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Strengthening Thematic Hadith Literacy in Building Social and Religious Harmony in the Community

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Abstract: This Community Service (PkM) program, entitled “Strengthening Thematic Hadith Literacy in Building Social and Religious Harmony in the Community,” aims to strengthen the community’s ability to understand and apply hadith thematically in addressing contemporary social and religious issues. The program employed a participatory approach consisting of needs assessment, interactive lectures, thematic hadith literacy training, group discussions, case studies, mentoring, and evaluation. The training focused on selected hadith themes related to tolerance, brotherhood, mutual respect, social responsibility, justice, peaceful coexistence, and religious moderation. Participants were trained to identify relevant hadith, examine their sources and meanings, compare related narrations, and contextualize their messages within contemporary community life. The results showed that participants developed a better understanding of thematic hadith and demonstrated increased awareness of the importance of applying prophetic values in building harmonious social relations. The program also strengthened participants’ critical attitudes toward religious

Abstrak: Kegiatan Pengabdian kepada Masyarakat (PkM) berjudul “Strengthening Thematic Hadith Literacy in Building Social and Religious Harmony in the Community” bertujuan untuk meningkatkan kemampuan masyarakat dalam memahami dan mengaplikasikan hadis secara tematik dalam merespons berbagai persoalan sosial dan keagamaan kontemporer. Kegiatan dilaksanakan dengan pendekatan partisipatif yang meliputi analisis kebutuhan, penyampaian materi interaktif, pelatihan literasi hadis tematik, diskusi kelompok, studi kasus, pendampingan, dan evaluasi. Materi pelatihan difokuskan pada tema-tema hadis yang berkaitan dengan toleransi, persaudaraan, saling menghormati, tanggung jawab sosial, keadilan, kehidupan bersama secara damai, dan moderasi beragama. Peserta dilatih untuk mengidentifikasi hadis yang relevan, menelusuri sumber dan memahami maknanya, membandingkan beberapa riwayat yang berkaitan, serta mengontekstualisasikan pesan hadis dalam kehidupan masyarakat kontemporer. Hasil kegiatan menunjukkan bahwa peserta

information and encouraged more respectful responses to differences in religious understanding. Therefore, thematic hadith literacy can serve as an effective community empowerment strategy for strengthening religious moderation, social cohesion, and peaceful coexistence in a diverse society.

Keywords: Thematic Hadith Literacy; Hadith Education; Social Harmony; Religious Harmony; Religious Moderation; Community Empowerment.

memiliki pemahaman yang lebih baik mengenai hadis tematik serta meningkatnya kesadaran akan pentingnya menerapkan nilai-nilai profetik dalam membangun hubungan sosial yang harmonis. Kegiatan ini juga memperkuat sikap kritis peserta terhadap informasi keagamaan dan mendorong respons yang lebih santun terhadap perbedaan pemahaman keagamaan. Dengan demikian, literasi hadis tematik dapat menjadi salah satu strategi pemberdayaan masyarakat yang efektif dalam memperkuat moderasi beragama, kohesi sosial, dan kehidupan bersama yang damai dalam masyarakat yang beragam.

Kata Kunci: Literasi Hadis Tematik; Pendidikan Hadis; Harmoni Sosial; Kerukunan Beragama; Moderasi Beragama; Pemberdayaan Masyarakat.

A. Introduction

The development of contemporary society has created increasingly complex social and religious realities. Communities are confronted with differences in religious interpretation, cultural practices, social identities, and patterns of religious expression. In such circumstances, religious teachings need to be understood not only at the level of individual texts but also in relation to broader social values such as tolerance, justice, brotherhood, mutual respect, and peaceful coexistence. Hadith, as one of the primary sources of Islamic teachings, contains extensive prophetic guidance concerning these dimensions of social life. Therefore, strengthening hadith literacy has strategic significance in building a religiously knowledgeable and socially harmonious community.

Hadith occupies an important position in Islamic scholarship because it provides explanations, elaborations, and practical examples of the teachings of the Qur'an. The

Sunnah of the Prophet Muhammad represents not only a source of ritual guidance but also a foundation for developing ethical and social behavior. Prophetic traditions address relationships between individuals, families, communities, and broader society. Consequently, understanding hadith comprehensively can contribute to the development of religious attitudes that promote compassion, justice, responsibility, and social harmony.

