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## **Communication Ethics in Social Relationships Using Social Media Wisely in Islamic Values**

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### **Abstract**

The facts show that the etiquette of communication on social media needs to be built so that the relationship between netizens on social media can be harmonious and peaceful. This study discusses the etiquette of communication on social media according to an Islamic view and how to build a wise attitude in using social media. This study uses a sociological approach and the method that the authors use in this study uses qualitative methods. Communication ethics in Islam aims to form a wise attitude in social media. This attitude is considered capable of being a shield to guard against quality of information and maintain the stability of the media so as not to lose its direction. Thus, the message does not become a descendant class. The issue of communication manners on social media is regulated in the Al-Quran and Hadith. To build a wise attitude on social media, the following steps can be taken: 1. Using Kind and Polite Words. 2. Disseminating Useful Information. 3. Not Spreading Lies, Slander, and Hate Speech. 4. Correcting Misinformation and providing advice.

**Keywords:** Communication, Social Media, Islam

### **Introduction**

Humans are social creatures who interact and communicate with each other. In communicating, ethics is something that is very important to note, because ethics is able to build harmony relations among fellow human beings and keep them away from conflict will have a negative impact on human life itself. Ethics closely related to manners, nobility and good behavior. The process of communication among humans today does not only take place in the real world, but also in the virtual world. Communication in cyberspace is done through social media, such as Twitter, WhatsApp, Instagram, Facebook, line, and so on. (Bungin et al., 2021)

Social media was chosen as a means of communication, because the process communication can be done quickly, easily, and not limited by space and time. When viewed in terms of form, in general the process of communication in the media. Social media is carried

out through writing, posters, memes, audio, video and social media posts etc. Meanwhile, when viewed from the content side, some are loaded positive and some are negatively charged. Positive content can be in the form of inspirational content such as words of wisdom, motivation, and advice. Educational content such as study tips, guidance, and training tutorials. And informative content such as scientific, religious and health insights.(Stroope & Baker, 2018)

Meanwhile, which negative such as hoaxes, backbiting, slander, and hate speech. Regarding negative content, the Ministry of Communication and Information from the Republic of Indonesia noted that there were several findings on the issue of period hoaxes. August 2018 - March 31 2020 as many as 5,156 news hoaxes in the following categories: politics 1,025, government 922, health 853, crime 390, slander 292, hate speech 283, natural disasters 258, fraud 265, religion 208, myths 182, trade 34, education 33 and others 411 issues. The facts above show that communication manners on social media need to be built so that the relationship between netizens on social media can be established harmonious and peaceful.(Arendt et al., 2019)

The data also illustrates that it turns out to be partial Most of the social media users are still not wise enough communicate on social media. Based on the problems above, the authors are interested in discussing regarding the etiquette of communication on social media according to an Islamic view and how to build a wise attitude in social media. Through this writing. It is hoped that a good and healthy communication process will be created among members Netizens on social media. The approach that the author takes is through analysis descriptive study.(Yanto et al., 2021)

## **Literature Review**

In previous studies, it was stated that most of the earth's population communicates using social media. This follows the development of the times that have been so advanced. The need to communicate is necessary using social media.(Amanatidis et al., 2019)

In addition to meeting the needs of life, many humans use social media to express themselves in the midst of social relations. In social interactions using social media, it causes feelings of pleasure, disappointment, disobedience, or rejection of other parties.(Yanto et al., 2021)

The emergence of the gadget tchnology brought many changes in various aspects of life, including da'wah activities. Adaptation of the implementation of da'wah online or called e-da'wah is an innovation that can be done so that da'wah activities can continue to run. The phenomenon of e-da'wah in the new normal era is an important and interesting research to study.(Setyaningsih, 2023)

## **Research Method**

This study uses a sociological approach, namely research that based on real social conditions of society, with the aim of find the facts needed in this research. Furthermore, identify the problem in order to find the desired answer. The reason the writer uses a sociological approach is because in this study. The author raises the problem of frequent communication manners in Islam once forgotten by most people, so the communication in the media socially unwise and often hurt many people.

