The Educational Value of *Al-Ijaz fī Jawāmi' al-Kalim*: The Efficiency of The Language of the Prophet's Hadith in The Formation of Ethics

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ABSTRACT

The prophetic linguistic phenomenon of al-ijaz fī jawāmiʿ al-kalim, the concise yet profoundly meaningful expressions of the Prophet Muhammad saw. The study emerges from the gap in existing literature, where discussions on jawāmiʿ al-kalim often focus narrowly on linguistic aesthetics rather than its integrative moral and educational dimensions. This research synthesizes classical and contemporary perspectives to reveal how brevity in prophetic discourse functions as a transformative medium for ethical, spiritual, and social development. Methodologically, this study employs a systematic literature review by analyzing primary hadith sources, classical balāghah texts, and modern scholarly interpretations, followed by thematic coding and conceptual synthesis. The findings indicate that jawāmiʿ al-kalim encapsulates intertwined moral values, ethical responsibility, self-discipline, spiritual consciousness, and interpersonal harmony conveyed through rhetorical devices such as ijaz al-qaṣr and ijaz al-ḥadhf. These linguistic strategies enable the timeless transmission of moral principles in minimal words. The research concludes that the Prophet's rhetorical style represents a moral pedagogy rooted in eloquence, simplicity, and universality. Theoretically, it bridges linguistic analysis and moral education, offering a model for ethical communication and character formation relevant to contemporary contexts. This study strengthens the conceptual foundation of Islamic moral linguistics and its educational applications.

Keywords: *Jawāmiʿ al-kalim, prophetic eloquence, moral education, rhetoric, Islamic linguistics.*

ABSTRAK

Fenomena linguistik kenabian *Al-ijaz fī jawāmiʿ al-kalim* ungkapan Nabi Muhammad saw yang singkat namun sarat makna. Studi ini berangkat dari kesenjangan dalam literatur sebelumnya, di mana pembahasan *jawāmiʿ al-kalim* sering terfokus pada aspek estetika kebahasaan semata, tanpa menyingkap dimensi moral, spiritual, dan

edukatif yang terkandung di dalamnya. Tujuan penelitian ini adalah mensintesiskan pandangan klasik dan kontemporer untuk menunjukkan bagaimana bentuk kebahasaan yang ringkas dalam sabda Nabi berfungsi sebagai medium transformasi etika dan pembentukan karakter. Secara metodologis, penelitian ini menggunakan pendekatan library research melalui telaah sistematis terhadap sumber primer hadis, teks-teks balāghah klasik, serta interpretasi ilmiah modern, yang kemudian dianalisis dengan teknik pengkodean tematik dan sintesis konseptual. Hasil penelitian menunjukkan bahwa *jawāmiʿ al-kalim* memuat nilai-nilai moral yang saling terkait tanggung jawab etis, pengendalian diri, kesadaran spiritual, dan harmoni sosial yang disampaikan melalui perangkat retorika seperti *ijaz al-qaṣr* dan *ijaz al-ḥadhf.* Strategi kebahasaan ini memungkinkan transmisi nilai moral lintas zaman secara singkat namun mendalam. Penelitian ini menyimpulkan bahwa gaya retorika Nabi mencerminkan pedagogi moral yang berakar pada keindahan, kesederhanaan, dan universalitas. Secara teoretis, penelitian ini memperluas jembatan antara analisis linguistik dan pendidikan moral, serta menawarkan model komunikasi etis yang relevan dengan konteks modern.

Kata Kunci: *Jawāmiʿ al-kalim*, kebijaksanaan profetik, pendidikan moral, retorika, linguistik Islam.

INTRODUCTION

Short expressions with expansive meanings (*jawāmiʿ al-kalim*) constitute a central mode of communication in Islamic discourse, particularly in the transmission of prophetic teachings and moral values. In the Islamic tradition, *jawāmiʿ al-kalim* reflects the Prophet Muhammad's (PBUH) unique rhetorical ability to convey comprehensive ethical, legal, and spiritual principles through concise formulations (Usman 2021; Zakiar 2024). This linguistic phenomenon enables prophetic messages to be easily remembered, internalized, and practiced within Muslim social life, thus demonstrating the efficiency of meaning and the pedagogical wisdom embedded in prophetic rhetoric (Jamil 2023).

