



## **The Implementation of Altruism Values Based on Hadith in Extracurricular Activities at Madrasah Aliyah**

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**Abdul Matin bin Salman\***

Universitas Islam Negeri Raden Mas Said  
Surakarta, Indonesia  
E-mail: [abdulmatin@staff.uinsaid.ac.id](mailto:abdulmatin@staff.uinsaid.ac.id)

**Zakiati Salma**

Universitas Islam Negeri Mahmud Yunus  
Batusangkar, Indonesia  
E-mail: [zakiati.salma@gmail.com](mailto:zakiati.salma@gmail.com)

*\*) Corresponding Author*

**Abstract:** This study aims to analyze the implementation of altruism values based on Hadith in extracurricular activities at Madrasah Aliyah Tiga Batur, Limapuluh Kota. This study employs a qualitative approach with a case study method, allowing the researcher to explore the application of altruism values in-depth within the specific context of the madrasah. Data were collected through observation, in-depth interviews, and document analysis, then analyzed using Hassan Hanafi's hermeneutic approach to understand the Hadith in its social and historical context and its relevance in the current educational situation. The results of the study show that extracurricular activities at Madrasah Aliyah Tiga Batur have successfully internalized altruism values through various specially designed programs, such as social activities and environmental care clubs. In conclusion, the integration of altruism values in these extracurricular activities is not only effective in shaping students' empathetic and caring character but can also serve as a model for other educational institutions that wish to instill Islamic values in the daily lives of their students.

**Abstrak:** Penelitian ini bertujuan untuk menganalisis penerapan nilai-nilai altruisme yang berdasarkan hadis dalam kegiatan ekstrakurikuler di Madrasah Aliyah Tiga Batur, Limapuluh Kota. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, yang memungkinkan peneliti untuk mengeksplorasi penerapan nilai-nilai altruisme secara mendalam dalam konteks spesifik madrasah tersebut. Data dikumpulkan melalui observasi, wawancara mendalam, dan studi dokumentasi, kemudian dianalisis dengan pendekatan hermeneutika Hassan Hanafi untuk memahami hadis dalam konteks sosial dan historis serta relevansinya dalam situasi pendidikan saat ini. Hasil penelitian menunjukkan bahwa kegiatan ekstrakurikuler di Madrasah Aliyah Tiga Batur telah berhasil menginternalisasi nilai-nilai altruisme melalui berbagai program yang dirancang khusus, seperti kegiatan sosial dan klub kepedulian lingkungan. Kesimpulannya, integrasi nilai-nilai altruisme dalam kegiatan ekstrakurikuler ini tidak hanya efektif dalam membentuk karakter siswa yang empatik dan peduli terhadap sesama, tetapi juga dapat dijadikan model bagi institusi pendidikan lain yang ingin menanamkan nilai-nilai Islam dalam kehidupan sehari-hari siswanya.

**Keywords:** *Altruism; Hadith; Extracurricular Activities; Character Education; Madrasah Aliyah.*

## INTRODUCTION

In the context of education, moral and ethical values play a crucial role in shaping students' character. One of the highly valued principles in Islamic teachings is altruism, which can be understood as caring for the well-being of others without expecting anything in return (Latief, 2012). Altruism is frequently emphasized in the Hadiths of Prophet Muhammad SAW, which stress the importance of helping others, sharing, and caring for one another. These values are not only relevant in daily life but also essential in shaping the character of students within educational institutions, including madrasahs.

Madrasah Aliyah, as an educational institution that integrates Islamic values into its curriculum, holds a significant responsibility to instill altruistic values in its students (Hakim, 2022). Extracurricular activities serve as an effective means to internalize these values, as they provide practical learning experiences through interaction and collaboration with peers. Well-designed extracurricular activities can be an effective medium to inculcate altruism, ensuring that students not only gain knowledge but also develop strong character and noble behavior (Toumbourou, 2016).

However, challenges in implementing altruistic values in the madrasah environment cannot be overlooked. Often, these values are not explicitly taught or internalized in extracurricular activities. Some activities may focus more on academic achievement or technical skills without paying attention to character development. Therefore, it is crucial to examine how altruistic values can be effectively applied in extracurricular activities at Madrasah Aliyah, so that comprehensive educational goals can be achieved.

Madrasah Aliyah Tiga Batur in Limapuluh Kota, West Sumatra, is one such madrasah with various extracurricular activities that have the potential to serve as a platform for applying altruistic values. With a cultural background rooted in Minangkabau traditions, which emphasize social values and concern for others, this madrasah has a unique approach to applying Islamic values in everyday life. Hence, this study will focus on the application of altruistic values based on Hadith in extracurricular activities at Madrasah Aliyah Tiga Batur, with the hope of making a tangible contribution to the development of character education in madrasahs.

Research on the application of altruism in education has been widely conducted, both in the context of Islamic education and general education. Previous studies have highlighted the importance of internalizing moral and ethical values in shaping students' character. For instance, a study by Solihin et al. (2020), Jannah (2023), Darlan et al. (2021), Hakim (2022), and Rahman & Aliman (2020) discussed the application of Islamic values in character education in Islamic schools, emphasizing the importance of extracurricular activities as a means of teaching moral values.