The method that the author uses in this study uses qualitative method. The aim is to reveal qualitative information, by describing the problem precisely, accurately, and systematically, as well emphasizing the process and the meaning of the problem. By using the method qualitative, data and information are interpreted and translated in such a way such a way, so that it can answer the reality of frequent communication manners in Islam once forgotten by most people.

## **Result and Discussion**

### **1. Social Media as a Forum for Millennial Communication**

Communication is the process of conveying messages between one and another other. According to Sumarjo, communication is able to create social change and can create a decent quality of life if it is arranged systematically. In communication there are several important elements, namely the communicator, message, communicate and positive and negative effects. Aspects of the message becomes important, because message is the essence of communication and the essence of communication is delivery message. Communication according to Awadh al-Qarni in his book *hatta la Takuna Call of communication* is the best way to transfer information, meanings, feelings and opinions that have influence in accordance with the direction of communication. If reviewed more deeply, the term communication comes from English communication which means the process of exchanging information between individuals through a system of symbols, or behavior. So, it can be concluded that communication is a two-way interaction process that is carried out by someone to share information with each other. (Kutoglu Kuruç & Opiyo, 2020)

The information you wish to obtain must through the communication process. Because the communication process is the most important part which cannot be separated from human life. The term communication in Islam is known as the words of *tawassul* and *ittissal*. According to Awadh al-Qarni in his book *hatta la Takuna Kallan Communication* is the best way to transfer information, meaning, feelings and opinions that have influence according to the direction of communication. More further strengthened by Dr. Halah al-Jamal that communication as an effort humans to display a good relationship with His creator, with himself, and fellow human beings. The opinion above emphasizes the purpose of communication is to influence and shape the behavior of others. Communication what is done is not just mere words, but becomes a connector harmony. Based on the understanding stated above, it can be explained that Communication is the activity of conveying messages between two people person and more. In another sense, communication is also called a process exchange of messages from the communicator to the communicant either directly or indirectly with the

aim of influencing the thinking of others, change attitudes, and encourage to do something.(Chen, 2021)

This is meaningful Communication is very important in human life as a way of conveying thoughts and ideas as needed. While the term social media is composed of two words, namely "media" and "social". Media is defined as a communication tool, and social is defined as a social reality that every individual interacts with society. So it can be concluded that social media is an online medium that is used to share information and establish social relationships. Social media is like a double-edged sword. Depends who use it. Sometimes it can be useful, but also cause damage. The presence of social media by a handful of people is very necessary, because it makes they can share information with each other easily.(Setyaningsih, 2023)

This medium also works to maintain friendship both near and far. He also becomes liaison access information to deepen insight even can used as a learning tool and can be used as a medium of Islamic da'wah. But unfortunately, this kind of condition does not last long the proof is now. This media has lost its direction. There are no more privacy boundaries that should be secret and more on the obfuscating side of that message published by its users. It should be realized by all parties that media hyper -reality (hyper-reality of media) is engulfing social-community life. Jean Baudriald in Amir Piliang's book Posreality; Cultural Reality in the Postmetaphysical Era emphasizes that engineering in the media creates such a condition form, so that in it everything is considered more real than reality that happened.(Askam et al., 2017)

Falsehood is considered to be truer than truth, issues are more trusted than information, and even rumors are truer than authenticity. This resulted in the message has become a more descended class tends to symbols that have no important meaning and only just a simulation. In today's media context, the presence of simulation is precisely that will create media reality that no longer refers to the reality of the real world as a reference, so that the reality of the world becomes the second reality the guide is himself. Media users often use mind to determine a situation that he thinks is right. Whereas it is very clear, that as media users are required to be wise using the media and mastering the development of information, so that there is no malfunction in this media. 16 A simple example is regarding communication the world of celebrity which only boils down to wealth and things that are individualistic. Often all activities are uploaded on social media without consideration first. Like showing luxury, intimacy even worse, highlighting genitalia, so that something that doesn't need to be watched becomes a public spectacle.(Howey & DeLucia, 2022)