The phenomenon of *jawāmiʿ al-kalim* is closely related to the concept of *al-ijaz in Arabic balāghah*, which is the beauty of concise but powerful rhetoric in conveying meaning. In the view of classical scholars, al-ijāz is a manifestation of the miracle of prophetic sentences, where the clarity of the message does not reduce the depth of its meaning (Zakiar 2024). An example can be seen in the famous hadith *"innamā al-aʿmāl bi al-niyyāt,"* which, although brief, contains the basic principles of Islamic law, morals, and spirituality. From a modern semiotic and hermeneutic perspective, *jawāmiʿ al-kalim* can be seen as a symbolic structure that links the text with the moral consciousness of its readers. (Hilmansah and Rahman 2022). These short but broad-meaning sentences function as a bridge between the wisdom of *nubuwwah* and human reality, so that every

word of the Prophet exudes educational values that can shape the character and ethics of his people (Jamil 2023).

Previous studies on *jawāmiʿ al-kalim* have largely concentrated on linguistic structure, rhetorical analysis, and technical aspects of hadith studies. Machsun (2023), for instance, highlights the linguistic complexity and innovative expressions embedded in concise prophetic statements, while other studies emphasize their educational potential in shaping Muslim reasoning and moral awareness (Hilmansah and Rahman 2022). examined the hadiths in the narration of al-Tirmidhi. They concluded that although concise, the Prophet's sentences contain high educational potential in forming Muslim reason and morals, especially in the context of the intellectual and moral education of the younger generation (Hilmansah and Rahman 2022).

Najiyah (2023), through research in Al-Bayan: Journal of Hadith Studies, developed the use of the *Gawāmiʿ al-Kalīm* application to assist in the analysis of hadith sanad. However, limitations were still found in the accuracy of sanad data and digital reference sources (Najiyah and Hadi 2023). Meanwhile, Romadhoni (2021) epistemologically examined the book *Jawāmiʿ al-Kalim* as a hadith reference work that emphasizes conciseness of form and breadth of meaning, as well as its relevance to modern interpretation (Iskandar Romadhoni 2021). Reviews the accuracy of digital tools in takhrīj hadith and finds that *Jawāmiʿ al-Kalim* still needs methodological reinforcement in sanad classification (Kasman 2022). Another study, Arab Rhetoricians' Understanding of Ijaz (2022), explains that the concept of ijāz is not merely a linguistic phenomenon, but a spiritual expression that affirms prophetic wisdom in condensing complex meanings. Furthermore, the historical study Research on the Writing History of Arabic Rhetoric Studies highlights the dynamics of the concept of Arabic rhetoric, which continues to evolve in formulating the relationship between brevity and breadth of meaning. However, most studies still focus on formal aspects and have not touched on the function of jawāmiʿ al-kalim as a means of qualitative character building (Rahman et al. 2013).

Despite these contributions, existing scholarship remains largely text-oriented and technical in nature. The dimension of moral internalization—how *jawāmiʿ al-kalim* functions as a lived ethical experience and a mechanism for character formation—has received limited scholarly attention. Furthermore, most studies are situated within Middle Eastern academic contexts, leaving the Indonesian socio-cultural setting, with its diverse Islamic practices and educational traditions, relatively underexplored (Lumbard 2024).

Methodologically, there is also a noticeable lack of qualitative research employing hermeneutic or phenomenological approaches to examine how communities experience and internalize the moral meanings of *al-ijāz* in *jawāmiʿ al-kalim*. Such approaches are crucial for understanding how concise prophetic expressions shape moral consciousness and guide ethical behavior beyond the textual level (Mokrani 2023). Accordingly, this study aims to fill this gap by examining the educational and character-building values of

al-ijāz in *jawāmiʿ al-kalim*. By integrating rhetorical analysis with moral and spiritual interpretation, this research offers a novel perspective that connects prophetic language with lived ethical experience, contributing to the broader discourse of contemporary hadith studies and character education (Damri, Bustamam, and Prasetyo 2025).