Another study by Khoeriyah & Harahap (2020), Rusch (2022), Karim et al. (2023), Hasan et al. (2023), and Dewi & Zaenurrosyid (2023) explored how altruistic values can be internalized through mentoring programs in madrasahs. Ahmad found that through guidance and support provided by teachers, students find it easier to understand and apply altruistic values in their daily lives. Meanwhile, the research of Turu & Wula (2019), Li & Guo (2024), Arias-Arévalo et al. (2017), Oplatka, (2009), and Barr & Higgins-D'Alessandro (2007) emphasized the

importance of a contextual approach in teaching altruistic values in schools, stressing that extracurricular activities tailored to the local context can be more effective in instilling these values.

Nevertheless, these studies generally focus on the application of altruism in education in a broader sense and have not specifically examined its application in extracurricular activities in madrasahs. Moreover, previous research tends to emphasize theoretical and conceptual approaches without giving sufficient attention to the practical aspects of applying these values.

This study offers a new approach to examining the application of altruism in madrasahs, with a focus on extracurricular activities. Unlike previous studies, which are more general and theoretical, this research will directly investigate how altruistic values based on Hadith can be applied in extracurricular activities at Madrasah Aliyah Tiga Batur. This approach will provide a significant contribution to the development of character education in madrasahs, particularly in the context of applying Islamic values in students' daily lives.

The novelty of this research lies in its specific focus, namely on extracurricular activities in Madrasah Aliyah, which have not been extensively discussed in previous studies. Furthermore, this study offers a practical approach by thoroughly analyzing the application of altruistic values in existing extracurricular activities, as well as how these activities can be designed to be more effective in instilling these values. Thus, this research is expected to provide new insights and practical recommendations for madrasah administrators in developing extracurricular programs oriented toward character education.

The main problem addressed in this research is how altruistic values based on Hadith are applied in extracurricular activities at Madrasah Aliyah Tiga Batur. The research

questions that will be answered include how extracurricular activities at this madrasah are designed to instill altruistic values, and how students respond to the application of these values in their extracurricular activities.

The purpose of this research is to analyze the application of altruistic values based on Hadith in extracurricular activities at Madrasah Aliyah Tiga Batur. This study is expected to provide a clear picture of how altruistic values are internalized through extracurricular activities, as well as provide recommendations for madrasah administrators in developing more effective extracurricular programs for instilling Islamic values. Additionally, this research aims to identify the challenges faced in implementing altruistic values and offer practical solutions to overcome these challenges.

## **METHOD**

This study employs a qualitative approach with a case study method to analyze the application of altruism values based on Hadith in extracurricular activities at Madrasah Aliyah Tiga Batur. This approach was chosen to gain an in-depth understanding of how altruism values are internalized within the madrasah environment. The case study method allows the researcher to comprehensively examine this phenomenon within the specific context of the madrasah (Creswell & Poth, 2016).

Hadiths are treated as the primary source of the altruism values applied in extracurricular activities and are analyzed using Hassan Hanafi's hermeneutic approach (Hanafi, 2009). This approach emphasizes the importance of understanding religious texts, including Hadiths, in their social, historical, and contemporary relevance, ensuring that the interpretations produced are more contextual and pertinent to the educational situation at Madrasah Aliyah Tiga Batur.

In addition to the Hadith analysis, this research also involves field data collection through observations, in-depth interviews, and document studies to understand the application of altruism values in extracurricular activities. By integrating Hadith text analysis with field data, this study aims to provide a comprehensive insight into the implementation of altruism values in education and to develop practical recommendations for madrasah administrators.

## RESULTS AND DISCUSSION

### Hadith Insights on Altruism in Islamic Teachings

Altruism, or the act of prioritizing others' interests over one's own, is a fundamental value in Islamic teachings. This value is emphasized in many Hadiths, which teach Muslims to always care, share, and help others. In the context of Madrasah Aliyah Tiga Batur, the implementation of altruism values is highly relevant to be applied in various extracurricular activities. In this study, Hassan Hanafi's hermeneutic approach was used to analyze how the altruism values found in Hadiths can be practically applied in the school's extracurricular activities.

Hassan Hanafi's hermeneutics, known as the "*turath wal tajdid*" (tradition and renewal) approach, seeks to integrate classical understanding with contemporary needs (Hanafi, 2004). In this context, we utilize this approach to deeply and relevantly understand the meanings of Hadiths about altruism in relation to the current educational situation. Hanafi's hermeneutics focuses not only on the text but also on the context and social implications that can be derived from the text, enabling more dynamic and applicable interpretations.

1. Hadith about sharing with neighbors  
حدثنا سفيان ، عن عبد الملك بن أبي بشير ، عن عبد الله بن المساور قال : سمعت ابن عباس - رضي الله عنه - وهو يدخل ابن الزبير ، يقول : سمعت رسول الله - صلى الله عليه وسلم - يقول : " ليس المؤمن الذي يشبع ، وجاره جائع إلى جنبه "

*Sufyan narrated to us, from 'Abd al-Malik bin Abi Bashir, from 'Abdullah bin al-Masawir, who said: I heard Ibn Abbas – may Allah be pleased with him – when he was criticizing Ibn al-Zubair for being stingy, he said: I heard the Messenger of Allah – peace be upon him – say: "He is not a believer who eats his fill while his neighbor is hungry beside him."*

This Hadith is narrated by Imam Al-Bayhaqi in the book *Al-Dhahaya*, hadith number 19049 (Bayhaqi, 1990).

