ETHICS OF USING SOCIAL MEDIA IN THE QUR'AN AND HADITH GUIDE

DOi: https://doi.org/10.38214/jurnaldawahstidnatsir.v5i1.133


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ABSTRACT

Research Objectives: To reveal the ethics of using social media in the guidance of the Qur'an and Hadith. Research Methods: Qualitative. Research Results: Four rules were found in using social media. Namely the scientific rules, the rules of justice, the rules of tabayyun, and the rules of benefit.

Keywords: Ethics, social media, Al-Qur'an guide, hadith guide

INTRODUCTION

Along with the times, the use of social media (medsos) is growing rapidly from year to year, especially in Indonesia. In fact, today's social media can be said to be a mandatory requirement for every community because without social media, they cannot know the latest news or developments.

Social Media (Medsos) can be interpreted simply as a means or vehicle for people to communicate socially. It should include television, radio, and newspapers or magazines. But it is interpreted to be specifically for interaction and communication media based on internet networks and easy to respond to, share news, and create issues. Such as Face Book, Twitter, WhatsApp, Instagram, Zoom, and so on.

There are so many benefits of social media for the convenience of modern human communication. Starting from chatting, sending information, to sharing knowledge and means of da'wah. But there is also a lot of ugliness and crime that is increasing rapidly through social media. Starting from gossiping...
about people, bullying, to fraud and the prostitution business. So this social media is a double-edged media: the eye of good and the eye of evil.

What is the impact of this social media on life? Just think for yourself. If in Indonesia alone there are social media users, in 2021 there will be around 202.6 million people, how powerful the impact will be. At the world level, social media users in 2021 had already reached 4.22 billion, of which more than 1.3 million new users worldwide are added every day. This means that humans will soon be connected all over the world with an internet network that cuts the distance and time limits between countries and continents in a matter of seconds. A condition that has never been experienced by humans on planet earth in the course of past history.

What concerns us as believers is how we view and respond to social media interactions. Is there any guidance in our noble religion, namely the Quran and Sunnah? Considering the great benefits and harms of this social media. Of course, there is no doubt that Islam must provide clear guidelines for all aspects of life. Moreover, this concerns the needs of the people of the world. Where it is proven through social media that millions of people get knowledge, and there are also millions of people who are hostile to each other to fight each other. It is impossible if Islam does not provide clear guidelines.

On this occasion I would like to first convey the framework of Islamic thought in understanding everything.

First. In the view of Islam, human actions are divided into three types. Namely the deeds of the heart such as faith and disbelief, our intentions and beliefs, or love and hate; verbal practices such as good or bad words; and bodily practices such as the actions of the hands and feet. All these practices are bound by the five Shari'a laws. It can be obligatory, it can be sunnah, it can be haram, it can be makruh, it can be permissible.

When we communicate and interact with other parties, it must at least involve the heart and verbally. It's just that when using social media, apart from being able to record voice messages, our speech can also be represented by our fingers, namely typing or sending messages and written responses to other parties. As if proving God's word in Surah Yasin, that in the hereafter the tongue and mouth will be locked, it is the hand that speaks.

Of course, what we intend and type and then send to other people, can be things that are obligatory, sunnah, haram, makruh or permissible. That's what we should think about before we send it to Social Media.

Second. Social media is a public space. Where many people who join in it. If something is thrown into the public sphere, then everyone must be publicly responsible for it. That's why in terms of social media there is a public law. One of them in Indonesia is the law on Information and Electronic Transactions.
(ITE). People who make information or disseminate it in a public space if it contains elements of lies, slander, or hostility can be charged with criminal offenses.

According to Islamic teachings, there are rules for chatting in public spaces. One of them is in Surah An Nisa verse 114. Allah says, "There is no good in most of their conversations. Unless there is a person in it who orders alms, invites the righteous, or reconciles people who are in conflict. Whoever does this with the intention of seeking the pleasure of Allah, We will surely give him a great reward."

So according to the Qur'an, the majority of human chatter is futile and even sinful, except for those which contain an invitation to charity including giving charity with correct information, correct knowledge, and correct words; invites to good deeds, and provides a peaceful solution to a dispute. Well, if we use social media, it is wrong news, it contains elements of provocation, especially hoaxes and slander. All of this contradicts the rules of social media according to the Qur'an. So if we see it or read it and know that social media is not true, we must immediately reprimand it in the social media room. So that everyone in the forum also knows where the error is so that the participants in the public space do not get misinformed.

