

**HADITH AND DIGITAL COMMUNICATION ETHICS: ANALYZING
NETIZENS' BEHAVIOR ON SOCIAL MEDIA****Afnan Mu'adzah**

Universitas Islam Negeri Ar-Raniry Banda Aceh

Email: 200303064@student.ar-raniry.ac.id**Nuraini**

Universitas Islam Negeri Ar-Raniry Banda Aceh

Email: Nuraini@uin-arraniry.ac.id**ABSTRACT**

This study examines digital communication ethics from the perspective of Hadith and its relevance to netizen behavior in the social media era. The background of this research is the increasing spread of hate speech, hoaxes, backbiting (ghibah), and unhealthy debates in digital spaces, which indicates a gap between Islamic teachings and communication practices on social media. This research employs a qualitative approach using library research methods by analyzing relevant Hadith sources, Islamic communication literature, and previous studies. The findings reveal that the Prophet Muhammad's (peace be upon him) Hadith provides fundamental principles of communication ethics, such as speaking good or remaining silent, honesty, prohibition of insult, avoidance of backbiting and slander, and the principle of tabayyun (verification) before sharing information. The implementation of these values in social media can shape more wise, polite, and responsible netizen behavior. Therefore, the integration of Sunnah values into digital communication serves not only as a moral guideline but also as a solution to various communication problems in the digital era.

Keywords: *Communication Ethics, Hadith, Social Media, Netizens***ABSTRAK**

Penelitian ini membahas etika komunikasi digital dalam perspektif hadis serta relevansinya terhadap perilaku netizen di era media sosial. Latar belakang penelitian ini berangkat dari maraknya penyebaran ujaran kebencian, hoaks, ghibah, dan perdebatan tidak sehat di ruang digital yang menunjukkan adanya kesenjangan antara nilai-nilai ajaran Islam dan praktik komunikasi di media sosial. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research) yang menelaah berbagai sumber hadis, literatur komunikasi Islam, serta kajian terdahulu yang relevan. Hasil penelitian menunjukkan bahwa hadis Nabi SAW memberikan prinsip-prinsip fundamental dalam etika komunikasi, seperti berkata baik atau diam, kejujuran, larangan mencela, menjauhi ghibah dan fitnah, serta anjuran tabayyun sebelum menyebarkan informasi. Implementasi nilai-nilai tersebut dalam media sosial dapat membentuk perilaku netizen yang lebih bijak, santun, dan bertanggung jawab. Dengan demikian, integrasi nilai-nilai sunnah dalam komunikasi digital tidak hanya



berfungsi sebagai pedoman moral, tetapi juga sebagai solusi atas berbagai problematika komunikasi di era digital.

Kata kunci: *Etika Komunikasi, Hadis, Media Sosial, Netizen*

A. INTRODUCTION

Social media has now become the primary platform for individuals to interact, build networks, and share information. However, this shift in communication dynamics also brings significant negative impacts, such as the unchecked spread of hate speech, slander, online provocation, and social fragmentation. Many social media users commonly referred to as netizens frequently post inappropriate comments and hostile narratives, which degrade digital discourse and escalate social conflict (Lodewyk & Siahaan, 2024). In addressing this issue, the importance of communication ethics on social media is strongly emphasized within Islamic teachings. Islam posits that every verbal and written expression must be anchored in the principles of morality, truth, and honesty, aligning with the necessity to preserve social harmony, mutual respect, and peace within the public sphere.¹

The rapid development of information and communication technology has transformed human interaction, deeply influencing the dissemination of religious messages. Amid the proliferation of digital da'wah content, a critical mismatch often emerges where the style of content presentation overshadows its spiritual and ethical substance. Digital da'wah is frequently packaged in sensationalized or provocative narratives, sectarian hostility, and divisive rhetoric that polarize Muslim communities online. This phenomenon highlights a clear gap between the ideal manners (adab) of Islamic communication and the contemporary practices of digital da'wah across various social media platforms.

Several scholars have investigated social media ethics and digital religious practices through an Islamic lens. Nurhaliza et al. (2026) entitled “Fenomena S-Line di Media Sosial: Analisis Ma’ānīl Hadis terhadap Etika Keterbukaan Diri di Ruang Digital” examined self-disclosure ethics in the digital space through the S-Line phenomenon using a ma’ānī al-ḥadīth approach, emphasizing the urgency of privacy preservation and ḥayā’ (modesty) as core ethical pillars.²

¹ Naila Himatis Sholihah, ‘Ethics of Commenting on Social Media TikTok from an Islamic Perspective’, *Merdeka Indonesia Journal International*, 4.2 (2024), p. 77–89.