During the time of Prophet Muhammad SAW, Arab society lived in communities heavily reliant on social solidarity. Life in the harsh Arabian Peninsula, with its limited natural resources, necessitated mutual sharing and helping among community members. In this context, this Hadith provides a moral and social impetus to strengthen solidarity among Muslims. The community at that time had to support each other, especially during crises or shortages. The Prophet SAW issued this strong statement to emphasize the importance of caring for and sharing with neighbors, which is a vital component of Arab social structure (al-Sallābī, 2007).

Eidetically, this Hadith emphasizes a basic principle in Islam about social care and solidarity. It implies that one's faith is not only measured by ritual worship but also by real actions in social life, particularly in sharing sustenance with neighbors.

The universal meaning of this Hadith is the concept of "altruism," or generosity, which is not only important in Islam but also

recognized in various other traditions and cultures. This Hadith stresses that a person who claims to have faith must possess high empathy and social awareness, and behaviors like ignoring a hungry neighbor are actions that contradict true faith.

This message becomes more relevant when understood that Islam regulates not only the relationship between humans and God (جبل من الله) but also between humans (جبل من الناس). This Hadith underlines that true faith encompasses positive social actions, including attention and care for fellow humans. In the current context, where there are global challenges such as poverty, inequality, and lack of social solidarity, this Hadith offers practical guidance for building a more caring and inclusive society (Al-Syaukani, 1994).

The practical application of this Hadith can be seen in various forms of social activities involving the Muslim community today. For instance, social movements to help the poor, feeding those in need, and creating community welfare programs can be seen as forms of implementing the message of this Hadith. Charity organizations, food banks, and community-based initiatives driven by Islamic teachings to share sustenance are concrete examples of the application of these Hadith values in the modern world.

In Islamic schools or educational institutions, this Hadith can be taught as part of character education to instill social care and empathy from an early age. Students can be encouraged to participate in charity activities or communal work to help others, which will not only strengthen their sense of solidarity but also reinforce their faith through real actions.

This Hadith emphasizes the importance of social care, empathy, and real actions in practicing faith, and offers practical guidance for building a more just and caring society. Therefore, this Hadith is not just a theological statement but also an ethical and social guide that is highly relevant for shaping the character

and behavior of Muslims across different times and places.

## 2. Hadith about charity

حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ عَنْ نَافِعٍ عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَعَثُتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حٍ وَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَدَكَرَ الصَّدَقَةَ وَالْتَّعْفُفَ وَالْمَسْأَلَةَ إِلَيْهِ الْعُلِيَا حَيْثُ مِنْ الْيَدِ السُّفْلَى فَإِلَيْهِ الْعُلِيَا هِيَ الْمُنْفِعَةُ وَالسُّفْلَى هِيَ السَّائِلَةُ

*Abu An-Nu'man narrated to us: Hammad bin Zaid narrated from Ayyub from Nafi' from Ibn 'Umar (may Allah be pleased with them), who said: "I heard the Prophet." And 'Abdullah bin Maslamah narrated from Malik from Nafi' from 'Abdullah bin 'Umar (may Allah be pleased with them) that the Messenger of Allah said while on the pulpit, mentioning charity and self-restraint: 'The upper hand is better than the lower hand. The upper hand is the one that gives (spends in charity), and the lower hand is the one that asks.'*

This hadith is narrated by Imam Bukhari in the Book of Respecting Knowledge, hadith number 1339 (al-Bukhari, 1992).

During the time of the Prophet Muhammad, Arab society greatly relied on social solidarity and a mutual support system. The economy at that time was largely based on trade, agriculture, and pastoralism, where people were highly dependent on each other for survival. Socioeconomic conditions were often unequal; there were those who were very wealthy and others who were very poor. In this context, charity and assistance from those who were able to those in need became an essential mechanism to reduce economic disparities and maintain social stability (al-Šallābī, 2007).

This hadith serves to encourage the spirit of sharing among Muslims, emphasizing that it is better to be the one who gives than the one who asks.

Furthermore, this hadith can also be seen as a response to the growing individualism or wealth concentrated among certain groups, which could disrupt social balance. In other words, the Prophet Muhammad used symbolic language—"the upper hand" and "the lower hand"—to clarify that giving is a more noble action and a stronger indication of faith than asking. This message might also be intended to warn against the dangers of excessive dependence on others, which can weaken the spirit of self-reliance and individual responsibility.

Essentially, this hadith emphasizes the importance of generosity and social concern as integral parts of faith. In Islam, the concept of charity is not limited to giving wealth but also includes various forms of kindness and moral support to others. The hadith stresses that the "upper hand," or the one who gives charity, is better, more noble, and more valued in the sight of Allah SWT (Salvatore, 2019).

