

## UNDERSTANDING HADITH ON SOCIAL ETHICS AMONG GENERATION Z: A LIVING HADITH STUDY

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### Abstrak

Penelitian ini berfokus pada pemahaman hadis tentang etika pergaulan di kalangan generasi Z dengan pendekatan *living* hadis. Tujuan utama penelitian ini adalah untuk mengidentifikasi bagaimana ajaran hadis diterapkan dalam interaksi sosial sehari-hari, termasuk di media sosial. Metode pengumpulan data dilakukan melalui kuisioner yang disebarakan secara online, sementara analisis data menggunakan perpaduan antara pendekatan kualitatif dan kuantitatif. Sumber primer terdiri dari hadis yang relevan yang menjadi acuan responden dalam mengembangkan moralitas. Temuan menunjukkan bahwa mayoritas responden mengakui pentingnya kejujuran dan kesopanan, dengan 72,8% menerapkannya dalam interaksi sosial mereka. Sumbangsih penelitian ini terletak pada keunikan pemahaman generasi Z yang memadukan ajaran agama dengan realitas sosial yang kompleks. Keterbatasan dari penelitian ini mencakup cakupan wilayah yang terbatas dan ketergantungan pada data kuantitatif, di mana penelitian lanjutan diusulkan untuk mengembangkan pendekatan kualitatif yang lebih mendalam. Penelitian ini membuka peluang baru dalam diskusi mengenai penerapan etika agama dalam konteks modern yang dapat memberikan implikasi bagi pendidikan moral di kalangan remaja.

**Kata kunci:** etika pergaulan, etika Islam kontemporer, generasi z, pemahaman hadis, perkembangan moral remaja

### Abstract

This study focuses on the understanding of hadith on social ethics among generation Z, adopting a living hadith approach. The main objective of this study is to identify how the teachings of hadith are applied in daily social interactions, including on social media. The data collection method was carried out through a questionnaire distributed online, while data analysis used a combination of qualitative and quantitative approaches. Primary sources consisted of relevant hadiths that were used as references by respondents in developing morality. The results indicate that the majority of respondents recognise the significance of honesty and politeness, with 72.8% incorporating these principles into their social interactions. The study's novel contribution lies in its exploration of generation Z's distinctive integration of religious teachings with intricate social realities. The study's limitations include its restricted scope and reliance on quantitative data, necessitating further research to develop a more in-depth qualitative approach. The study opens up new opportunities in discussions about the application of religious ethics in a modern context, which can provide implications for moral education among adolescents.

**Keywords:** adolescent moral development, contemporary Islamic ethics, generation z, social ethics, understanding hadith

### INTRODUCTION

In today's digital age, Generation Z faces unique challenges in the formation of their religious identity, amidst the rapid and diverse flow of information. Various social media platforms that enable the exchange of ideas and experiences (Bhandari & Bimo, 2022; Oliveira et al., 2020; Swart, 2021; Wang, 2021) make them more open to various influences, both positive and negative



(Hysa et al., 2021; Rao & Kalyani, 2022; Sampat & Raj, 2022). This has an impact on the way they embody religious values, especially in the context of social etiquette (Diaz Ruiz & Nilsson, 2022; Qorib & Afandi, 2024; White & Boatwright, 2020; Zaini & Hamidah, 2023), where hadith as a guiding hadith is engraved in the Islamic tradition. The living hadith approach, which emphasises the application and actualisation of hadith in the contemporary context (Ahadi et al., 2026; Darmalaksana, 2021; Kusmidi & A. Suradi, 2023; Muttaqin, 2021; Pulungan, 2024; Sabarudin et al., 2023), becomes very relevant in analysing the behaviour of this generation. Narrative spiritual and religious experiences come from the social environment, which is often coloured by local norms and values (Herzog et al., 2020; Kapoor et al., 2022; Lindahl et al., 2020; Matanzima & Saidi, 2022). Consequently, the connection between the understanding of hadith and this social phenomenon needs to be explored further to get a fuller picture of Generation Z's religious identity.