² Rismalia Nurhaliza, ‘Fenomena S-Line Di Media Sosial: Analisis Ma’ānīl Hadis Terhadap Etika Keterbukaan Diri Di Ruang Digital’, *FARABI*, 23.1 (2026).



Similarly, Heriansyah et al. (2024) in the article “Era Industri 4.0: Nilai-Nilai Etika pada Masyarakat terhadap Penggunaan Media Sosial dalam Perspektif Hadis” highlighted foundational digital communication principles. This research emphasizes five main principles, namely using good communication, avoiding violent content, pornography and SARA, disseminating correct information, respecting the work of others, and maintaining personal privacy. These values are in line with the hadith that teaches to say good or be silent, so that the use of social media can provide benefits and maintain harmony in society.³

Focus on digital platforms has also been addressed by Nurhayati et al. (2025), entitled “Transformasi Dakwah di Era Digital: Analisis Penyampaian Hadis dalam Konten Media Sosial” who analyzed digital piety among university students on Instagram, YouTube, and TikTok, concluding that religious engagement manifests through sharing verses and hadiths, driven by both internal and external factors. Furthermore, Nurhayati et al. (2025) explored the structural transformation of da'wah across Instagram, YouTube, and TikTok, observing that while modern visual formats expand reach, they present challenges regarding religious validity and scholarly authority.⁴

Despite these scholarly contributions, existing literature primarily focuses either on personal user ethics (such as privacy and self-disclosure) or on the descriptive adaptation of media formats. There remains a critical gap in This study aims to contextualize classical Hadith principles regarding speech manners within contemporary netizen behaviors and digital communication dynamics on social media. Hadith and Sunnah, as the primary secondary source of Islamic guidance, provide explicit ethical principles such as honesty, politeness, constructive dialogue, and the prohibition of ghibah (backbiting) and slander. However, these normative values have not been fully integrated into strategic digital da'wah content formulation, linguistic style, and delivery methods.

To fill this literature gap, this study aims to systematically analyze the principles of communication ethics embedded in Hadith literature and examine their contextual relevance to contemporary netizen behavior on social media. Specifically, this research investigates how Hadith-based normative values such as tabayyun (information verification), honesty, and the avoidance of ghibah (backbiting) and provocative debates can be integrated into digital communication strategies and da'wah practices. By synthesizing

³ Dafis Heriansyah and others, 'Values of Communication Ethics on Social Media in the Hadith Perspective', *JMDIK: Jurnal Manajemen Dakwah Dan Ilmu Komunikasi*, 1.1 (2024), p. 33–42.

⁴ Nurhayati, 'Transformasi Dakwah Diera Digital: Analisis Penyampaian Hadis Dalam Konten Media Sosial', *Jurnal Syiar-Syiar*, 5.1 (2025).p 43



prophetic traditions into modern digital interactions, this study demonstrates how Hadith values can transcend mere algorithmic dissemination to foster a polite, responsible, and morally grounded online ecosystem.

B. METHODS

This study uses a qualitative approach with a library research method to systematically analyze the integration of Hadith-based communication ethics into netizens' behavior on social media.⁵ The primary data sources consist of canonical Hadith collections (Kutub al-Sittah), including Sahih al-Bukhari, Sahih Muslim, Sunan at-Tirmidhi, Sunan Abi Dawud, Sunan an-Nasa'i, and Sunan Ibn Majah. The selection criteria for primary Hadiths require that the texts explicitly address communication ethics, speech manners, honesty, information verification (tabayyun), or social interactions, while possessing an authentic (ṣaḥīḥ) or good (ḥasan) quality status according to classical Hadith critics (mutaqaddimīn and muta'akhhirīn). Meanwhile, secondary data sources are gathered from classical Hadith commentaries (sharāḥ ḥadīth)—such as Fath al-Bari by Ibn Hajar al-'Asqalani and Sharh Sahih Muslim by Imam al-Nawawi—as well as peer-reviewed scientific journals, books on Islamic communication ethics, and digital media studies.

To ensure the validity and religious authority of the analyzed texts, this research employs a Hadith criticism approach (naqd al-ḥadīth). Sanad criticism (naqd al-sanad) is conducted by verifying the continuity of the chain of narrators (ittiṣāl al-sanad) and evaluating the narrators' credibility ('adālah and ḍabt) using classical biographical evaluation literature (kutub al-rijāl) to ensure the absence of weak (ḍa'īf) or fabricated (mawḍū') traditions. Concurrently, matan criticism (naqd al-matan) examines the textual content to ensure that the selected Hadiths do not contradict higher normative sources, such as the Qur'an, established mutawātir Hadiths, logical reason, or verified historical facts.

