

Establishing a Harmonious Society: The Approach of Sahih Bukhari Hadith in Addressing Socio-Political Issues in Malaysia

Membentuk Masyarakat Harmoni: Pendekatan Hadith Sahih Bukhari dalam Menangani Isu Sosiopolitik di Malaysia

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ABSTRACT

Malaysia is a country with a socio-political landscape that consists of various religions and races. The socio-politics of the country often experience tensions and face multiple challenges in managing social pluralism. Among the issues that arise when dealing with the challenges of diversity in society include prejudice between races, ethnic identities that hinder unity, and differences in thoughts, beliefs, and habits among races. This situation calls for an alternative approach to building a society that can foster harmony, peace, and positive interaction among the different races, religions, cultures, and ethnicities. The achievements to create a pluralistic society must be based on elements such as political stability, community cohesion, and national harmony. This study utilised a qualitative method by examining data and analyzing documents, including observations on current issues in socio-politics. The primary data for this study is derived from the book Sahih Bukhari. The objective of the study was to analyze the solutions for building a pluralistic society from the perspective of Sahih Bukhari hadith and apply the values of social justice, harmony, political stability, and social cohesion in a pluralistic society. The results of the study revealed that the Sahih Bukhari hadith contains comprehensive guidance to inculcate values such as social justice, harmony, stability, and social cohesion, which ensure the formation of the Malaysian nation-state. The study's implications show that Sahih Bukhari's hadith is a source of reference for formulating policies and strategies to address socio-political issues in Malaysia. The values contained in the Hadith Sahih al-Bukhari contribute to the formation of a more harmonious and united society.

Keywords: Harmonious society; socio-politics; approach; Sahih Bukhari; Malaysia

ABSTRAK

Malaysia merupakan sebuah negara yang sosiopolitiknya terdiri daripada pelbagai agama, bangsa dan kaum. Sosiopolitik di negara ini sering kali mengalami ketegangan dan menghadapi pelbagai cabaran dalam menguruskan kemajuan sosial. Antara isu-isu yang berbangkit dalam menghadapi cabaran kepelbagaian masyarakat termasuklah sikap prejudis antara kaum, identiti etnik yang menghalang perpaduan serta perbezaan pemikiran, kepercayaan dan kebiasaan antara kaum-kaum. Keadaan ini memerlukan satu pendekatan alternatif bagi membina masyarakat yang mampu membawa kepada keharmonian, keamanan dan interaksi positif antara kaum, agama, budaya dan bangsa. Pencapaian dalam membina masyarakat majmuk perlu didasari oleh elemen-elemen seperti kestabilan politik, kesepaduan masyarakat dan keharmonian negara. Kajian ini menggunakan kaedah kualitatif dengan meneliti data-data dan menganalisis dokumen termasuk pemerhatian terhadap isu-isu semasa dalam sosiopolitik. Data utama kajian ini adalah daripada kitab Sahih Bukhari. Objektif kajian, menganalisis penyelesaian pembinaan masyarakat majmuk dari perspektif hadith Sahih Bukhari serta mengaplikasikan nilai-nilai keadilan sosial, keharmonian masyarakat

majmuk, kestabilan politik dan kesepaduan sosial. Hasil kajian mendapati hadith Sahih Bukhari mengandungi panduan yang komprehensif dalam membina nilai-nilai seperti sosial keadilan, keharmonian, kestabilan dan kesepaduan adalah elemen yang menjamin pembentukan negara bangsa Malaysia. Implikasi kajian menunjukkan bahawa hadith Sahih Bukhari sebagai sumber rujukan dalam merangka dasar dan strategi dalam menangani isu-isu sosiopolitik di Malaysia. Nilai-nilai yang terkandung dalamnya menyumbang kepada pembentukan masyarakat yang lebih harmoni, adil dan bersatu padu.

Kata kunci: Masyarakat harmoni; sosiopolitik; pendekatan; sahih Bukhari; Malaysia

INTRODUCTION

This study highlights the idea of using a hadith approach to create a harmonious society, which is crucial for resolving socio-political conflicts, particularly in Malaysia's multicultural society. It also provides insight into how to create solution proposals and implementations based on reliable hadith sources.