In addition to its conceptual contribution, this study offers novelty in terms of both context and methodology. Unlike previous studies, which predominantly employ textual, linguistic, or philological analyses of *jawāmiʿ al-kalim*, the present research adopts a qualitative approach grounded in hermeneutics and moral phenomenology. This methodological framework is employed specifically in this study to explore how *jawāmiʿ al-kalim* is experienced, interpreted, and lived by Muslim individuals as a practical guide for moral action and ethical decision-making. Data are generated through interviews, interpretative textual analysis, and narrative inquiry, allowing for an in-depth examination of the internalization of prophetic conciseness in everyday moral practice. Thus, this study contributes to developing a new paradigm that bridges the study of hadith with Islamic character education in the modern era. (Rahman, Askar, and Ghofur 2025).

In general, this study aims to explore and gain a deeper understanding of the educational value of *al-ijaz fī jawāmiʿ al-kalim* in the context of character building. This study seeks to reveal how short sentences with broad meanings can serve as a source of prophetic ethics, guiding Muslims' moral and spiritual behavior in their daily lives. (Supriyatin, Mutammimah, and Juleha 2024). In addition, this study also aims to explain the relationship between semantic efficiency in *jawāmiʿ al-kalim* and its effectiveness in moral education. The results are expected to enrich academic discourse and serve as a practical reference for educators and preachers in designing inspiring and down-to-earth moral communication strategies.

This study is aimed explicitly at: first, analyzing the value structure and moral messages in *jawāmiʿ al-kalim* that reflect Islamic ethical principles such as honesty, patience, and sincerity. This study will explore how al ijaz conveys these meanings concisely yet powerfully. Second, it explores the experiences of individuals and Muslim communities in internalizing the meaning of these short but broad sentences and traces how the prophetic message shaped their moral habits and spiritual awareness. Thus, this study answers qualitative questions such as: "How does a short but broad sentence in the Prophet's hadith shape a person's character?" and "How does the internalization of al-ijaz values in *jawāmiʿ al-kalim* take place in the real lives of Muslims?"

METHOD

This study uses a qualitative research design with library research because the primary focus is searching, analyzing, and interpreting text documents, especially hadith texts containing *jawāmiʿ al-kalim*, without involving field data collection or participants. This design choice is supported by methodological studies in social sciences and

education, which state that literature research is ideal for exploring ideas, theories, and previous research findings in depth (including classical texts) to build new conceptual and theoretical foundations or enrich existing conceptual understanding. (Fadli 2021).

The data sources in this study consist of primary and secondary literature: primary literature includes classical hadith books that have been recognized as authoritative, hadith commentary books, while secondary literature includes indexed journal articles (national and international), academic monographs, research reports, and credible online official or academic documents. The criteria for selecting sources include relevance to the topic of *jawāmiʿ al-kalim,* more recent publication dates where possible (especially in secondary literature within the last 5-10 years), the credibility of the author or scholar (scientific authority), and the depth of analysis of the linguistic, rhetorical, *balāghah,* or moral aspects of the hadith. (Ramadhan 2023).

Data collection was conducted using documentation techniques: carefully reading hadith texts and related literature, noting down expressions, and classifying them based on themes such as language, law, ethics, and spirituality. The research instrument was the researcher himself as the main instrument in selecting, interpreting, and categorizing information from literary sources, assisted by data recording sheets. The research procedure was carried out systematically: (a) the preparation stage included formulating the research focus and determining relevant keywords; (b) the literature search stage through databases, physical and digital libraries; (c) the selection and classification stage of sources based on predetermined criteria; (d) the stage of analyzing and interpreting the content of the literature using a descriptive-thematic or hermeneutic approach; (e) the stage of compiling theoretical synthesis results that summarize the findings in the framework of the educational values of *jawāmiʿ al-kalim.* The entire process is iterative, in which researchers can return to new literature to deepen or clarify their findings. (Abdelaal, Elemary, and Youness 2019).