Even though it has been explained above that the media functions as mouthpiece to convey a message to the public. The existence of social media aims as an intermediary for sharing information and exchanging ideas Media in the context of Islam is not to display a variety of acts that are indecent, but used as an intermediary ware that lead people to safety. In this context, *wasilah* yang will be conveyed must reflect good communication manners. Because, ethics often called delicacy and good manners. The term ethics is used for provide decency boundaries between excessive and underestimating and knowing the dangers of violations. So ethics is the governing norm individuals to always act politely in order to create benefit. From this description it can be concluded that civilized communication will be able to

form users who are wise in utilizing the media as effective as possible. In addition, he also seeks to build self-relationships alone with the Creator, as well as with others to present peace, and safety for the common good. This means that ethics has an important role in communication in the media social. Because ethics serves to maintain the quality of the message for communication it doesn't seem to hurt, pitting against each other and not experiencing reality flaw. Thus it is very clear, that the concern of Islam here is illustrated by advocating kaffah or comprehensive principles with a purpose in order to create civilized communication to guide the Muslims in particular and humans in general to the truth of the Shari'ah.(Haetami, 2021)

## **2. Islamic Perspective Communication Ethics**

Communication manners in Islam can be seen from the perspective of the Koran and Hadith. In the Qur'an the manners of communication are explained in surah al-Nisa verse 148. Allah SWT Says: "Allah does not like bad words, (spoken), in a way continuously except by people who are wronged. And Allah is All-Hearing and All-Knowing." (QS Al-Nisa: 148). M. Quraish Shihab in his commentary al-Misbah explains the verse intends to prohibit humans from doing actions that are beyond the limits of reasonableness. Allah also commands that humans do not use the word that bad at communicating with anyone whose intent is to protect hearing and human morals from things that hurt him. Said la yuhibbu shows the affirmation that Allah does not like the bad. While al-jahr focused on something real, namely the prohibition of being bad in words or deeds. Whereas in the hadith of the Prophet SAW it is forbidden to speak bad words because it can damage the bonds of brotherhood among people. This ban is intended save the people from strife and division. Rasulullah SAW too explained that insulting Muslims is an act of wickedness, and fighting them is an act of kufr. (HR Mutaffaq 'Alaih). Based on the verses and hadith above, it can be understood that Islam is very encourage the development of civilized communication among human beings everyday life. Islam highly upholds the glory of Allah give to each of His servants. Not only that, Islamic concern regarding Ethics in communication aims as a measure of the identity of a Muslim.(Spiegler et al., 2022)

A good Muslim can be measured from the speech of his language. Islam forbids communicate using bad language because it can interfere with human relations. Islam guides people to the path safety in this world and in the hereafter(Muhammad & Desari, 2023). Safety is not only for yourself but also for others. Although this verse is more emphasis on utterances, this does not mean that His prohibitions are only focused on utterances either to his deeds. The harmony between words and deeds is decisive the welfare of the people. The above opinion is reinforced by Mustafa al-Bugha in his book Al-Wafi states that the etiquette of a Muslim when communicating should be bring benefits, and do not speak bad words in any condition. For fear of causing errors. Caliph Umar ra said, "Whoever talks a lot, it's a lot of mistakes, stuff whoever has a lot of mistakes has a lot of sins, and whoever has a lot of sins, then hell is more suitable for him'. Imam al-Nawawi Rahimahullah mentioned in Syarah Arbain, that Imam Syafi'i Rahimahullah said, "If someone wants to speak then let him think first. If he feels that such greeting not harm him, please say. If he feels the saying is there his harm or he is in doubt, then he is detained (don't speak).(Umam & Muhid, 2020)

It was also narrated from Imam Ahmad in his isnad. From Anas ra., Prophet said: 'A person's faith will not be straight unless his heart is straight, and it is not a servant's heart will be straight except after his tongue is straight'. In another hadith which was narrated by Thabrani Rasulullah said: "A servant cannot come to the essence of faith, except after he has restrained his tongue". The hadith above reflects the personality of a Muslim who should guard his speech from useless actions. This hadith also instructs humans should use words that are good and not bring harm. Even if you can't, it's best to keep quiet. Ethics in the communication process determines the direction and meaning of the message conveyed not deviate from the Koran and Sunnah. Ethics existence communication in the frame of Islam can be defined as a process of nurturing, nurturing, inviting, organizing, and uniting all lines of life for realizing the welfare of the people. Therefore, the etiquette of communication in Islam is the process of creating change from a direction that is not good to be good. The emphasis on communication manners in the Islamic context lies on the function side and its benefits. Communication is not a glimpse of words, but contains godly values. These values will become a shield for someone Muslims to be wise in social media.(Sabrina & Ahmadi, 2021)