The universal meaning of this hadith is the encouragement to be active in doing good to others. This is not only related to material generosity but also includes giving time, attention, and other forms of help to those in need. The hadith teaches that a true Muslim is one who is proactive in sharing and helping, not one who is passive and merely expects help from others (Nurhidaya et al., 2023).

This hadith also contains an important lesson about the value of independence and hard work. The "upper hand" represents those who work hard to produce something and then share the results with others. This is the ideal in Islam, where one not only works for one's own benefit but also for the common good. The hadith reflects the core values in Islamic teachings about the importance of mutual

assistance and avoiding excessive dependency on others.

In the modern era, the principle "the upper hand is better than the lower hand" can be applied in various aspects of life, both in individual and social contexts. This hadith encourages Muslims to actively contribute to society, whether through zakat, charity, or other forms of philanthropy. In the context of modern economics, this hadith can serve as a basis for promoting Corporate Social Responsibility (CSR) among Muslim businesses, where companies not only seek profit but also contribute to the welfare of society.

This hadith can also be applied in the educational context, where students are taught early on about the importance of sharing and helping others. For example, schools can organize fundraising programs or other social activities involving students to help disadvantaged communities. This not only teaches moral values but also shapes students' character to be more caring and socially responsible.

On a broader level, this hadith can encourage more inclusive and socially just public policies. Governments can adopt this principle in formulating social programs aimed at reducing economic disparities and ensuring that every citizen has fair access to resources and economic opportunities. The hadith also teaches the importance of not only relying on external aid but also empowering communities to be self-reliant and supportive of each other.

This hadith is not just theological advice but also a practical guide for building a more just, caring, and responsible society. The principle that "the upper hand is better than the lower hand" emphasizes the importance of being a proactive Muslim in sharing and helping others, and it encourages every individual to work hard and contribute positively to social life.

### 3. Hadith on helping fellow muslims

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ وَاللَّفْظُ لِيَحْيَى قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْأَخْرَانِ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبَ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَ بَيْوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَرَّ مُسْلِمًا سَرَّهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخْيَهِ

*Yahya bin Yahya at-Tamimi, Abu Bakr bin Abi Shaybah, and Muhammad bin Al 'Ala al-Hamdani narrated to us - and this version belongs to Yahya - who said: Yahya informed us, while the others said: Abu Mu'awiyah narrated to us from al-A'mash, from Abu Salih, from Abu Hurairah, who said: The Messenger of Allah said, "Whoever relieves a believer from a difficulty in this world, Allah will relieve him from a difficulty on the Day of Resurrection. Whoever makes it easy for someone in difficulty, Allah will make it easy for him in this world and the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah will continue to help the servant as long as the servant continues to help his brother."*

This hadith is narrated by Imam Muslim, Hadith number 4867 (Imam Muslim, 2004).

This hadith emphasizes the importance of social solidarity and strengthens the bonds of brotherhood among Muslims. Helping fellow Muslims is not only considered a moral good but is also an integral part of faith that must be manifested through concrete actions. Therefore, the message of this hadith is not limited to a specific time but has universal

relevance, underlining the importance of helping and alleviating the burdens of others.

Moreover, this hadith highlights the principle of social justice in Islam, where Muslims are encouraged to support one another, especially those in difficult situations. This reflects a more just and equitable social structure, where the wealthy and powerful have a social responsibility to help the weak and poor. The hadith also indicates that acts of helping others not only bring benefits in this world but also lead to rewards in the Hereafter, thus reinforcing the spiritual motivation for Muslims to continuously do good to others (Islam, 2020).

Essentially, this hadith teaches values of virtue, generosity, and social responsibility in Islam. The text mentions several forms of good deeds: relieving others' difficulties, providing ease to those in hardship, and concealing the faults of fellow Muslims. These actions are not just individual acts of kindness but are manifestations of Islamic teachings on brotherhood and compassion (Mittermaier, 2014).

This hadith conveys the message that helping fellow Muslims is a direct reflection of one's faith. It also emphasizes the principle that Allah SWT will treat His servants as they treat others. This means there is a reciprocal relationship between human actions and divine reward, both in this world and in the Hereafter (Siddiqui, 2015). The hadith encourages Muslims not only to do good to others but also teaches that every act of kindness will be repaid with greater good, both spiritually and materially.

The values contained in this hadith can also be applied in the context of education. In the educational environment, altruism is an important value that can be taught and instilled in students. Altruism refers to attitudes and behaviors that prioritize the well-being of others and are willing to help without expecting anything in return (Bennett &

Einolf, 2017). This hadith encourages such attitudes by emphasizing that helping others is a reflection of faith and will be rewarded by Allah SWT.

In schools, altruistic values can be applied in various ways. For example, teachers can instill these values in the learning process by teaching students to help each other in learning, collaborate in group tasks, and provide support to peers who are struggling. This not only enhances students' social skills but also teaches them the importance of empathy and caring for others.

Furthermore, schools can develop programs that encourage students to engage in social activities that benefit the community, such as charity events, community service, or mentorship programs for younger students. Through these activities, students learn to apply the principles of altruism in real life, making these values an integral part of their character.

