

Hadith Perspective on *Cancel Culture* and the Tendency to Judge on Social Media

Siti Dzurrotul Ainy^{1*}, Fathoniz Zakka²

¹²Universitas Islam Negeri Sunan Ampel Surabaya

*Corresponding e-mail: ainydzurrotul@gmail.com

Abstract

The *cancel culture* phenomenon on social media encourages people to quickly judge and boycott individuals without an adequate clarification process, which is contrary to Islamic teachings regarding justice and information verification (*tabayyun*). This research aims to examine *cancel culture* from a hadith perspective, especially in the context of judgment ethics in the digital era. Using qualitative methods with a content analysis approach to several hadiths, this research found that the Prophet's teachings recommend caution in disseminating information and prohibition of making judgments without a clear basis. These hadiths teach that a Muslim must try to understand the context and facts thoroughly before passing judgment or acting. Analysis shows that actions in *cancel culture* often violate these principles, by prioritizing prejudice, emotion and social pressure over fair and wise judgment, as recommended by the hadith. This research contributes to providing guidance for the community to use social media wisely in accordance with Islamic teachings, as well as assisting authorities and religious institutions in formulating ethical guidelines for the use of social media in the midst of the rampant *cancel culture* phenomenon.

Keywords: *Cancel culture*; Social media; Hadith

Abstrak

Fenomena *cancel culture* di media sosial mendorong masyarakat untuk cepat menghakimi dan memboikot individu tanpa proses klarifikasi yang memadai. Tentu, hal ini bertentangan dengan ajaran Islam terkait keadilan dan verifikasi informasi (*tabayyun*). Penelitian ini bertujuan untuk mengkaji *cancel culture* dari perspektif hadis, khususnya dalam konteks etika penghakiman di era digital. Menggunakan metode kualitatif dengan pendekatan analisis konten terhadap beberapa hadis, penelitian ini menemukan bahwa ajaran Nabi menganjurkan kehati-hatian dalam menyebarkan informasi dan larangan melakukan penghakiman tanpa dasar yang jelas. Hadis-hadis tersebut mengajarkan bahwa seorang Muslim harus berusaha memahami konteks dan fakta secara menyeluruh sebelum memberikan penilaian atau bertindak. Analisis menunjukkan bahwa tindakan dalam *cancel culture* seringkali melanggar prinsip-prinsip ini, dengan mengedepankan prasangka, emosi, dan tekanan sosial dibandingkan penilaian yang adil dan bijaksana, sebagaimana dianjurkan oleh hadis. Penelitian ini berkontribusi memberikan panduan bagi masyarakat untuk menggunakan media sosial dengan bijak sesuai dengan ajaran Islam, serta membantu pihak berwenang dan lembaga keagamaan dalam merumuskan pedoman etika penggunaan media sosial di tengah maraknya fenomena *cancel culture*.

Kata Kunci: *Cancel culture*; Media sosial; Hadis

Introduction

Nowadays, advances in technology and information are growing rapidly as time goes by. There is no denying that developments over time have brought changes, especially in the media sector. Media is one of the developments of the times that has received a lot of public attention. Media comes in various forms and functions, one of which is social media. Social

media allows users to communicate, interact, and network with each other as well as share other activities and experiences.¹

The use of social media in Indonesia is currently increasing. However, the development of information technology in the real world is not fully in line with life in cyberspace. Social media is now filled with misinformation, provocation, defamation, as well as intolerance and anti-Pancasila attitudes. With technological advances in the era of globalization, information dissemination has become very fast and broad. The internet, as an online media, allows information that is not yet clear to be spread quickly.² Within seconds, various events can be directly disseminated through social media and accessed by internet users. Every day, hundreds to thousands of contents are shared on social media platforms. In fact, many people who have not fully understood the information received have already reacted to it.³

Cancel culture on social media is often done as a form of spontaneous reaction to certain issues, where the public feels they have power over the narrative and perception of individuals or entities. Usually, *cancel culture* is done as a form of protest against figures or companies that are considered to have made mistakes. Platforms such as Twitter, TikTok, and Instagram are media that facilitate the spread of *cancel culture* calls, even in Indonesia, similar to trends in developed countries such as the United States, Korea, and Japan.⁴ On the other hand, the Majelis Ulama Indonesia (MUI) supports the practice of boycotting products affiliated with Israel, but with a more targeted approach and based on religious and humanitarian principles.⁵

Cancel culture is the idea of "canceling" someone, usually a public figure, for perceived inappropriate actions. This is done collectively through mutual agreement. On social media, netizens voice their opinions and attack public figures involved in controversies, causing social sanctions, boycotts, and loss of public trust that limits the space for the figure to move. The dissemination of information on social media has not been well filtered, resulting in a lot of ambiguity in the dissemination of information.⁶ Therefore, all levels of society must also be encouraged to adhere to ethical principles in using social media. Many social media

¹ Rikeu Ainul Fadilah and Bambang Saiful Ma'arif, "Etika Komunikasi Netizen Di Media Sosial Pada Akun TikTok @Chikakiku Dalam Perspektif Islam," *Jurnal Riset Komunikasi Penyiaran Islam*, Vol. 3, No. 2, (2023), h. 130.

² Sabilar Rosyad and Muhammad Alif, "Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis", *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 24, no. 2 (2023), h. 185–197.

³ Vibriza Juliswara, "Mengembangkan Model Literasi Media Yang Berkebhinnekaan Dalam Menganalisis Informasi Berita Palsu (Hoax) Di Media Sosial," *Jurnal Pemikiran Sosiologi*, Vol. 4, no. 2 (2017), h. 143.

⁴ Epsilody Mardeson and Hermiza Mardesci, "Fenomena Boikot Massal (*Cancel culture*) Di Media Sosial," *Jurnal Riset Indragiri*, Vol. 1, no. 3 (2022), h. 175.