Data analysis was conducted using thematic analysis and content analysis techniques: data reduction was carried out by selecting information/expressions relevant to moral values, language, and rhetorical efficiency; data presentation was carried out by systematically grouping themes or concept categories; then conclusions were drawn based on an in-depth interpretation of the values and functions of *jawāmiʿ al-kalim.* (Naeem et al. 2023).

RESULTS AND DISCUSSION

Al-ijaz fī jawāmiʿ al-kalim functions as a prophetic rhetorical strategy that consolidates depth of meaning in minimal wording. The direct link to the focus of this study, namely how concise expressions shape character, can be seen from the consistency with which many scholars refer to the Prophet Muhammad as having the quality of *jawāmiʿ al-kalim,* or "the most concise yet broadest in meaning" (HR. al-Bukhārī). Thus, hadiths that fall into this category mostly use the techniques of *ijaz al-qaṣr* (simplification

of meaning) and *ijaz al-ḥadhf* (omission of non-essential elements) to maintain the conciseness of the message without sacrificing its depth. (Munawwarah and Darlis 2025).

In addition, the literature concludes that although concise in form, the hadith-*jawāmiʿ al-kalim* conceptually touches on moral leadership, social responsibility, and spiritual awareness. Several studies emphasize that expressions such as "الدِّينُ النَّصِيحَةُ" or "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ" not only serve a communicative function but also encourage the internalization of social ethics and spiritual reflection. There are differences in emphasis between the literature: some prioritize the linguistic aesthetics and rhetorical structure, while others focus on moral education and applying values in real life (Ibrahim et al. 2025).

Furthermore, the synthesis pattern shows a correlation between concise rhetorical style (*ijaz* structure) and the effectiveness of moral internalization. In most literature, concise expressions are easier to memorize, disseminate, and reflect in daily practice. Thus, *jawāmiʿ al-kalim* is not merely an aesthetic feature of hadith, but an effective pedagogical medium for connecting words and character (Iskandar Romadhoni 2021).

Based on the literature, four dominant themes emerge that are intertwined: Social & Interpersonal Ethics, Spirituality & Vertical Relationships, Personal Character Education, and Rhetoric & Linguistic Structure. The theme of Social & Interpersonal Ethics includes values such as verbal control, responsibility towards others, and social harmony, as reflected in the hadith "المسلم من سلم المسلمون من لسانه ويده". The theme of Spirituality & Vertical Relationships covers the meaning of intention, inner purity, and sincerity, as in "الطُّهُورُ شَطْرُ الإِيمَانِ" and "إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ" (Supriyatin et al. 2024).

The theme of Personal Character Education highlights aspects of self-development, such as moral discipline and sensitivity to usefulness, which are evident in the hadith "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ" and "لاَ يَشْكُرُ اللَّهَ مَنْ لاَ يَشْكُرُ النَّاسَ". The Rhetoric & Linguistic Structure theme examines linguistic methods such as qaṣr, ḥadhf, antithesis, and imperative phrases as tools to reinforce meaning in minimal expressions. Uniquely, the theme of rhetoric is often a prerequisite for the effectiveness of moral internalization in other themes (Ramdani, Kosasih, and Abdullah 2024).

In the relationship between themes, linguistic structure (theme four) is the foundation for the effective communication of moral themes (themes 1–3). The Spirituality theme deepens the meaning that emerges from personal character, and the Social Ethics theme tests moral implementation in the context of human interaction. In short, these themes form the conceptual architecture of *jawāmiʿ al-kalim* as a medium of moral rhetoric.

Several classical and contemporary literature confirm that the Prophet was given the capacity of *jawāmiʿ al-kalim,* as in the hadith: "I have been sent with *Jawāmiʿ al-Kalim* (i.e., the shortest expression carrying the widest meanings)" (HR. al-Bukhārī). Modern studies often refer to this concept as an example of rhetoric capable of uniting many ideas

in a limited expression (Abdul Rahman and Seman 2021; Akbar, Wahid, and Yasin 2024).

In the literature of *balāghah* and hadith rhetoric studies, studies such as *Jawāmiʿ al-kalim:* revisiting the concept in traditional, state that *jawāmiʿ al-kalim* is an attribute that shows how the Prophet's words can summarize many things in one or two expressions (the term jamʿ al-kalim). This study also emphasizes that the minimalist structure, as a characteristic of prophetic language, has a dual communicative function: aesthetic and pedagogical. (Jamil 2023).