#### 4. Hadith about compassion

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا زَكَرِيَّاً عَنِ الشَّعِيْرِ عَنْ النُّعْمَانِ بْنِ بَشِّيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُّهُمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ, إِذَا اشْتَكَى مِنْهُ عُضُّوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى.

*Muhammad bin Abdullah bin Numair narrated to us, "My father narrated to us, Zakaria narrated to us from Ash-Sha'bi from An-Nu'man bin Bashir who said: The Messenger of Allah said, 'The believers, in their mutual love, compassion, and empathy, are like a single body; when one limb aches, the whole body responds with sleeplessness and fever.'"*

This Hadith is narrated by Imam Muslim, Hadith number 4685 (Imam Muslim, 2004).

This Hadith emerged in a historical context where Prophet Muhammad (peace be upon him) was striving to unify his followers, not

only in faith but also in social action. At that time, Medina was a hub of various social and economic activities, and many Muslims relied on one another for survival. The message of this Hadith emphasizes the importance of solidarity and empathy among Muslims, urging them to feel the suffering of their fellow Muslims as if they were experiencing pain in their own body.

Essentially, this Hadith teaches the concepts of unity, solidarity, and empathy among the Muslim community. The depiction of Muslims as "one body" is a powerful metaphor indicating that Muslims should be emotionally and spiritually connected. When one member of the Muslim community faces hardship or suffering, others should feel the same pain and strive to alleviate it.

This concept shows that faith is not just a personal matter between a Muslim and Allah but also involves social relationships with fellow Muslims. The Hadith teaches that one's faith should be reflected in caring for the well-being of others. It also indicates that values like compassion, love, and empathy are at the core of Islamic teachings and should be manifested in tangible actions (Alharbi & Al Hadid, 2019).

Furthermore, the Hadith serves as a reminder to Muslims that they cannot ignore the suffering of others. The metaphor of the body feeling the pain of one of its parts highlights the deep interconnectedness within the Muslim community, and that caring and helping others are manifestations of true faith. In this context, the Hadith provides a moral foundation for Muslims to always maintain harmony and togetherness within their community.

In the modern world, this Hadith holds great relevance in addressing various social challenges, such as social injustice, poverty, and conflict. For example, Muslims around the world can draw inspiration from this Hadith to develop social programs aimed at helping the

less fortunate, whether through humanitarian aid, psychological support, or education.

The values of altruism taught in this Hadith are highly relevant to be applied in the field of education. Altruism, which means caring for and helping others without expecting anything in return, is an important value that can be instilled in students. In an educational context, applying the value of altruism can help shape students' character to not only excel academically but also to possess high levels of empathy, care, and social responsibility (Jones & Pattison, 2017).

Teachers can instill the values of altruism in the learning process through various activities such as group work, class discussions on the importance of helping others, and social projects that involve active student participation (Einolf, 2011). For instance, students can be encouraged to engage in social activities such as visits to orphanages, fundraising for natural disasters, or mentoring programs for peers in need of additional learning support.

Moreover, schools can integrate the values of altruism into the character education curriculum, where students are taught the importance of sharing, helping, and feeling the suffering of others as their own. Character education based on the values of altruism not only shapes morally upright individuals but also prepares students to become responsible citizens who contribute positively to society.

##### 5. Hadith about upholding the rights of fellow muslims

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيَىٰ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ حُسَيْنِ الْمُعَلِّمِ قَالَ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

*Musaddad narrated to us, "Yahya narrated to us from Shu'bah from Qatadah from Anas from the Prophet." And from Husain Al-Mu'allim, "Qatadah narrated to us from Anas from the Prophet," he said, "None of you will have faith until he loves for his brother what he loves for himself."*

This Hadith is narrated by Imam Bukhari, Hadith number 12 (al-Bukhari, 1992).

This Hadith emerged in the context of the early Islamic society in Medina, where Prophet Muhammad SAW was striving to build a strong and cohesive community based on Islamic values. At that time, the society in Medina was composed of various tribes and groups with different backgrounds. To strengthen the bonds among them, Prophet Muhammad SAW emphasized the importance of loving fellow Muslims as one loves oneself. This was aimed at eliminating social and ethnic differences among them and building a community that supports and respects each other.

The essence of this Hadith is the cultivation of empathy and genuine care for others. Loving for your brother what you love for yourself means that we should have the same level of concern and attention for the needs, desires, and well-being of others as we do for ourselves. In this context, a person's faith is measured not only by their devotion to worship but also by the quality of their social relationships and their ability to feel the suffering and needs of others.

This profound meaning emphasizes that true faith is reflected in our social behavior and ethics toward others. It is a call for altruistic actions, where a Muslim is encouraged not only to think about themselves but also about the welfare of others. Thus, faith becomes more than just a spiritual concept—it becomes a force that motivates acts of goodness and loyalty to others within the Muslim community (Murjazin et al., 2023).

On an individual level, a Muslim can apply these values by being generous, honest, and compassionate toward others. This could mean giving charity to those in need, supporting those who are struggling, or simply showing respect and kindness in daily interactions. This Hadith encourages Muslims to avoid selfishness or self-centeredness and always consider how their actions affect others around them.