⁵ Nur Naninsih, dkk, "Kelas Sosial Dan Pengetahuan Mahasiswa Berpengaruh Terhadap Keputusan Membeli Produk Boikot Pro Israil Melalui Perilaku Konsumen," *Accounting Profession Journal (APAJI)*, Vol. 6, No. 2 (2024), tt.

⁶ Fitria Mayasari, "Etnografi Virtual Fenomena *Cancel culture* Dan Partisipasi Pengguna Media Terhadap Tokoh Publik Di Media Sosial," *Journal of Communication and Society*, Vol. 1, No. 01 (2022), h. 29. Rikeu Ainul Fadilah and Bambang Saiful Ma'arif, "Etika Komunikasi Netizen..." h. 130.

users utilize the media for negative purposes and can harm all parties, including the government and society itself.

In this context, the rise of *cancel culture* shows how social norms can be shaped and maintained through collective pressure in the digital world. However, it is important for us to reflect on the values that should underpin our interactions, including a sense of empathy and social responsibility. Amidst the rapid and often unfiltered flow of information, people need to be reminded of ethical principles in using social media. As expressed in Islamic teachings, helping each other and lightening the burden of others is a value that should be upheld, as reflected in the following hadith:

حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: عُثْمَانُ وَجَرِيرُ الرَّازِيِّ،
ح وَحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى، حَدَّثَنَا أَسْبَاطُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، وَقَالَ وَاصِلٌ: قَالَ:
حَدَّثْتُ عَنْ أَبِي صَالِحٍ ثُمَّ اتَّفَقُوا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ نَفَّسَ عَنْ
مُسْلِمٍ كُرْبَةً مِنَ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ
عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا
كَانَ الْعَبْدُ فِي عَوْنِ أَحِيهِ» قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرْ عُثْمَانُ عَنْ أَبِي مُعَاوِيَةَ «وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ»⁷

"Narrated to us Abu Bakr and 'Uthman, both sons of Abu Shaibah - by meaning, both said, narrated to us Abu Mu'awiyah Uthman said and Jarir Ar Raḥī. (Washil ibn Abdul A'la narrated to us from Al A'masy from Abu Shalih -Washil said, I was told from Abu Shalih, then both of them agreed- from Abu Hurairah from the Prophet SAW, he said, "Whoever alleviates one of the distresses of a Muslim in this world, Allah will alleviate from him one of the distresses on the Day of Resurrection. Whoever makes it easy for someone who is in difficulty, Allah will make it easy for him in this world and in the Hereafter. Whoever covers the disgrace of a Muslim, Allah will cover his disgrace in this world and in the Hereafter. And Allah will always help a servant as long as that servant is willing to help his brother." Abu Daud said, "The narration of 'Uthman from Abu Mu'awiyah does not mention, "Whoever makes things easy for someone who is in difficulty."

As explained in the hadith above, facing challenges such as *cancel culture* requires the application of empathy and tolerance values in social interactions. In situations where individuals or groups are often judged quickly without considering the context, we are reminded to prioritize helping each other and giving others a second chance. One important aspect of this hadith is the emphasis on covering the disgrace of others, which reflects an attitude of compassion and understanding. Covering someone's shame not only protects their dignity, but also creates an environment that supports change and self-improvement. Instead of participating in practices that can make things worse, we should strive to understand and support others. In this way, we not only create a healthier social environment,

⁷ Abū Dāwud Sulaimān bin al-Ashath bin Ishāq bin Bashīr bin Shidād bin 'Amr al-Azdī Al-Jistāni, *Sunan Abi Dāwud*, Vol. 4 (Beirut: Maktabah al-Ashriyah, tt.), h. 287.

but also reflect the good morals advocated in Islam, thus contributing to the building of a more inclusive and harmonious society.

In today's digital era, the phenomenon of *cancel culture* has become a topic that attracts the attention of many researchers. Various studies have been conducted to understand the dynamics and impact of this practice in the context of social media. Previous research entitled "*Cancel culture: Public Space Dilemma and Netizen Power*" by Novita Ika Purnamasari highlights how the *cancel culture* phenomenon creates a dilemma between freedom of expression and social responsibility in the public space of social media. Purnamasari explains that although netizens have the power to voice opinions, this practice often poses a risk to the targeted individuals. Furthermore, research by Fitria Mayasari entitled "*Virtual Ethnography of the Cancel culture Phenomenon and Media User Participation in Public Figures on Social Media*" reveals the behavior patterns of media users in judging public figures through the practice of *cancel culture*. This research shows that public participation in this phenomenon can affect an individual's image and career, highlighting the complex dynamics between support and rejection experienced by public figures.

In addition, a study conducted by Epsilody Mardeson and Hermiza Mardesci entitled "*The Phenomenon of Mass Boycott (Cancel culture) on Social Media*" explains the dynamics of boycotts that occur on social media as a response to actions or statements that are considered to violate social norms. This research emphasizes how collective action on digital platforms can have serious consequences for the reputation and career sustainability of targeted individuals. From these studies, it appears that *cancel culture* has a significant impact in the social and cultural context, both for the targeted individuals and society as a whole. This study will discuss how hadith views address *cancel culture* and judgmental tendencies on social media, offering a new perspective in understanding this phenomenon.

This research is expected to contribute insights in understanding the hadith perspective on the *cancel culture* phenomenon on social media, enrich the study of the relevance of hadith in modern life, and become the basis for further research on other social phenomena. In addition, the results of this study are expected to provide guidance for the community to use social media wisely in accordance with Islamic teachings, as well as assist authorities and religious institutions in formulating ethical guidelines for the use of social media in the midst of the widespread phenomenon of *cancel culture*.