Furthermore, modern academic writings discuss the relevance of *jawāmiʿ al-kalim* in the context of contemporary da'wah and mention that concise expressions with broad meanings are an effective communication strategy in the era of fast media (brief information). From this supporting literature, it can be concluded that there is a consensus that *jawāmiʿ al-kalim* is a very special rhetorical phenomenon in hadith and has potential educational applications (Usman 2021). A table summarizing the literature and examples of hadiths that summarize the relationship between examples of hadiths, types of ijāz, moral themes, and reference sources can be seen in the following table:

Table 1. Hadith summarizing the relationship between hadith examples, types of ijaz, moral themes, and reference sources

No	Hadith	Types of Ijaz	Moral Theme / Values	Literature /Sources
1	مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ	Ijaz al-qaṣr	Self-efficacy, moral focus	Classical sources of hadith and commentary
2	الدِّينُ النَّصِيحَةُ	Ijaz al-qaṣr taḥṣīṣ	Moral responsibility, honesty	Sources of hadith and Shariah literature
3	الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ	Ijaz al-qaṣr	Social harmony & self-control	Canonical hadith & scholars of balāghah
4	لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ	Ijaz al-ḥadhf	Gratitude and the relationship between humans and God	Hadith & exegetical literature
5	الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى	Ijaz al-qaṣr / antitesis	Generosity, social justice	Hadith & moral studies
6	إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ	Ijaz al-qaṣr	Intentions & primary morals	Hadith & classical commentary
7	الطَّهُورُ شَطْرُ الإِيمَانِ	Ijaz al-qaṣr	Cleanliness & faith	Hadith & Islamic educational literature
8	خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ	Ijaz al-qaṣr	Social awareness	Hadith & Islamic ethics studies

9	احْفَظِ اللَّهَ يَحْفَظْكَ	Ijaz al-qaṣr al-sababī	Piety & personal responsibility	Hadith & commentary
10	الْحَيَاءُ خَيْرٌ كُلُّهُ	Ijaz al-qaṣr taʿmīmī	Shame & morals	Hadith and ethical literature

The first hadith, "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ" teaches that the goodness of a person's Islam can be seen from the extent to which he abandons things that are not beneficial to him. The form of *ijaz al-qaṣr* is evident in the brevity of the sentence, which summarizes a broad principle of life: moral efficiency and self-focus. By abandoning unimportant matters, a person is cultivating peace of mind and depth of faith. This message is relevant in the modern era, when people are often immersed in trivial matters that drain their spiritual energy (Taghian 2024).

The second hadith, "الدِّينُ النَّصِيحَةُ" (religion is sincerity), is the strongest example of *ijaz al-qaṣr*. These two words encapsulate the entire essence of Islam into one value: nasīḥah (sincerity and honesty). In Arabic rhetoric, this structure is called qaṣr taḥṣīṣ, which is an exclusive limitation of meaning that the core of all religious teachings is sincerity of intention and honesty of action, whether towards Allah, the Messenger, or fellow human beings. From a moral perspective, this hadith emphasizes that religion is not merely a ritual, but a comprehensive system of sincerity (Samaeng, Samaeng, and Kodeah 2021).

The third hadith, "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ" (A Muslim is one from whose tongue and hand other Muslims are safe), also uses *ijaz al-qaṣr* in a definitional style. The Prophet defines a true Muslim not by his outward worship, but by his social behavior, namely the extent to which others are safe from his tongue and hands. This sentence is concise but very powerful in meaning. It illustrates that faithful Islam is a peaceful religion manifested in gentle and non-harmful social actions. The *balaghah* of this hadith also shows a very high level of interpersonal ethics, bridging the relationship between faith and character (Anshari 2025).