### **3. Building Civilized and Wise Communication on Social Media**

As a country with a majority Muslim population, building civilized communication is a necessity for creating a healthy social media climate in cyberspace. Communication purposes civilized society in essence embodies the benefit and peace of all people. This aims to minimize the widespread spread of hoax news, slander, provocation, and utterances of hatred which are very inconsistent with the guidance of the Koran. Al-Qur'an is a guide in the life of a Muslim. He gives an idea of how a person's attitude should be in communicate on social media. Allah SWT says. Meaning: "Call people to the way of your Lord by way of *bil-hikmah* and good lesson, and argue them in a good way..... (QS An-Nahl: 125). Abdullah bin Muhammad Alu Sheikh in the commentary of Ibn Kathir volume 5 explaining this verse emphasizes the three principles of communication that should be namely communication with the method of al-Hikmah, *mau'izhah hasanah*, and *mujlah*. God gives privileges to humans through politeness speak. This politeness will make humans beautiful creatures with manners and morals.(Nasution et al., 2019)

The verse above contains advice to mankind to build attitude social media wise. The form of wise attitude in question is; First, *bil-hikmah* teaches a lesson to always put everything in place according to the original rules. Likewise, in the realm of communication on social media The attitude of wisdom is one of the strategies to ensure the accuracy of communication going on. Ibn Qayyim divides wisdom into two kinds namely scientific and charitable. Being knowledgeable is knowing the contents everything. While charitable is as said by the author *manazilul-Sa'irin*, namely placing something in its place. Departing from the opinion above, according to the author of the concept of al-hikmah if associated with the law means preventing tyranny, if associated with communication in the media means rejecting things that are irrelevant and non-existent the benefits. This means that al-hikmah is the incarnation of Qaulan Baligha (QS An Nisa: 63), Qaulan Layyina (QS Thaha: 43-44), Qaulan Ma'rufa (QS Al Baqarah: 235. An-Nisa: 5 & 8. Al-Ahzab: 32), Qaulan Karima (QS Al-Isra: 23), and Qaulan Sadida (QS Al-Baqarah: 234). Second, *Mau'idza al-Hasanah* which means advice, guidance

and good warning. Through this method, collaborative communication for be the middle ground.(Lu et al., 2019)

That is, communication on social media places more emphasis on pious activities, by exploring messages of enlightenment, guidance and education that are *amaliah* in nature Third, *al-Muj* is *Bil-lhsan*, namely discussing in a wise way and polite. *Al-Muj*. So, an effort to exchange opinions without any element of hostility to seek the truth. 29 The prospect of *al-Muj* is *Bil-lhsan* is a unique rhetoric in communication. It's the same as communicating in social media is not only a place to vent but as a place to exchange mind to reach the truth. Referring to the explanation above, to build a wise attitude in social media there is a need for efforts to improve the awareness of both the Muslim community and non-Muslims, both lay class and rank class, so that they are in harmony with the guidance of the Koran. For the sake of building civilized communication and Wise media users can apply the following ways.(Olsen & Otterstrom, 2019)

*a. Use kind and polite words.*

A Muslim should speak with good words and polite. Because, in the view of Islam, using good words and manners will be beneficial. This, as stated in Hadith sahih bukhari Al-Bukhari. No. 6018; Muslim. No. 47. It is narrated by Abu Hurairah ra, Rasulullah SAW said: "Whoever believes in Allah and the Last Day then let him speak well or let him be silent." (Muttafaq 'alaih: Al Bukhari, no. 6018; Muslim, no. 47). Imam Al-Ghazali in his book *Ihya' Ulumuddin* explained inside talk is dangerous and in silence there is safety. Because of that silence is the key to salvation for humans. This can be likened to silence is gold and speech is silver. As Muhammad bin Wasi' said to Malik bin Dinar: "O abu Yahta! Guarding the mouth is much more difficult rather than guarding dinars and dirhams". From the description above, the writer concludes that in principle humans is a noble being. However, the glory was lost because each other's selfishness. Even more so in the midst of the rapid growth of human social media is being confronted with a big mouth phenomenon. Often makes social media as an arena for insulting both the same religion and different religions. Even though the hadith above is very comprehensive to be used as a guide for law avoid actions that can defame the individual as a people religious. Not only that, the hadith encourages humans in particular Muslims behave wisely in all orders of life. As Priest Ghazali Rahimahullahu Ta'ala said that it is obligatory for you to remain silent your tongue rather than mentioning the ugliness of others, so it is obligatory upon you keep silent with your heart rather than *su'uzhan* to others, because this act is prohibited by *syara'*.(Brondz, 2020)