The research method is a process of activities in the form of collecting data, analyzing and providing interpretations related to research objectives.⁸ The research methodology serves as a guide that helps direct the entire research process from beginning to end.⁹ This research uses a descriptive analysis method that aims to present, analyze, and interpret an existing problem based on data and reveal the solution. Descriptive method is a research method that aims to use population or sample data to create a systematic, accurate, and

⁸ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif*, Cet. 1. (Bandung: Alfabeta, cv, 2019), h. 2.

⁹ Helin G. Yudawisatra, dkk, *Metodologi Penelitian* (Bali: Penerbit Intelektualmanifes Media, 2023), h. 9.

factual representation.¹⁰ Because this research is a literature study, the data used comes from literature that is directly related to this research.

Results and Discussion

Definition of *Cancel culture*

Based on the definition published on Tirtto.id, *cancel culture* is defined as the choice to draw attention to or boycott someone who commits actions or utterances that are considered offensive.¹¹ The term "*cancel culture*" is often used on social media to describe a situation where a group of people ostracize someone who violates social norms, customs, or does things that are considered deviant. This ostracization serves as a form of public social sanction for the offender, which occurs through reporting on social media accounts, protesting in comment sections, or becoming the subject of public discussion. *Cancel culture* reflects a form of democracy on social media, where people are free to criticize existing social problems. This phenomenon often arises when public figures take actions that do not conform to common standards, causing controversy in the media.¹²

There are also several figures who explain the definition of *cancel culture* that has been published in Melisa's work, namely the Cambridge Dictionary defines *cancel culture* as the attitude or actions of a person or group, especially in social media, refusing or stopping supporting a person or group because of their words or actions that are inappropriate or offensive, and the tendency to attract the masses to reject as part of expressing disapproval and providing social pressure, according to the Merriam-Webster dictionary.¹³ From the above definitions, it can be concluded that *cancel culture* is a phenomenon that "erases" everything related to individuals from public life. The individual in question is considered to have violated social standards recognized by society. These social norms are usually unwritten rules, but they become the basis for communicating and interacting on social media. Celebrities, politicians, and even religious leaders are victims of this *cancel culture*.

The *cancel culture* phenomenon itself originated in the United States, a development of "Woke Culture" and "Call-out Culture", which means an attitude that understands and cares about social issues. South Korea is one of the Asian countries that continues to apply *cancel culture* towards public figures. Fans become disillusioned by hearing about problems or scandals experienced by public figures. As a result, the culture is stopped, stopping ongoing

¹⁰ Riska Mailinda, dkk, "Moderasi Beragama Kaum Milenial: Studi Pemikiran Habib Husein Ja'far Al-Hadar," *Jurnal Ilmu Agama : Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama*, Vol. 23, No. 2 (2022), h. 146.

¹¹ Balqis Fallahnda, "Apa Itu *Cancel culture*: Pengertian Dan Contohnya," Tirtto.id, 2021, <https://tirtto.id/apa-itu-cancel-culture-pengertian-dan-contohnya-glwP>. <https://tirtto.id/apa-itu-cancel-culture-pengertian-dan-contohnya-glwP>

¹² Jimmy Pratama, dkk, "Studi Efektivitas Dan Analisis Infografis Dalam Mendorong Kesadaran Budaya *Cancel culture* Pada Generasi Muda Kota Batam," *Jurnal Desain*, Vol. 11, No. 1, (2023). h. 82–83.

¹³ Melisa Bunga Altamira and Satwika Gemala Movementi, "Fenomena *Cancel culture* Di Indonesia: Sebuah Tinjauan Literatur," *Jurnal Vokasi Indonesia*, Vol. 10, No. 1, (2023), h. 39.

activities.¹⁴ In Indonesia, the phenomenon of *cancel culture* towards public figures began to emerge as a result of advances in technology and knowledge. Some examples of *cancel culture* that have occurred in Indonesia are the artist Rizky Billar who was involved in a domestic violence case against his wife, Lesti Kejora. Then Atta Halilintar who brought up the disgrace of others, namely the late Vanessa Angel who was pregnant outside of marriage through his posts.

In contrast to *cancel culture*, which is generally driven by trends or emotional reactions to public controversies, in Indonesia there are also directed collective actions, such as the boycott of Israeli products advocated by the Majelis Ulama Indonesia (MUI). MUI's support for this boycott was expressed through MUI Fatwa Number 83 of 2023, which was issued on November 8, 2023.¹⁵ The main reason behind MUI's support for the boycott of Israeli products is solidarity with the oppressed Palestinian people. MUI views that by avoiding these products, Muslims can participate in reducing financial support that can benefit activities that are considered oppressive to the Palestinian people.¹⁶

Thus, the boycott of Israeli products advocated by MUI shows the fundamental difference between *cancel culture* which is more reactive to individual behavior and collective action which is more directed based on the principles of solidarity and political struggle. This confirms that *cancel culture* in Indonesia is not only triggered by trends or emotional reactions to controversies, but also influenced by ideological and religious factors that direct people to act in accordance with the values they believe in.

The Tendency to Judge on Social Media

One-sided judgment on social media has been around for a long time. It often starts with a comment or post that attacks someone personally, even though the truth is not necessarily confirmed. Judgment itself is the act or process of judging, while one-sided means from only one side or party.¹⁷ Based on this definition, one-sided judgment can be defined as the act of judging or judging done from only one side. If a negative opinion is expressed in front of many people without a clear basis, it becomes a one-sided judgment. Opinions that are positive in nature usually do not raise concerns about divisions in society, as they can form a deliberate media effect to lead perceptions. However, negative opinions that have the potential to become one-sided judgments are feared to trigger conflict, as they are not necessarily true.¹⁸

¹⁴ Alfya Octovi Azzahra Effendi and Poppy Febriana, "Fenomena *Cancel culture* Sebagai Kontrol Sosial Pada Kasus KDRT Rizky Billar Terhadap Lesti Kejora," *Jurnal Riset Komunikasi*, Vol. 6, No. 2 (2023), h. 23.

