

Social and Religious Study on the Implementation of the Hadith *Tahādū Tahābbū* in the Phenomenon of Anonymous Gift-Giving

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Abstract

Anonymous gift-giving is a social phenomenon that has developed in modern Muslim societies, both through conventional means and digital platforms. The Prophetic hadith, “تَهَادُوا تَحَابُّوا” (Exchange gifts and you will love one another), serves as a fundamental guideline in assessing the values of sincerity, compassion, and brotherhood (*ukhuwah*) among Muslims. This study aims to analyze the *syarḥ* and *fawā'id* of the hadith *Tahādū Tahābbū* in fostering affection and sincerity, to examine the Islamic religious perspective on the practice of anonymous gift-giving and its relationship with the concept of *ṣadaqah sirriyah*, and to evaluate the implementation of the hadith's values in anonymous gift-giving practices within modern Muslim communities, particularly in the digital era. The research method employs hadith literature review, as well as analysis and observation of social phenomena. The findings indicate that anonymous gift-giving can strengthen *ukhuwah* and sincerity in accordance with the hadith *Tahādū Tahābbū*, while also sharing principles similar to *ṣadaqah sirriyah*. In the digital era, this practice expands positive social impacts and fosters solidarity within Muslim communities. The values derived from the implementation of this hadith include sincerity, compassion and brotherhood, reinforcement of social solidarity, and *da'wah* through concrete actions.

Keywords: Anonymous Gift-Giving; *Ṣadaqah Sirriyah*; Sincerity; *Tahādū Tahābbū*



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Abstrak

Hadiah anonim merupakan fenomena sosial yang berkembang di masyarakat Muslim modern, baik secara konvensional maupun melalui platform digital. Hadis Nabi, “تَهَادَوْا تَحَابُّوْا” (Salinglah memberi hadiah, niscaya kalian akan saling mencintai), menjadi pedoman utama dalam menilai nilai keikhlasan, kasih sayang, dan ukhuwah antar muslim. Penelitian ini bertujuan untuk menganalisis syarah dan fawāid hadis Tahādū Tahābbū dalam membangun kasih sayang dan keikhlasan, menelaah perspektif keagamaan Islam terhadap praktik hadiah anonim serta keterkaitannya dengan konsep sedekah sirriyah, dan mengevaluasi bagaimana implementasi nilai-nilai hadis dalam praktik hadiah anonim di masyarakat Muslim modern, khususnya di era digital. Metode penelitian menggunakan studi literatur hadis, analisis dan observasi fenomena sosial. Hasil penelitian menunjukkan bahwa hadiah anonim dapat memperkuat ukhuwah dan keikhlasan, sejalan dengan hadis Tahādū Tahābbū, sekaligus memiliki prinsip yang mirip dengan sedekah sirriyah. Praktik ini di era digital memperluas dampak sosial positif dan menumbuhkan solidaritas komunitas muslim. Adapun nilai-nilai dari implementasi hadis tersebut diantaranya; nilai keikhlasan, nilai kasih sayang dan ukhuwah, nilai penguatan solidaritas sosial, dan nilai dakwah dengan tindakan nyata

Kata kunci: Hadiah Anonim; Sedekah Sirriyah; Keikhlasan; Tahādū Tahābbū

Introduction

Islam is a religion that emphasizes the importance of fostering compassion and strengthening social relationships among people. Compassion is a fundamental foundation of social life, as affirmed by Allah in the Qur'an:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Indeed, the believers are but brothers, so make peace (reconcile) between your brothers, and fear Allah so that you may receive mercy.¹

This verse affirms that *ukhuwah Islamiyyah* is not merely a social relationship, but also a spiritual bond grounded in faith. Therefore, every form of social interaction in Islam aims to cultivate love, mutual respect, and to strengthen relationships among individuals.