A diverse group that differs in terms of ethnicity, religion, and culture is found in a pluralistic society. According to Teng-Chi (2020), Reddy, and Selvanathan (2020), and John & Usoro (2016), it refers to a union that consists of various societies and brings together various ethnicities, cultures, and religions in the community and also includes the nation. To establish peace in community relations between people of different races and religions and to reach Malaysia's current success, several obstacles must be addressed. These include [1] Prejudice – the act of discriminating against other groups based on variables such as race, religion, or ethnicity. [2] Ethnic identity – a belief that harmony and unity are restricted by excessive ethnic identity building. [3] Conflicts – arise from issues related to race and religion, such as disparities in methods, viewpoints, and social mores among various community groups. Subsequently, political, ecological, and social stability will be created from the idea of residing in a community that embraces diversity as a means of obtaining peace and tranquillity (Shamsul Amri 2012). To create a pluralistic society, all people must cooperate to bring about harmony and coherence as well as recognize and value individual diversity (Enizahura 2024).

Malaysia is a democratic country that has developed because of a pluralistic society (Kareem 2015). Malaysia became a constitutional nation with a non-Muslim minority in 2023 as a result of the country's increasing Islamization between 1980 and 2023 (Syaza 2023). Human ideals and principles which must be established in daily existence are the foundation for national growth. These principles support a pluralistic community. This study's goal

is to examine the difficulties in creating a pluralistic society and offer answers based on the Prophet's hadiths included in the Sahih Bukhari book.

LITERATURE REVIEW

Malaysia remains a peaceful country, although there are still some gaps that need to be addressed wisely by the government and the people. This is because peace in the country cannot be achieved without the cooperation of all parties from various angles (Latifah et al. 2021). Nonetheless, a conducive environment remains the foundation of a peaceful Malaysia, even if it does not conform to the definition of 'universal'. This is because certain crucial components must still be significantly and consistently emphasized for universal peace to be achieved. In Malaysia, environmental, human, and political issues are still classified as key foundations for achieving universal or worldwide peace (Mohd Zuhdi 2020).

Racial diversity refers to the creation of harmony and prosperity following the principles of peace and justice, as demanded by Islamic sharia. This concept emphasizes cooperation among races and religions, as exemplified by the Prophet in Medina (Imtiyaz, 2016). In the context of Malaysia, Siti Noor Atikah et.al (2021) argue that the country's pluralistic society is characterized by ethnic and cultural diversity within a national framework that values indigenous cultures. Currently, Malaysia continues to be a pluralistic society, with different races and ethnic groups coexisting. However, each ethnic group maintains its distinct identity, and traditional practices are still passed down from generation to generation (Enizahura 2024).

The philosophical basis of the Prophet's preaching is peace and justice (Mir & Ahad, 2019), translated through the principle of unity, one of the principles of social justice. Additionally, the Charter of Medina (*Sahifah Madinah*), established by the Prophet, successfully united communities of different backgrounds, including Medina Muslims, Jews, and Christians, into one nation (*ummah*). This

was achieved by providing freedom, sharing rights, and principles of responsibility, to foster cooperative relations between multicultural communities in defending Madinah (Zaleha et al., 2023). The Prophet's actions serve as proof that equality among human beings, regardless of social background, race, colour, or economic status, is one of the basic principles of the Quran and that they should be treated fairly under his leadership. Previous studies have addressed various aspects of social justice in hadiths. Chandra Muzaffar (1996), discussed a pluralistic society, including the approach of Islamic leadership. It is well known that Islam is a philosophy of life that promotes acceptance of non-Muslim minorities, without hostility towards the Muslim community.

The literature review related to the concept of society in the Malaysian context is explored by Mohd Zuhdi's (2021) study entitled *Conceptualization of Malaysian Fiqh al-Ta'ayush in the Context of Socio-Religious Relations and Its Application in the Islamic Education Curriculum*. Meanwhile, related to the concept of life together with the application of the principle of peace in the state of Penang, it focuses on several community issues that arise in achieving the goals and objectives of life in peace and harmony. The success of solving various problems in Medina illustrates the greatness of the Prophet Muhammad PBUH as a leader in Medina. At the beginning of the establishment of the Islamic state, the Prophet implemented social justice through the *muakhakh* (brotherhood) system between *muhājirīn* (Muslims from Makkah) and *anṣar* (Muslims from Medina) in the process of upholding an Islamic state based on monotheism.