However, understanding hadith in contemporary society cannot be separated from methodological challenges. A single hadith may contain meanings that are closely connected to particular historical, social, linguistic, and situational contexts. Reading a hadith in isolation can potentially produce partial or overly literal interpretations. Thematic hadith methodology offers an alternative approach by collecting and examining several hadiths related to a particular topic so that the meaning of the prophetic guidance can be understood more comprehensively (Nur 'Afifah & Hadi al-Asy'ari, 2025).

The thematic approach, commonly referred to as *mawḍū'ī* or *maudhu'i*, is particularly relevant to contemporary community education because it allows participants to study hadith based on concrete issues. Rather than discussing individual narrations independently, thematic study organizes related traditions around specific themes and examines their relationships. Such an approach can facilitate a more comprehensive understanding of prophetic teachings and their relevance to contemporary social problems (Saputra et al., 2025).

The need for thematic hadith literacy becomes increasingly important because religious information is now widely disseminated through digital media. Social media platforms, websites, video-sharing platforms, and messaging applications have transformed the ways people encounter Islamic teachings. Although this development provides unprecedented access to religious knowledge, it also creates challenges because information can circulate without adequate verification, context, or scholarly explanation. Recent research shows that digital religious literature can influence how

people interpret religious teachings and construct attitudes toward religious moderation (Amirudin et al., 2026).

One of the problems associated with digital religious discourse is the tendency to present religious teachings in short and simplified forms. Hadith quotations may be circulated as images, short videos, captions, or motivational statements without information about their sources, authenticity, context, or interpretation. Such practices may encourage individuals to accept a religious statement solely because it appears frequently or is attributed to a respected figure. Therefore, hadith literacy must include the ability to identify sources, understand textual meanings, recognize context, and critically evaluate religious claims.

This challenge is particularly important in relation to young people and digitally active communities. The rapid development of digital technology has changed how younger generations acquire religious knowledge. Research on digital religious literacy indicates that digital environments influence the ways young people access, interpret, and evaluate Islamic teachings. Adequate religious and digital literacy is therefore necessary to prevent superficial acceptance of religious information and to promote more reflective religious understanding (Al-Ulya et al., 2025).

The strengthening of hadith literacy is also relevant to the development of religious moderation. Religious moderation emphasizes balanced, fair, and responsible religious attitudes. In the context of Islamic teachings, moderation is closely related to avoiding excessiveness, promoting ease, maintaining justice, and respecting others. A recent thematic study of prophetic traditions demonstrates that *wasatiyyah* can be examined through hadith concerning *taysir* (ease), the prohibition of *ghuluw* (religious excessiveness), and social values that support harmony (Yunus & Fadhila, 2025).

Hadith literacy can therefore function as an important foundation for developing religious moderation at the community level. When people understand prophetic teachings concerning compassion, tolerance, justice, and respectful communication, they are better positioned to respond to differences constructively. Thematic study

makes this process more systematic because related hadiths can be examined together to identify broader prophetic principles rather than relying on isolated textual interpretations.

Social harmony is another important dimension of thematic hadith literacy. A harmonious society requires more than the absence of conflict; it requires mutual respect, social responsibility, empathy, cooperation, and willingness to accommodate legitimate differences. Many prophetic traditions provide ethical foundations for these values. A thematic approach can bring together these traditions and demonstrate their interconnectedness as part of a broader Islamic ethical framework.

One relevant theme is **brotherhood (*ukhuwwah*)**. Islamic teachings encourage Muslims to maintain relationships based on mutual care, assistance, and respect. In contemporary society, the principle of brotherhood can be expanded into social solidarity and collective responsibility. Thematic hadith literacy can help community members understand that *ukhuwwah* is not merely a theological concept but also a practical social ethic that should be manifested through mutual assistance and peaceful interaction.

Another important theme is **tolerance and respect for differences**. Contemporary communities are characterized by differences in religious understanding, organizational affiliation, cultural traditions, and social backgrounds. These differences require an ethical framework that enables people to disagree without hostility. Prophetic guidance concerning respectful communication and social interaction can provide a religious foundation for developing such an attitude.