One of the ways recommended by the Prophet to nurture affection among people is through exchanging gifts, as emphasized in the following hadith:

¹ Al-Qur'an, *Al-Qur'an Al-Karim Wa Tarjamatu Ma'anihi* (Madinah: Muja'mma' al-Malik Fahd, 1447) QS. Al-Hujurat (49): 10.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (تَهَادُّوا تَحَابُّوا)

“Narrated by Abu Hurairah (may Allah be pleased with him), from the Prophet,, who said: “Exchange gifts, and you will love one another”.²

This hadith serves as a foundation for social ethics in Islam, fostering love (*mawaddah*) and strengthening the bonds of brotherhood (*ukhuwwah*). Through the act of giving, people not only share material possessions but also convey spiritual values such as sincerity, care, and respect for others. Giving gifts is a way to honor someone for the achievements they have attained.³

In the contemporary era, the practice of gift-giving has undergone a transformation with the emergence of the phenomenon of anonymous gifts, namely giving without disclosing the identity of the giver. This phenomenon has become widespread in everyday life, whether within families, friendships, communities, or the digital sphere. This study holds academic significance in examining the transformation of the value of gift-giving from *a scheme of reciprocity toward the manifestation of absolute altruism*. Conventionally, gifts function as social instruments that build reciprocal relationships through the recognition of identity. However, the phenomenon of anonymous gifts fundamentally deconstructs this social norm by severing the link between the identities of the giver and the recipient. This condition generates discourse on the authenticity of the spiritual motives underlying such anonymity, as well as its implications for the maintenance of social cohesion within modern society.

Anonymous gifts present two compelling dimensions: on the one hand, they can be understood as an implementation of the hadith *tahādū tahābbū*, while on the other hand, they closely align with the concept of *ṣadaqah sirriyyah*, which emphasizes sincere charitable acts carried out without being known to others.

This phenomenon not only illustrates a new pattern of social interaction but also raises questions concerning moral values, underlying motivations, and its impact on interpersonal relationships within an increasingly individualistic society.

In the literature review, several previous studies have examined similar themes from different perspectives. For example, a study conducted by Mubarak *et al.*⁴ analyzes the legal status of accepting gifts from donors whose wealth is mixed between *ḥalāl* and *ḥarām* sources through a comparative study of the Mālikī and Shāfi‘ī schools of law. In addition, there are studies on local traditions

² Al-Bukhari, *Al-Adab al-Mufrad* (Riyadh: Maktabah Al-Maarif 1419 H) hlm. 306, no. 594.

³ Moh Jufriyadi Sholeh, “Living Hadis : Kontruksi Sosial Nilai-Nilai Tahādū Tahābbū Dalam Tradisi Tongeban” 1, no. 2 (2023): 147–64.

⁴ Mubarak, dkk. “AL-FIKRAH : Hukum Menerima Hadiah Dari Seseorang Yang Hartanya Bercampur Dengan Harta Haram Studi Komparasi Antara Mazhab Maliki Dan Syafi’i The” 1, no. 1 (2024): 67–86, <https://doi.org/10.36701/fikrah.v1i1.1656>.

such as *Tongeban* as an implementation of the hadith *tahādū tahābbū*, which discuss gift-giving as part of wedding traditions. The *Tongeban* tradition, which is considered an implementation of the hadith *tahādū tahābbū* in practice, originates from the process of proposing marriage. In Islamic terminology, proposing or making an offer of marriage is known as *khitbah*.⁵ However, studies on anonymous gifts remain scarce, particularly from the perspective of hadith studies.

Through this study, the researcher is interested in the emergence of the practice of anonymous gift-giving in the modern era, particularly within a society that is increasingly socially open through digital media. Therefore, this research seeks to address the following question: How does the Islamic religious perspective view anonymous gifts, and are they more appropriately understood as an implementation of the hadith *tahādū tahābbū* or as being closer to the concept of *ṣadaqah sirriyyah*?