According to Mohd Zuhdi (2021), the Prophet PBUH implemented societal principles by considering local situations and circumstances, recognizing diversity, freedom of religion, and justice, opposing tyranny and oppression, as well as spreading da'wah in a wise, trustworthy, and responsible manner. Since independence, tolerance has necessitated strength and support from Malay culture and the Malay community to facilitate inter-racial cooperation among Malay leaders (Siti Noor Atikah et al., 2021).

The multi-ethnic composition of Malaysia significantly impacts its socio-political landscape, leading to ethnic politics, conflicts, and the need for tolerance. Ethnic politics in Malaysia originated during the British colonial period and has been intertwined with religion, affecting various domains

and posing dilemmas between ethnic group interests and national interests (Nan 2018). This has resulted in conflicts, hindering socio-economic development and policy implementation, while also fostering prejudice and bloody skirmishes among communities (Jazimin et al. 2022). Studies on political tolerance in Malaysia reveal differences in attitudes among ethnic groups, with Malays showing more ethnocentric tendencies, Chinese being sceptical of multi-ethnic political parties, and Indians displaying more political tolerance (Mohd Azmir 2018). Furthermore, research on voting behaviour indicates that ethnic and political tolerance significantly influence rational voting behaviour, with ethnic tolerance having a notable negative relationship (Mohd Azmir & Afi 2020).

The article published by Enizahura (2024) is titled *Harmony of a Pluralistic Society in the Framework of Malaysia MADANI: A Preliminary Analysis* unravels the value of sociology in the construction of a pluralistic society, specifically race harmony. Meanwhile, a book investigates hadiths linked to social issues by Omar Suleiman (2021) entitled "40 on Justice: The Prophetic Voice on Social Reform" in which he collated 40 hadiths relating to justice. The collection of hadith addresses a wide range of concerns, including racism, oppression, discrimination, the rights of diverse parties, including neighbours, employers, and employees, favouritism, refugee issues, gender equality, disability and mental illness, the environment, and so on. This book is useful in explaining the prophetic approach to dealing with the issue of social injustice in the time of the Prophet PBUH. Through the hadith compilation, readers can analyze that the Prophet is a manifestation of justice commanded by Allah through the principles of the Quran. Therefore, this study wants to fill in the gaps in extracting hadith in *Ṣaḥīḥ Bukhārī* by examining it. Based on the literature presented, social justice in Islam has been explained which includes several aspects such as *Al-Adl*, *Al-Muqṣit*, and *Al-Haqq*, upholding human dignity, human equality, justice and welfare, elements of *farḍ ain* and *farḍ kifāyah*, *maqasid*, and the role of the Prophet to uphold justice among the community.

METHOD

This article discusses the concept of constructing a pluralistic society, which is based on the book *Sahih Bukhari*. Data would be collected through document

analysis. The authentic hadith from the Book of Sahih Bukhari was the primary source. This study used an inductive technique to examine data and identify themes based on chosen hadiths from Sahih Bukhari.

FINDINGS

CHALLENGES IN BUILDING A DIVERSE SOCIETY IN MALAYSIA

Community building requires a relational approach to form a harmonious society. The main challenge is to instil the values of harmony, peace, and positive interaction between different races, religions, and cultures. Ahmad Faizuddin (2024) stated that the social unity of various religions and races is also a vital issue between communities. In a pluralistic society, socio-political issues are often debated in the name of political pluralism, where racial diversity is also exacerbated by the issue of racial inequality (Mohd Hatib et.al 2023; Elaine 2019). To form a harmonious life, a crucial value that needs to be applied is justice. Justice issues concern the relationship between races, cultural linguistics, and economic issues that require these values (Rahman et al. 2023).

Socio-politics plays an important role in creating an atmosphere of peace and harmony among Malaysians. The government is responsible for upholding the Constitutional Monarchy, parliamentary democracy, the supremacy of the Constitution, the rule of law, the Federal administrative system, and respecting and guaranteeing the basic rights of the people based on the Federal Constitution (Ayu Nor Azilah 2019). The people have a responsibility to support the policies implemented by the Government to ensure peace and stability in the country. These principles must be respected and adhered to by all Malaysians regardless of their political affiliation, religion, ethnicity, origin, and social status (Awang Nib 2022; National Security Policy n.d).

Malaysia is a unique country with a diversity of religions, races, and cultures. However, this diversity often leads to various socio-political challenges such as racial prejudice, ethnic tensions, and differences in thought and belief (Lara et al., 2023). To achieve social harmony and stability, an effective approach needs to be taken. One approach that can be considered is to apply the values contained in the authentic hadith of Bukhari.