There are a number of previous studies that explore the relationship between religious values and social behaviour among the younger generation, but often these studies fail to reach the nuances of Generation Z's understanding of the application of hadith in their daily lives. Some studies have highlighted the importance of understanding the historical and cultural context in interpreting hadith (Nasri & Mulyohadi, 2023; Qudsy et al., 2021; Ramle & Huda, 2022; Salamah Noorhidayati, 2023), but few have examined how Generation Z adapts to the hadith in a digital and modern context. Existing research tends to focus on the theoretical aspects (Noorhidayati & Aziz, 2023; Thohari et al., 2021; Yahya, 2024), while the actual practices that reflect the living hadith in social interactions remain an unexplored domain. By identifying this knowledge gap, this paper is focused on presenting a new view of the relationship between text and context in the practice of social etiquette. Hence, there is an urgent need to go through the existing literature and investigate further on how generation Z takes hadith as a guide in building social relations. By contributing in this direction, this study is expected to enrich the existing academic discourse.

This paper aims to fill the existing knowledge gap by investigating how generation Z understands and applies the principles of social etiquette drawn from the hadith in their daily actions. The main focus of this study is on the dynamics between the hadith text and the real-life experiences of generation Z, with special attention to the social interactions they undergo in both virtual and physical environments. The study also aims to identify the particular aspects of the hadith that are most resonant to today's youth, as well as the challenges they face in internalising these values. Furthermore, the paper wants to find out how far they are able to apply religious ethics in interpersonal relationships amidst various cultural challenges. Thus, the results of this



study are expected to provide a richer insight into the practice of Islamic values in a generation born and raised in the technological era. Through this analysis, this paper seeks to broaden the horizon of our understanding of the living tradition of hadith in modern society.

The argument raised in this paper is that there are a number of strategies and mechanisms used by Generation Z to internalise and apply hadith related to social etiquette in their daily lives. While this generation has wide access to information, they also have to sort and select information that is in line with their religious values, resulting in diverse interpretations of the same hadith. Preliminary research shows that Generation Z tends to rely on social media as a source of inspiration in applying social etiquette, but also experiences confusion due to conflicting views. Hadith reading in this context is not just an academic activity but a dynamic process of adaptation, enabling them to integrate religious principles in a broader social context. The provisional conclusion of this study shows that Generation Z not only reads hadith but also engages in constructive dialogue on social ethics, despite great challenges from outside influences. This analysis provides a strong foundation for further exploration of the application of hadith values in the increasingly complex daily lives of the younger generation.

## **METHODS**

The material object of this research is social ethics, which is linked to the Sustainable Development Goals (SDGs), as well as the study of living hadith that serves as a context for understanding this phenomenon. Sociability ethics is not only an individual aspect, but also an element that contributes to social harmony in the wider society, in line with the principles of sustainability. In the selection of this object, the research explores relevant traditions governing social interactions, both in formal and informal settings, to foster a deeper understanding. Generation Z was chosen as the caption, as they are a demographic group that has unique characteristics and acts as an agent of social change in the digital era. The determination of this object focuses on the interaction between religious understanding and the social dynamics faced by generation Z, which is affected by the development of technology and social media. The object selection process was conducted through a literature analysis that mapped the relationship between social etiquette, hadith, and the daily lives of the younger generation.

This research design uses a qualitative-descriptive approach, which allows for in-depth understanding and interpretation of Generation Z's experiences. This approach was chosen due to its adaptive and flexible nature, as well as its ability to explore the nuances and meanings contained in social interactions involving social etiquette and hadith. Through data collection using questionnaires and online surveys, this study aimed to gain rich and diverse perspectives from

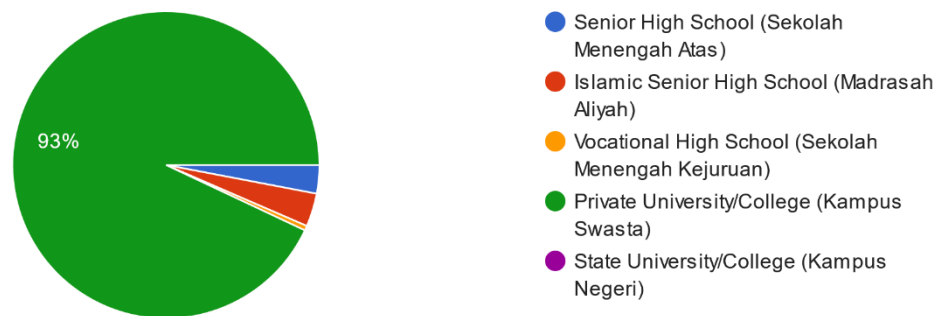


respondents. The questionnaire was designed to capture Generation Z's understanding of hadith related to social etiquette as well as the challenges they face in its application in the modern context. With this step, the researcher hoped to summarise a comprehensive view, which would not only reflect numerical data, but also provide qualitative insights. The working process included the distribution of questionnaires through digital platforms that allowed for the engagement of a wide and diverse range of respondents.

