



Morals Towards Friends Based on Islamic Teachings

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Abstract

Morality toward friends is a crucial aspect of the formation of a Muslim's character, rooted in faith-based values and harmonious social life. Islam teaches that friendships should be established upon compassion, mutual respect, honesty, and moral responsibility. This article aims to examine the concept of morality toward friends from the perspective of Islamic teachings by referring to the Qur'an, Hadith, and the views of classical and contemporary Muslim scholars. This study employs a qualitative approach using a library research method by analyzing relevant Islamic literature. The findings indicate that morality toward friends in Islam encompasses honesty, mutual assistance, guarding one's speech, respecting differences, and avoiding behaviors that may harm others. The implementation of these moral values plays a strategic role in fostering healthy social relationships, strengthening brotherhood, and creating a social life imbued with spiritual significance. Therefore, instilling morality toward friends constitutes an integral part of Islamic moral education aimed at shaping Muslims with noble character and strong social responsibility.

Keywords: Morality; Friendship; Islam; Al-Qur'an; Hadith.

Abstrak

Akhlak terhadap teman merupakan aspek penting dalam pembentukan kepribadian seorang muslim yang berorientasi pada nilai-nilai keimanan dan kehidupan sosial yang harmonis. Islam mengajarkan bahwa hubungan pertemanan harus dibangun atas dasar kasih sayang, saling menghormati, kejujuran, serta tanggung jawab moral. Artikel ini bertujuan untuk mengkaji konsep akhlak terhadap teman dalam perspektif ajaran Islam dengan merujuk pada Al-Qur'an, hadis, dan pandangan para ulama. Penelitian ini menggunakan pendekatan kualitatif melalui metode studi kepustakaan dengan menganalisis berbagai literatur keislaman yang relevan. Hasil kajian menunjukkan bahwa akhlak terhadap teman dalam Islam mencakup sikap jujur, tolong-menolong, menjaga lisan, menghormati perbedaan, serta menghindari perilaku yang dapat merugikan orang lain. Implementasi nilai-nilai akhlak tersebut berperan strategis dalam membangun relasi sosial yang sehat, memperkuat persaudaraan, dan menciptakan kehidupan bermasyarakat yang bernilai ibadah. Dengan demikian, penanaman akhlak terhadap teman menjadi bagian integral dalam pendidikan akhlak Islam guna membentuk pribadi muslim yang berkarakter mulia dan bertanggung jawab secara sosial.

Kata Kunci: Akhlak; Pertemanan; Islam; Al-Qur'an; Hadis.



Introduction

As social beings, humans cannot live individually without the involvement of others. In everyday life, social relationships are largely built through friendships. Islam, as a comprehensive religion, provides clear guidelines regarding ethical behavior and morals toward others, including relationships with friends, to foster a harmonious and dignified social life. (Triansyah, 2024).

Morals toward friends play a strategic role in determining the quality of social relationships and shaping individual character. Friendships founded on Islamic moral values foster mutual respect, mutual advice on goodness, and prevent conflict and division. Conversely, friendships not grounded in Islamic morals have the potential to lead to social disharmony and moral degradation (Lestari & Syaifurrohman, 2024).

Therefore, academic studies on morality towards friends based on Islamic teachings are important to examine systematically so that these values can be understood and applied in everyday life, especially among students and the younger generation as agents of national character formation (Jannah & Suryani, 2025).

Research Methods

This research uses a qualitative method with a library research approach, namely somethingA research method that focuses on an in-depth review of various literature sources relevant to the topic. This approach was chosen because research on morality towards friends from an Islamic perspective places greater emphasis on understanding concepts, values, and norms derived from Islamic teachings, thus requiring a systematic and critical examination of texts.

The research data was obtained from various written sources of a scientific and religious nature, including the Qur'an and the hadith of the Prophet Muhammad (peace be upon him), as the primary sources of Islamic teachings, as well as scientific journal articles discussing morality, social ethics, and friendship



relations in Islam. These journals were used as supporting sources to strengthen the conceptual analysis and provide academic perspectives relevant to the research theme.