While diversity is indeed a source of strength, it also presents various challenges in the creation of a harmonious and prosperous society. Therefore, several measures can be taken to overcome these challenges. One such measure is the establishment of a national identity that is inclusive, respecting and embracing ethnic, religious, and cultural diversity. This can be achieved by promoting racial unity and discouraging strong ethnic sentiments while emphasizing common values. Additionally, social integration can be fostered by encouraging interaction and dialogue among different communities, thereby strengthening social relationships. To tackle the challenges of shaping a pluralistic society, it is important to examine and address the issues and obstacles involved, with a focus on building a national identity and enhancing the unity of a multicultural, religious, and cultural society (Luiza 2022; Muhammad-Basheer 2021).

The Sahih Bukhari hadith addresses key socio-political issues crucial for establishing a harmonious society in Malaysia. It emphasizes principles like justice, stability, loyalty, and moderation, as highlighted in various research papers. The concept of *wasatiyyah*, or moderation, is significant in Malaysia's diverse society, promoting unity and respect for different beliefs (Mohammad Hidir et al. 2023). Additionally, the hadith stresses the importance of justice and fairness in governance, discouraging oppression and promoting equality (Khairul et al. 2022). Loyalty toward religion over political affiliations is also emphasized, fostering a sense of unity among Muslims (Alihanafiah et al. 2022). Furthermore, the hadith underscores the value of good neighbourly relations, which can contribute to societal harmony and peace, especially in the context of modern challenges like busy lifestyles and technological advancements (Maisarah et al. 2020). By adhering to these principles from the Sahih Bukhari Hadith, Malaysia can work towards building a more cohesive and inclusive society.

Understanding and overcoming the challenges of building a pluralistic society in Malaysia requires a comprehensive approach that takes into account social, economic, and cultural aspects. From the perspective of the Prophet's hadith, several values and principles can be applied to achieve unity and harmony in a pluralistic society. This is because the Sahih Bukhari hadith is one of the main sources in Islamic teachings, which contains the words and deeds of the Prophet Muhammad SAW. This hadith is considered authentic and acknowledged by

scholars as an important reference in understanding and applying Islamic values in daily life. When these values are applied in a socio-political context, they can help build a more harmonious and united society.

HADITH NABAWI: THE KEY TO SOLVING THE PROBLEMS OF THE UMMAH

This topic emphasizes the role of the hadiths of the Prophet Muhammad PBUH as a source of solutions to problems faced by Muslims. It also reflects how hadiths can be used as a guide in various aspects of life, including dealing with contemporary issues. Key values:

SOCIAL JUSTICE

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ تَمَّ دِينَارٌ وَلَا دِرْهَمٌ، مِنْ قَبْلِ أَنْ يُؤَخَّذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ سَيِّئَاتِ أَخِيهِ فَطَرَحَتْ عَلَيْهِ

From Abu Hurairah RA, the Prophet PBUH said: “He who has done a wrong affecting his brother’s honor or anything else. Let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrongdoings will be subtracted from them but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion”(Al-Bukhari, Sahih Bukhari, hadith no.6534).

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلَمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كَرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كَرْبَةً مِنْ كَرْبَاتِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

“The Prophet PBUH said: “A Muslim is a brother of another Muslim, so he should not oppress him nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfil his needs, whoever brought his (Muslim) brother out of discomfort, Allah will bring him out of the discomforts of the Day of Resurrection and whoever screened a Muslim, Allah will screen him on the Day of Resurrection.” (Sahih Bukhari, hadith no.2442).

The implications of the study demonstrate that the Hadith of Sahih Bukhari serves as a reference source in formulating policies and strategies for addressing socio-political issues in Malaysia. The values contained in the Sahih Bukhari hadith

contribute to the creation of a more harmonious, just, and united society. This hadith on justice is the foundation for stability and peace in a pluralistic society. This hadith encourages the attitude of helping each other and facilitates the affairs of others regardless of background (Khairul et al. 2020). Government policies should ensure a fair distribution of resources and equal opportunities for all. The community needs to practice the values of justice in their daily lives. This includes respecting the rights of others and ensuring equality of opportunity (Rabiul et al. 2017). The Sahih Bukhari hadith emphasizes justice in all aspects of life. Social justice means ensuring that human beings get their due rights regardless of race, religion, or ethnicity (Juliyanana et al. 2023). In the Malaysian context, government policies need to be formulated and implemented fairly for the people. Ahmad Munawar (2024) agrees that the principles of Islamic justice are obligated to be equal, consistent with truth, and have balanced relationships.