The primary sources in this study came from a questionnaire that focused on the 'understanding of hadith on social etiquette among generation Z.' The questionnaire was distributed through Google Form and involved 203 respondents selected from various educational backgrounds and demographics, reflecting the diversity of the generation Z population. The use of Google Form as a survey tool provided easy access and efficient data collection, and facilitated statistical analysis. Respondents comprised 93% of students in private universities, 3.5% from vocational high schools (SMK), 3% from regular high schools, and 0.5% from public universities. In addition, the proportion of respondents by gender showed 69.7% male and 30.3% female, with the age range divided into variations in year of birth which showed a dominance of 18-23 years old. The respondent selection process was conducted to ensure that the data obtained was representative and could provide a valid picture of the understanding of social ethics among the younger generation.

#### Lingkungan Pendidikan:

200 responses



Although the preliminary data shows good prospects, the results obtained from data collection still do not provide sufficient information for more in-depth analysis. The data collection technique consisted of two methods: a questionnaire distributed through Google Form and a desk study that delved into the literature related to the topic. In the survey distribution, 203 respondents provided diverse responses, reflecting their beliefs and experiences in applying hadith principles in



social interactions. Respondents fell into various educational categories, including students from vocational schools, students in private universities, and high schools, with varying proportions. The survey results show differences in the level of understanding and application of social etiquette, which is influenced by each individual's educational background and social experiences. As the data recorded, this research still seeks to explore further by collecting more representative information to provide a comprehensive picture.

Data analysis in this study was conducted through three separate stages that aimed to answer the research questions in depth and structurally. First, it uses Tariq Ramadan's Contemporary Islamic Ethical Theory, which emphasises the balance between sharia law and universal values relevant to the modern context (Ramadan, 2003, 2009b, 2018, 2009a, 2009c, 2010, 2012, 2013, 2015, 2017a, 2017b). This theory helps to integrate ethical values in Generation Z's social life, while still maintaining existing traditions. Secondly, adopting the Theory of Adolescent Moral Development by James Rest, which provides insights into individual moral development as well as providing an overview of how adolescents develop their ethical abilities in addressing social challenges (J. Rest, 1974; J. Rest et al., 1997, 1999; J. R. Rest, 1975, 1984; J. R. Rest et al., 1978, 1999, 2000). Finally, the application of Erving Goffman's Theory of Social Interaction, which is used to understand social interactions in the context of dramaturgy, allows for a deeper examination of the identities and roles played by individuals in everyday interactions (Goffman, 1955, 1961, 1963, 1970, 1983, 2009, 2017a, 2017b). All the data were carefully analysed within a textual and contextual framework, resulting in a comprehensive understanding of Generation Z's practice of social etiquette in the context of living hadith.

## RESULTS AND DISCUSSION

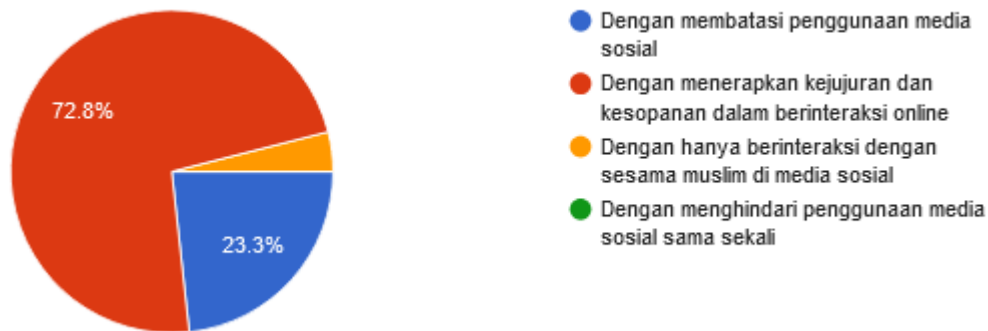
### *Understanding Hadith based on Contemporary Islamic Ethical Theory (CIET)*