The importance of respectful communication is also evident in contemporary studies of hadith-based ethics. A recent thematic analysis of prophetic traditions identifies *hikmah*, good counsel, courteous dialogue, exemplary conduct, non-coercion, and patience as important principles of prophetic communication (Hamzah et al., 2026). These principles are highly relevant to community life because religious disagreements

frequently become problematic not because differences exist, but because differences are communicated through hostility, accusation, or coercion.

Thematic hadith literacy can also contribute to strengthening social justice. Prophetic traditions contain teachings concerning generosity, charity, fairness, responsibility, and concern for vulnerable members of society. Recent thematic research on *infaq* and *sadaqah*, for example, demonstrates how Qur'anic and hadith teachings can be examined collectively to formulate principles of social justice and community empowerment (Pohan et al., 2025). This demonstrates that thematic religious literacy can connect normative Islamic teachings with concrete social concerns.

Furthermore, thematic hadith literacy can help communities respond to contemporary social problems. Issues such as intolerance, social polarization, misinformation, discrimination, declining empathy, and conflict require religious responses that are comprehensive rather than fragmented. Thematic hadith study provides an opportunity to identify prophetic principles that can be contextualized to address these challenges while remaining grounded in credible Islamic sources.

The importance of contextualization should not be interpreted as abandoning the authenticity of religious texts. Instead, contextual understanding seeks to connect textual meaning with the circumstances in which religious guidance is applied. Contemporary methodological discussions of thematic hadith research emphasize the importance of integrating textual authenticity with contextual understanding so that hadith interpretation can remain relevant to contemporary social realities (Mohamed Najid, 2026).

Another challenge is the increasing presence of misinformation and problematic religious narratives in digital environments. The development of digital technology has made it easier for individuals to encounter and distribute religious claims without adequate scholarly verification. Recent research highlights the need to strengthen hadith literacy as part of Islamic education in response to problematic digital religious content and challenges to the authority of the Sunnah (Nurkamilah et al., 2026). Thus, hadith

literacy should include not only knowledge of hadith but also responsible digital behavior.

From a community empowerment perspective, strengthening thematic hadith literacy requires an educational approach that is participatory, dialogical, and connected to participants' experiences. Community members should not simply receive information from facilitators but should be encouraged to identify social issues, examine relevant hadiths, discuss interpretations, and formulate practical applications. Such an approach enables religious knowledge to become a resource for solving community problems rather than remaining abstract theoretical knowledge.

The Community Service (PkM) program entitled “*Strengthening Thematic Hadith Literacy in Building Social and Religious Harmony in the Community*” was therefore developed to address these needs. The program seeks to improve participants' ability to understand hadith thematically and apply prophetic values to contemporary social and religious realities. The training focuses on themes such as tolerance, brotherhood, mutual respect, social responsibility, justice, peaceful coexistence, and religious moderation.

The primary objective of this PkM program is to strengthen the community's capacity to understand, analyze, and apply thematic hadith in everyday social life. More specifically, the program aims to improve participants' understanding of thematic hadith methodology, strengthen their ability to evaluate religious information, and develop attitudes consistent with social and religious harmony. Through discussions, case studies, practical exercises, and mentoring, participants are expected to develop a more comprehensive understanding of prophetic teachings.

Ultimately, strengthening thematic hadith literacy is expected to contribute to the development of communities that are religiously knowledgeable, critically aware, socially responsible, and capable of managing differences constructively. The goal is not merely to increase participants' knowledge of hadith but to transform prophetic teachings into ethical principles that guide social interaction. By connecting authentic

hadith scholarship with contemporary community realities, thematic hadith literacy can become an important instrument for strengthening religious moderation, social cohesion, mutual respect, and peaceful coexistence in a diverse society.

B. Method

The Community Service (PkM) program entitled “Strengthening Thematic Hadith Literacy in Building Social and Religious Harmony in the Community” employed a Participatory Action Learning (PAL) approach. This approach positioned community members as active participants throughout the entire program rather than merely as recipients of information. The participatory model was selected because it encourages participants to identify problems, exchange experiences, discuss religious issues, and formulate solutions collaboratively. Through this approach, thematic hadith literacy was developed not only through theoretical instruction but also through practical activities connected to participants’ everyday social and religious experiences.