If the Quran explicitly says that most human conversations and conversations are useless if they do not contain an invitation to alms, makruf, and reconcile disputes. So it can be understood that what we should develop in social media are truth materials that contain knowledge and information alms. Even more great if the content is an idea that encourages the proliferation of goodness. Likewise, the importance of spreading peace at a time when many people like to spread news of provocation and hostility. Even the Messenger of Allah even gave rukshah that "lying" to create peace is not said to be lying. "It is not a liar (one who lies) to make peace between people." He also reminded that if a person cannot say what is useful and good, then silence is good.

So the more people who participate in responding to and commenting on problems that they don't really understand, the more complicated the problem will be. Why is that, because the core of the problem has been obscured by narratives and interpretations based on emotion. Then how should we accept, understand, judge, and disseminate news on social media according to the Quran and Sunnah. The Quran and Sunnah guidelines for receiving and testing information can be simplified to a few basic rules.

RESULTS AND DISCUSSION

Social Media Rules
First Rule. Scientific rules. This means that we have to look at the information from the scientific aspect. We should not accept information and opinions from people who are not experts. When it comes to shari'a science, the sources must be scholars and scholars who are religious experts. If you are in politics, you are a political expert. If health is medical and medical experts, and so on. Do not leave knowledge to those who are not experts, because knowledge is a trust. It will perish if those who are not experts take over the trust.

With this scientific rule, we should not take for granted any information that is not our scientific capacity. But let's first ask those who are experts in the matter so that we don't get lost and don't mislead others. As the Quran says, "Ask the experts if you don't know."

Second rule. The rule of justice, or al 'is. This means that we must understand and respond to any information in a fair and balanced manner. If the information comes from two different parties, then the two information must be compared and then compared. If it is an accusation or interpretation, then the accused and other interpretations must also be heard. Don't just get the information from the party we like, or our group, or according to our desires, we immediately accept it and we think it's true. Meanwhile, if it comes from the other party, we immediately reject it and we are told to lie. In this context, the warning of the Qur'an is very loud, "O believers, be upholders of a just testimony. Don't because your hatred for a people encourages you to act unfairly. Do justice to you, because justice is closer to piety." (Al Maidah: 8)

How awesome is the Quran. To admonish his own people to be fair and objective in all things, including even the enemies we hate. Indeed, often when we are carried away by hatred, then whatever the people we hate do will be judged to be wrong and a lie. On the other hand, if it is from those we support or love, surely all information will be fully welcomed as truth. In that position we often forget that humans have a conscience of truth, have positive thoughts, and have the right to correct themselves. What is wrong is only the devil, what is right is only angels. The ugliness and mistakes of anyone, even from people we are proud of, must be rejected. The truth comes from anyone, even from people we hate, we have to accept it. That is the fair attitude that Islam teaches.

Third rule, namely the rule of tabayyun, clarification. It means that if an important information comes to us, we must first confirm the truth before we receive it and we spread it or we decide our attitude. That certainty is through tracing the source, is it true and reliable; the content or contents are correct and not distorted; and its interpretation or opinion framing is correct or distorted. After that everything is certain, we can take the attitude and decisions that must be made. If not, then how much loss and regret will occur due to our carelessness.

The evidence for this third rule is very clear in the Quran, “O you who believe, if the wicked come to you with news, then check it first. Do not let you...
pass judgment on a people because of your ignorance, and then you regret your own actions." (Al Hujurat: 6).

The guidance of the verse above is very clear for us. That carelessness in drawing conclusions from information will result in regret in the future.

Fourth rule, namely the rule of al manfa’ah. This means receiving and disseminating information using a measure of expediency. Not every news, even though it is true, is useful to spread. This is where the need to sort and choose which information is useful to be disseminated again which is not useful, so it is enough to just store it. The Prophet reminded in a hadith narrated by Imam Muslim that "it is enough for a person to be sinful because he always conveys what he hears".

So listen and know well before being conveyed, but don't say everything that is heard and known to be conveyed again. People who tell what they don’t know fall into lies and ignorance, people who tell everything they know without choosing places and choosing situations are not wise. Ali Bin Abu Talib advised, "Speak to people according to their intellectual level".

CONCLUSION

Every place and situation has the right words and information. Likulli maqam maqal wa likulli maqam maqam. So the Arabic proverb says. Therefore, a lot of important knowledge and information possessed by pious people but they do not convey it on social media because it is not the place and not necessarily everyone will be able to understand it properly. That’s why the real knowledge must be picked up from the experts in the right place. "Ask the scientists if you don't know." Why should it be asked isn't it the duty of a knowledgeable person to convey? Because not all knowledge that is known to the pious deserves to be told to everyone.

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