This study is important in order to provide new insights into the implementation of hadith in a modern context. Using social and religious approaches, this research is expected to explain the relevance of the phenomenon of anonymous gifts in fostering a culture of compassion, trust, and spirituality among Muslims amid technological developments. The research questions addressed in this study include: (1) How do the *sharḥ* and *fawā'id* of the hadith *tahādū tahābbū* contribute to building compassion and sincerity among fellow Muslims? (2) How does the Islamic religious perspective view the practice of anonymous gift-giving: is it in line with the values of the hadith *tahādū tahābbū* or is it closer to the concept of *ṣadaqah sirriyyah*? (3) How are the values of the hadith *tahādū tahābbū* implemented in the practice of anonymous gift-giving within modern Muslim society, particularly in the digital era? The objectives of this study are to analyze and identify the *sharḥ* and *fawā'id* of the hadith *tahādū tahābbū*; to examine the Islamic religious perspective on the practice of anonymous gift-giving, determining whether it aligns with the values of the hadith *tahādū tahābbū* or is closer to the concept of *ṣadaqah sirriyyah*; and to analyze and identify the implementation of the values of the hadith *tahādū tahābbū* in the practice of anonymous gift-giving in modern Muslim society, particularly in the digital era.

This study employs a qualitative method with a library research approach. Qualitative research is descriptive and analytical in nature, aiming to describe the phenomena under investigation and analyze them based on textual data and

⁵ Sholeh, "Living Hadis : Kontruksi Sosial Nilai-Nilai Tahādū Tahābbū Dalam Tradisi Tongeban."

scholarly references.⁶ The literature review is conducted by examining primary sources in the form of classical hadith collections, such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, *sharḥ al-ḥadīth*. In addition, secondary sources include books, journal articles, and previous studies related to the practice of gift-giving in modern society, including the phenomenon of anonymous gifts in the digital era. Social literature and Islamic psychology that discuss social relations, compassion, and solidarity are also utilized to broaden the perspective of this research.

The *Sharḥ* and *Fawā'id* of the Hadith *Tahādū Tahābbū* in Building Compassion and Sincerity among Fellow Muslims

Sharḥ al-ḥadīth is a scholarly method of explaining the hadiths of the Messenger of Allah, covering aspects of the *sanad*, *matn*, and substance or meaning.⁷ Meanwhile, *al-fawā'id* is derived from the Arabic word (الْفَوَائِدُ), the plural form of its singular (*al-fā'idah*) (الْفَائِدَةُ), which linguistically refers to anything that one gains, such as knowledge, wealth, and other benefits. Thus, the *fawā'id* of a hadith are the benefits or lessons that can be drawn from a particular hadith.

The hadith تَهَادَوْا تَحَابُّوا is one of the Prophet's sayings that contains social teachings and encourages Muslims to exchange gifts as a means of strengthening bonds of affection among one another. Linguistically, the word تَهَادَوْا is derived from هَدَى, meaning "to give" or "a gift," while تَحَابُّوا comes from حَب, meaning "love" or "affection."

This hadith has been transmitted by several hadith scholars through various chains of narration. Among them are Imam al-Bukhārī in *al-Adab al-Mufrad*, where it is graded as *ṣaḥīḥ*;⁸ Aḥmad ibn Ḥanbal in his *Musnad*, where it is classified as *ḥasan*;⁹ Imam al-Bayhaqī in *Shu'ab al-Īmān*;¹⁰ and Abū Ya'lā in his *Musnad*.¹¹ The consistency of these narrations indicates that this hadith has a strong foundation as a principle of social ethics in Islam.

The *fawā'id* (lessons) derived from this hadith include:

⁶ Marinu Waruwu et al., "Pendekatan Penelitian Pendidikan : Metode Penelitian Kualitatif , Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)" 7 (2023): 2896–2910.

⁷ "Metode Syarah Hadis: Jenis, Interpretasi, Dan Pendekatan" 1 (2025): 2310–16.

⁸ Al-Bukhari, *Al-Adab al-Mufrad* (Riyadh: Maktabah Al-Maarif 1419 H) hlm. 306, no. 594.