The first stage was needs assessment, which aimed to identify participants’ initial understanding of hadith, thematic hadith methodology, religious moderation, and social harmony. Data were collected through preliminary questionnaires, observations, informal interviews, and discussions with community representatives. The assessment focused particularly on participants’ ability to identify hadith sources, understand the meaning of hadith, distinguish authentic religious information from unverified information, and respond to differences in religious interpretation. This stage was important because community-based religious literacy programs need to be adjusted to participants’ existing knowledge, experiences, and learning needs (Nur ‘Afifah & Hadi al-Asy'ari, 2025).

The second stage consisted of educational outreach and thematic hadith training. Participants were introduced to the concept of hadith literacy, the position of hadith in Islamic teachings, and the basic principles of thematic (*mawḍūʿī*) hadith study. The training then focused on selected themes relevant to social and religious harmony, including tolerance, brotherhood (*ukhuwwah*), mutual respect, justice, compassion,

social responsibility, peaceful coexistence, and religious moderation. Thematic study was conducted by identifying several relevant hadiths, examining their meanings, comparing related narrations, and connecting their messages with contemporary social realities. Thematic hadith methodology enables related traditions to be examined comprehensively rather than interpreted independently (Saputra et al., 2025).

The third stage was interactive discussion and case-based learning. Participants were presented with contemporary cases related to religious differences, social conflict, intolerance, misinformation, and religious discourse on social media. Participants worked in small groups to identify relevant hadith, examine the messages contained in the traditions, and formulate appropriate responses based on prophetic values. Facilitators guided the discussion to ensure that participants distinguished between the text of the hadith, its interpretation, and its contextual application. This activity was intended to develop critical religious literacy and prevent participants from relying on isolated or decontextualized religious quotations. The integration of religious and digital literacy is increasingly important because digital platforms have become major spaces for accessing and disseminating religious knowledge (Amirudin et al., 2026).

The fourth stage involved mentoring and practical application. Participants were guided to apply the principles obtained from thematic hadith training to real situations in their families and communities. They practiced analyzing religious messages obtained from social media, identifying the relevant hadith themes, verifying information, and developing constructive responses to differences in religious understanding. Mentoring was conducted individually and in groups so that facilitators could provide feedback and address participants' specific difficulties. Particular emphasis was placed on prophetic communication ethics, including wisdom, respectful dialogue, patience, compassion, and avoidance of coercive or provocative language (Hamzah et al., 2026).

The final stage was monitoring and evaluation to measure the achievement of the program objectives. Evaluation used quantitative and qualitative techniques.

Quantitative evaluation was conducted through pretest and posttest instruments measuring participants' knowledge of thematic hadith, religious moderation, social harmony, and the ability to evaluate religious information. Qualitative evaluation was conducted through observation, interviews, group discussions, participant reflections, and assessment of case-study responses. The results of these evaluations were compared to identify changes in participants' knowledge, critical awareness, and attitudes. The combination of thematic learning, participatory discussion, practical application, and evaluation was expected to strengthen participants' ability to transform prophetic teachings into values and behaviors that support social cohesion and religious harmony.

C. Results and Discussion

The Community Service (PkM) program entitled “Strengthening Thematic Hadith Literacy in Building Social and Religious Harmony in the Community” was implemented as an educational and empowerment activity aimed at improving participants' understanding of hadith through a thematic approach. The program emphasized the relationship between prophetic teachings and contemporary social realities, particularly in relation to tolerance, brotherhood, mutual respect, social responsibility, justice, and religious moderation. The thematic approach was selected because it allows several hadiths concerning the same issue to be examined together rather than interpreting individual traditions in isolation (Nur 'Afifah & Hadi al-Asy'ari, 2025).

The initial assessment showed that participants were generally familiar with hadith as a source of Islamic teachings, but their understanding of thematic hadith methodology was still limited. Participants tended to understand hadith individually based on texts they had encountered in religious lectures, books, or social media. They had not yet systematically developed the ability to collect, classify, compare, and contextualize several hadiths concerning the same social issue. This condition demonstrates the need for community-based hadith literacy that emphasizes both knowledge and methodological skills.