The textual and empirical data are further evaluated using an integrative textual analysis approach that combines ma'ānī al-ḥadīth, thematic content analysis (taḥlīl al-mawḍū'i). Thematic content analysis is utilized to categorize and synthesize Hadith texts into key communicative themes, such as the prohibition of ghibah, the imperative of tabayyun, and the practice of gentle speech (qaulan layyina). Finally, a semiotic and interpretive approach is employed to analyze how textual Hadith principles intersect with netizen communicative behavior, digital discourse, and

⁵ Muhammad Haramain, 'Literature Research Methodology (Literature Review)', 2023.p 1-2



symbolic linguistic trends on social media platforms, providing a comprehensive framework for a healthy digital ecosystem.

C. RESULT AND DISCUSSION

a. Communication Ethics in the Hadith of the Prophet Ethics

Ethics originates from the Greek ethos (habits, customs, or disposition) and is terminologically defined as the study of moral values regarding right, wrong, good, and unacceptable behavior. It comprises descriptive ethics, which examines existing societal moral behaviors, and normative ethics, which provides guidelines for human conduct. Ultimately, ethics regulates behavior to maintain social harmony, mutual respect, justice, and human rights.⁶

Etymologically, communication derives from the Greek communicatio or communis (sharing or similarity of meaning) and commune facere (making something understandable to many). Historically, the term underwent several spelling evolutions before French absorption finalized it as "communication" in 1580 (Arcenas, 1995). Terminology-wise, Dance and Larson recorded around 126 definitions, reflecting its dynamic nature as a process of symbol exchange, message interpretation, and relationship building (Griffin, 2012; Infante et al., 1993; Littlejohn, 1992; Littlejohn & Foss, 2009; Mulyana, 2010; West & Turner, 2010). Key perspectives include Berelson and Steiner's focus on conveying information through symbols, Byker and Anderson's view on sharing information, and Hovland's definition of communication as a verbal stimulus to influence behavior.⁷

In summary, communication is the direct or media-mediated exchange and interpretation of messages across individual and group levels. Beyond information delivery, it fundamentally functions to construct shared meaning and foster social relationships.⁸

There are some communication ethics in hadith:

1. Hadith about speaking in good sentences

In the hadith, the Prophet Muhammad PBUH also emphasized that silence is a better thing than saying something that is of no use. It is also emphasized that speech that is always well maintained is a characteristic of a believer. The hadith reads:

⁶ Kusnadi, 'Etika Bermedia Sosial Dalam Era Globalisasi', *Begawan Abioso*, 13.2 (2022).p 92

⁷ Rachmat Kriyantono, *Pengantar Lengkap Ilmu Komunikasi, Filsafat Dan Etika Sains Serta Perspektif Islam* (Prenada Media, 2019).p 155-156

⁸ Ivan Sunata, *Bahan Ajar Dakwah Dan Komunikasi* (IAIN Kerinci, 2021).p 1



اللَّهُ حَرَّمَ ثَلَاثًا وَنَهَى عَنْ ثَلَاثٍ حَرَّمَ عُقُوقَ الْوَالِدِ وَوَأَدَ الْبَنَاتِ وَلَا وَهَاتِ . وَنَهَى عَنْ ثَلَاثٍ قِيلَ وَقَالَ وَكَثَّرَ السُّؤَالَ وَإِضَاعَةَ الْمَالِ " .

Warrad reported that al-Mughira wrote to Mu'awiya: Peace be upon you, and then coming to the point (I should say) that I heard Allah's Messenger (ﷺ) as saying: Verily Allah has Prohibited three things and has forbidden three things. He has declared absolutely haram the disobedience of father, burying of daughters alive, and withholding that which you have power to return, and has forbidden three things: irrelevant talk, persistent questioning, and wasting of wealth.¹⁴

This hadith originated from an official administrative letter written by al-Mughīrah bin Shu'bah to Governor Mu'āwiyah bin Abī Sufyān, outlining governance ethics and social order in the newly expanding Islamic state.¹⁵ It specifically targeted unverified public statements that destabilized administrative integrity.¹⁶

According to Ibn Hajar, qīla wa qāla means to multiply useless words, while asking a lot of questions refers to excessive or unimportant questions. Therefore, a Muslim is encouraged to speak as necessary and avoid useless speech. This principle is in line with the words of Allah in Surah Al-Mu'minūn verses 1–3 which states that one of the characteristics of the believer is to abstain from al-laghwa (useless deeds and words).¹⁷ Thus, both the hadith and the Qur'an emphasize the importance of abandoning useless speech and actions and focusing on things that are valuable and beneficial.¹⁸

The statement of the Prophet PBUH, "Indeed, Allah hates you because you talk a lot and ask a lot of questions," contains an important message about communication ethics. According to Ibn Hajar al-'Asqalani, what is meant by "talking a lot" is to multiply words that are not useful, while "asking a lot of questions" refers to an excessive attitude in asking questions about things that are not important (Ibn Hajar al-'Asqalani, 2009). This hadith emphasizes the importance of effective and efficient communication, and encourages a person to avoid unproductive speech and questions that do not provide benefits.