¹⁵ Rifqi Andrio, "Dampak Boikot Produk Israel Dalam Fatwa MUI Nomor 83 Tahun 2023 Di Unit Usaha Kampus UIN Jakarta" (UIN Syarif Hidayatullah, 2024), h. 61.

¹⁶ Nur Naninsih, dkk, "Kelas Sosial... , tt. Lihat juga, Wahidul Anam and Mubaidi Sulaeman, "Law, Ethics, and Hadith Ahkam: An Analysis of Fatwa MUI in the Perspective of Progressive Interpretation", *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024), 1023-1053.

¹⁷ Esa Lupita Sari and Lista Widyastuti, "PENGHAKIMAN SEPihak Melalui Media Sosial Dalam Persepsi Kebinekaan Dan Hak Asasi Manusia:," *Majalah Hukum Nasional*, Vol. 51, No. 2 (2021), h. 141.

¹⁸ Sari and Widyastuti, "PENGHAKIMAN SEPihak...", h. 141-42.

Based on Chapter XVI from Pasal 310 to 321 KUHP, defamation is categorized as insult because it attacks a person's honor or good name by alleging something that is intended to be known by the public. This includes written and pictorial forms that are disseminated, displayed, or affixed in a public place. Pasal 311 to 318 KUHP detail different types of defamation, including intentional minor insults, false complaints or notifications to the authorities, as well as false accusations that harm the victim. In addition, deceased persons can also be reported through their family representatives, as stipulated in Pasal 320 and 321 KUHP.¹⁹

Pasal 27 (3) UU ITE states: "No one shall intentionally and without authorization disseminate, transmit and/or make available electronic information and/or electronic documents containing offensive and/or defamatory content, which prevents defamation through social media". A person who violates the provisions of Pasal 27 ayat 3 as stipulated in Pasal 45 ayat 3 may be subject to criminal sanctions in the form of imprisonment or fines. The perpetrator of defamation can be punished in accordance with the article.²⁰ From the above, it can be concluded that it is not necessary to commit serious offenses such as theft, embezzlement, or defamation to be punished; even ordinary acts of embarrassment can be charged.

Factors that Influence Social Media Judgment to Lead to *Cancel Culture*

Some of the factors that can influence judgment on social media include the following:

1. Self-perception

Individuals are often trapped in a limited view of themselves, making it difficult to understand the lives of others. Our ego often makes us feel "in the know" and dare to criticize the actions of others, especially when their behavior does not match our expectations. We tend to think something is wrong, feeling entitled to criticize without understanding the reasons behind the action. This leads to arguments in society, as each side feels entitled to express their point of view, albeit with limited knowledge, which ultimately exacerbates divisions.²¹ Therefore, it is important for us to open our minds and hearts, and try to understand others' points of view before passing judgment. Introspection is key in avoiding hasty judgments. By realizing our limited knowledge and promoting empathy, we can prevent conflict and build healthier and more meaningful social interactions.

2. Anonymity

Anonymity allows people to interact online without revealing their identity, which makes them feel freer and bolder in expressing themselves. Even though their identity is unknown, they still need a listener to interact with. Anonymity also helps reduce shyness,

¹⁹ Sari and Widyastuti, "Penghakiman Sepihak...", h. 142-143

²⁰ Sari and Widyastuti, "Penghakiman Sepihak...", h. 143.

²¹ Malik al-Mughis, *Demi Masa*, Cet. 1 (Yogyakarta: Pustaka al Uswah, 2020), h. 203-204.

encouraging people to be more open in online communication.²² However, this freedom is often abused to hide behind anonymity, which can encourage aggressive or irresponsible behavior. In the absence of direct consequences, individuals are more likely to offer sharp criticism, even leading to bullying or hate speech, which undermines the quality of online interactions.

3. Echo Chamber

Echo chamber is a phenomenon where internet users with similar interests are grouped by the system, so that they only interact with comparable content and opinions. This can cause cognitive biases, narrow the perspective on a topic, and interfere with creativity. If users are unaware of this phenomenon, they can get stuck in polarity, avoiding discussions with people who have different opinions. As a result, beliefs formed from repeated consumption of a particular substance become difficult to change.²³ This phenomenon not only reinforces existing beliefs, but also deepens polarization in society, making open and productive dialogue even more difficult. As a result, individuals trapped in echo chambers become increasingly alienated from different viewpoints, which ultimately undermines the capacity for critical thinking and broadening horizons.

4. Fear of Missing Out

FOMO (Fear of Missing Out) is a form of social anxiety characterized by a strong desire to know what others are up to and a desire to always monitor their activities through social media. If a person does not monitor these activities, they can feel inferior, left out, depressed, or feel friendless because they feel disconnected from others. Excessive FOMO is often caused by too intense social media use, where people constantly check their phones for notifications. In addition, excessive FOMO is also characterized by the habit of constantly checking one's phone for incoming notifications.²⁴ Sustained FOMO can ruin one's life balance, creating a dependency on social validation and lowering personal satisfaction. It not only triggers anxiety and stress, but also interferes with an individual's ability to enjoy the moment without feeling the need to always be 'connected' or following trends, ultimately hindering emotional growth and mental well-being.

5. Confirmation Bias

Confirmation bias is believing aspects of information that are not necessarily true and need to be clarified.²⁵ The study "*The Spreading of Misinformation Online*" (Washington Post,

²² Cintania Syaechischa Lyan Pramesti and Damajanti Kusuma Dewi, "Pengaruh Anonimitas Terhadap Self Disclosure Pada Generasi Z Di Twitter," *Character: Jurnal Penelitian Psikologi*, Vol. 9, No. 5 (2022), h. 54.