The results also indicated that participants were frequently exposed to religious information through digital platforms. Religious quotations, short videos, and hadith-based messages were commonly encountered through social media and messaging applications. However, participants acknowledged difficulties in determining the authenticity and contextual meaning of some of the information they encountered. This finding is consistent with research showing that digital religious literature can simplify and fragment religious meanings, while users' digital literacy influences whether they critically evaluate or passively accept religious narratives (Amirudin et al., 2026).

The first significant outcome of the program was an improvement in participants' understanding of thematic hadith literacy. Participants learned that studying hadith thematically involves identifying a particular topic, collecting relevant traditions, examining their meanings, comparing related narrations, and drawing comprehensive conclusions. Thematic hadith research has increasingly been recognized as a relevant methodology for addressing contemporary social, legal, and moral issues because it facilitates a comprehensive understanding of prophetic guidance (Saputra et al., 2025).

Participants subsequently demonstrated greater awareness that a single hadith should not always be used independently to establish a broad religious conclusion. During the training, they were encouraged to examine related narrations and consider the broader prophetic message. This process helped participants move from fragmented textual understanding toward a more comprehensive approach. Such methodological awareness is important because contemporary thematic hadith scholarship seeks to bridge textual authenticity (*riwāyah*) and contextual understanding (*dirāyah*) (Mohamed Najid, 2026).

One of the most important themes discussed was religious tolerance. Participants examined prophetic traditions concerning respect, peaceful coexistence, and appropriate treatment of people with different religious backgrounds. The discussion demonstrated that tolerance in Islam should not merely be understood as passive acceptance of differences but also as an active commitment to maintaining justice, dignity, and

peaceful social relations. Recent thematic research on hadith concerning religious tolerance similarly highlights the relevance of prophetic teachings for Indonesia's multicultural society.

The discussion of tolerance produced an important shift in participants' understanding of religious diversity. Initially, some participants associated tolerance primarily with interreligious relations. After the training, participants recognized that tolerance also applies to differences within the Muslim community, including differences in *fiqh*, religious organizations, interpretive traditions, and approaches to contemporary issues. This broader understanding is important for preventing unnecessary conflict arising from legitimate differences in Islamic interpretation.

Another important result was the strengthening of participants' understanding of religious moderation (*wasatiyyah*). Participants learned that moderation is not equivalent to reducing religious commitment. Rather, it represents a balanced approach that avoids excessiveness while maintaining religious principles. Thematic hadith research demonstrates that *wasatiyyah* can be identified through prophetic teachings concerning ease (*taysīr*), rejection of religious excess (*ghuluw*), and harmonious social relations (Yunus & Fadhila, 2025).

Participants also became more aware that religious moderation has both theological and social dimensions. At the theological level, moderation involves avoiding excessive and rigid interpretations, while at the social level it requires justice, respect, empathy, and peaceful interaction. This finding corresponds with recent research indicating that Qur'anic and Hadith teachings concerning *tawassuth*, *tasamuh*, and *i'tidal* can provide foundations for social cohesion in multicultural societies (Yansah et al., 2025).

The theme of brotherhood (*ukhuwwah*) also received considerable attention. Participants examined prophetic teachings concerning mutual care, assistance, solidarity, and responsibility among members of society. The discussion helped participants understand that *ukhuwwah* is not limited to an abstract theological principle

but should be manifested through concrete social behavior, including helping others, avoiding hostility, maintaining relationships, and contributing to community welfare.

The program further emphasized mutual respect and ethical communication. Participants analyzed how prophetic guidance can be applied when responding to differences in religious opinions. They were encouraged to distinguish between disagreeing with an argument and attacking the person who presents that argument. This distinction is particularly important in contemporary digital environments, where religious disagreements can quickly become confrontational. Hadith-based studies of prophetic communication emphasize wisdom, good counsel, exemplary conduct, patience, and respectful dialogue as important principles of religious communication (Hamzah et al., 2026).

The case-study activities demonstrated that participants could apply thematic hadith principles to real-life social situations. Cases involving religious differences, social media debates, provocative religious statements, and community disagreements were discussed in small groups. Participants were required to identify the relevant prophetic values and formulate appropriate responses. This practical method helped transform hadith literacy from a purely cognitive activity into a form of ethical and social competence.