Tariq Ramadan's understanding of the hadith based on Contemporary Islamic Ethical Theory (CIET) offers an in-depth perspective on the application of Islamic ethical principles in social interactions, especially in the context of social media. From the results of the questionnaire collected through Google Form, responses to questions regarding Islamic ethics in socializing on social media revealed that 72.8% of respondents agreed to apply honesty and politeness in online interactions, indicating a high awareness of the basic values of Islamic ethics. Meanwhile, 23.3% of respondents believed that the act of using social media was also a step that needed to be taken, reflecting concerns about the negative impacts of the platform. Only 3.9% chose to interact only with fellow Muslims on social media, indicating the openness that needs to be maintained in a diverse society. Furthermore, none of the respondents considered it necessary to avoid using social



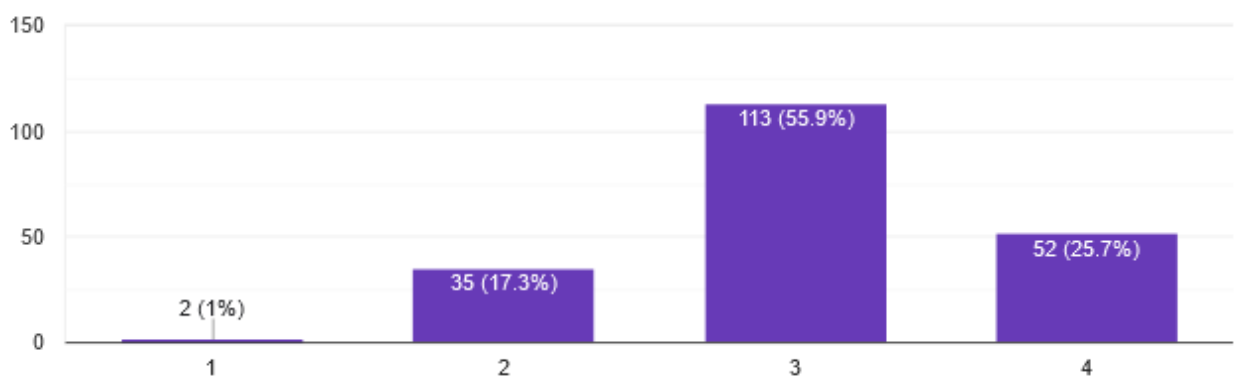
media altogether, indicating that they still see positive potential in the technology. Other data also illustrates that 25.7% of respondents always apply the teachings of the hadith in their interactions, 55.9% often do so, while 17.3% occasionally, and 1% do not apply it at all, indicating wide variations in the practice of such application.

Figure 1. Islamic ethics in socializing on social media revealed



Through an interdisciplinary approach carried out by CIET, analysis of the questionnaire results reveals how generation Z understands and integrates Islamic ethical values in a complex social context. Based on questions about the application of Islamic ethical principles, the data obtained shows the majority view that honesty and politeness are the basis of interactions on social media. With only 23.3% of respondents choosing to limit their use of social media, this narrative reflects a greater adaptation to a digital lifestyle, although still based on religious values. Responses that reflect the application of the teachings of the hadith in cyberspace provide an illustration that Islamic ethical principles remain relevant even in a changing context. Most respondents stated that they apply the teachings "often" or "always", indicating that maintaining religious values against technological challenges is an effort being made by this generation. This approach shows that understanding the hadith cannot be separated from everyday life, but rather complements each other in shaping the social identity of Muslims in the digital era.

Figure 2. Islamic ethical values in a complex social context



Contextualizing Islamic values in the ethics of social interaction on social media, as described in CIET, serves to produce ethical solutions that are in line with justice and human rights. The results of the questionnaire show that most respondents place honesty and politeness as norms that must be applied when interacting on social media, this reflects their commitment to the basic values of religion without ignoring the existing social dynamics. With 72.8% voting to prioritize truth, it is clear that generation Z understands the balance of integrity as a crucial element in facing the challenges of digital interaction. The data also shows that although there is doubt expressed by 23.3% of respondents about the need to take action, this actually opens up space for discussion about how to build sustainable digital ethics. Let us note, when 55.9% of respondents stated that they “often” apply the teachings of the hadith, this shows a strong understanding of the relevance of Islamic teachings in a modern social framework. Through CIET-based analysis, generation Z shows a significant presence of ethical values, which are expected to be a foundation for the development of social interactions in the future.

