

## Reducing Understanding of Online Gossip in the Perspective of the Qur'an: From Impact to Solution

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### Abstract

In this era of Society 5.0, humanity is faced with a new era marked by rapid technological advancements. With the rise of social media platforms, communication between people is no longer hindered by physical distance, making it easier and more accessible than ever before. However, recent findings suggest that the prevalence of social media today is no longer primarily about education, information, or motivation, but rather about content that goes viral, specifically “online gossip.” This study aims to discuss online gossip from the perspective of the Qur'an, analyzing its impacts and potential solutions. The method used is qualitative, employing the Tafsir Maudhu'i approach with descriptive-analytical data analysis. The results and discussion reveal that the Qur'an's perspective on online gossip stems from feelings of insecurity and a lack of gratitude for what Allah has bestowed upon humanity. The consequences of gossip are not only spiritual and otherworldly, such as the threat of punishment in the afterlife, but also cause social harm in this world. Therefore, the highly recommended solution is to engage in regular self-reflection or introspection. By recognizing that every human being is created with their own uniqueness, strengths, and weaknesses, it is hoped that individuals can refrain from the tendency to discuss others' faults. This research contributes to reducing the phenomenon of online gossip in the midst of the rapid development of the Society 5.0 era.

**Keywords:** *Qur'an, Online Gossip, Social Media, Impact, Solution*

### Abstrak

Era society 5.0 ini, manusia dihadapkan dengan era baru dengan adanya perkembangan teknologi yang begitu pesat. Dengan adanya jejaring media sosial, tentu dalam hal komunikasi antar sesama manusia tidak akan terhalangi oleh ruang, komunikasi lebih mudah dan dapat dilakukan di mana saja. Namun, beberapa temuan menunjukkan maraknya media sosial masa kini bukan lagi tentang edukasi, Informasi, ataupun motivasi, tetapi lebih banyak sesuatu yang dianggap viral, yaitu ‘ghibah online’. Penelitian ini bertujuan membahas ghibah online dalam perspektif al-Qur'an, dengan mengurai dampak hingga solusinya. Metode yang digunakan adalah kualitatif dan pendekatan *Tafsir Maudhu'i* dengan analisis data secara deskriptif-analitis. Hasil dan pembahasan ini menunjukkan bahwa pandangan al-Qur'an terhadap ghibah online terjadi sebab rasa *insecure* dan kurangnya rasa syukur terhadap suatu hal yang diberikan Allah kepada manusia. Dampak ghibah tidak hanya bersifat spiritual dan berdimensi ukhrawi berupa ancaman azab di akhirat, tetapi juga menciptakan kerusakan sosial di dunia. Oleh karena itu, solusi yang sangat dianjurkan adalah melakukan *mubasabah* atau introspeksi diri secara rutin. Dengan menyadari bahwa setiap manusia diciptakan dengan keunikan, kelebihan, dan kekurangannya masing-masing, diharapkan seseorang mampu menahan diri dari kecenderungan

membicarakan aib orang lain. Penelitian ini berkontribusi dalam mengurangi fenomena Ghibah Online dengan maraknya perkembangan Zaman di era Society 5.0 ini.

**Kata Kunci:** *Al-Qur'an, Ghibah Online, Media Sosial, Dampak, Solusi*

## Introduction

The rapid development of information and communication technology in the Society 5.0 era has had a significant impact on various aspects of people's lives. On the one hand, this progress has brought great benefits, particularly in facilitating social interaction without being limited by space and time. Through the sophistication of digital technology, humans no longer need to meet face-to-face to communicate; with just a touch of a finger on a device, messages can be instantly delivered to recipients wherever they are. Social media has become an important tool that positively contributes to accelerating the flow of information and the dissemination of the latest news within minutes, thereby supporting humans' need to stay connected and informed.<sup>1</sup>

However, behind this convenience and practicality, there are also negative impacts that should be watched out for. One of them is the tendency of some individuals to misuse social media as a means of spreading unverified information, such as rumors, baseless issues, and even slander (*ghibah*). This phenomenon shows that the act of gossiping is no longer limited to direct physical interactions but has shifted to the virtual realm, reaching a wider audience in a short amount of time.<sup>2</sup> As such, advancements in communication technology demand an increase in digital literacy and ethical awareness in using social media wisely to avoid causing harmful social impacts.