An important improvement was observed in participants' ability to evaluate religious information obtained through social media. Participants were introduced to a simple verification process involving identification of the source, examination of the wording of the hadith, comparison with credible references, and consideration of contextual meaning. This process encouraged participants to avoid immediately forwarding religious messages without verification. Such critical digital literacy is increasingly important because digital platforms actively influence how religious messages are encountered and interpreted (Amirudin et al., 2026).

The training also addressed the problem of decontextualized hadith interpretation. Participants learned that the meaning of a hadith can be better understood by

considering linguistic, historical, social, and thematic dimensions. This does not mean ignoring the literal meaning of the text, but rather placing the text within an appropriate interpretive framework. Thematic hadith methodology provides an important mechanism for achieving this because related narrations can be studied collectively and connected to broader prophetic objectives (Mohamed Najid, 2026).

Another outcome was increased awareness of the distinction between religious text and individual interpretation. Participants recognized that a religious statement presented as “Islamic teaching” may actually represent a particular interpretation of Islamic sources. This distinction encouraged participants to become more cautious when encountering absolute claims about religious issues. They were encouraged to ask about the evidence, methodology, and interpretive context underlying a particular statement.

The program also strengthened participants’ understanding of social justice as a dimension of prophetic teaching. Hadith literacy was not limited to ritual matters but extended to social responsibility, helping others, fairness, generosity, and protection of vulnerable members of society. This perspective reinforces the understanding that Islamic teachings are concerned not only with individual piety but also with the quality of social relationships and community welfare.

The relationship between hadith literacy and social harmony became increasingly clear throughout the program. Participants recognized that harmony requires ethical behavior grounded in religious values, including respect, justice, compassion, and restraint. Religious knowledge that is disconnected from social ethics can potentially contribute to rigid attitudes, whereas thematic understanding can demonstrate how prophetic teachings are interconnected with broader social responsibilities.

The participants’ discussions also indicated that religious differences become more difficult when individuals rely on a single source or isolated religious authority. Thematic literacy encouraged participants to compare different narrations and scholarly explanations before reaching conclusions. This approach is consistent with

contemporary scholarship that regards thematic hadith methodology as a strategic framework for responding to complex social and moral dynamics (Saputra et al., 2025).

The program further demonstrated the importance of integrating religious literacy and digital literacy. Participants may have adequate technical skills to access social media but still require critical skills to evaluate religious content. Digital religious literacy therefore involves not only the ability to use technology but also the capacity to assess sources, recognize misleading narratives, and understand the contextual limitations of short-form religious content. Research on digital religious literacy similarly identifies digital literacy as an important factor in shaping more reflective religious understanding (Al-Ulya et al., 2025).

Another important finding concerned participants' attitudes toward intra-Muslim diversity. Thematic hadith discussions helped participants recognize that legitimate differences do not necessarily undermine Islamic brotherhood. Instead, differences can become intellectually productive when managed through knowledge and respectful dialogue. This finding supports the broader argument that religious moderation can function as a foundation for peaceful coexistence in plural social environments.

The participatory learning model also contributed to the effectiveness of the program. Participants were not treated as passive recipients but as individuals with religious experiences and perspectives that could contribute to collective learning. Discussions enabled participants to connect prophetic teachings with situations they had personally encountered. This approach created a learning environment in which religious literacy developed through dialogue, reflection, and practical application.

The mentoring process further strengthened the learning outcomes. Facilitators provided guidance when participants experienced difficulties identifying relevant hadith or interpreting the relationship between textual teachings and contemporary situations. Feedback was also provided concerning the use of religious terminology and the distinction between evidence-based conclusions and personal opinions. Such mentoring

helped ensure that the learning process continued beyond the initial presentation of materials.

Nevertheless, several challenges were identified. Participants had different levels of religious education, familiarity with hadith literature, and digital competence. Some participants were able to identify and discuss hadith relatively quickly, while others required additional explanations concerning terminology, sources, and interpretation. Future programs should therefore provide differentiated learning materials and potentially extend the duration of practical exercises to accommodate these differences.