#### *Understanding the Hadith Based on the Theory of Adolescent Moral Development*

The understanding of hadith based on The Theory of Adolescent Moral Development by James Rest provides deep insight into how Generation Z faces moral dilemmas in the context of social ethics. The survey results show that 47.8% of respondents chose to find out what the hadith says about the situation they are facing as a first step when faced with a moral dilemma. This shows a tendency to refer directly to religious teachings, indicating a strong moral discipline in making decisions. In contrast, only 4% of respondents asked friends about the actions to be taken, indicating that they are more likely to make decisions based on personal study or research rather than external influences. There are also 7.5% of respondents who prefer to follow their intuition or personal feelings, indicating that some individuals still rely on their internal opinions when facing difficult situations. Furthermore, 40.8% of respondents consider the consequences of each of their choices, indicating an awareness of the impact of actions in a broader social context, thus creating a critical attitude in social behavior.

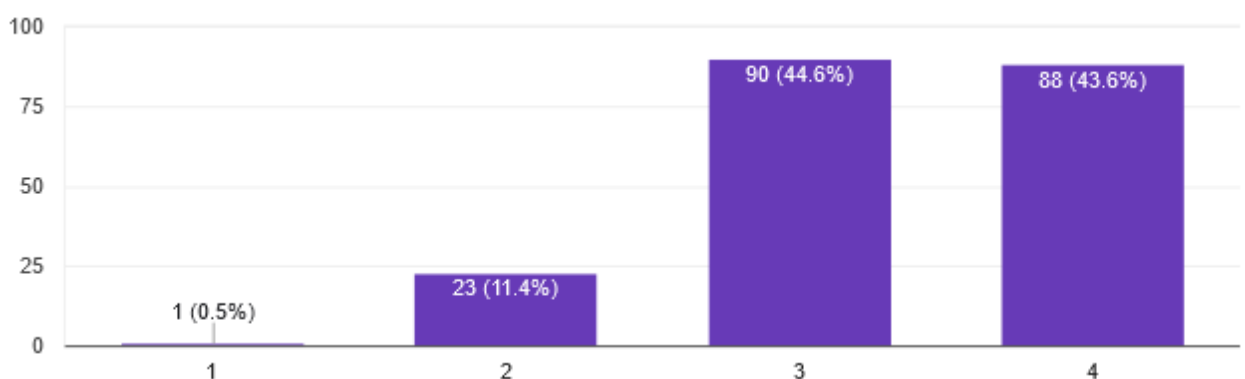
Figure 3. Generation Z facing moral dilemmas in the context of social ethics





In further analysis of the influence of the social environment, education, and personal experience on the level of moral maturity, the survey data shows significant nuances in respondents. When asked about their belief in implementing the teachings of the hadith on social ethics, 43.6% of respondents stated that they were very sure and 44.6% felt sure, creating the expectation that teenagers have high belief in religious teachings. However, there were also 11.4% who felt unsure, and only 0.5% who were very unsure, indicating that there are still challenges faced by some individuals. This difference in level of belief could reflect factors such as educational background, social influence, and personal understanding of the hadith they received. In line with Rest's theory, these results indicate that adolescents' moral maturity is not only influenced by formal education but also by social experiences that reside in the context of everyday interactions. Through the study of this data, it is apparent that adolescents are trying to balance their understanding of religion and their response to the social challenges they face.

Figure 4. The influence of the social environment, education, and personal experience on the level of moral maturity



Finally, the interpretation of the results of this survey opens up opportunities to design more relevant moral education interventions for adolescents. The data shows that respondents showed a willingness to find out more about the hadith related to the moral dilemmas they face, which could be used to design programs that equip them with deeper insights. Given that 40.8%