⁹ Aḥmad bin Ḥanbal, *Musnad al-Imām Aḥmad bin Ḥanbal* (Beirut: Mu'assasah ar-Risālah 1421 H) hlm. 141, no. 9250.

¹⁰ Abū Bakr Aḥmad bin al-Ḥusain al-Bayhaqī, *Syu'ab al-Īmān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1421 H) hlm. 479, no. 8974.

¹¹ Abū Ya'lā al-Mawṣilī, *Musnad Abī Ya'lā* (Kairo: Dār al-Ḥadīṭ, 1434 H) hlm, 349, no. 6148.

1. Giving gifts has a profound impact in bringing hearts closer together and removing feelings of resentment.¹²
2. Gifts have a significant influence in strengthening love, uniting hearts, and improving relationships.
3. Being consistent in giving gifts fosters and increases mutual affection.

Based on the explanation of the *sharḥ* and the benefits derived from the hadiths mentioned above, it can be concluded that these hadiths are classified as *ṣaḥīḥ* and *ḥasan*. The *fawā'id* derived from them can be summarized as follows: giving gifts has a profound effect in bringing hearts closer together and eliminating feelings of resentment; gifts have a significant influence in strengthening love, uniting hearts, and improving relationships; and being consistent in giving gifts fosters and generates affection.

The Practice of Gift-Giving in Line with the Values of the Hadith *Tahādū Tahābbū*

A gift is a voluntary transfer of ownership from one person to another without expecting any return or compensation, carried out during the giver's lifetime. It is usually motivated by gratitude, admiration, or appreciation for another person.

Giving gifts with the intention of spreading compassion does not require expensive items; simply offering something that is needed or that brings joy to the recipient can produce positive effects. Gift-giving can also generate love and strengthen affection among people.¹³ According to Shaykh Nawawi al-Bantani, the tradition of exchanging gifts contains three important meanings: expressing affection among fellow Muslims, honoring one another, and striving to fulfill the needs of one's brothers and sisters in faith. Therefore, an ideal gift is something beneficial to the recipient, even if it does not carry a high monetary value.¹⁴

Meanwhile, *ṣadaqah* refers to giving to others without regard to whether the recipient is Muslim or non-Muslim. Essentially, *ṣadaqah* is a voluntary and charitable act given freely, without consideration of its amount.¹⁵ When such giving is carried out with sincere intention and genuine devotion, without seeking to be seen or recognized by others, it can be categorized as *ṣadaqah sirriyyah*, or hidden/secret charity.

¹² <https://shamela.ws/book/36555>

¹³ Wijaya., "AL-FIKRAH: Hukum Menerima Hadiah Dari Seseorang Yang Hartanya Bercampur Dengan Harta Haram Studi Komparasi Antara Mazhab Maliki Dan Syafi'i The."

¹⁴ <https://uinjkt.ac.id/id/saling-memberi-hadiah>

¹⁵ Keutamaan Sedekah Secara Sembunyi-semunyi, "Jurnal Ilmiah Multidisiplin" 1, no. 4 (2024): 266–74.

Ṣadaqah also offers benefits that are largely similar to those of gift-giving. Acts of charity and giving impart important lessons and provide many benefits for both the giver and the recipient. One key lesson is that such practices help strengthen human relationships, as giving sincerely reflects kindness and respect within a community. They also reinforce a sense of brotherhood among Muslims, reminding everyone of their shared goals and collective responsibilities.¹⁶ From the Islamic perspective, *ṣadaqah* is likewise regarded as a means of strengthening interpersonal relationships, fostering a sense of togetherness, and helping to alleviate the burdens of those in need.¹⁷ Moreover, giving charity secretly or confidentially carries a value that is no less significant than giving openly.