The phenomenon of gossip in the digital space—especially through social media—has become a common practice among the public, including among ordinary users. It is not uncommon for individuals to engage in commenting or spreading information without considering the negative impact that may arise on the subject of the discussion.<sup>3</sup> The habit of accepting information at face value without verification, clarification, or critical analysis fuels the spread of gossip in the digital realm. This is the primary focus of this study, which aims to examine the impact of gossiping behavior and formulate preventive solutions based on the guidance of the Qur'an.

Essentially, gossip is a form of human communication that makes other individuals the subject of conversation without their presence. The root of this behavior stems from the basic human tendency to complain and feel dissatisfied with what one has, as indicated in the Qur'an, Surah Al-Ma'arij verses 19–20. In this study, the author elaborates on ten relevant verses of the Qur'an, including those that discuss the causes of gossip, its negative effects, and solutions to reduce such behavior. The verses examined include QS. Al-Ma'arij verse 19;

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<sup>1</sup> Nurul Fatmawati, "Pengaruh Positif dan Negatif Media Sosial Terhadap Masyarakat", *Direktorat Jenderal Kekayaan Negara*, Selasa, 02 November 2021, <http://djkn.kemenkeu.go.id/>.

<sup>2</sup> Layyinatul Sifa, "Ghibah Dalam Entertainment Perspektif Hadis (Aplikasi Teori Double Movement Fazlur Rahman)", *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 7, no. 2 (2019): 282-298.

<sup>3</sup> Diskominfo Kabupaten Bandung, "Pengertian Hoax dan cara menangkalnya", 18 juli 2022, akses Kamis, 12 Juni 2025, <https://diskominfo.badungkab.go.id/artikel/42985-pengertian-hoax-dan-cara-menangkalnya>

QS. Al-Ma'arij verse 20; QS. Al-Hujurat verse 11; QS. Al-Hujurat verse 12; QS. Al-Ahzab verse 58; QS. Al-Ahzab verse 70; QS. Ali 'Imran verse 139; QS. Al-Munafiqun verse 9; QS. An-Nur verse 19; and QS. At-Tin verse 4.

This study specifically focuses on analyzing the negative impacts of gossiping behavior and offers preventive solutions to minimize such practices in daily life. This focus distinguishes this study from previous studies reviewed by the author, where previous studies emphasized the identification of forms of gossip on social media and efforts to address it through Qur'anic therapy, such as the practice of dhikr and salawat. The Qur'an, as the word of Allah revealed to Prophet Muhammad through the angel Jibril, is the primary source of guidance and mercy for all humanity, as emphasized in His words in Surah Al-A'raf, verse 52:

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

*"Indeed, We have sent down the Book (the Qur'an) to them, which We have explained in detail based on knowledge, as guidance and mercy for those who believe."*

The Qur'an, as the holy book of Islam, has the primary function of being a guide for life (hudan li al-nas), directing humanity in various aspects of life, both in terms of vertical relationships with Allah SWT and horizontal relationships among fellow human beings. In the context of the development of the times and the rapid advancement of technology, the function of the Qur'an is increasingly relevant as a guide in responding to modern social phenomena, including the use of social media, which has now become an integral part of daily life.

The development of digital technology has ushered in a new era where social interaction is no longer limited by space and time. With just a few keystrokes or by uploading content, one can instantly communicate with individuals across the globe.<sup>4</sup> Unfortunately, the flow of information on social media today is often dominated by viral content that is not educational. The viral phenomenon is no longer limited to positive education, information, or motivation, but is often characterized by negative content such as gossip, slander, and hate speech.<sup>5</sup> This phenomenon of online gossip is an interesting issue to explore further because it is often overlooked by some social media users. However, the impact of this behavior is very serious, not only in spiritual and moral aspects, but also has the potential to significantly affect the psychological condition of the victims of gossip, such as feelings of shame, stress, depression, and even other mental health disorders. Moreover, online gossip has a much wider reach and spreads much faster than conventional gossip in the real world.<sup>6</sup>

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<sup>4</sup> Uswatun Hasanah, Busro Busro, "Hold Your Fingers: The Communication Ethics on WhatsApp Based on the Hadith", *Jurnal Komunikasi: Malaysian Journal of Communication* 39, no. 3 (2023), 239-254.