The values of altruism contained in this Hadith are highly relevant to be applied in the field of education. In a school environment, applying these values can help students develop a sense of empathy and solidarity with their peers. Education based on the values of altruism aims to shape students' character to care about the welfare of others and contribute positively to society (Husin & Ibrahim, 2016).

For example, teachers can encourage students to engage in social projects that involve helping the community, such as organizing charity bazaars, visiting nursing homes, or cleaning up the environment. Such projects not only teach students to work together but also foster a sense of empathy and care for others.

### **The Application of Altruistic Values in Extracurricular Activities at Madrasah Aliyah Tiga Batur**

Madrasah Aliyah Tiga Batur, an educational institution in Limapuluh Kota, is committed to shaping students' character through education based on Islamic values. One of the ways this is achieved is by integrating altruistic values into extracurricular activities. Altruism, which refers to actions or behaviors intended to benefit others without regard for one's own interests, is one of the core values emphasized in Islamic teachings, as reflected in hadiths about compassion and upholding the rights of fellow Muslims.

Below is an outline of several extracurricular activities at Madrasah Aliyah

Tiga Batur that are specifically designed to apply altruistic values as taught in these hadiths. Each activity is designed not only to enrich students' experiences but also to shape their character as individuals who care about the well-being of others.

#### **1. "Sahabat Peduli" Program**

The "Sahabat Peduli" (Caring Friends) program is one of the most popular extracurricular activities at Madrasah Aliyah Tiga Batur. This program focuses on social activities aimed at helping others, both within and outside the school. In this program, students are encouraged to actively participate in various social actions, such as visiting nursing homes, assisting the underprivileged, and providing support to students in need.

This activity is based on the Hadith of Prophet Muhammad, which states that Muslims should care for and be compassionate toward one another, as described in a hadith narrated by Imam Muslim: *"The believers, in their mutual love, compassion, and empathy, are like a single body; when one limb aches, the whole body responds with sleeplessness and fever."*

The teacher guiding this activity, Mrs. Herawati, emphasized the importance of the program in teaching values of empathy and care. In an interview, she said:

*"The 'Sahabat Peduli' program is very important because it teaches students to feel the suffering of others and encourages them to take action to help. This is a direct implementation of the Prophet's teachings on how we should care for others, just as we feel pain when we see others suffering. Through this activity, students learn not only to care for themselves but also for those around them."*

Fikril Hakim, a twelfth-grade student who actively participates in this program, stated that "Sahabat Peduli" has provided him with valuable experiences. He has become more

sensitive to his surroundings and started to realize the importance of helping others.

*"Participating in 'Sahabat Peduli' has made me more aware of the difficulties others face. When we visited the nursing home, I was deeply moved by the condition of the elderly who receive little attention from their families. This activity taught me to always be grateful and to care more about others,"* said Fikril Hakim.

Latifa Aulia Ramadani also added that through this program, she has learned about the importance of togetherness and mutual cooperation.

*"I learned that we do not live alone. There are many people around us who need help, and we must be ready to assist them. This program teaches the values of togetherness and cooperation, which are very important in everyday life,"* said Latifa Aulia Ramadani.

## 2. "Bakti Sosial Ramadhan" Program

The "Bakti Sosial Ramadhan" (Ramadhan Social Service) program is an annual event organized by Madrasah Aliyah Tiga Batur. During the month of Ramadhan, students are encouraged to participate in various social activities, such as distributing food to those in need, collecting donations for orphanages, and hosting *iftar* (breaking fast) events for the local community.

This program is based on the Hadith of the Prophet Muhammad, which teaches the importance of sharing and giving to others, especially during the blessed month of Ramadhan. This Hadith reminds Muslims to increase their acts of charity and share with those who are less fortunate.

In this activity, students not only learn the importance of charity but also experience the joy of giving firsthand. Mrs. Herawati, who is also involved in this program, added:

*"Bakti Sosial Ramadhan' is one of the most beloved activities at our school because it provides students with the opportunity to apply*

*altruistic values in real life. They learn that giving to others, especially during this holy month, is one of the best ways to strengthen their faith and build stronger bonds with others."*

Gusman Ronaldo, an eleventh-grade student, found this activity to be very meaningful. He expressed that the "Bakti Sosial Ramadhan" not only teaches students the importance of charity but also gives them the opportunity to experience the happiness that comes with sharing.

*"This activity means a lot to me. Distributing food to those in need and seeing their smiles makes me feel happy. I learned that sharing is not just about giving what we have, but also about how we can bring happiness to others,"* said Gusman Ronaldo.

Another student, Novri Daiwan Putra, felt that this program strengthened the sense of togetherness and brotherhood among the students.

*"Through this activity, we experienced a strong sense of togetherness. We worked together to collect donations, prepare food, and distribute it. This taught us the meaning of brotherhood and how to work together for the greater good,"* said Novri Daiwan Putra.

## 3. "Environmental Care" Club

The "Environmental Care" Club is an extracurricular activity focused on environmental preservation as part of social and moral responsibility. In this club, students are encouraged to engage in various environmentally-conscious actions, such as cleaning up litter in and around the school, planting trees, and campaigning to reduce plastic use.