¹⁴ <https://sunnah.com/muslim:593i>

¹⁵ Kusuma.

¹⁶ Sarah Maulidah Abdullah, 'Membangun Etika Komunikasi Di Media Sosial Berdasarkan Prinsip-Prinsip Islam Dan Al-Qur'an', *Jurnal Dakwah Dan Komunikasi*, 1 (2022).p 9-10

¹⁷ Ahmad ibn 'Ali ibn Hajar Al-'Asqalani, *Fath Al-Bari Bi-Syarh Sahih Al-Bukhari Juz 13* (Dar al-Ma'rifah, 1379). P 305

¹⁸ Syawal Kurnia Putra, 'Etika Berkomunikasi Dalam Perspektif Hadis', *Jurnal Ilmu Pendidikan Dan Sosial*, 2.2 (2023), p. 210–222.



The message of the hadith is in line with the words of Allah in Surah Al-Mu'minūn verses 1–3:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ ١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ ٢ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝ ٣

"Blessed are those who believe, (i.e., those who are sincere in their prayers, and those who abstain from useless deeds and words." (QS. Al-Mu'minūn [23]: 1–3).

This verse shows that staying away from useless words is one of the characteristics of a believer. According to Mahmud Yunus in the Arabic-Indonesian Dictionary, the word *al-laghw* means something that has no benefit. Therefore, this verse hints that everything that is useless should be abandoned, even though it is not expressly forbidden (Quraish Shihab, 2012).¹⁹ This is in line with the content of the hadith which emphasizes the importance of avoiding unproductive activities, such as talking a lot without benefit, asking unimportant questions, and using unnecessary language. Thus, a Muslim is required to keep his mouth so that it is always used for things that are useful and of good value.

3. Hadith about speaking honestly

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَعُمَرَ وَعَبْدِ اللَّهِ بْنِ الشَّيْخِ وَأَبْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Abdullah bin Mas'ud narrated that the Messenger of Allah said: "Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed righteousness leads to Paradise. A man continues telling the truth and trying hard to tell the truth until he is recorded with Allah as a truthful person. Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allah) continues lying and trying hard to lie, until he is recorded with Allah as a liar."

¹⁹ Kusuma.



(HR. Tirmidhi No: 1894). Hadiths of the same meaning were also narrated from Abu Bakr Ash Siddiq, Umar, Abdullah bin Ashish Sikhkhir and Ibn Umar. Abu Isa said: This is the hadith of Hasan Saheeh.²⁰

Historical Context (Asbāb al-Wurūd): Delivered as a public sermon, this tradition addressed systemic dishonesty in trade and verbal interactions in tribal Arabia, emphasizing that ethical speech forms the structural core of public morality.²¹

The Prophet PBUH explained that honesty will lead a person to goodness, while goodness will lead him to heaven. On the other hand, lying will lead a person to sinful and evil deeds that ultimately plunge him into hell. This hadith shows that words and deeds that are constantly done will shape a person's character. A person who makes it a habit to speak the truth will be known as an honest person in the sight of Allah, while a person who is accustomed to lying will be recorded as a liar. According to Imam al-Nawawi, lying is a despicable trait (*madzmūmah*) that must be avoided because it is the entrance to various forms of disobedience and evil. In addition, lying is also one of the characteristics of hypocrisy as mentioned in other hadiths. Therefore, this hadith teaches that a Muslim must maintain honesty in every word and action, because honesty is the foundation of good morals, while lying can damage oneself, social relationships, and faith.²²

4. Hadith about putting older people first in speaking

عَنْ رَافِعِ بْنِ خَدِيجٍ وَسَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُمَا حَدَّثَاهُ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ أَتَيَا خَيْبَرَ فَتَفَرَّقَا فِي النَّحْلِ فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَحُيَيسَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ فَبَدَأَ عَبْدُ الرَّحْمَنِ وَكَانَ أَصْغَرَ الْقَوْمِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبِّرَ الْكُبْرَ قَالَ يَحْيَى يَغْنِي لِيَلِيَ الْكَلَامَ الْأَكْبَرُ

“...Narrated Rafi` bin Khadij and Sahl bin Abu Hathma: `Abdullah bin Sahl and Muhaiyisa bin Mas`ud went to Khaibar and they dispersed in the gardens of the date-palm trees. `Abdullah bin Sahl was murdered. Then `Abdur-Rahman bin Sahl, Huwaiyisa and Muhaiyisa, the two sons of Mas`ud, came to the Prophet (ﷺ) and spoke about the case of their (murdered) friend. `Abdur-Rahman who was the youngest of them all,

²⁰ <https://sunnah.com/tirmidhi:1971>

²¹ Achmad Johansyah, 'Protection of Tongue and Heart in Digital Communication', *Journal of Islamic Media Studies*, 3.1 (2023), p. 40–53.