<sup>5</sup> Putri Ayu, Eko Zulfikar, "Bullying dalam Perspektif QS. Al-Hujurat Ayat 11 dan Kolerasinya dengan Netizen di Media Sosial", *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 5, no. 1 (2023): 1-13. <https://doi.org/10.58401/takwiluna.v5i1.1273>.

<sup>6</sup> Lasmini Maha, "Ghibah Virtual Dalam Media Sosial Menurut Imam Al-Qurtubi Dalam Tafsir Al-Jami'li Ahkam Al-Qur'an", *Al-I'jaz: Jurnal Kewahyuan Islam* 9, no. 1 (2023): 307-319.

Based on this phenomenon, the author feels it is important to raise the issue of solutions to reduce, and even prevent, online gossip among the public, particularly from the perspective of the Qur'an through the *maudhu'i* (thematic) method of interpretation. This approach was chosen because it can comprehensively explore Qur'anic verses related to the prohibition of gossip, ethical speech, and the principle of maintaining the dignity of fellow human beings in social life. Thus, this research is expected to contribute new scientific insights that have not been extensively discussed in previous studies, especially those addressing gossip in the digital context.

Through this study, it is also hoped that a deeper understanding will emerge among Muslims that behavior in the virtual world remains under the supervision of religious values. Every post, comment, or upload on social media has moral and spiritual consequences, just as behavior in the real world does. Therefore, awareness of Qur'anic ethics must be internalized in daily digital activities as a preventive measure against the spread of online gossip.

Among previous studies is the title *The Implementation of Dhikr Therapy in Overcoming the Habit of Gossiping in a Mother in the Village of Kedung Wonokerto Prambon*. By Nurul Lailatul Khusna. In this study, the author explains the implementation of *dzikir* to change the habit of gossiping, as stated in QS. al-Ahzab (33) verse 41. This verse serves as a reminder for Muslims to always remember Allah as much as possible, whether day or night, in any situation, and commands His servants to believe in Allah. Purbatin & Soenjoto explain the Phenomenon of Virtual Gossip in Communication in the Millennial Era from an Islamic Perspective. This study discusses communication methods based on psychological aspects, meaning that by communicating with one's conversation partner, it bridges communication gaps in any form, whether verbal or non-verbal. The ease of communication can lead people to form communication patterns, whether it is just exchanging news or discussing issues, which may lead to gossip.<sup>7</sup>

Taufani, & Karim explain Gossip Through Social Media in Identifying Communication Processes. This study focuses on gossip on social media, even though in 2017, the Majelis Ulama Indonesia (MUI) issued a fatwa regarding the laws and guidelines for interacting through social media.<sup>8</sup> In another study, several factors were identified as causes of gossip through communication via social media, namely through questions such as who, what, how, and to whom. Thus, gossip is closely tied to human interaction in daily life. From this study, it is hoped that the public will be cautious and filter information when using social media, as there is concern about the potential for division within Islamic brotherhood.<sup>9</sup>

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<sup>7</sup> Wening Purbatin, Palupi Soenjoto, "Fenomena Ghibah Virtual pada Komunikasi Era Milenial Menurut Perspektif Islam", *ANCOMS* 3, no. 1 (2019), <http://proceedings.kopertais4.or.id/>.

<sup>8</sup> Fadhil, "Haram dan Dilarang Dilakukan di Medsos Menurut MUI", *Kementrian Komunikasi dan Informatika* (06-2017), <http://kominfo.go.id/>.