This activity aligns with the values of altruism found in the Hadiths, which teach the importance of respecting the rights of all creatures, including the environment. By maintaining cleanliness and preserving the

environment, students learn to care for the collective well-being and work towards a better future.

Mr. Erinaldi, who also guides this activity, expressed:

*"We want to instill in students that taking care of the environment is part of their responsibility as Muslims. The Hadiths that teach about respecting the rights of others apply not only to humans but also to other creatures, including the environment. Through this club, we hope students will understand the importance of preserving nature as an act of worship to Allah."*

Fahril Alfarisi, a twelfth-grade student, stated that this activity has given him a new awareness of the importance of environmental protection.

*"Before joining this club, I didn't really care about environmental issues. But after participating, I've learned a lot about the impact of plastic waste and the importance of keeping the environment clean. Now, I'm more aware and always try to reduce my plastic use,"* said Fahril Alfarisi.

Another student, Surya Faza, added that this activity also introduces students to the concept of social responsibility.

*"Through this club, I learned that taking care of the environment is part of our responsibility as humans. We must care for nature because it is a trust given to us by Allah. This activity has made me more conscious of the importance of protecting our planet,"* said Surya Faza.

#### 4. "Peer Mentoring" Program

The "Peer Mentoring" program is an extracurricular activity where older or more experienced students are assigned the role of mentors for their younger peers. In this program, students are taught to help each other in both academic and social matters. The mentors are responsible for providing tutoring, assisting with homework, and offering moral support to the younger students.

This program is based on a Hadith narrated by Imam Bukhari: *"None of you truly believes until he loves for his brother what he loves for himself."*

Through this program, students are expected to develop a sense of empathy and responsibility toward one another. They learn to focus not only on their own interests but also on the growth and well-being of their peers.

Mayeti Fauzana, who is also involved in the program, explains:

*"With this peer mentoring program, we aim to encourage students to support and help each other. This is a direct implementation of the Prophet's teaching about loving for your brother what you love for yourself. Students learn to share knowledge and experiences, and provide moral support to their peers, which ultimately creates a more harmonious and inclusive learning environment."*

Siti Rasidah, one of the mentors in this program, feels that being a mentor is a very rewarding experience.

*"Being a mentor has taught me a lot, especially about patience and sincerity in helping others. I feel happy when I see my younger peers understanding the lessons well. It has also taught me not to focus solely on myself but to care about the development of others,"* said Siti Rasidah.

Bunga Melani, one of the students being mentored in this program, stated that the program has greatly helped her in understanding her lessons and boosting her confidence.

*"I have greatly benefited from this program. My mentor is very patient in teaching me. This has made me feel more confident and less afraid to ask questions when I don't understand something,"* said Bunga Melani.

#### 5. "Jumat Berkah Free Food Stall" Project

The "Jumat Berkah Free Food Stall" project is a student-led initiative to provide

free meals every Friday to those in need around the school. The meals are prepared by students under the guidance of teachers and are distributed to workers, small traders, and the less fortunate.

This project is based on the Prophet's Hadith, which emphasizes the importance of sharing with others, especially those in need. The program not only teaches students the values of altruism but also equips them with life skills such as cooking, budgeting, and teamwork.

In an interview, Mr. Erinaldi stated:

*"The 'Jumat Berkah Free Food Stall' project is our way of teaching students about the importance of sharing and caring for those in need. Every week, we see the enthusiasm of the students to participate in this activity, and it shows that the values of altruism are truly instilled in them."*

Implementing altruistic values through extracurricular activities at Madrasah Aliyah Tiga Batur is a crucial effort to shape students into caring and empathetic individuals. Through these activities, students not only learn the theory but also practice these values in their daily lives. Interviews with teachers have shown that this approach is highly effective in instilling altruistic values and can serve as a model for other educational institutions that wish to implement value-based Islamic education.

Fairuza Syifa Zulfrianda, one of the students actively involved in the project, feels that this activity provides immense inner satisfaction.

*"It feels incredibly rewarding to see people smile with happiness after receiving food from us. This has made me realize the value of sharing with others. This activity also teaches me to be more compassionate towards those who are less fortunate,"* expressed Fairuza Syifa Zulfrianda.

M. Andre, another student, added that this activity also teaches valuable life skills.

*"Besides learning about sharing, we also learn cooking skills, how to manage a budget, and how to work as a team. This has been a very valuable experience for us,"* said M. Andre.

Niko Fujama, a tenth-grade student, emphasized that this project teaches the importance of giving without expecting anything in return.

*"We learn that giving to others doesn't mean we have to wait until we have a lot. What matters is our intention and sincerity. This project teaches us to always be ready to help and to give what we can,"* said Niko Fujama.

### **Analysis of the Implementation of Altruistic Values Based on Hadith in Extracurricular Activities at Madrasah Aliyah Tiga Batur**

Madrasah Aliyah Tiga Batur has implemented various extracurricular activities focused on applying altruistic values in accordance with Islamic teachings as reflected in the Hadiths of Prophet Muhammad SAW. Altruistic values such as empathy, care, compassion, and mutual assistance are vital in Islamic education because they shape students' character to be not only self-oriented but also concerned with the well-being of others.