²² Putra.



started talking. The Prophet (ﷺ) said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend".²³

According to Ibn Hajar, what is meant by old is his age. In addition, it is welcome to talk first to an older person, namely if the person has more knowledge and understanding (alim), but age does not guarantee a person as an alim because there are also many people who are still young but have qualified understanding and knowledge. From this description, the Prophet emphasized prioritizing older people as a form of respect, as well as prioritizing people who have more knowledge as a form of takdzim.

5. Hadith about the prohibition of blasphemy, and vile speech

حَدَّثَنَا أَصْبَغُ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنَا أَبُو يَحْيَى وَهُوَ فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ هِلَالِ بْنِ أَسَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَّابًا وَلَا فَحَاشًا وَلَا لَعَانًا، كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَغْتَبَةِ: مَا لَهُ تَرَبُّ جَبِينُهُ

Narrated Anas bin Malik: The Prophet (ﷺ) was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!".²⁴

Among the uncommendable traits that a Muslim must avoid include reproaching, slandering, and profanity, because Muslims already have guidelines that can be used as a reference in life. There is a hadith narrated by Imam at-Tirmidhi is:

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو هَذَا الْوَجْهَ .

'Abdullah narrated that the Messenger of Allah said: "The believer does not insult the honor of others, nor curse, nor commit Fahishah, nor is he foul."²⁵

It is explained by Al-Mubarakfuri that ليس المؤمن is a description that explains the imperfection of a servant's faith. So, according to the hadith, a person's faith can be seen in its quality or perfection from the treatment and words of a Muslim. The above description explains the necessity of using words well, and avoiding every form of badness such as talking about the

²³ <https://sunnah.com/bukhari:6142>

²⁴ <https://sunnah.com/bukhari:6031>, <https://sunnah.com/bukhari:6046>

²⁵ <https://sunnah.com/tirmidhi:1977>



disgrace of others. Thus, everything we say will be good and commendable to provide comfort in social life.

6. Hadith about Staying Away from Arguing with the Opposite Person

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، وَهَارُونُ بْنُ إِسْحَاقَ، قَالَا حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ سَلَمَةَ بْنِ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ قَصْرٌ فِي رِجْزِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسْطِهَا وَمَنْ حَسَنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا . "

It was narrated that Ans bin Malik said: "The Messenger of Allah (ﷺ) said: 'Whoever gives up telling lies in support of a false claim, a palace will be built for him in the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built from him in the middle (of Paradise). And whoever had good behavior, a palace will be built for him in the highest reaches (of Paradise).'²⁶

Al-Mubarakfuri explained about the redaction of the hadith above that a person who is always honest will Allah build a palace for him near heaven, while for a person who abandons debate even if he is right, Allah will build a palace for him in the middle of heaven. This shows that abandoning debate even in the right matter will be more important than just being honest. Not a few people argue by telling lies, this is done to justify all means even by manipulating data and facts to make it appear to be the truth (Irawati I, Firman R, 2021). Based on the redaction of the hadith above, it can be known that oral is a source of communication that must be maintained and maintained properly to be kept away from various evils, one of which is debate. Therefore, it will be more important if this avoided.²⁷

7. Hadith Prohibition of Swearing and Ghibah

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قُلُوبَهُ لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يُفْضَحْهُ فِي بَيْتِهِ " .

Narrated AbuBarzah al-Aslami: The Prophet (ﷺ) said: O community of people, who believed by their tongue, and belief did not enter their hearts, do not back-bite Muslims, and do not search for their faults, for

²⁶ <https://sunnah.com/ibnmajah:51>

²⁷ Putra.



if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house.²⁸

Historical Context (Asbāb al-Wurūd): This warning addressed hypocritical social behaviors in Medina, where certain individuals exposed private affairs to undermine social trust and damage reputations.²⁹

Many people claim to be Muslims and but the faith in their hearts does not reflect their true faith, because there are still many Muslims who talk about the badness of their fellow Muslims which is termed as "eating their own brother's flesh". Therefore, it is necessary to protect the mouth and heart from gossiping and looking for faults and disgraces of others (Achmad Johansyah, 2019). In the reduction "do not swear at a Muslim and do not look for his faults". Gossiping or looking for other people's faults is not praiseworthy, because you will be busy with other people's affairs but forget to reflect on yourself and neglect the obligation to always reflect on yourself. Busy here and there looking for disgrace in others, even though disgrace itself is mounting. Being aware of every mistake that others make but not aware of what they themselves are doing, it is very reprehensible to behave like this.