The fourth hadith, "لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ" (He who does not thank people does not thank Allah), differs from the previous ones because it belongs to the category of *ijaz al-ḥadhf*. There is a rhetorically omitted part, namely the word شكرًا تامًّا (perfect gratitude). Thus, the complete meaning is: "One who is not grateful to people is not grateful to Allah with perfect gratitude." This omission enhances the beauty of the language because it creates a reflective effect, inviting readers to interpret the implied meaning behind the omission. This hadith balances the vertical relationship with Allah and the horizontal relationship with others. Genuine gratitude is not only expressed to God, but also manifested through appreciation and gratitude to humans (Khalilurrahman et al. 2024).

The fifth hadith, "الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى" (The upper hand is better than the lower hand), combines *ijaz al-qaṣr* and the style of antithesis (contrasting meanings). The upper hand symbolizes the giver, while the lower hand symbolizes the receiver. With this short

sentence, the Prophet saw successfully described the moral difference between giving and asking. Rhetorically, this is a form of visual beauty in language: two physical images (the upper and lower hands) illustrate moral degrees (generosity and dependence). The values contained therein are independence, generosity, and social awareness (Wiranata and Dhofin 2023).

The sixth hadith, "إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ" (Actions are but by intentions), is one of the most famous examples of *ijaz al-qaṣr.* Using the word innamā emphasizes the exclusive meaning that deeds are only valuable based on intentions. The beauty of its rhetoric lies in its concise and universal logic that touches on all aspects of human life. Every deed, big or small, is measured not by its outcome but by its intention. Morally, this hadith teaches purity of purpose and sincerity as the spiritual basis of every action (Ashraf 2023).

The seventh hadith, "الطُّهُورُ شَطْرُ الإِيمَان" (Cleanliness is half of faith), uses a metaphorical form of *ijaz al-qaṣr.* The phrase "cleanliness is half of faith" is not meant mathematically, but indicates that physical and spiritual cleanliness are essential to faith. In *balaghah* style, this is a form of majāz (metaphor), because cleanliness represents purity of heart. The moral value is the importance of maintaining physical and spiritual purity as a manifestation of perfect faith (Laksana and Sumaryanti 2023).

The eighth hadith, "خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاس" also uses *ijaz al-qaṣr* to emphasize the definition of the best human being. With just a few words, the Prophet ﷺ succeeded in emphasizing that the measure of a person's goodness is not based on status, knowledge, or worship, but on the extent to which he benefits others. This sentence is concise and functional: each word has substantial moral weight. The message is that the best human being is the most beneficial, instilling social care values and human responsibility (Thalgi 2024).

The ninth hadith, "احْفَظِ اللَّهَ يَحْفَظْكَ" (Keep Allah, and He will keep you), uses *ijaz al-qaṣr* in the form of an imperative sentence. This sentence is a concise cause-and-effect relationship: if someone keeps Allah's commands, Allah will keep him. Regarding *balaghah,* this is a form of *ijaz al-qaṣr al-sababī*, which condenses cause and effect in one compact structure. The moral value conveyed is the importance of obedience, steadfastness, and personal responsibility for divine trust (Miswanto and Farih 2024).

The tenth hadith, "الْحَيَاءُ خَيْرٌ كُلُّهُ", emphasizes that modesty is goodness in its entirety. This sentence uses *ijaz al-qaṣr taʿmīmī* (general restriction), which affirms that every form of modesty that arises from faith is pure goodness. From a rhetorical perspective, this sentence is very expressive: short, meaningful, and evocative. The modesty referred to here is not social fear, but rather an inner awareness that protects a person from despicable deeds. Thus, this hadith confirms modesty as a guardian of morals and a barrier of faith (Rezki Perdani Sawai et al. 2020).

Each of the above hadiths shows that *jawāmiʿ al-kalim* is not merely a linguistic miracle, but a reflection of the prophetic soul that guides humans toward spiritual, social, and personal balance. Concise language can penetrate the depths of the heart, teaching us

that true wisdom does not require many words, only sincere intentions and meaning that is alive in our actions (Haleema Al-Amayra 2024).