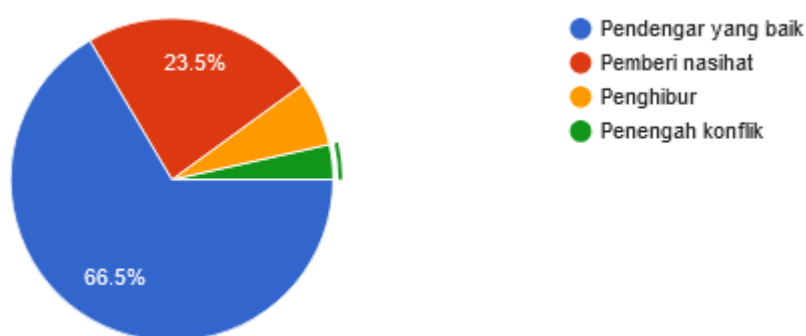


of respondents consider consequences before making decisions, this indicates that they need guidance in integrating the teachings of the hadith with broader ethical considerations. The role of education in shaping this understanding is vital, and it is important to design teaching modules that include not only theory but also direct practice in real situations. In addition, the high level of confidence suggests that there is great potential to foster moral awareness through the right approach. Thus, this study highlights the importance of developing responsive and relevant educational strategies to support adolescents in facing moral challenges in a complex social environment.

### *Understanding Hadith Based on Social Interaction*

The understanding of the hadith based on The Theory of Social Interaction by Erving Goffman provides deep insight into the role played by individuals in social interactions, especially in the context of social ethics. The survey conducted through Google Form produced data that illustrated that 66.5% of respondents chose to act as good listeners when interacting with friends, indicating a desire to listen and understand. In addition, 23.5% of respondents acted as advisors, indicating a desire to help and share knowledge based on the teachings of the hadith. The low percentage of those who acted as entertainers (6.5%) and conflict mediators (3.5%) reflected a stronger preference for a listening approach rather than an active approach in defusing tensions. The application of the principles of honesty, trustworthiness, patience, and sincerity (*keikhlasan*) in social interactions is evident, and this is a starting point for healthy interactions among generation Z. Further data shows that 24.1% of respondents felt the need to "act" or adjust their behavior to conform to Islamic social ethics, while 49.3% stated that they often do so, indicating a high awareness of their cultural norms.

Figure 5. Deep insight into the role in the context of social ethics

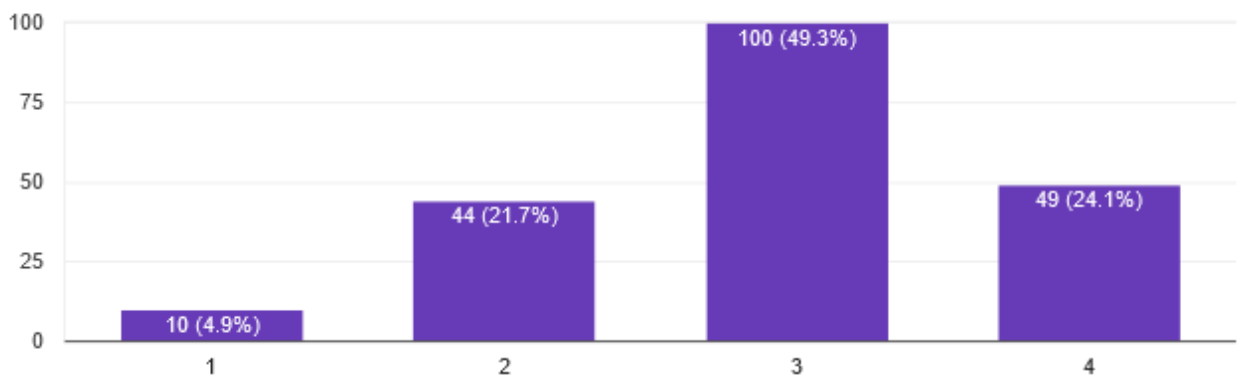


In the analysis of social symbols and body language reflected in the roles played, it is seen that respondents tend to use an approach that reflects noble values in everyday interactions. Further questionnaire data shows that 66.5% of respondents identified themselves as good



listeners, reflecting a positive symbol that serves to create a safe space for communication. Their positioning as advisors by 23.5% shows that they not only listen but also actively try to channel the knowledge and wisdom contained in the hadith. The desire to act in accordance with Islamic social ethics is clear, where 49.3% feel the need to adjust their behavior to the norms they believe in. However, only 3.5% feel like conflict mediators, indicating the risk of a lack of dispute resolution skills. This creates a challenge for moral education among the younger generation that needs to be addressed with a more revolutionary and interactive approach.