<sup>9</sup> Eka M Taufani, Hasnidar Karim, "Ghibah Melalui Media Sosial dalam Identifikasi Proses Komunikasi", *Islamic Education Studies: An Indonesian Journal* 1, no. 1 (2018): 10-14. <https://doi.org/10.30631/ies.v1i1.12>.

Muhammad Reza Fadhil Raihan et al. discuss *Spill The Tea: The Phenomenon of Gossip in the Modern Age from the Perspective of the Qur'an (A Thematic Exegesis Study)*. In this study, gossip has become an ingrained trait in every individual. The term “spill the tea” refers to the revelation of someone else's secret that is unknown to others on social media, while each individual's response varies—this is what triggers the act of gossip. The researchers concluded that the impact of this action is deeply distressing, as it can cause the target of the action to experience depression and suffer greatly. Therefore, this study can bring benefits to every individual by encouraging them to avoid the phenomenon of “spill the tea” or gossiping on social media.<sup>10</sup>

Previous studies have discussed various phenomena and acts of gossip that occur on social media. However, there is a fundamental difference between this study and previous studies. The main focus of this study is specifically directed at the practice of gossip in the online realm, which has now become a behavior that is considered normal amid the widespread use of social media. Many social media users, especially those from the general public, impulsively engage in commenting activities without considering the potential impact on the subject of discussion. Many individuals also receive and disseminate information without prior clarification or verification, which can lead to misunderstandings and harm to others.<sup>11</sup> This phenomenon is the main focus of this study, which aims to comprehensively examine the impact of online gossip and offer effective solutions to minimize it based on the guidance and values of the Qur'an.

This research is highly significant given that the impact of gossip is not only felt by the victims who are the subject of discussion, but also affects the perpetrators of gossip themselves. Perpetrators of gossip will face moral and spiritual consequences, as explained in Islamic teachings, and may develop negative character traits that can damage their personal integrity and the quality of their social relationships. Therefore, understanding this phenomenon in depth through an Islamic approach is an important need in formulating effective preventive solutions amid the advancement of communication technology today.

This study uses a qualitative method with a *maudhu'i* (thematic) interpretive approach, which is a method that seeks to collect and examine verses from the Qur'an related to a specific theme, in this case *ghibab*, in a comprehensive and integrated manner. The type of research used is library research, which aims to collect various reference sources as a theoretical and analytical foundation. The primary data in this study is sourced from the Qur'an, with a specific focus on verses that contain prohibitions, warnings, and consequences related to the act of gossiping. Secondary data is obtained from previous scientific works,

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<sup>10</sup> Muhammad Reza Fadhil Raihan, Esya Heryana, Fitriani, Winona Lutfiah, “Spill The Tea: Fenomena Gibah Masa Kini Perspektif Al-Qur'an (Kajian Tafsir Maudhu'i)”, *Jurnal Riset Agama* 2, no. 1 (2022): 69-91. <https://doi.org/10.15575/jra.v2i1.15658>.

<sup>11</sup> Ayu Narsih, Eko Zulfikar, “Antisipasi Berita Hoax dalam Al-Qur'an: Upaya Meminimalisir Dampak Negatif di Media Sosial”, *Al-Ikhlil: Jurnal Dirasah Al Qur'an dan Tafsir* 1, no. 2 (2023): 118-129. <https://doi.org/10.28926/al%20ikhlil.v1i2.1327>.

such as journals, books, articles, and other relevant sources, to enrich the analysis and provide a broader framework of understanding of the phenomenon being studied.

In the process of data processing and interpretation, descriptive-analytical analysis techniques were used. This technique aims to systematically describe the contents of the sources examined, while also analyzing them to find new insights into the impact and solutions to gossip, especially in the context of social media. The data collection technique used is documentation, which involves searching for and recording data from various written references, both primary and secondary sources, that are relevant to the topic of discussion. With this method, it is hoped that the research will produce conclusions that are not only theoretical but also applicable in providing Qur'anic solutions to the rampant phenomenon of online gossip in today's digital society.