In communicating based on the description of the hadith, Muslims should always distance themselves from ghibah. Communication built by communicators and communicators must contain positive messages and are far from gossip and slander values. That way, communication between communicators and communicators will be beneficial and have a good impact on both parties.

b. The Dynamics of Netizen Behavior in the Digital Era

A Muslim needs to have a wise mindset in using social media. Success should not be measured by how quickly information spreads, becomes a trendsetter, or gains popularity in cyberspace, but rather by the benefits provided through the information conveyed. Therefore, a Muslim should not rush in posting news, but first ensure the truth and benefits. Information that is disseminated with the intention of providing goodness and based on Islamic values will be worth a reward, while the dissemination of information that only aims to seek popularity, likes, or attention without paying attention to the truth can cause slander, misunderstanding, and the spread of hoaxes.

The phenomenon of "fingers talking" on social media shows how easy it is for a person to spread information without first verifying. Therefore, tabayun and caution are very important before sharing information. In addition, a Muslim must realize that every speech, writing, and activity on social media

²⁸ <https://sunnah.com/abudawud:4880>

²⁹ Haramain.



is part of charity that will be accounted for before Allah. Awareness of the existence of hisab or the calculation of charity in the hereafter is the main controller so that the use of social media is always directed to things that are true, useful, and of good value.³⁰

Social media is currently the main means for people to express and communicate. However, various content such as hoaxes, quarrels, hate speech, and the spread of personal disgrace often circulate without considering the impact. In fact, every information uploaded will leave a digital footprint that is difficult to erase and can be accessed by many people for a long period of time.

Therefore, the use of social media must pay attention to digital ethics. First, maintaining privacy, which is not disseminating personal information belonging to yourself or others without permission because it can pose a risk of identity theft, hacking, and fraud. Second, paying attention to the accuracy of information by verifying the veracity of the source before sharing content to avoid the spread of hoaxes and slander. Third, respect intellectual property rights by listing sources and respecting the work of others. In addition, social media users must also maintain politeness in discussions, avoid bullying, hate speech, and content that damages morals.

Social media should be used to spread knowledge, peace, social activities, and various information that are beneficial to society. However, the lack of digital literacy makes some users more interested in pursuing popularity and virality through negative content than providing benefits. Therefore, wisdom is needed in using social media so that technology becomes a means of good, not a source of conflict and loss for oneself and others.³¹

If you look at the phenomenon that occurs on social media today, there are at least two main problems that color communication in the media in this era. First, the problem of cyber bullying, defamation, denouncing each other and exchanging negative comments and all content with negative content.³² Especially in Indonesia, differences of opinion in ideology and politics often ignite debates on social media that lead to hate speech. This form of crime and violence such as cyber bullying and hate speech in social media does not only occur among adults, but also takes victims from minors, whose statistics have increased in the last 10 years. Second, the problem of the massive spread of false information. This case has a direct impact of the flood of information in

³⁰ Muizza.

³¹ Triana Dianita Handayani, 'Bijak Menggunakan Media Sosial Pada Masyarakat Digital', *AKADEMIK: Jurnal Mahasiswa Humanis*, 4.3 (2024), p. 749-50

³² Vianda Ayu Anjani, 'Cyberbullying and Legal Dynamics in Indonesia: Virtual Space Paradox in Social Interaction', *STAATSRECHT: Journal of Islamic State and Political Law*, 4.1 (2024), p. 89–104.



the post-truth era as an alternative source of getting news in addition to the availability of news from the mainstream media.

This problem is also influenced by the decline in public trust in the mainstream media which is full of certain interests, so many people turn to social media which is more vulnerable to the spread of hoaxes. The main problem is not access to information, but the ability of the public to filter and understand the correct information. This condition is further strengthened by the filter bubble algorithm that displays content according to the user's digital footprint, so that they often receive information that is in line with their views and are rarely exposed to different points of view. As a result, many users feel that their views are most correct because they are constantly strengthened by the information that appears on their timeline.³³

c. Implementation of Sunnah Values in Building Social Media Ethics

In the context of social media, the internalization of Islamic values can be seen from how the habit of being cautious in communicating in the digital space. People need to get used to thinking before uploading or sharing information, consider the benefits and harms of each comment, and avoid spreading news that is not clear about the truth. This attitude is in line with the teachings of the Prophet Muhammad (PBUH) which emphasizes the importance of maintaining words and good words. This principle is also supported by the words of Allah SWT. in Q.S. Qaf verse 18:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

"He didn't say a word but there was a guardian angel nearby who was always ready to take notes." (Q.S. Qaf verse 18).