In the Hadith narrated by Imam Bukhari, which states, *"None of you truly believes until he loves for his brother what he loves for himself,"* altruism is strongly emphasized. This Hadith encourages Muslims to have a caring and empathetic attitude towards others, which is then applied in various extracurricular activities at Madrasah Aliyah Tiga Batur.

Here is an analysis of the application of altruistic values based on Hadith in the extracurricular activities at Madrasah Aliyah Tiga Batur:

#### **1. "Sahabat Peduli" Program**

The "Sahabat Peduli" Program is designed to teach students the importance of helping and sharing with others. In this program, students are involved in various social activities such as visiting nursing homes,

providing aid to the underprivileged, and helping peers who need moral or material support.

This program reflects the teachings of the Hadith about loving for your brother what you love for yourself. By participating in these activities, students learn to prioritize the needs of others and experience the joy of giving. Additionally, this program helps students develop empathy and social responsibility.

For example, when students visit a nursing home, they are confronted with life realities they may not encounter daily. Through interactions with the residents, they learn to appreciate the elderly and provide much-needed moral support. This is a form of altruism, where students are taught to love and care for others regardless of their background or condition.

## 2. "Bakti Sosial Ramadhan" Program

This program is held annually during Ramadan, where students are invited to participate in social activities such as distributing food to those in need, collecting donations for orphanages, and organizing communal iftar meals with the surrounding community.

The "Bakti Sosial Ramadhan" program is a tangible example of implementing altruistic values. The Prophet Muhammad's Hadith that encourages love and care is manifested in charitable activities performed by students. They learn to contribute to the community in meaningful ways, such as donating their time and energy to help others.

Moreover, this program encourages students to understand the importance of sharing and giving without expecting anything in return. Through this activity, students are taught to feel the joy of sharing and how their small actions can have a significant impact on others' lives. It reinforces altruistic values like empathy, generosity, and concern for others.

## 3. "Environmental Care Club"

This club focuses on environmental conservation efforts and teaches students to be more mindful of nature and other living beings. Activities include cleaning up the environment, planting trees, and reducing plastic usage.

The application of altruistic values in this club is evident in the students' efforts to preserve and protect the environment. Islam teaches its followers to care for nature and other living beings because all are creations of Allah that must be respected and preserved. In this context, students are taught to care not only for humans but also for the natural environment.

By participating in activities like tree planting and environmental clean-up, students learn to focus on human well-being and consider the earth's welfare, which serves as a shared home. This is a form of ecological altruism, where students are taught to act for the common good and future generations.

## 4. "Peer Mentoring" Program

This program involves older or more experienced students mentoring their younger peers to help them academically and socially.

The "Peer Mentoring" program is an excellent example of teaching altruism through education. The mentors, who are older students, learn to dedicate their time and attention to helping their younger peers who may be struggling with lessons or facing social challenges.

The Hadith that mentions the importance of loving for others what we love for ourselves is well applied here. The mentors learn to develop compassion and a desire to help their younger peers grow academically and emotionally. They learn to be patient, attentive, and caring, which are core elements of altruism.

## 5. "Jumat Berkah Free Food Stall" Project

This project is a student initiative to provide free meals every Friday for those in need. The food is prepared by students under the guidance of teachers and distributed to the underprivileged community around the school.

The "Jumat Berkah Free Food Stall" project is a practical example of applying altruism in daily life. By providing free meals, students learn to share what they have with others, especially those in difficulty. This aligns closely with Islamic teachings that encourage helping those in need.

Students are taught that sharing and giving are parts of faith and that even small acts of kindness can have a significant impact on others. This activity also teaches students to give without expecting anything in return, which is the essence of altruism.

The implementation of altruistic values based on Hadith in extracurricular activities at Madrasah Aliyah Tiga Batur has a significant positive impact on shaping students' character. These activities not only teach students the importance of sharing and helping others but also help them develop empathy, social responsibility, and awareness of the importance of caring for nature and other living beings.

By practicing these altruistic values, students at Madrasah Aliyah Tiga Batur learn the importance of helping others and how to live according to Islamic teachings in their daily lives. These activities prepare them to become more caring, empathetic, and responsible individuals, which is the ultimate goal of education in Islam.

## CONCLUSION

Research has shown that extracurricular activities integrated with Islamic values, particularly altruism, have a significant impact on shaping students' character, making them more caring and empathetic. These values are not only taught theoretically but are also practiced directly by students through various

activities, such as social service, environmental care clubs, and peer mentoring programs.

The implementation of these altruistic values has successfully created an educational environment that focuses not only on academic achievement but also on building strong character and noble morals. Activities like the "Jumat Berkah Free Food Stall" and the "Environmental Care Club" demonstrate how students can learn to care for others and the environment through tangible actions. Additionally, the "Peer Mentoring" program provides students with the opportunity to develop empathy and social responsibility, in line with Islamic teachings that emphasize the importance of loving for others what we love for ourselves.

Thus, this research concludes that the integration of altruistic values into extracurricular activities at Madrasah Aliyah Tiga Batur is not only effective in internalizing Islamic values within students but also serves as a model for other educational institutions. This proves that character education based on religious values, when applied in everyday life, can shape a generation that is not only intellectually intelligent but also noble in actions and behavior.

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