## **Results and Disucussion**

### **An Overview of Human Character**

In general, according to Doni Koesoema, character can be defined as a psychosocial element that is closely related to the educational process and influenced by the environmental context in which the individual exists. From this perspective, character is understood as something that is not solely innate but develops through an individual's interactions with their social, cultural, and value-based environment. From a behavioral standpoint, character is often equated with personality, which refers to a set of distinctive traits or characteristics inherent to an individual that distinguish them from others. This personality is significantly influenced by environmental factors, education, life experiences, and the socialization process that a person undergoes from childhood to adulthood.<sup>12</sup>

In the *Kamus Besar Bahasa Indonesia* (KBBI), character is defined as psychological traits, morals, or manners that distinguish one person from another, including elements of nature, character, and personality. Thus, character is a manifestation of a person's uniqueness, reflected in their way of thinking, behaving, and acting in daily life.<sup>13</sup> Character can also be seen as the result of the integration between an individual's basic potential and the continuous influence of the environment, which shapes certain behavioral patterns. There are four types of human character, namely:

1. Plegmatis

Plegmatic people have a cool personality. They are calm, quiet, easy to get along with, willing to compromise, and dislike conflict.

2. Melancholic

The melancholic personality type is characterized by seriousness and diligence. This personality type is known for its perfectionist nature, as individuals with this personality are neat, organized, methodical, and capable of considering every detail after observing even the

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<sup>12</sup> Dahrin Sajadi, "Pendidikan Karakter Dalam Perspektif Islam", *Tahdzib Al-Akhlak: Jurnal Pendidikan Islam* 2, no. 2 (2019): 1-19. <https://doi.org/10.34005/tahdzib.v2i2.510>.

<sup>13</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pustaka Bahasa, 2008).

smallest things. Melancholic personalities often tend to enjoy controlling others, preferring to manage everything themselves, speaking in a cool, rule-abiding manner that appears rigid.

### 3. Sanguine

The Sanguine personality type is characterized by a cheerful, active, and optimistic disposition. People with a Sanguine personality tend to be sociable and can create a more enjoyable atmosphere. They have a personality that likes to be the center of attention, have high self-confidence, and always enjoy joyful and pleasant situations. However, people with this personality type often find it difficult to concentrate and take things seriously, and they tend to make decisions quickly without thorough consideration.

### 4. Choleric

The Choleric personality type has an emotional, logical, and stubborn disposition. This personality type is that of a leader. Choleric individuals tend to enjoy organizing, seeking adventure, embracing new challenges, and making decisions firmly, while refusing to give up or back down.<sup>14</sup>

## Definition of Online Gossip

The origin of gossip stems from the innate nature or character of human beings. Gossip itself comes from the Arabic word *ghaba-yaghibu-ghaiban*, which means “not present,” i.e., not in front of or not visible. The origin of this word explains that there is an element of absence of a person when gossip occurs.<sup>15</sup> Gossip, according to language, means slander, defamation, and backbiting.<sup>16</sup> The term “slander” in the Indonesian dictionary can be interpreted as words that defame others. It can also be interpreted as gossip, which is associated with negative words about someone. *Ghibab* is associated with slander, gossip, and rumors.<sup>17</sup>

The government has not been able to address the phenomenon of gossip on social media. It is not just once or twice, but there have been numerous calls that the MUI fatwa is insufficient to stop gossip on social media or online gossip.<sup>18</sup> To deter such behavior, several public figures who have been the subject of discussion on social media have attempted to report social media accounts under the Information and Electronic Transactions Law (ITE Law) for defamation. However, once again, legal regulations have failed to stop such behavior. This is because Indonesian society, in the process of electronic communication, tends to encourage gossip. These increasingly rampant fingers should be intervened. Because,

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<sup>14</sup> Agung Prawito, “Klasifikasi Karakteristik Kepribadian Manusia Berdasarkan Tipologi Hippocrates–Galenus Menggunakan Metode Naïve-Bayes”, *Prosiding SEMNAS INOTEK (Seminar Nasional Inovasi Teknologi)* 5, no. 1 (2021), 133-140.