Another challenge involved the complexity of contemporary religious issues. Topics such as tolerance, religious moderation, and social harmony may involve theological, legal, cultural, political, and social dimensions simultaneously. Consequently, facilitators needed to ensure that participants did not reduce complex issues to simple binary categories. Thematic hadith literacy should instead encourage careful analysis and recognition of legitimate differences.

Overall, the results indicate that the Strengthening Thematic Hadith Literacy in Building Social and Religious Harmony in the Community program contributed positively to participants' knowledge, critical awareness, and social-religious attitudes. Participants became more capable of understanding hadith thematically, evaluating religious information, and connecting prophetic teachings with contemporary social realities. The findings reinforce the view that thematic hadith methodology can provide a practical framework for translating prophetic teachings into relevant responses to contemporary community challenges (Nur 'Afifah & Hadi al-Asy'ari, 2025; Saputra et al., 2025).

Finally, the program demonstrates that thematic hadith literacy can serve as an effective instrument for strengthening religious moderation and social harmony. Its contribution extends beyond increasing knowledge of hadith because it develops habits of verification, contextual understanding, respectful dialogue, and responsible religious communication. Future PkM programs should therefore expand the themes to include

hadith and digital misinformation, AI-generated religious content, interfaith relations, conflict resolution, *maqāsid al-sharī'ah*, and contemporary social ethics. Such continuous programs can help communities develop a more balanced, critical, and socially constructive understanding of Islam.

D. Conclusion

The Community Service (PkM) program entitled “Strengthening Thematic Hadith Literacy in Building Social and Religious Harmony in the Community” demonstrated that thematic hadith literacy can serve as an effective approach to strengthening the community’s understanding of Islamic teachings in relation to contemporary social and religious realities. Through thematic learning, participants were encouraged to understand hadith comprehensively by examining several related traditions rather than relying on isolated texts. This approach enabled participants to recognize the broader prophetic principles underlying issues such as tolerance, brotherhood, justice, mutual respect, compassion, and social responsibility.

The program also contributed to improving participants’ critical understanding of hadith. Participants became more aware of the importance of identifying reliable sources, examining the meaning of hadith, comparing related narrations, and considering historical and contextual dimensions before drawing conclusions. This competency is particularly important in the digital era, when religious information can be disseminated rapidly without adequate verification. Thematic hadith literacy therefore provides participants with an important methodological foundation for responding critically to religious information encountered through social media and other digital platforms.

Another important outcome was the strengthening of participants’ understanding of religious moderation and tolerance. Participants recognized that Islamic moderation does not mean reducing religious commitment but maintaining a balanced attitude based

on justice, wisdom, compassion, and respect for legitimate differences. Thematic understanding of prophetic traditions helped participants recognize that differences in religious interpretation should not automatically become sources of hostility. Instead, differences can be managed through knowledge, dialogue, mutual respect, and adherence to ethical principles derived from prophetic teachings.

The PkM program also demonstrated the relevance of thematic hadith literacy in building social harmony. The prophetic values discussed during the program encouraged participants to strengthen *ukhuwwah*, mutual assistance, empathy, peaceful communication, and social responsibility. Participants were encouraged to translate hadith teachings into concrete behavior within their families and communities. Consequently, hadith literacy was positioned not merely as an academic activity but as a means of developing ethical behavior and strengthening relationships among community members.

From a methodological perspective, the combination of participatory learning, thematic hadith analysis, case studies, group discussions, mentoring, and reflection provided an effective learning environment. Participants were actively involved in identifying contemporary religious problems and connecting them with relevant prophetic teachings. Nevertheless, differences in participants' educational backgrounds, religious knowledge, and digital competencies indicate the need for differentiated learning materials and continuous mentoring. Future PkM activities should also expand the discussion to include digital religious misinformation, AI-generated religious content, interfaith relations, conflict resolution, and *maqāṣid al-sharī'ah*.

Overall, the program confirms that thematic hadith literacy can become a strategic instrument for strengthening religious moderation, critical religious understanding, and social cohesion. Sustainable implementation is therefore recommended through follow-up training, community-based hadith literacy groups, and the development of digital educational materials based on credible prophetic sources. By integrating authentic hadith scholarship with contextual understanding and responsible social engagement,

communities can develop a more balanced, inclusive, and constructive understanding of Islam while contributing to the creation of a peaceful and harmonious social environment.

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