The term *anonymous* is used to describe something whose identity is unknown or concealed. It originates from the Greek word *anonymos*, which consists of *an-* meaning “without” and *onoma* meaning “name.” In general, anonymity refers to a situation in which a person’s identity is not known or is intentionally hidden. For example, when someone sends a message or performs an action anonymously, it means they do not wish to be identified. An anonymous gift can thus be defined as giving something to another person while keeping the giver’s identity confidential. From an Islamic religious perspective, the practice of anonymous gift-giving holds a flexible position and can be viewed as being in harmony with Islamic values. This practice may be understood as a combination of the values of gift-giving emphasized in the hadith and the concept of secret charity (*ṣadaqah sirriyyah*). If an anonymous gift is given with the intention of nurturing affection, strengthening *ukhuwwah*, and spreading goodness without seeking recognition, then this practice aligns with the values of the hadith *tahādū tahābbū*. The essence of gift-giving lies not in whether the giver is known, but in sincerity and the effect of love and compassion it generates. Anonymous gifts can therefore serve as a means of fostering affection, as the recipient experiences care and kindness. Even though the giver remains unknown, the sincere intention remains fully consistent with the message of the hadith.

However, when anonymous gifts are primarily oriented toward helping others without seeking recognition or praise, they are closer in value to the concept of *ṣadaqah sirriyyah*, which emphasizes sincerity and the confidentiality of good deeds. Accordingly, anonymous gift-giving exists between two spiritual dimensions: the social dimension of gift-giving and the spiritual dimension of

¹⁶ Mik Imbah Arbaina, “A COMPREHENSIVE STUDY OF SHODAQOH , HIBAH , AND HADIYYAH IN FIQH MUAMALAH” 5, no. 2 (2024), <https://doi.org/10.24239/tadayun.v5i2.273>.

¹⁷ Dian Andini, Siti Maysaroh, and Tiara Ningsih, “SHADAQAH DALAM PERSPEKTIF HADIS: Membangun Motivasi Spiritual Untuk Kehidupan Yang Lebih Bermakna” 2, no. 1 (2025): 380–92.

secret charity. Islam regards both as praiseworthy deeds as long as they are carried out with sincere intention and are not accompanied by worldly interests such as seeking influence or reward.

Essentially, *ṣadaqah*, gifts, and *hibah* teach us about the beauty of sharing across various dimensions of life. *Hibah* appears as a simple and voluntary form of giving; *ṣadaqah* serves as a bridge toward rewards in the Hereafter by prioritizing those in need; while gifts strengthen bonds of affection through respect and closeness.¹⁸

As for the relationship between gift-giving and the concept of *ṣadaqah sirriyyah*, it also has a strong foundation, as stated in the Qur'an:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ
وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

271. "If you disclose your charity, it is good; but if you conceal it and give it to the poor, that is better for you. And Allah will remove from you some of your sins. And Allah is All-Aware of what you do".¹⁹

The Messenger of Allah also spoke about seven categories of people who will receive Allah's shade on the Day of Resurrection, among them:

وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ).

"And a person who gives charity with his right hand and conceals it so that his left hand does not know what his right hand has given."²⁰

In Islam, it is also explained that intention (*niyyah*) is the core of every action. The Messenger of Allah said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Indeed, every action is judged by its intention.²¹

Anonymous gifts can be considered in line with the hadith *tahādū tahābbū* when the primary intention is to build affection without seeking to be recognized. Even though the recipient does not know the identity of the giver,

¹⁸ <https://islam.nu.or.id/syariah/sering-dianggap-sama-ini-perbedaan-sedekah-hadiah-dan-hibah-9HGoH>

¹⁹ Al-Qur'an, *Al-Qur'an Al-Karim Wa Tarjamatu Ma'anihi* QS. Al-Baqarah (2): 271.

²⁰ Abu Abdullah Muhammad bin Ismail Al-Bukhari, *Shahih Al-Bukhari* (Damaskus: Dar Ibn Kathir & Dar al-Yamamah, n.d.).