All collected data was then analyzed using descriptive-qualitative analysis, which involved systematically describing the data, grouping key ideas, and interpreting their meaning. This analysis aimed to obtain a comprehensive overview of the concept of morality toward friends in Islam, both in terms of its normative foundations, moral values, and its application in social life. With this method, the research is expected to provide a deep and structured understanding of the importance of morality in building harmonious friendships according to Islamic teachings.

Results and Discussion

Understanding Morals and Friends in Islam

Linguistically, the term "akhlak" comes from the word "khuluq," which means temperament, nature, disposition, or habits inherent in a person. This linguistic meaning indicates that "akhlak" is not a behavior that appears by chance or momentarily, but rather something that has become part of an individual's character and personality. "Akhlak" is formed through a long process influenced by education, environment, habits, and beliefs.

In terms of terminology, morality is defined as a deeply ingrained quality or state of the soul, from which actions emerge spontaneously, easily, and without the need for lengthy rational deliberation. If this ingrained quality produces good and commendable actions, it is called *akhlak mahmudah* (praiseworthy morality). Conversely, if what emerges is reprehensible morality, it is called *akhlak madzmumah* (reprehensible morality). Thus, morality reflects a person's inner qualities, which are evident in their daily behavior.

Meanwhile, a friend can be understood as someone with whom one has a close emotional and social relationship and with whom one interacts intensely in



daily life. Friendships are not merely social in nature, but also have a significant influence on shaping one's attitudes, thought patterns, and behavior. Therefore, friendship is a crucial space for practicing moral values, as it is through interactions with friends that one's attitude consistency, honesty, patience, empathy, and social responsibility are tested.

From an Islamic perspective, morals hold a fundamental position and serve as the primary benchmark for assessing the quality of a Muslim's faith. The Prophet Muhammad (peace be upon him) emphasized that the perfection of one's faith is closely related to the nobility of one's morals. This demonstrates that faith is not simply expressed through verbal confession or the performance of ritual worship, but must be reflected in concrete behavior, particularly in social relationships. Morals toward friends, such as being polite, respecting each other, maintaining trust, avoiding hurt feelings, and helping each other in good deeds, are concrete forms of practicing faith in daily life.

Thus, morals toward friends in Islam are inseparable from the values of faith. Friendships founded on noble morals not only create social harmony but also serve as a means of moral development and enhancing the quality of faith. Therefore, Islam places great emphasis on maintaining morals in social interactions, as the good and bad morals of a person in interacting with friends reflect the depth of their faith and understanding of Islamic teachings.(Bafadhol, 2017).

The Basis of Morals Towards Friends in the Qur'an and Hadith

The Quran explicitly teaches Muslims to build social relationships based on kindness, caring, and mutual respect. This teaching serves as the primary foundation for the ethics of friendship, as Islam views humans as social beings who need each other. The principle of mutual kindness is reflected in the command to help one another in goodness and piety, as well as the prohibition against engaging in actions that could harm, harm, or demean others. These values serve



as normative guidelines for establishing healthy, harmonious, and dignified friendships in accordance with Islamic teachings. Allah SWT says:

أَنْ تَعْتَدُوا وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Meaning: "And help you in (doing) righteousness and piety, and do not help in committing sins and enmity." (QS. Al-Mā'idah [5]: 2)

This verse emphasizes that friendship in Islam is not only social but also has moral and spiritual dimensions. Good friendship is one that encourages goodness, reminds one another of the truth, and refrains from actions that undermine human values. Furthermore, the Quran emphasizes the importance of brotherhood as the foundation of social relations among Muslims:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Meaning: "Indeed, the believers are brothers." (QS. Al-Hujurat [49]: 10)