SOCIAL HARMONY

تَرَى الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى

“You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that if any part of the body is not well then the whole body shares the sleeplessness (Insomnia) and fever with it”. (Sahih Bukhari, hadith no: 6011).

This hadith explains the concept of brotherhood and emphasizes the value of affection and camaraderie between humans. This is important for fostering harmonious interracial relations in Malaysia. Furthermore, the Prophet Muhammad’s actions serve as a main guide for respecting diversity, showing a clear example of respecting ethnic and religious differences. This guidance helps to build a society that respects and appreciates diversity by seeking peaceful resolutions to conflicts, as demonstrated by the Medina Charter (Juliyanana et al. 2023). In Malaysia, examples of this include implementing inter-religious and cultural dialogue programs, as well as promoting positive stories about interracial interactions and fostering interracial tolerance (Rohaini 2017).

In this regard, the role of society in achieving social justice, namely embodying community values contributes to the implementation of

harmony. Among others, it encourages unity among communities that need to work together to overcome differences and conflicts, promoting unity between ethnicities, religions, and cultures (Maifuza, 2023; Martha, 2023). To achieve justice, it also emphasizes that the community must oppose discrimination and injustice (Muhammad Qamar et al., 2024). This includes opposing discrimination based on gender, ethnicity, religion, and social status (Lina & Zaleha 2021).

SOCIAL STABILITY

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ : مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَهَا
تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

Abdullah Ibn Amr from the Prophet PBUH said: “Whoever killed a person having a treaty with the Muslims shall not smell the scent of Paradise though its scent is perceived from a distance of forty years”. (Al-Bukhari, Sahih Bukhari. The Book of Jizyah and Mawaada’ah. The sin of one who kills an innocent person having a treaty with the Muslims. Hadith no: 3166).

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الإمام العادل،
وشاب نشأ في عبادة ربه، ورجل قلبه معلق في المساجد،
ورجلان تحاببا في الله اجتمعا عليه وتفرقا عليه، ورجل
طلبته امرأة ذات منصب وجمال، فقال: إني أخاف الله، ورجل
تصدق، أخفى حتى لا تعلم شمائله ما تنفق يمينه، ورجل ذكر
الله خاليا ففاضت عيناه

“The Prophet (ﷺ) said, “Seven are (the persons) whom Allah will give protection with His Shade* on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up worshipping of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): ‘I fear Allah’; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyes well up.” (Sahih Bukhari, The Book of Miscellany, Chapter: The Just Ruler, Hadith no. 658)

The solution to the challenge of building a pluralistic society in Malaysia involves several important aspects. The approach introduced is as follows: [1] pluralistic societal harmony, i.e., harmony between multi-religious and racial communities, is prioritized. This includes overcoming prejudice, ethnic identity, and inter-racial and inter-religious

issues (Maifuza et al., 2023). [2] Religious dialogue and tolerance, as well as interfaith dialogue and religious tolerance, are seen as important ways to address inter-racial tensions. This involves finding a point of consensus and fostering understanding between Malaysians of different religions (Amin, 2017). [3] Implementing national plans, such as the idea of 1 Malaysia (Mujibu, 2012), Keluarga Malaysia, and the National Unity Action Plans 2021-2023. [4] Malay tolerance focuses on political demands and recognition of citizenship status, as well as Article 153 of the Federal Constitution of Malaysia, to harmonize racial pluralism in Malaysia. These approaches emphasize the importance of values such as *ukhuwah*, justice, and morality in shaping a civilized society and a developed, peaceful, and prosperous country. Therefore, the implementation of justice in all aspects of life includes the enforcement of laws involving various religions and organizing interfaith dialogue to understand and respect differences (Salihah 2021; Izairuddin 2021).

SOCIAL COHESION

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَتْ عِنْدَهُ
مُظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ تَمَّ دِينَارٌ وَلَا دِرْهَمٌ، مِنْ قَبْلِ أَنْ
يُؤَخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ سَيِّئَاتِ أَخِيهِ،
فَطَرَحَتْ عَلَيْهِ“.

From Abu Hurairah RA, the Prophet PBUH said: “Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter).” (Al-Bukhari, Sahih al-Bukhari. The book of tyrannical deeds and coercion. Whoever has wronged his brother, let him free himself from the wrongdoer (apologies). Hadith no: 6534).

