalis. 'Regulasi Emosi Dalam Perspektif Islam'. *Journal on Education* 4, no. 4 (2022): 1782.
- Ḥaṭībah, al-Ṭayyib Aḥmad. *Syarḥ Riyāḍ Al-Ṣāliḥīn*, n.d.
- Ibn Ḥanbal, Aḥmad. *Musnad Al-Imām Aḥmad Ibn Ḥanbal*. Edited by Aḥmad Muḥammad Shākīr. Vol. 1–20. Cairo: Dār al-Ḥadīth, 1995.
- Ibn Mājah, Abū 'Abdillāh Muḥammad ibn Yazīd. *Sunan Ibn Mājah*.





- Edited by Muḥammad Fu'ād ' Abd al-Bāqī. Vol. 1–2. Cairo: Dār Ihyā' al-Kutub al-'Arabiyyah, n.d.
- Ibn Rajab, 'Abd al-Raḥmān ibn Shihāb al-Dīn. *Jāmi' Al-'Ulūm Wa-Al-Ḥikam Fi Sharḥ Khamsīn Ḥadīthan Min Jawāmi' Al-Kalim*. 7th ed. Beirut: Mu'assasat al-Risālah, 1997.
- Jufri, Nurhikmah Itsnaini. 'Pertemanan Perspektif Al-Qur'an (Suatu Tinjauan Metode Mauḍū'ī)'. Universitas Islam Negeri Alauddin Makassar, 2017.
- Khoiri, Qolbi. 'Teori Laactract Dalam Persahabatan Generasi Millenial'. *Jurnal Educative: Journal of Educational Studies* 3, no. 1 (2018): 44–57.
- Kitts, James A, and Diego F Leal. 'What Is(n't) a Friend? Dimensions of the Friendship Concept among Adolescents'. *Social Networks* 66 (2021): 161–170.
- Kumparan, Redaksi. 'Memahami Arti Circle Pertemanan Beserta Cara Mendapatkannya', 2023.
- Lu, Peiqi, Jeewon Oh, Katelin E Leahy, and William J Chopik. 'Friendship Importance around the World: Links to Cultural Factors, Health, and Well-Being'. *Frontiers in psychology* 11 (2021): 1–15.
- Masruri, Muhammad, Faisal Husen Ismail, Arwansyah Kirin, Abdul Qahhar Ibrahim, and Muhammad Misbah. 'Reciting the Quran and Friendship Online as a Method of Post-COVID-19 Soul and Mental Care'. *Journal for the Study of Religions and Ideologies* (2022): 84–99.
- Masruri, Muhammad, Faisal Husen Ismail, Arwansyah Kirin, Muhammad Misbah, and Mohd Hisyam Abdul Rahim. 'Konsep Terapi Nabi SAW Sebagai Alternatif Dalam Menangani Penyakit Fisikal Dan Spiritual'. *Al-Hikmah: International Journal of Islamic Studies and Human Sciences* 4, no. 1 (2021): 145.
- Mu'min, Muh Dian Nur Alim, Hamza Abdulrahim Ahmed Hasob, Achmad Abubakar, Halimah Basri, and Muh Azka Fazaka Rif'ah. 'Telaah Modal Sosial Dalam Al-Quran: Studi Tafsir QS. Al-Hujurat Ayat 10'. *Journal of Management and Innovation Entrepreneurship* 1, no. 2 (2024): 339.
- bin Mukhtar, Mukhlis. 'Kepedulian Sosial Dalam Perspektif Hadis'. *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 23, no. 1 (2021): 83.
- Mumtaz, Muhammad Rofi Fawwaz, and Hidayatul Fikra. 'Sikap Menyayangi Sesama Manusia Dalam Perspektif Islam: Studi Takhrij Dan Syarah Hadis'. In *Gunung Djati Conference Series*, 8:609–618, 2022.
- Mustofa, Muhammad Bisri, Siti Wuryan, Iis Liana Tari, Julisa Septiani, and Lisa Andriyani. 'Penerapan Komunikasi Massa Terhadap Budaya Masyarakat Pada Remaja Di Era Society 5.0'. *KOMUNIKASIA: Journal of Islamic Communication and Broadcasting* 2, no. 2 (2022): 100.
- Nida, Haura Alfiyah. 'Konsep Memilih Teman Yang Baik Menurut Hadits'. *Jurnal Riset Agama* 1, no. 2 (2021): 338–353.
- Nisar, Tahir M, Guru Prabhakar, and Lubica Strakova. 'Social Media Information Benefits, Knowledge Management and Smart Organizations'. *Journal of Business Research* 94 (2019): 264.