²³ Virani Wulandari, dkk. "Pengaruh Algoritma Filter Bubble Dan Echo Chamber Terhadap Perilaku Penggunaan Internet," *Berkala Ilmu Perpustakaan Dan Informasi*, Vol. 17, No. 1, (2021), h. 100-102.

²⁴ Bambang Hari Mulyono, "Pengaruh Fear of Missing Out Terhadap Social Connectedness Yang Dimediasi Oleh Penggunaan Media Sosial," *Buletin Riset Psikologi Dan Kesehatan Mental (BRPKM)*, Vol. 1, No. 2 (2021), h. 1191-1192.

²⁵ Hardianti, "Persepsi Pengguna Media Sosial Terhadap Berita Hoax Di Kelurahan Bittoeng Kecamatan Duampanua Kabupaten Pinrang", (IAIN PAREPARE, 2021), h. 54.

2014) shows that confirmation bias not only narrows one's thinking, but also plays a role in the spread of fake news. A person with confirmation bias tends to only seek and accept information that supports their beliefs, while ignoring contrary facts. According to Thomas Gilovich (1993), this bias makes it easier for a person to remember information that supports their beliefs, while conflicting facts are unconsciously forgotten or ignored, making it difficult for them to accept new conflicting information.²⁶ Confirmation bias not only affects individuals, but also triggers the formation of groups that only promote similar views, ultimately reinforcing disinformation and social polarization. The inability to accept other points of view creates a closed loop of information, which exacerbates the spread of fake news and weakens efforts to seek objective truth.

6. Emotional Reaction

Anonymity on social media gives users the freedom to express negative opinions and emotions, such as anger and disagreement, without having to face immediate consequences. This encourages aggressive behavior, blasphemy and abusive speech, as individuals feel more emboldened to comment without the moral or social boundaries that usually exist in face-to-face interactions. During the pandemic, psychological distress and social isolation exacerbated this phenomenon, making people more likely to vent emotions on social media. *Block* and *delete* features further reduce concern for the emotional impact on others, fueling more vicious and angry behavior in the digital space.²⁷ Awareness of the emotional impact of reactions on social media is crucial, as uncontrolled aggressive behavior not only damages relationships between individuals, but also creates a toxic digital environment. Therefore, it is important that we build empathy and promote more constructive communication, so that we can interact in a more positive way and support our own and others' mental health.

7. Misinformation

Misinformation is information that is false, but the person spreading it believes it to be true. Misinformation is spread by mistake or without the intention to mislead. It can be spread from old news that was originally believed to be true and disseminated in good faith. While technically true, it is misleading because the person is unaware of the current facts or misinterprets the information. Myths about health, astrology, science, entertainment, etc. That are not based on valid sources or evidence can be unwittingly believed and spread by the general public.²⁸ Although often spread with good intentions, it can be fatal to society, especially when the information relates to health, safety, or other important issues. Therefore,

²⁶ Nanik Kholifah Fiqhiyatun Naja, "Bias Konfirmasi Terhadap Perilaku Berbohong," *Jurnal Psikologi*, Vol. 7, No. 1 (2020), h. 24.

²⁷ Fadhli Rizal Makarim, "Alasan Psikologis Orang Suka Marah Di Medsos," halodoc, 28 September 2021, https://www.halodoc.com/artikel/alasan-psikologis-orang-suka-marah-di-medsos?srsrtid=AfmBOoospgm6p0ygPjtC29rnNNmNGICmFwQpX_6J-jWPzcgPR02WKNYG

²⁸ Mohammad Irham Akbar and Mohammad Rezza Fahlevvi, "Cegah Penyebaran Misinformasi Di Media Sosial Menggunakan Peralatan Dan Fitur Literasi Digital," *RENATA: Jurnal Pengabdian Masyarakat Kita Semua*, Vol. 1, No. 1 (2023), h.17.

it is important for every individual to critically evaluate the source of the information they receive, ensuring its veracity and accuracy before disseminating it further. This awareness is key in combating misinformation and building a more informed and fact-based society.

Social and Psychological Impacts of *Cancel culture*

By considering several cases that have been discussed, *cancel culture* will always have certain impacts. Among the impacts of *cancel culture* is that it can damage a person's reputation in the public eye regarding accusations that have not been proven true. If people do not understand *cancel culture* well, it will be taken for granted.²⁹ Social control includes a shift in attitude from support to antipathy. Some publics even end up revealing information about public figures, increasing public resentment. The social control of public figures can also include the effect on their mental health and career. The *cancel culture* phenomenon is considered an appropriate step to provide social control to public figures. This is because public pressure can encourage a faster corrective response, especially from the highlighted subject or authority.³⁰ It also serves as a lesson for others not to do the same.

In the work of Epsilody and Hermiza, Sulistyorini explains that depression is an emotional disorder characterized by feelings of depression, guilt, sadness, loss of interest, and a tendency to withdraw from social interactions. When someone experiences *cancel culture*, they can feel depressed, guilty, and sad, which ultimately makes them withdraw from others. If left untreated, it can develop into a serious mental disorder or even a mental illness. Without proper medical or psychological help, this condition can lead to suicide.³¹

As such, *cancel culture* not only impacts a person's reputation and career, but also has great potential to seriously affect their mental health. These psychological impacts are often exacerbated by the constant pressure coming from social media, which exacerbates the sense of isolation and anxiety in the victimized individuals. Furthermore, in the absence of appropriate interventions, such as social support or psychological treatment, a person who experiences *cancel culture* is at risk of being trapped in a cycle of emotional distress that is difficult to recover from. This phenomenon highlights the importance of public education on the impact of *cancel culture* and the need for a more thoughtful approach in dealing with mistakes or controversies involving public figures.