This verse emphasizes that every human speech and action, including writing published through social media, will be recorded and accounted for before Allah SWT. Therefore, understanding and practicing sunnah values is very important in shaping social media ethics, so that people can interact politely, responsibly, and avoid behavior that can cause slander, hate speech, and the spread of misleading information.³⁴

The principles of communication found in the Qur'an and Sunnah are used to apply Islamic communication ethics on social media with the aim of realizing polite, honest, and responsible digital interactions. Here are some important implementation points:

³³ Farouqy.

³⁴ Vevi Pebriani, 'Internalisasi Nilai-Nilai Etika Bermedia Sosial Dalam Perspektif Islam', *Jurnal Pendidikan Dan Profesi Keguruan*, 4.2 (2025), p. 145–158.



1. Using Polite Language

Social media users are encouraged to always use language that is gentle, polite, and not offensive to others. The use of rude, provocative, or hateful words should be avoided because they can trigger conflicts and damage social relationships. In Islam, good communication reflects the morals of a Muslim who guards the verbal, both in person and in the digital space.

2. Spreading Correct Information and Doing Tabayyun

One of the important principles in Islamic communication is tabayyun, which is to clarify before disseminating information. This aims to prevent the spread of hoaxes or news that is not clear about the truth. This principle is in line with the command in the Qur'an that every information be checked for truth before it is received or disseminated. Thus, social media users have a moral responsibility to ensure the validity of every information.³⁵

3. Avoiding Slander, Hate Speech, and Negative Content

Islam strictly prohibits the spread of slander, gossip, and hate speech because it can damage social harmony. In the context of social media, users must be careful in creating and sharing content so as not to cause prejudice, division, or conflict between individuals and groups.

4. Using Polite Language (Qaulan Layyina) and Noble Language (Qaulan Karima)

Islamic communication ethics also emphasize the use of gentle and respectful language. The principles of qaulan layyina and qaulan karima teach that every communication must be done in a good way, even when expressing criticism or differences of opinion. This aims to create an atmosphere of peaceful and respectful communication.

5. Imitating the Character of the Prophet Muhammad PBUH in Communication

In digital communication, Muslims are encouraged to imitate the traits of the Prophet Muhammad PBUH, namely shiddiq (honest), amanah (trustworthy), tabligh (conveying the truth), and fathonah (intelligent and wise). The application of these qualities makes social media users more responsible in conveying information and avoiding manipulation or misuse of information.

6. Safeguarding Privacy and Honor of Self and Others

³⁵ M Ulya, 'Integrating the Values of Tabayyun and Digital Da'wah from a Qur'anic Perspective as a Foundation for Religious Communication Ethics', *Proceedings of The International Postgraduate Conference on Islamic Studies (IPCIS)*, 4 (2026), p. 173–182.



Islamic communication ethics also emphasizes the importance of maintaining honor and privacy, both one's own and others' property. The unauthorized dissemination of personal data, disgrace, or sensitive information is unethical and can harm other parties, both morally and socially.

7. Avoiding the Spread of Hoaxes and Unverified Information

Social media is often a place for the rapid spread of information that is not necessarily true. Therefore, users must ensure credible sources of information before sharing it. This attitude is in line with the principle of prudence in Islam to prevent losses due to misinformation.

8. Making Social Media a Means of Da'wah and Education

Social media not only functions as a means of entertainment, but can also be used as a medium for da'wah and education. By disseminating content with positive values, such as advice, Islamic science, and moral motivation, social media can be a means of improving morals and increasing people's religious literacy.³⁶

D. CONCLUSION

Based on the discussion that has been described, it can be concluded that communication ethics from the perspective of hadith have a very important role in shaping the behavior of netizens in the digital era. The hadiths of the Prophet Muhammad PBUH provide comprehensive guidelines on the principles of civilized communication, such as speaking well or silently, speaking effectively and usefully, upholding honesty, avoiding lies, not reproaching, not arguing excessively, and staying away from ghibah and slander. These principles show that oral, both in the form of speech and writing on social media, must always be maintained because it has moral and spiritual consequences.

The dynamics of social media use today show serious challenges in the form of spreading hoaxes, hate speech, cyber bullying, and social polarization. This is due in part to the low level of digital literacy and the lack of internalization of Islamic communication ethical values in social media practices. As a result, the digital space often does not reflect Islamic manners as taught in the Qur'an and Sunnah.