This verse demonstrates that relationships between Muslims, including those in the context of friendship, must be built on a sense of brotherhood, compassion, and moral responsibility. From the perspective of the hadith and contemporary interpretations, friendship is understood as a bond based not only on worldly interests but also on faith, noble morals, and an awareness of moral responsibility. The Prophet Muhammad (peace be upon him) emphasized that a Muslim has a moral obligation to other Muslims, including protecting their honor, rights, and feelings in social life. This is as stated by the Prophet Muhammad (peace be upon him):

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ

Meaning: "A Muslim is a brother to another Muslim, does not wrong him nor allows him to be wronged." (HR. Bukhari and Muslim)

This hadith emphasizes that friendship in Islam demands empathy, fairness, and caring. Hurting a friend's feelings, demeaning their dignity, or

disregarding their rights are actions contrary to the values of faith. Therefore, maintaining good morals toward friends is not only a social obligation but also part of practicing Islamic teachings, reflecting the maturity of one's faith.

Thus, the Quran and Hadith comprehensively place the ethics of friendship as a vital part of Islamic teachings. Friendships built on faith, morals, and moral responsibility will foster a peaceful social life, foster mutual respect, and bring goodness to both individuals and society at large.(Yusof & Abdullah, 2017).

Forms of Morals towards Friends

Morality toward friends in Islamic teachings is not just conceptual; it must be embodied in concrete behavior that reflects the values of the Quran and the Sunnah of the Prophet Muhammad. These values serve as ethical guidelines for building healthy, harmonious, and worshipful friendships. The implementation of morality toward friends can be seen in the following key attitudes.

Honesty is a fundamental foundation for building friendships, as it fosters mutual trust and a sense of security in interactions. A Muslim is expected to speak and act truthfully, whether in situations that benefit or harm them. Honesty in friendships plays a crucial role in preventing misunderstandings, negative prejudices, and social conflicts that can damage interpersonal relationships.(Puja Hayati et al., 2024).

In addition to honesty, Islam also emphasizes the importance of mutual assistance in good deeds. This attitude is manifested by assisting friends in positive, beneficial, and valuable ways, whether moral, social, or spiritual. Conversely, a Muslim is prohibited from cooperating in actions that lead to evil or violate religious values. This principle of mutual assistance in good deeds strengthens Islamic brotherhood and fosters healthy social solidarity among fellow human beings.(Fahmi et al., 2020).

Good manners toward friends are also reflected in the ability to control one's words and actions. Islam teaches every Muslim to be careful in their speech



and actions, especially in everyday interactions. Avoiding harsh words, backbiting, slander, and behavior that could hurt others' feelings is part of Islamic communication ethics. Watching one's words and actions not only demonstrates emotional maturity but also reflects one's moral maturity in social interactions (Azmi et al., 2024).

Furthermore, Islam encourages its followers to respect and appreciate differences in friendships. Differences in opinion, social background, culture, and character are unavoidable realities of social life. This mutual respect for differences fosters mature, inclusive, and understanding friendships, and prevents the emergence of selfishness and intolerance in social interactions.

Another form of morality that is highly emphasized is trustworthiness and loyalty in friendship. Trustworthiness is reflected in the ability to keep a friend's secrets, keep promises, and avoid betrayal under any circumstances. Loyalty in friendship demonstrates a Muslim's moral fortitude and social commitment, especially when facing difficult situations. This morality signifies the depth of faith and ethical maturity in establishing sustainable social relationships.

Conclusion

Morals toward friends, according to Islamic teachings, are an essential part of shaping a Muslim's personality and social life. Islam views friendship as a relationship of worship when founded on faith, honesty, mutual assistance, and respect for others. These values are derived from the Quran and Sunnah and are reinforced by contemporary scientific studies that emphasize the importance of ethical friendship in maintaining social harmony.

Based on the discussion, forms of morality toward friends include honesty, trustworthiness, guarding one's words, respecting differences, and advising one another on good deeds. Implementing these morals not only prevents conflict and negative friendship behavior but also contributes to building a healthy, religious, and moral social environment.



Thus, the cultivation and practice of morals towards friends needs to be continuously improved, especially in educational environments and among the younger generation, so that Islamic values are not only understood theoretically, but also realized in real life.

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