An Examination of the Hadiths on *Cancel culture*

The author has tried to collect relevant traditions on *cancel culture* and judgmental tendencies on social media in this article. The traditions presented are from well-known books of hadith, and the author ensures that the traditions discussed are authentic. Sahih and

²⁹ Altamira and Movementi, "Fenomena *Cancel culture* Di Indonesia: Sebuah Tinjauan Literatur", *Jurnal Vokasi Indonesia*, Vol. 10, No. 1, (2023), h. 42.

³⁰ Effendi and Febriana, "Fenomena *Cancel culture* Sebagai Kontrol Sosial Pada Kasus KDRT Rizky Billar Terhadap Lesti Kejora," h. 31-32.

³¹ Mardeson and Mardesci, "Fenomena Boikot Massal (*Cancel culture*) Di Media Sosial", *Jurnal Riset Indragiri*, Vol. 1, No. 3, (2022), h. 178.

hasan traditions, whether ahad or mutawatir, can be used as proof or evidence in various fields, such as law, manners, economics, and social affairs, except in matters of faith.³²

If we observe the *cancel culture* phenomenon on social media today, there are two main problems that dominate interactions in this digital era. The *first* is judgment without in-depth investigation.³³ *Cancel culture* is often characterized by quick judgments made without adequate investigation. Many social media users rush to judgment based on incomplete or even false information. When someone is involved in a controversy, negative reactions from netizens usually occur without considering the context or intention behind the action. This creates an atmosphere where the canceled individual feels pressured and has no chance to explain or correct mistakes.

Second, the spread of misinformation and hoaxes. The spread of misinformation and hoaxes is a big problem in the context of *cancel culture*. In the digital age, information can be easily spread and accessed by many people without verification. Unconfirmed news is often used as the basis for canceling someone, which can cause great reputational damage. With social media algorithms tending to serve content according to user preferences, people are often caught in a cycle of inaccurate information, which exacerbates the unfair judgment of the individuals involved.³⁴

Based on the aforementioned problems, this article, which focuses on moral and social aspects, utilizes authentic hadith-reports as a relevant religious basis to discuss the phenomenon of *cancel culture*. Given the fast-paced nature of social media in disseminating information and news, the author will start by collecting traditions on the theme of attitude towards others and the importance of harmony in social interactions, especially those related to ethical treatment of individuals and communities. In this research, the author utilized *maktabah al-syamilah* to find relevant traditions. The use of *maktabah al-syamilah* as the main reference source is based on its comprehensiveness as a digital library of hadith, which facilitates thematic searching of hadith with high accuracy. In addition, its comprehensive search features make it possible to identify hadith directly related to key issues such as *cancel culture* in the context of ethics and social interaction. Some of the traditions found include:

1. Hadith on the prohibition of spreading other people's disgrace

حَدَّثَنَا أَبُو بَكْرِ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: عُثْمَانُ وَجَرِيرُ الرَّازِيِّ،
ح وَحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى، حَدَّثَنَا أَسْبَاطُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، وَقَالَ وَاصِلٌ: قَالَ:
حَدَّثْتُ عَنْ أَبِي صَالِحٍ ثُمَّ اتَّفَقُوا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ نَفَسَ عَنْ
مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَيَّ مُعَسِّرٍ، يَسَّرَ اللَّهُ

³² AR MIFFTAH Al Farouqy and M Fahrur Ridla, "Etika Komunikasi Media Sosial Perspektif Hadis (Kajian Living Sunnah)," *Wardah*, Vol. 23, No. 2 (2022), h. 227.

³³ Mardeson and Mardesci, "Fenomena Boikot Massal (*Cancel culture*) Di Media Sosial," h. 177.

³⁴ Mardeson and Mardesci, h. 177.

عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ» قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرْ عُثْمَانُ عَنْ أَبِي مُعَاوِيَةَ «وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ»³⁵
Abu Baker and 'Uthman, both sons of Abu Shaibah, both said, Abu Mu'awiyah, 'Uthman, and Jarir Ar Razzi, have narrated to us. (Washil ibn Abdul A'la said, has narrated to us Asbath from Al A'masy from Abu Shalih -Washil said, I was told from Abu Shalih, then both agreed- from Abu Hurairah from the Prophet ﷺ, he said, "Whoever alleviates one of the distresses of a Muslim in this world, Allah will alleviate from him one of the distresses on the Day of Resurrection. Whoever makes it easy for someone who is in difficulty, Allah will make it easy for him in this world and in the Hereafter. Whoever covers the disgrace of a Muslim, Allah will cover his disgrace in this world and in the Hereafter. And Allah will always help a servant as long as that servant is willing to help his brother." Abu Daud said, "The narration of Uthman from Abu Mu'awiyah does not mention, "Whoever makes things easy for someone who is in difficulty." (HR. Abu Dawud).

This Hadith teaches the importance of helping each other, making things easy, covering up disgraces, and doing good to fellow Muslims. Allah will reward those who help others, both in this world and in the hereafter, and will always help His servants as long as they help their brothers. When it comes to the phenomenon of *cancel culture* on social media, this hadith is very relevant. *Cancel culture* often involves the act of publicly shaming or exposing someone's disgrace without providing an opportunity for clarification. In many cases, individuals targeted by *cancel culture* are judged en masse even though their mistakes may not be as severe as the social punishment they receive.

This Hadith reminds us of the importance of protecting the disgrace of others, as the Prophet ﷺ said, "Whoever covers the disgrace of a believer, Allah will cover his disgrace in this world and in the hereafter."³⁶ *Cancel culture*, which often spreads hatred, goes against the teachings of Islam, which emphasizes helping and forgiving. Before engaging in the act of shaming someone on social media, we should be wiser and prioritize better approaches such as giving personal advice or covering their disgrace, as recommended in Islam.