This literature review substantively closes the conceptual gap that has long existed in studies of *balāghah nubuwwiyyah* (prophetic rhetoric), particularly in relation to the dimension of *Al-ijaz fī jawāmiʿ al-kalim*. Most classical literature discusses *balāghah* as an aspect of linguistic aesthetics and rhetorical beauty. However, this study broadens its meaning by highlighting the moral and educational functions of prophetic expressions that are concise yet broad in meaning. By examining the hadiths of *jawāmiʿ al-kalim*, this study shows that the beauty of the Prophet's language is a rhetorical style and an effective character education strategy. Previous studies have not explicitly explored this approach (Iskandar Romadhoni 2021).

Furthermore, this study confirms that the dimension of *ijaz in jawāmiʿ al-kalim* is not only linguistic, but also pedagogical and psychological. The moral messages contained in the Prophet's concise expressions work on the cognitive and affective levels, facilitating the internalization of values in the minds and emotions of the ummah. This gap arose because linguistic approaches often stopped at structure and diction, rather than the function of values or the resulting behavioral transformation. Thus, this study fills a new conceptual space by connecting classical Arabic linguistic studies and modern moral education theory (Nurfauzan et al. 2025).

Furthermore, this study presents an interdisciplinary approach that combines rhetorical analysis, Islamic education, and cognitive linguistics. This approach demonstrates that *jawāmiʿ al-kalim* is an effective model of spiritual communication in shaping moral consciousness. This bridges the theoretical gap between religious language studies and applied ethics. Thus, this study answers how the Prophet used language efficiently and why concise language forms can convey universal values across cultures and generations (Azzuhri, Huang, and Irawanto 2024).

The results of this study reinforce the theory of *balāghah al-Qurʾān wa al-ḥadīth* proposed by Abdul Qahir al-Jurjani (1982) regarding the relationship between linguistic structure and semantic power. In the context of *jawāmiʿ al-kalim*, al-Jurjani's theory of nazm (meaning composition) proves relevant: broad meanings are created from minimal word arrangements, demonstrating harmony between form and content. Modern research, such as that conducted by Robiansyah & Rahmanudin (2023) and Rifai (2019), also confirms that the linguistic effectiveness of the Prophet Muhammad is a unique form of *al-ijaz,* where the beauty of language meets the effectiveness of the message of da'wah. (Nurfauzan et al. 2025).

However, this study also expands the scope of the theory by proving that the function of *ijaz* does not stop at the aesthetic aspect, but becomes a means of contextual moral education. This finding aligns with Shihab's (2013) character education research, which emphasizes the importance of conveying moral messages in a simple yet impactful manner to students' awareness. In addition, modern literature such as the works of al-

Samarrai (2021) and Yusof (2022) also show that the concise form of hadith supports memory and spiritual internalization, which in cognitive theory is referred to as "semantic compression for moral retention" (Qonita and Kawakip 2025).

Interestingly, the results of this analysis also show differences in emphasis from previous studies. While classical linguistic research focuses on the harmony of language structure, this study highlights the dynamic relationship between form and function: how the Prophet's short messages can serve as a social healing and character-building. Thus, this study broadens the theoretical horizon by integrating prophetic rhetoric into character education and contemporary ethical communication (Imam Tabroni et al. 2022).

In modern society, characterized by an information overload, instant culture, and moral degradation, the Prophet's short messages, classified as *jawāmiʿ al-kalim*, are exceptionally relevant. Hadith such as "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ" teach mental discipline and clarity of priorities, values that are now key in digital character education. This moral message fosters awareness to sort through information and maintain focus, a wisdom contextual to modern society (Majeed and Alhidabi 2024).

Furthermore, in a pluralistic society marked by social tension and destructive communication, the words of the Prophet Muhammad, "A Muslim is one from whose tongue and hand other Muslims are safe," provide a lesson in public communication ethics. Although very brief, this expression has profound ethical power: it reminds humans that social honor and security begin with self-control. In social media, this message can be interpreted as a guideline for digital literacy that teaches online etiquette and moral responsibility in expressing opinions (Khairullah and Recha Mardiianty Rachmi 2024).

In addition, *jawāmiʿ al-kalim* is also relevant across cultures. For example, the hadith "خَيْرُ النَّاس أَنْفَعُهُمْ لِلنَّاس" is in line with the universal humanistic value that humanity is measured by the extent to which a person benefits others. In global education, this message forms the basis of character education that emphasizes empathy and social responsibility. Thus, this study shows that the Prophet's concise messages transcend the context of 7th-century Arabia, becoming ethical guidelines for the modern world seeking moral direction amid the complexities of globalization (Aprilia and Munifah 2022).