Figure 6. A challenge for moral education among the younger generation



From Goffman's perspective, the dynamics of interaction shown by generation Z reflect the social structure and power relations that exist in society. When respondents choose the role of listening predominantly, this could reflect the norms of the current generation that values honesty and patience as the main attributes in interacting. The data shows that 24.1% of respondents who reported “very often” adjusting their behavior, create the impression that they are trying to meet social expectations while maintaining their religious identity. This level of reluctance to adjust behavior is followed by 4.9% of respondents who stated that they never felt the need to do so, indicating that there is a segment that is more resistant to social adjustment. This indicates that amid the need to adapt, they still maintain personal and religious values rooted in tradition. In this context, it is important to design educational strategies and interventions that not only teach social norms, but also support a deeper understanding of the integration of spiritual values in everyday social interactions.

This study provides a comprehensive understanding of how Generation Z interprets and applies hadith in the context of social ethics within their daily lives. Through a combination of quantitative and qualitative analysis, the findings reveal that a majority of respondents identify themselves as good listeners and consistently uphold values such as honesty and politeness in their interactions. Notably, 72.8% of respondents affirm that the application of hadith in online



interactions is highly relevant and frequently practiced. When faced with moral dilemmas, 47.8% of respondents reported seeking guidance directly from relevant hadith, indicating a strong reliance on religious sources in decision-making. Furthermore, 43.6% of respondents expressed high confidence in applying hadith-based teachings in their everyday lives. These results suggest a growing awareness among adolescents regarding the importance of religious values in navigating contemporary social dynamics. From the perspective of **Tariq Ramadan's Contemporary Islamic Ethical Theory (CIET)**, these findings reflect an effort by Generation Z to balance sharia principles with universal ethical values such as truthfulness and respect, especially in digital contexts. According to James Rest's Theory of Adolescent Moral Development, the tendency to consult religious texts before making decisions indicates a more advanced stage of moral reasoning, where individuals integrate normative values with broader ethical considerations. Meanwhile, Erving Goffman's Theory of Social Interaction offers insight into the dominant role of listening as an adaptive strategy for fostering harmonious relationships in a diverse and dynamic social environment. Therefore, these findings not only address the research question on the effectiveness of hadith in shaping social ethics for Generation Z but also open avenues for developing responsive and contextual moral education programs.

Interpretation of the results of this study opens up opportunities to understand more deeply how Generation Z interprets and applies hadith in their lives. The decision-making process involving references to the hadith shows a search for deep meaning behind every social action they take. The tendency to act as a good listener reflects their efforts to create harmonious social relations based on religious principles. At the same time, data on behavioral adjustments to match Islamic social ethics indicate that they are aware of the possible incompatibility between social reality and religious rules. This also leads to the understanding that even though they recognize religious norms, challenges in adjusting remain in everyday interactions. Thus, understanding the hadith is not only as a text, but as a life guide that is actively involved in their decisions. This process emphasizes how relevant religious teachings are when dealing with the realities of modern life.

Contextualizing the research results in the perspective of existing theories shows how each result relates to the larger social structure and values. Through Contemporary Islamic Ethical Theory (CIET) by Tariq Ramadan, understanding Islamic ethics is clearly recognized in the social interactions of generation Z, with an emphasis on the balance of Sharia law and universal values. This means that generation Z is not only trapped in dogmatic understanding, but prefers to integrate these values into the developing social context. Meanwhile, the theory of moral



development by James Rest shows that the actions taken by adolescents are related to steps that come from deep understanding and consideration. The survey results illustrate that they develop moral abilities in complex situations, creating a deeper understanding of the choices available. Goffman's approach that sees social interaction as performance also provides context that generation Z tries to internalize social norms while maintaining their identity, which explains their adaptive attitude but also maintains traditional values. Overall, these results show the interaction between traditional values and modern reality in the formation of generation Z's character.

The results of this study indicate several aspects that can inform the development of educational and social policies for adolescents. Generation Z demonstrates a high level of confidence in implementing religious teachings and is prepared to confront complex moral challenges in the modern era. The integration of religious values in social interactions has the potential to foster a more positive environment, both on an individual level and within the community. Consequently, educational institutions are expected to reinforce this approach by integrating ethical values into academic and extracurricular programmes. Furthermore, endeavours to enhance participation in social activities grounded in religious values can also positively impact the moral development of adolescents. Additionally, data indicating behavioural adjustments underscores the necessity for guidance in fostering a balance between religious norms and the social realities confronting adolescents. Consequently, this experience can be utilised as a foundation for the development of a curriculum that is more responsive to the needs of the contemporary young generation.