²¹ Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Damaskus: Dār Ibn Kathīr, Dār al-Yamāmah, 1993), hal. 1, no. 1

love and goodwill can still grow because the recipient feels cared for and valued. At the same time, anonymous gifts are closer to the concept of *ṣadaqah sirriyyah* when the main intention is pure sincerity for the sake of Allah and the desire to avoid *riyā'*. This strengthens the spiritual dimension of giving.

The practice of giving gifts anonymously within the context of Islamic social life can therefore be understood as a combination of social and spiritual values. According to the hadith *tahādū tahābbū*, gift-giving is encouraged in order to strengthen family ties and brotherhood among Muslims, where the giver is usually known so that strong bonds of friendship can be formed. However, when the giver conceals their identity, it may indicate a sincere and noble intention. Meanwhile, the concept of *ṣadaqah sirriyyah* emphasizes giving whose identity is unknown, as a manifestation of sincerity in doing good deeds, which brings reward from Allah.

This phenomenon is consistent with studies showing that the values of *tahādū tahābbū* are reflected in the traditions of Madurese society, such as exchanging gifts, exchanging rings during engagement or proposal ceremonies, and the practice of *tongeban*, even though the term *tahādū tahābbū* is not always explicitly mentioned. These traditions help strengthen social bonds and foster a sense of brotherhood. Accordingly, giving gifts anonymously in everyday life can reflect both dimensions: social values such as *tahādū tahābbū* and spiritual values such as *ṣadaqah sirriyyah*. Thus, anonymous gift-giving illustrates how Islamic practice can be flexible in balancing relationships among people and one's relationship with Allah.²² While gifts are commonly given openly, anonymous gifts are given discreetly, and this difference does not form the legal basis of the ruling on gift-giving. Indeed, the majority of scholars agree that giving gifts is permissible and carries no prohibition.²³

Ṣadaqah is the act of giving something to others, whether they are Muslims or non-Muslims, as it is given freely and voluntarily without the need to disclose its amount. There are many forms of *ṣadaqah*, such as smiling at others, helping them through physical effort, or praying for their well-being. Thus, *ṣadaqah* is an activity that can be practiced daily. There are numerous virtues of giving *ṣadaqah*, among them: it becomes a means of facilitating one's entry into Paradise, providing protection from the Hellfire, and bringing blessings to one's wealth.²⁴

²² Sholeh, "Living Hadis: Kontruksi Sosial Nilai-Nilai *Tahādū Tahābbū* Dalam Tradisi *Tongeban*."

²³ Sholeh.

²⁴ Khairunnas Jamal, Muhammad Nurul, and Khairunnas Jamal, "AL-MAJALIS : Jurnal Dirasat Islamiyah Volume 10 Nomor 2 Mei 2023 ANALISIS NILAI-NILAI PSIKOLOGIS HUKUM ISLAM DALAM SEDEKAH," 2023, 173–87.

By applying anonymous gift-giving within activities related to *ṣadaqah sirriyyah*, one continually cultivates an attitude of *ḥusn al-ẓann* toward Allah, believing that giving sincerely will bring growth and blessings to one's wealth, just as is intended in acts of charity.

From the perspective of Islamic social ethics, anonymous gifts can still serve as a realization of the hadith *tahādū taḥābbū*, because their essence lies in manifesting compassion and strengthening interpersonal relationships, even when the giver is unknown. The values of kindness and care are still conveyed to the recipient. However, from a spiritual perspective, anonymous gifts are closer to the concept of *ṣadaqah sirriyyah*, namely deeds performed in secrecy to preserve sincerity and avoid *riyā'*. The Qur'an praises those who give charity secretly, as their intentions are purer.

Thus, anonymous gift-giving can be categorized as an act that lies between gift-giving and charity, depending on one's intention and purpose. When the aim is to cultivate affection and happiness, it aligns with the hadith *tahādū taḥābbū*; when the aim is to preserve sincerity and avoid *riyā'*, it is closer to the concept of *ṣadaqah sirriyyah*.