2. Hadith on the prohibition of telling everything one hears

و حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي ح وَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ وَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَلِيُّ

³⁵ Abū Dāwud Sulaimān bin al-Ashath bin Ishāq bin Bashīr bin Shidād bin 'Amr al-Azdī Al-Jistāni, *Sunan Abi Dawud*, Vol. 4 (Beirut: Maktabah al-Ashriyah, tt.), h. 287.

³⁶ Abu 'Umar Yusūf bin Abd Allāh bin Muḥammad bin Abd al-Bar bin 'Aṣim al-Namirī Al-Qurṭubī, *Al-Tamḥid Limā Fi Muwaṭṭa' Min Al-Ma'ānī Wa Al-Asanid*, Vol. 23. (Maroko: Wiza'ah "Umūm al-Auqāf wa al-Nushū" al-Islāmiyah, 1387 H), h. 128.

بُنِ حَفْصِ حَدَّثَنَا شُعْبَةُ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ ذَلِكَ³⁷

“And narrated to us Ubaidullah bin Mu'adz al Anbari, narrated to us my father (in another narration mentioned), And narrated to us Muhammad bin al Mutsanna, narrated to us Abdurrahman bin Mahdi both said, narrated to us Shu'bah from Khubaib bin Abdurrahman from Hafsb bin Ashim he said, "The Messenger of Allah ﷺ said, "It is sufficient for a person (to be considered) lying if he tells everything he hears."” Abu Bakr ibn Abu Shaibah narrated to us 'Ali ibn Hafsb narrated to us Shu'bah from Khubaib ibn Abdur-Rahman from Hafsb ibn 'Ashim from Abu Hurayrah from the Prophet ﷺ in this hadeeth." (HR. Muslim).

The hadith about the prohibition of conveying everything one hears without verification is very relevant to the *cancel culture* phenomenon on social media. *Cancel culture* often involves the dissemination of information that is not necessarily true, which then leads to public judgment without giving the opportunity for clarification. The Prophet ﷺ warned his followers not to easily convey what they heard, because such actions could contain lies, slander, or harm others. This cautious attitude in speaking is important in the digital age, where information can quickly spread and trigger excessive negative reactions. In *cancel culture*, people often engage in mass judgment without considering the negative impact of the information they spread. This Hadith teaches us to be more judicious in our speech, to only share things that are true and beneficial, or to remain silent if there is nothing good to say. This principle encourages us to avoid taking part in actions that harm others on social media, such as shaming or boycotting without a clear and valid reason.

3. Hadith about *tabayun*

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ هُوَ ابْنُ الْمُفَضَّلِ، حَدَّثَنَا يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَنْمَةَ، قَالَ: انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ، وَمُحَيِّصَةُ بِنْتُ مَسْعُودِ بْنِ زَيْدٍ، إِلَى حَبِيبِ وَهَيْ يَوْمَئِذٍ صُلْحٍ، فَتَفَرَّقَا فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ اللَّهِ بْنِ سَهْلٍ وَهُوَ يَتَشَمَّطُ فِي دِمِهِ قَتِيلًا، فَدَفَنَهُ ثُمَّ قَدِمَ الْمَدِينَةَ، فَانْطَلَقَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ، وَمُحَيِّصَةُ، وَحَوَیِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ، فَقَالَ: «كَبِّرْ كَبْرًا» وَهُوَ أَحَدُثُ الْقَوْمِ، فَسَكَتَ فَتَكَلَّمَا، فَقَالَ: «تَحْلِفُونَ وَتَسْتَحِقُّونَ قَاتِلِكُمْ، أَوْ صَاحِبِكُمْ» ، قَالُوا: وَكَيْفَ تَحْلِفُ وَمَنْ نَشْهَدُ وَمَنْ نَرَى؟ قَالَ: «فَتَبْرِكُمْ يَهُودُ بِحَمْسِينَ» ، قَالُوا: كَيْفَ نَأْخُذُ بِإِيمَانِ قَوْمٍ كُفَّارٍ، فَعَقَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِهِ³⁸

³⁷ Muslim bin al-Hajjāj Abū al-Ḥasan al-Qushairī Al-Naisābūrī, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi Naqli Al-‘Adli Ila Rasūlullāhi Sallallāhu ‘Alaihi Wa Salam*, Vol. 1. (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabi, tt), h. 10.

³⁸ Muḥammad bin Ismā’īl Abū ‘Abdillāh al-Bukhārī Al-Ju’fī, *Ṣaḥīḥ Al-Bukhārī*, Vol. 4 (tt: Dār T{ūq al-Najāh, 1422), h. 101.

“Musaddad told us Bisyr, who is the son of Al Mufadlal, told us YahyadariBusyair bin YasardariSabal binAbi Hatsmah said: “‘Abdullah bin Sabal and Mubayyishah bin Mas'ud bin Zaid set out for Khaibar, which was then bound by a peace treaty, and they were separated. Then Mubayyishah found 'Abdullah bin Sabal dead and covered with blood, so he buried him. Then he returned to Medina. Then 'Abdur Rahman bin Sabal, Mubayyishah and Humayyishah, both sons of Mas'ud, went to the Prophet. 'Abdur Rahman bin Sabal started to speak but the Prophet (peace and blessings of Allah be upon him) said; "Please speak to the elder, please speak to the elder". He ('Abdur Rahman) was the youngest among the people present, so he was silent. Then both of them (Mas'ud's sons) spoke." He (SAW) asked: "Should you swear an oath so that you can prosecute the murderer or should you prosecute the blood of your brother". They said: "How can we swear when we neither witnessed nor saw the incident". He said: "Then the Jews can declare their non-involvement with fifty oaths". They asked; "How can we accept the oath of the disbelievers?". Finally the Prophet paid the diyat from his own wealth". (HR. Bukhari).