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى
يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

“The Prophet (ﷺ) said, “None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.” (Sahih Bukhari, Kitab al-Iman, Hadith No. 13).

تَرَى الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مِثْلَ الْجَسَدِ
إِذَا اشْتَكَى مِنْهُ عَضُوٌّ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى

“You see the believers as regards their being merciful among themselves and showing love among themselves

and being kind, resembling one body, so that if any part of the body is not well then the whole body shares the sleeplessness (Insomnia) and fever with it". (Sahih Bukhari, hadith no: 6011).

This hadith emphasizes the concept of brotherhood and support between individuals, which is an important foundation for achieving unity in a pluralistic society. It teaches that every individual in a society should help and strengthen each other, just as the bricks in a building support each other for the stability and strength of the overall structure.

The Prophet PBUH emphasized the importance of justice and equality in society. This includes giving equal rights to all citizens regardless of their ethnic or religious background. The hadiths of the prophet encourage Muslims to establish *ukhuwah* with all humans, which helps to foster respect and understanding between races. The Prophet PBUH taught tolerance and dialogue as a way to resolve conflicts and strengthen relationships between human beings (Juliyana et al. 2023).

In the Malaysian context, these principles can be used to promote respect, understanding, and cooperation between different ethnicities and religions, which in turn will help strengthen national

unity (Ahmad Faizuddin et al. 2024). This hadith also reminds us of the importance of maintaining good relations between all members of society, regardless of their differences in background. This is a very relevant and useful principle in efforts to build a harmonious and united pluralistic society. These principles, when practiced, can help build a harmonious and cohesive society, where each individual feels valued and part of the entire society. These principles are also in line with universal values that promote peace and harmony among people (Hernandez et al. 2023; Awang et al., 2022; Suleiman 2021).

These values, when integrated and practised in daily life, can help build a harmonious and cohesive pluralistic society in Malaysia (Rosfazila et.al 2019). This is in line with Islamic principles that promote kindness, justice, and brotherhood among all human beings, regardless of ethnic or religious differences. The discussion of the hadith of justice can be found in the book Sahih Bukhari. The search for hadith using a theoretical approach by scholars with a thematic analysis of the following themes which are social justice, harmony, stability, and cohesion in Table 1:

TABLE 1. Thematic Social Politics in Hadith Nabawi

No	The Key to Solving the Problems of the Ummah
1	Social Justice
2	Social Harmony
3	Social Stability
4	Social Cohesion

Source: Researcher Analysis

The above description explains the thematic social politics in hadith Nabawi. Here, the theme is presented according to the hadith of Nabawi. Hadith is the words or actions of the Prophet Muhammad PBUH who issued valuable opinions on the key of social justice in a multi-racial society to solving the problems of the ummah.

DISCUSSION

Malaysia, a country with a multiracial and religiously diverse national formation, requires those qualities. Furthermore, the declaration of social justice is founded on the Prophet's PBUH teachings as a framework for implementing a social justice approach in a plural society (Juliyana et al. 2023; Toseef and Lutfi 2019). Multi-ethnic

known as "*Masyarakat Majmuk*", or multicultural society, affects the political sphere in Malaysia. The dynamics of interaction between various ethnic and religious groups can change and impact the country as a whole (Uma A. 2019). These challenges, such as prejudice, ethnic identity, and interracial and religious issues, are discussed in the context of Malaysia's multicultural society (Edmund 2023). These issues may affect efforts to build harmony among the multi-religious and ethnic communities in Malaysia. Today, the main policy framework of the country is the concept of "*Malaysia Madani*" emphasizing the aspects of harmony and unity (Mohammad Syifa & Awang Azman 2023). There are six pillars of "*Malaysia Madani*" which are sustainability, welfare, creativity, respect, trust, and excellence. The main purpose of the "*Malaysia*

Madani” approach is to focus on a comprehensive approach by implementing reforms to meet the need to build the country (Mohd Faizal 2023).

The issue of social justice needs to be implemented with elements that help shape society. The application of this element solves the problem and develops a theory to ensure life in the country. The challenge of managing social plurality, to create harmony, peace, and positive interaction between races, requires a framework of justice and tolerance between communities. Thus, the socio-political model of justice is a fundamental framework to ensure the plurality of society. Justice from the traditional view and prophetic Sunnah is a moral compass for Muslims which encompasses various aspects of life such as justice in family institutions, the relationship between neighbours, and the dynamics of government with civil society (Juliyana 2023).