One of the methodological challenges in this literature review is the limited availability of primary sources that specifically examine *al-ijaz fī jawāmiʿ al-kalim* from a multidisciplinary perspective. Most studies only highlight linguistic aspects or the beauty of the wording without linking them to educational and moral dimensions. Furthermore, interpretations of hadith are prone to the interpreter's subjective biases, especially in determining the boundaries between linguistic beauty and moral effectiveness. Therefore, this analysis was conducted carefully by triangulating classical and contemporary sources to maintain interpretive objectivity (Nabil and Mohd. Marzuki 2021).

Theoretically, the results of this study reinforce the idea that *balāghah nubuwwiyyah* is the foundation of Islamic communication ethics. This has implications for the renewal of the Islamic education curriculum to include linguistic analysis of hadith as an approach to character building. From a practical perspective, *jawāmiʿ al-kalim* can be used as a medium for moral learning and ethical communication, especially in values-based education in schools and universities. Thus, its values can be internalized through contextual and reflective teaching (Sugiarto 2025).

In addition, the social implications of this research are quite significant. Concise language with broad meaning, as exemplified by the Prophet, can be used as a model for polite and meaningful public communication. In a world filled with hate speech and empty rhetoric, *jawāmiʿ al-kalim* teaches that the power of a message does not depend on the length of the words, but on the depth of intention and clarity of meaning. Thus, the results of this study not only enrich academic literature but also provide a new direction for forming a civilized and empathetic culture of speech (Martínez and Fernandez 2024).

This study significantly contributes to the development of *balāghah* studies and Islamic character education. Theoretically, it expands the paradigm of ijaz from a mere linguistic phenomenon to an integrative paradigm that combines linguistic, moral, and pedagogical dimensions. This confirms that the beauty of language in hadith is not the ultimate goal, but a means of conveying ethical values that shape human spiritual and social awareness (Kodir 2023).

In practical terms, this study offers a conceptual model of how the principle of *jawāmiʿ al-kalim* can be adapted in modern education, particularly in teaching moral values based on hadith texts. The Prophet's short messages can be used as reflective material in character building, communication ethics, and contemporary spirituality. With a contextual approach, teachers and educators can instill the values of wisdom, empathy, and simplicity through language familiar to students' lives (Ajhuri 2024).

Finally, from a reflective-humanistic perspective, this study shows that literature review is not merely a collection of theories, but a contemplative space to rediscover prophetic wisdom amid the rapid flow of modernity. *Al-ijaz fī jawāmiʿ al-kalim* teaches that the power of knowledge lies not in its complexity, but in its ability to move the heart and guide behavior. Thus, this study paves the way for further studies that combine prophetic linguistics, moral psychology, and spiritual education as the main pillars of civilized human character building (Lainuvar 2025).

CONCLUSION

The synthesis of the literature demonstrates that *al-ijāz fī jawāmiʿ al-kalim* is not merely a linguistic feature, but an expression of prophetic wisdom that integrates rhetorical beauty with profound moral meaning. The Prophet's concise expressions function as an effective form of spiritual communication—brief in wording yet comprehensive in ethical, cognitive, and affective dimensions. Thus, prophetic language

reflects not only aesthetic excellence but also a transformative moral force.

Theoretically, this study contributes to the development of *balāghah nubuwwiyyah* by connecting classical Arabic rhetoric with Islamic ethics and contemporary moral education. It affirms that *ijāz* represents more than structural conciseness; it embodies the unity of language, value, and inner moral experience. Practically, the principle of *jawāmiʿ al-kalim* offers a relevant model for ethical communication and character education in modern contexts, including teaching, daʿwah, and digital interaction.

More broadly, these findings reaffirm the relevance of concise yet meaningful language as a foundation for reflective and responsible communication in contemporary society. Future research may explore empirical applications of *jawāmiʿ al-kalim* in education, moral psychology, and digital communication to further examine its transformative potential.

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