The Hadith about the murder of Abdullah bin Sahl provides a valuable lesson in dealing with the *cancel culture* phenomenon that is rampant in today's digital era. In the hadith, the Prophet Muhammad SAW shows the importance of tabayyun (clarification) before making a decision, especially in the context of accusing or judging someone. This becomes relevant considering that in the practice of *cancel culture*, individuals or groups often quickly judge and negatively label others without conducting adequate verification or clarification. The Prophet also promoted dialogue and peaceful means of resolving conflicts, which contrasts with the often aggressive and divisive nature of *cancel culture*. By placing emphasis on justice and evidence, the hadith reminds us not to get caught up in hasty judgments, but rather to seek deeper understanding and seek peaceful solutions. In this context, the values taught in the hadith can serve as a guide to building a more just and inclusive culture, where every individual is given the opportunity to explain themselves before being judged.

4. Hadith on the prohibition of gossip

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قِيلَ يَا رَسُولَ اللَّهِ مَا الْغَيْبَةُ؟ قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ «قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ»³⁹

“‘Abdullah ibn Maslamah al-Qa'nabi reported: 'Abdullah Aziz ibn Muhammad reported: 'Ala` reported: Abu Hurayrah said: "The Messenger of Allah was asked: "O Messenger of Allah, what is gossip?" He replied: "You speak about your brother in a way that he dislikes." He was asked again, "What do you think if what is in my brother is in accordance with what I say?" He replied,

³⁹ Abū Dāwūd Sulaimān bin al-Ashath bin Ishāq bin Bashīr bin Shidād bin ‘Amr al-Azdī Al-Jistāni, *Sunan Abi Dawud*, Vol. 4 (Beirut: Maktabah al-Ashriyah, tt.), h. 269.

"If what you say is true then you have committed gossip, but if not then you have committed slander." (HR. Abu Dawud).

The hadith can be explained in the context of *cancel culture* by emphasizing the importance of maintaining honor and not spreading other people's disgrace without a legitimate reason. In *cancel culture*, people are often quick to judge and denounce individuals on social media, even without verifying the facts. This Hadith reminds us that exposing the badness of others is only allowed in certain situations, such as to seek justice, warn people of danger, or prevent evil, not as a form of public condemnation without a strong basis.⁴⁰ This is relevant in the *cancel culture* phenomenon, where sometimes people are judged and socially punished based on opinions or information that is not necessarily true.

5. Hadith on the importance of correcting others' mistakes wisely

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمِ الدَّارِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ» قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ قَالَ: «لِلَّهِ وَكِتَابِهِ وَرَسُولِهِ، وَأَئِمَّةِ الْمُؤْمِنِينَ، وَعَامَّةِهِمْ، أَوْ أئِمَّةِ الْمُسْلِمِينَ، وَعَامَّةِهِمْ»⁴¹

"Ahmad ibn Yunus reported: Zubair reported: Subail ibn Abu Shalih reported: Atha ibn Yazid reported: Tamim ad Dari reported: The Messenger of Allah ﷺ said: "Verily, religion is exhortation, verily, religion is exhortation, verily, religion is exhortation." The Companions asked, "O Messenger of Allah, for whom?" He replied, "For Allah, His book, His messenger, the leaders of the believers and their common people, or he said, "The leaders of the Muslims and their common people." (HR. Abu Dawud).

The concept of advice in *cancel culture* can be applied as a form of constructive criticism and aims to improve, not just punish or judge without a strong basis. As explained by Imam Abu Sulaiman Al-Khattabi, advice to Allah means maintaining ethics and principles of justice in every public interaction, including on social media. Advice to the Prophet emphasizes the importance of practicing the values of justice and compassion in providing criticism, and avoiding prejudice and unfair judgment. Advice to leaders or public figures in this context means criticizing with the aim of building, not damaging, and reminding them of their responsibilities without involving boycotts or excessive reputation destruction.⁴²

⁴⁰ Abū Zakariyā Muḥyī al-Dīn bin Sharaf Al-Nawawī, *Al-Minhaj Sharḥu Ṣaḥīḥin Muslim Bin Al-Ḥajjāj*, Vol. 2 (Beirut: Dar Iḥyā' al-Turāth al-'Arabi, 1392).

⁴¹ Abū Dāwud Sulaimān bin al-Ashath bin Ishāq bin Bashīr bin Shidād bin 'Amr al-Azdī Al-Jistānī, *Sunan Abi Dāwud*, h. 286

⁴² Abū Zakariyā Muḥyī al-Dīn bin Sharaf Al-Nawawī, *Al-Minhaj Sharḥu Ṣaḥīḥin Muslim Bin Al-Ḥajjāj*, Vol. 2 (Beirut: Dar Iḥyā' al-Turāth al-'Arabi, 1392), h. 37.

Conclusion

Cancel culture in the digital age often emerges as a spontaneous response of social media users to actions or statements that are perceived to violate social norms. This practice is carried out collectively to boycott certain individuals, often without an adequate clarification process. Freedom of expression on social media that is not matched by social responsibility leads to social sanctions and mass judgment. Several factors, such as self-perception, anonymity, echo chamber, FOMO, and confirmation bias, reinforce judgmental tendencies on social media, which are often exacerbated by the spread of misinformation. The impact of this *cancel culture* is far-reaching, ranging from reputational damage to serious psychological effects for victims, such as depression and social isolation.

While *cancel culture* is often based on emotions and judgment without clear ethical guidelines, it is different with the boycott of Israeli products recommended by the Majelis Ulama Indonesia (MUI). Through MUI Fatwa Number 83 of 2023, MUI supports the boycott as a form of targeted and measurable solidarity with the Palestinian people, based on the principles of justice and humanity. In the perspective of hadith, *cancel culture* is not in accordance with Islamic teachings that prioritize tabayyun (clarification) and refrain from judging and broadcasting the disgrace of others without a strong basis. In closing, the principles of helping each other and maintaining social harmony in Islam are important guidelines to encourage wiser interactions on social media.

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