- Oktiawan, Chandra. 'Analisis Yuridis Tindak Pidana Ujaran Kebencian Dalam Media Sosial'. *Al-Adl: Jurnal Hukum* 13, no. 1 (2021): 171–172.
- Permata, Juwita Tria, and Fenty Zahara Nasution. 'Perilaku Bullying Terhadap Teman Sebaya Pada Remaja'. *Educative: Jurnal Pendidikan* 1, no. 2 (2022): 614–620.
- Putri, Devi Sutrisno, and Hermi Yanzi. 'Analisis Kepekaan Sosial Generasi (z) Di Era Digital Dalam Menyikapi Masalah Sosial'. *Bhineka Tunggal Ika* 7, no. 1 (2020): 20.
- Rahmah, Mamluatur. 'Husnuzan Dalam Perspektif Al-Qur'an Serta Implementasinya Dalam Memaknai Hidup'. *Academic Journal of Islamic Principles and Philosophy* 2, no. 2 (2021): 191–213.
- Rahmiyanti, Nur Fadiyah, and Ahmad Izzan. 'Friendship Design Thinking of the Prophet Muhammad Inspirational Hadith of the Prophet'. In *Gunung Djati Conference Series*, 4:86–93, 2021.
- Rismi, Ridho, Neviyarni Suhaili, Marjohan Marjohan, Afdal Afdal, and Ifdil Ifdil. 'Bimbingan Kelompok Dalam Pemahaman Nilai Empati Untuk Meningkatkan Sikap Prosocial Siswa'. *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 8, no. 1 (2022): 17.
- Riswanto, Dody, and Rahmiwati Marsinun. 'Perilaku Cyberbullying Remaja Di Media Sosial'. *Analitika: Jurnal Magister Psikologi UMA* 12, no. 2 (2020): 98–111.
- Rofii, Agus, Rama Dwika Herdiawan, Eka Nurhidayat, Afief Fakhrudin, Dadang Sudirno, and Dede Salim Nahdi. 'Penyuluhan Tentang Bahaya Pergaulan Bebas Dan Bijak Bermedia Sosial'. *Bernas: Jurnal Pengabdian Kepada Masyarakat* 2, no. 4 (2021): 825–832.
- Sany, Ulfi Putra. 'Prinsip-Prinsip Pemberdayaan Masyarakat Dalam Perspektif Al Qur'an'. *Jurnal Ilmu Dakwah* 39, no. 1 (2019): 32–44.
- Sejati, Sugeng, Lailatul Badriyah, and Emellia Afria Juniza. 'Dampak Negatif Perilaku Toxic Friendship Dengan Kualitas Pertemanan Mahasiswa Bimbingan Dan Konseling Islam Universitas Islam Negeri Fatmawati Sukarno Bengkulu'. *Journal of Islamic Guidance and Counseling* 2, no. 1 (2024): 238–239.
- Setyawan, Sendy Agus, Muhammad Akbar Maulana Gustaf, Enggar Dias Pambudi, M Fatkhurrozi, and S Anwar. 'Pergaulan Bebas Di Kalangan Mahasiswa Dalam Tinjauan Kriminologi Dan Hukum'. In *Seminar Nasional Hukum Universitas Negeri Semarang*, 163–186, 2019.
- Shin, Huiyoung, and Allison M Ryan. 'Friendship Networks and Achievement Goals: An Examination of Selection and Influence Processes and Variations by Gender'. *Journal of Youth and Adolescence* 43, no. 9 (2014): 1453–1464.
- Siregar, Khairil Ikhsan. 'Konsep Persaudaraan Sebagai Profetik Sunnah Dalam Perspektif Mahasiswa Fakultas Ilmu Sosial UNJ'. *Jurnal Studi Al-Qur'an* 14, no. 2 (2018): 161–174.
- Susanto, Edi, Susanti Vera, Badri Khaeruman, and Muhtar Gojali. 'Keutamaan Menahan Amarah Dalam Perspektif Islam: Studi Takhrij Dan Syarah Hadis'. In *Gunung Djati Conference Series*, 8:666, 2022.
- Susantyo, Badrun. 'Lingkungan Dan Perilaku Agresif Individu'. *Sosio Informa* 3, no. 1 (2017): 20.
- Wewengkang, Destareni Belda Puspawuni, and Moordiningsih Moordiningsih. 'Studi Fenomenologi Konteks Budaya Jawa Dan Pengaruh Islam: Situasi Psikologis Keluarga Dalam Membangun Empati Pada Remaja'. *Indigenous: Jurnal Ilmiah Psikologi* 1, no. 1 (2016): 1–11.
- Wójcik, Małgorzata, and Wojciech Flak. 'Frenemy: A New Addition to the Bullying Circle'. *Journal of Interpersonal Violence* 36, no. 19–20 (October 2019): NP11131–NP11154.