Implementation of the Values of the Hadith *Tahādū Taḥābbū* in the Practice of Anonymous Gifts in Modern Muslim Society, Especially in the Digital Era

The values contained in the hadith *tahādū taḥābbū* can be implemented in the practice of anonymous gift-giving that is developing within modern Muslim society, particularly through the use of digital technology. In this way, the bonds of *ukhuwwah* among Muslims can be strengthened despite physical distance. In social traditions, gift-giving has long served as a means of communication, an expression of gratitude, and a form of appreciation.²⁵ Moreover, gifts also have a positive impact on recipients. This is supported by research on the influence of gift-giving on students' motivation and interest when gifts are given by their teachers.²⁶

As technology continues to develop, the practice of giving gifts is no longer limited to face-to-face interactions but can also be carried out through various digital media such as e-gifts, vouchers, balance transfers, or the online delivery of goods, social assistance, or donations without displaying the sender's identity, or by discreetly sending something without any identifying information. This phenomenon demonstrates how the values of the Sunnah of the Messenger of Allah ﷺ remain alive and relevant within modern social spaces. Anonymous gifts in the digital world can serve as a means of strengthening sincerity and avoiding

²⁵ Wijaya., "AL-FIKRAH: Hukum Menerima Hadiah Dari Seseorang Yang Hartanya Bercampur Dengan Harta Haram Studi Komparasi Antara Mazhab Maliki Dan Syafi'i The."

²⁶ Menulis Teks, Cerpen Pada, and Siswa Smp, "3 1-3 1" 2 (2019): 427–32.

riyā', in line with the principle of *ṣadaqah sirriyyah* (secret charity), which is highly encouraged in Islam. The following are some values reflected in the implementation of this hadith:

1. The value of sincerity
When a gift is given without expecting any return, praise, or even social recognition, the value of sincerity becomes evident.
2. The value of compassion and *ukhuwah*.
According to the hadith, exchanging gifts nurtures mutual affection, thereby fostering sincere brotherhood.
3. The value of strengthening social solidarity
In modern, individualistic societies, selfless acts of giving serve as a means to strengthen social relationships, reinforce solidarity, and help bridge social gaps.
4. The value of *da'wah* through concrete action
Anonymous gift-giving becomes a form of practical *da'wah* by demonstrating noble character and Islamic compassion, not through words, but through tangible actions that can be emulated by society.

From the explanation above, it can be concluded that the implementation of the values of the hadith *tahādū taḥābbū* can be realized through the practice of anonymous gift-giving that utilizes digital technology. Giving gifts without revealing the sender's identity fosters sincerity, strengthens affection and *ukhuwwah*, and reinforces social solidarity within modern society. This phenomenon demonstrates that the teachings of the Messenger of Allah ﷺ remain relevant in contemporary contexts and can even serve as a form of practical *da'wah* through compassionate and selfless actions, in harmony with the principle of *ṣadaqah sirriyyah* encouraged in Islam.

Conclusion

Based on the discussion above, it can be concluded that the hadith *tahādū taḥābbū* does not function merely as an instrument for strengthening social relations in a transactional and horizontal sense, but can also be transformed into a means of spiritual purification through the practice of anonymous gift-giving. This study shows that anonymous gift-giving serves as a bridge between the social objectives of the hadith and the value of sincerity embodied in the concept of secret charity (*ṣadaqah sirriyyah*). Contrary to the common view that separates gifts as a social matter and charity as a matter of personal worship, this research demonstrates that anonymous gifts are capable of fulfilling both simultaneously: strengthening brotherhood while safeguarding oneself from ostentation (*riyā'*).

The implementation of these hadith values in the digital era offers a new way of reinforcing harmony within modern society. Positive relationships no

longer necessarily depend on direct recognition of identity, but rather on an awareness of sincere and selfless sharing. This study provides the insight that a “culture of anonymous sharing” can emerge as a new ethical standard for interaction in the digital world. It affirms that the teachings of the Messenger of Allah remain relevant and adaptable as a form of practical da’wah that transcends formal boundaries, thereby strengthening mutual care and solidarity amid changing times.

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