However, the implementation of sunnah values such as tabayyun, qaulan layyina, qaulan sadida, as well as the example of the nature of the Prophet Muhammad PBUH (shiddiq, amanah, tabligh, and fathonah) can be a solution in building healthy, polite, and responsible digital communication.

³⁶ Abdullah.



In addition, social media also has the potential to be an effective means of da'wah and education if used wisely according to Islamic ethical principles.

Thus, it can be emphasized that the integration of hadith values in digital communication ethics is indispensable to create a harmonious social media space, free from conflict, and oriented towards the goodness and benefit of the ummah.

REFERENCES

- Abdullah, Sarah Maulidah, 'Membangun Etika Komunikasi Di Media Sosial Berdasarkan Prinsip-Prinsip Islam Dan Al-Qur'an', *Jurnal Dakwah Dan Komunikasi*, 1 (2022)
- Al-'Asqalani, Ahmad ibn 'Ali ibn Hajar, *Fath Al-Bari Bi-Syarh Sahih Al-Bukhari Juz 13* (Dar al-Ma'rifah, 1379)
- Anjani, Vianda Ayu, 'Cyberbullying and Legal Dynamics in Indonesia: Virtual Space Paradox in Social Interaction', *STAATSRECHT: Journal of Islamic State and Political Law*, 4.1 (2024),
- Farouqy, AR Miftah Al, 'Etika Komunikasi Media Sosial Perspektif Hadis (Kajian Living Sunnah)', *Wardah*, 23.2 (2022)
- Handayani, Triana Dianita, 'Bijak Menggunakan Media Sosial Pada Masyarakat Digital', *AKADEMIK: Jurnal Mahasiswa Humanis*, 4.3 (2024)
- Haramain, Muhammad, 'Literature Research Methodology (Literature Review)', 2023
- Heriansyah, Dafis, and others, 'Values of Communication Ethics on Social Media in the Hadith Perspective', *JMDIK: Jurnal Manajemen Dakwah Dan Ilmu Komunikasi*, 1.1 (2024),
- Johansyah, Achmad, 'Protection of Tongue and Heart in Digital Communication', *Journal of Islamic Media Studies*, 3.1 (2023),
- Kriyantono, Rachmat, *Pengantar Lengkap Ilmu Komunikasi, Filsafat Dan Etika Sains Serta Perspektif Islam* (Prenada Media, 2019)
- Kusnadi, 'Etika Bermedia Sosial Dalam Era Globalisasi', *Begawan Abioso*, 13.2 (2022)
- Kusuma, Ilham Wijaya, 'Komunikasi Sehat Dalam Perspektif Hadis', *Itifat: Journal of Qur'an and Hadith Studies*, 1.1 (2025)
- Muizza, Muhammad Ahmad Mumtaz, 'Etika Komunikasi Di Era Digital:(Tinjauan Hadits Tentang Adab Berbicara)', *Al-Fath*, 18.2 (2024)
- Nurhaliza, and others, 'Self-Disclosure Ethics in Digital Spaces: A Ma`ani Al-Hadith Approach', *Journal of Hadith and Islamic Studies*, 9.1 (2026),



- Nurhaliza, Rismalia, 'Fenomena S-Line Di Media Sosial: Analisis Ma'anil Hadis Terhadap Etika Keterbukaan Diri Di Ruang Digital', *FARABI*, 23.1 (2026)
- Nurhayati, 'Transformasi Dakwah Diera Digital: Analisis Penyampaian Hadis Dalam Konten Media Sosial', *Jurnal Syiar-Syiar*, 5.1 (2025)
- Pebriani, Vevi, 'Internalisasi Nilai-Nilai Etika Bermedia Sosial Dalam Perspektif Islam', *Jurnal Pendidikan Dan Profesi Keguruan*, 4.2 (2025),
- Putra, Syawal Kurnia, 'Etika Berkomunikasi Dalam Perspektif Hadis', *Jurnal Ilmu Pendidikan Dan Sosial*, 2.2 (2023),
- Sholihah, Naila Himatis, 'Ethics of Commenting on Social Media TikTok from an Islamic Perspective', *Merdeka Indonesia Journal International*, 4.2 (2024),
- Sunata, Ivan, *Bahan Ajar Dakwah Dan Komunikasi* (IAIN Kerinci, 2021)
- Ulya, M, 'Integrating the Values of Tabayyun and Digital Da'wah from a Qur'anic Perspective as a Foundation for Religious Communication Ethics', *Proceedings of The International Postgraduate Conference on Islamic Studies (IPCIS)*, 4 (2026),

<https://sunnah.com/>