*b. Disseminate useful information*

Social media with information that educates is a part of communication manners(Diviu-Miñarro & Cortiñas-Rovira, 2020). In this context the media becomes important. Because of the media Social media is used as a means of conveying religious wisdom. In terms of language, message content, and attributes are focused on skills to create attitudes *fastabikhul khairat*. As Allah says: "Every ummah has a qibla facing it. So compete in goodness. Wherever you are surely Allah will gather you all ... (QS Al Baqarah: 148). There are several key words that can be understood from the verse above, namely:

- 1) Competing in goodness is proof of embedded faith in the heart of every Muslim. This action will give birth to spaciousness chest, peace of mind can even create social media behavior healthy.
- 2) Intellectual information is born from the use of the best words (ahsan), namely trying to maintain the honor of a Muslim. Because he describes a kind of directive Muslim rule to always give or answer better when you get hurtful words If this attitude can be built then an order will be realized the good life of media society is again cool. media society will always display a peaceful and unifying flow of information.

*c. Do not spread lies, slander and hate speech*

Lying is a sin that the Prophet hated so much. Even he emphasized in his words contained in the *ihya' ulumuddin* that explained that Woe to the one who speaks and then lies so that he make people laugh, wretched for him and wretched for him. (Narrated by Abu Dawud, At Tirmizi and An-Nasa'i). This hadith forbids spreading lies, because lying is the actions of hypocrites (Alwi et al., 2023). In the Al-Quran lying is included actions of people who do not believe (QS An-Nahl: 105). Therefore, the hadith orders mankind to behave honestly, because of honesty giving birth to goodness and kindness to the perpetrators. Then backbiting and slander are acts that are prohibited in Islam. Backbiting in the Qur'an is likened to eating the carcass of his own brother (QS Al-Hujurat: 12). While slander is certainly more cruel than murder (QS Al-Baqarah: 191). In a hadith Rasulullah also confirmed that backbiting occurs when someone mentions the ugliness of someone he doesn't like even though it's a reality. While slander occurs when the conversation is not appropriate with the reality that happened (see Muslim hadith. No. 2589). Furthermore, hate speech is the peak of the destruction of the people. This matter occur due to dissatisfaction with each other. This behavior can severed fraternal relations and was badly denounced as it would be formulation of the problem of peace, both among religions and between religions. (2022, صالح سعد راجح)

*d. Correcting Misinformation and Providing Advice.*

Doing well is something that is highly recommended. Because kindness will bring safety. This was done by trying to straighten wrong information or give good advice. So, mutual endeavor advising virtue is the duty of a Muslim. Allah says: Meaning: "Advice to advise each other to the truth and advice to advice for patience. (QS Al 'Ashr: 3). this verse provides information that it is obligatory for every person Muslims to straighten information and give good advice. This can be done through a communication process through positive content for clarifying the irregularity of the message on the intended content. In addition, you can this can be done by providing good input or suggestions so as not to there is an imbalance of the message to be conveyed. (Jennings & Stroud, 2021)

## **Conclusion**

Communication ethics in Islam aims to form a wise attitude in media social. This attitude is considered capable of being a shield to maintain quality information and maintain the stability of the media so as not to lose its destination. Thus, the message does not become a



descendant class. The problem of communication etiquette in social media is regulated in Al-Quran and Hadith. Many verses prohibit bad and useless. In the hadith also so if not able to say good, silence is more important. To build a wise attitude on social media, it can be done following steps: Using Kind and Polite Words, Disseminating Useful Information, Not Spreading Lies, Slander, and Hate Speech, Correcting Misinformation and providing advice.

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