Political parties and groups of political parties are rated based on the success of the sociopolitical effort itself. It indicates that the method must be

appropriate for the current situation, as well as the need to attain political objectives. The method should be reasonable, relevant, and consistent with Shari’a. This is because socio-politics can be interpreted differently depending on one’s ideology. This means that the acuity of thinking and ideology used to influence politicians produces outcomes that urge the political parties involved to develop a form of cooperation, agreement, or negotiation that leads to the country’s political stability. It uses the ideals of freedom, equality, and brotherhood as the primary guiding for social justice (Juliyana 2023).

To achieve the principle of social justice, an important element must be applied to shape human life by fulfilling society’s goal of creating balance, stability, harmony, and multiracial peace through the application of justice principles. This factor is required for the question of justice, which includes interracial relations, cultural and language issues, and economic issues (Lara Et.al 2023). The findings of the hadith can be seen in Table 2:

TABLE 2. Distribution of Hadiths on Issues Solving the Problems of the Ummah in the Sahih Bukhari

No	Hadith Thematic in <i>Sahih Bukhari</i>
Issues of Justice: Equality in Society	
1	قَالَ مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا
2	الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلَمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ،
Issues of Harmony: Brotherhood	
1	تَرَى الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ،
Issues of Stability: United Society	
1	مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَهَا تَوَجَّدَ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا
2	سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ
Issues of Cohesion: Humanity	
1	قَالَ مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا
2	لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُجِبَّ لِأَخِيهِ مَا يُجِبُّ لِنَفْسِهِ
3	تَرَى الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ

Source: Sahih Bukhari (2008)

The goal of justice is to establish peace in a country. The negative beliefs and misunderstandings surrounding Islam include its association with numerous conflicts and hostilities. Some political propaganda is ingenious in its attempt to misrepresent the actual meaning of Islam by twisting its very essence. A thorough examination of *maqasid* exposes the Islamic principle of compassion for all creations (*rahmah li al-’alamin*) and efforts to promote peace via social justice. Self-defence is emphasized in Islam, according to Allah SWT in al-Quran al-Anfal verse 61. The core of peace is the

accomplishment of justice following the Islamic organization’s policy of holding peace resolutions and establishing peace accords between countries to ensure universal security (Cholid et al. 2023). As a result, the development of the plural society’s social justice model based on *maqasid al-sunnah* should be undertaken to regulate social justice issues, in conjunction with the Abbott study (Katherina 2014), which concluded that controlling social justice issues necessitates the development of a social justice theory. In political science, the concept of humanity is synonymous with the concept of justice.

Its significance and determination so that society does not deviate from the concept of justice. The goal is to establish justice as the primary goal of the political intellectual system in constructing society (Omar 2021; Ishak 2019).

CONCLUSION

Islam emphasizes the importance of humanity in society. The words of Allah SWT al-Hujurat 49:13 emphasize that human beings should have social interactions by getting to know each other and being friendly with each other despite different races and ethnicities. These values, such as justice, harmony, stability, and social cohesion in a pluralistic society, lead to harmonious relations and create a community that understands each other without neglecting Islamic values, which are the main foundation of human civilization.

In a pluralistic society in Malaysia, there are stated values that need to be focused on to ensure harmony and stability. Islamic values include *ukhuwah* (brotherhood), which promotes good relations between all communities, regardless of ethnic or religious background. *Ukhuwah* strengthens unity and mutual help between fellow humans. Justice is an important principle in a pluralistic society. All individuals should be treated fairly, regardless of race, religion, or ancestry. Justice ensures that the rights of all citizens are respected and protected. The emphasis on good morals and values, such as honesty, trust, and compassion, forms the basis for good relationships between individuals and communities. The community needs to understand and appreciate the culture, customs, and traditions of other communities to reduce conflicts and strengthen unity. Respecting the differences and beliefs of other religions builds harmonious relationships. An important aspect of cooperation between multiple races lies in various economic, educational, and social fields to achieve mutual progress. Awareness of overcoming social issues, such as poverty, health, and education, needs to be enhanced to ensure the common good and encourage community unity in building peace and stability in the country. Awareness and appreciation of these values help to build a harmonious, tolerant, and prosperous society that will strengthen unity and achieve social stability in Malaysia.

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