A comparison with previous studies reveals both congruence and differences in the results obtained. The majority of previous studies have shown that the younger generation has a strong interest in religious teachings; however, this study adds a new dimension regarding practical application in everyday life. While previous studies have focused mostly on theoretical aspects, this study finds that there is a more authentic awareness of the need to live the principles of Islamic ethics. For instance, certain studies have concluded with a more pessimistic outlook on the implementation of religious values among adolescents; however, the findings of this study evince a high degree of optimism among Generation Z. In this regard, the present study can act as a conduit between theoretical frameworks and practical applications, demonstrating the relevance of Islamic teachings in the context of evolving social interactions. The findings of this study offer insights into the interpretation of the hadith, while also establishing a foundation for future research into the interactive dimensions of religious ethics among younger demographics. This



analysis underscores the necessity to consider not only statistical data, but also to comprehend the cultural and social context that shapes their behaviours.

The formulation of action plans, informed by the findings of this study, ought to prioritise the enhancement of moral education and ethical values amongst adolescents. Primarily, there is a necessity to cultivate educational programmes that seamlessly integrate the dissemination of hadith within a context that resonates with Generation Z, employing interactive methodologies to facilitate profound comprehension. In this regard, the organisation of workshops or seminars that solicit the involvement of scholars and practitioners in the domain of social ethics can serve as an efficacious initiative. Secondly, there is a necessity to enhance community participation in social activities grounded in religious values, thereby providing adolescents with the opportunity to apply these teachings in real-world settings. Thirdly, there is an imperative for policies that facilitate constructive dialogue between religious values and social reality, fostering openness and flexibility in the implementation of existing norms among adolescents. Through the implementation of these programs, it is anticipated that generation Z will continue to uphold religious teachings as a guiding principle in their social interactions, thereby ensuring that social ethics becomes an integral facet of their identity. With the implementation of appropriate measures, we can facilitate the development of sound morals based on robust spiritual values in this contemporary era.

## CONCLUSION

This study aimed to explore how Generation Z understands and applies hadith-based teachings on social ethics in their daily lives, including within digital spaces such as social media. The findings reveal that the majority of respondents not only recognize these values but also actively strive to implement them in their social interactions. Notably, 72.8% of respondents affirmed that honesty and politeness are key principles they apply in their communication. Additionally, 49.3% indicated a need to adjust their behavior to align with prevailing social norms, reflecting an awareness of societal expectations. These results demonstrate that Generation Z is capable of integrating religious values with contemporary social realities. Thus, this study makes a significant contribution by shedding light on how young Muslims navigate and internalize hadith-based ethics in today's dynamic, digital, and pluralistic context.

The present study makes a significant scientific contribution to the discourse on the application of hadith in the social context of Generation Z, especially in the digital era. One of the main contributions of the study is the respondents' deep understanding of the integration of honesty and politeness in their daily behaviour, which provides a new perspective on the tendency



of moral behaviour among adolescents. Furthermore, the study introduces a novel dimension to the study of Islamic ethics by correlating pertinent hadiths with the social behaviour exhibited by the younger generation. A distinctive feature of this study is the differentiation between theoretical understanding from a classical perspective and its practical application among adolescents. Utilising an interdisciplinary approach, the study effectively bridges the gap between theory and practice, thereby facilitating a more profound comprehension of living hadith. The findings of this study provide a valuable foundation for the development of religious-based ethics education among adolescents, and this novel perspective can also contribute to enriching academic discussions on ethics in a broader social context.

**\*\*Limitations of the Study and Further Research\*\*** are very important to note in this study, considering several aspects that have not been fully explored. First, the coverage of respondents in a particular area may limit the generalization of the findings to a wider context. In addition, the data collection method that relies on questionnaires may limit the accuracy in determining the depth of respondents' understanding of hadith and social ethics. This study also did not explore more personal factors such as family background and community influence, which can play an important role in an individual's moral development. Therefore, further research is advised to adopt a more in-depth qualitative approach, such as in-depth interviews and field observations, to gain a more comprehensive understanding. Future research also needs to explore the interaction between religious values and broader social challenges, especially in the context of growing globalization. By refining the methodological approach, it is hoped that a more in-depth and holistic perspective on social ethics among Generation Z can be produced.

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