<sup>15</sup> Fadia Luthfi Riyani, “Pengkajian Makna Gibah dalam Perspektif Hadis: Studi Takhrij dan Syarah Hadis”, *CATAH: Conference Article of Takhrij Al-Hadith* 16, (2022): 40-49.

<sup>16</sup> Ahmad Warson Munawir, *al-Munawwir; Kamus Arab Indonesia*, Cet. IV, (Yogyakarta: pustaka rogressif, 1997), 1025.

<sup>17</sup> WJS. Poerwadarminta, *Kamus Umum Bahasa Indonesia* (Jakarta: PN. Balai Pustaka, 1985), h. 1125.

<sup>18</sup> Fadhil, “Haram dan Dilarang Dilakukan di Medsos Menurut MUI”.

this can ultimately lead to mental health issues in society, such as gadget addiction and others. Therefore, education and awareness in communication are needed from each individual so that the impact of electronic communication becomes more peaceful and healthy.<sup>19</sup> With this phenomenon, the researcher is interested in educating the public about the impact of online gossip and offers a solution to stop such actions from the perspective of the Qur'an using the Maudhu'i method. The researcher hopes that this study can reduce such actions in society.

With smartphones, people can interact with each other more easily, which can change the patterns of communication and interaction between people. There are many positive aspects to these devices, but there are also many negative aspects, one of which is that it is easy to engage in online gossip. This is because people feel safer when they are not being monitored by anyone. However, it is precisely because of these devices that scandals can spread easily and violate the applicable ITE Law. Most people who engage in gossip never think about the long-term consequences they may face in the future. The advancement of technology does indeed make it easier for us to perform any activity, including online shopping, online interactions, and so on. However, if we are not careful in using the devices we hold in our hands, it will become a boomerang for ourselves.

### Verses about Gossip in the Qur'an

In the Qur'an, the author found several verses with terms that fit the context of the discussion in the verse. Among the verses on backbiting can be seen in the following table:

No	Name of Surah	Verse	Verse Excerpt	Meaning
1	QS. Al-Ma'arij ayat 19	إِنَّ الْإِنْسَانَ لَخُلُوعٌ هَلُوعٌ	هَلُوعٌ	Complaining
2	QS. Al-Ma'arij ayat 20	إِذَا مَسَّهُ الشَّرُّ جَزُوعًا	جَزُوعًا	Complaining – Grieving
3	QS. Hujurat ayat 11	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ	لَا يَسْخَرُ	Do not mock
4	QS. Al-Hujurat ayat 12	يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ	اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ	Avoid prejudice

<sup>19</sup> Wening Purbatin, Palupi Soenjoto, "Fenomena Ghibah Virtual pada Komunikasi Era.



		لَمْ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ		
5	QS. Al-Ahzab ayat 58	وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا	يُؤْذُونَ احْتَمَلُوا بُهْتَانًا	Hurting  Bearing falsehood
6	QS. Al-Ahzab ayat 70	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا	وَقُولُوا قَوْلًا سَدِيدًا	Speak the truth
7	QS. Ali-Imran ayat 139	وَلَا تَحْزَنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ	تَحْزَنُوا تَحْزَنُوا	You (feel) weak  Sadness
8	QS. Al-Munafiqun ayat 9	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ	لَا تُلْهِكُمْ	Do not neglect
9	QS. An-Nur ayat 19	إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	And Allah knows, while you do not know.
10	QS. At-Tin ayat 4	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ	فِي أَحْسَنِ تَقْوِيمٍ	In the best form

### Analysis of Verses about Gossip and its relevance to Online Gossip

Gossip occurs when two or more people gather without a specific purpose, leading to aimless discussions that may involve others as the subject of conversation and discussion within the gathering. Gossip often arises from feelings of dissatisfaction with one's own blessings from Allah, which can lead to envy toward others' blessings. The widespread use of social media today facilitates communication and the rapid spread of information, making it easier for people to access news and communicate with one another. This communication can trigger online gossip. Gossip stems from the human tendency to complain and always feel dissatisfied with what one has. As Allah says in QS. al Ma'arij Verse 19:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

*"Indeed, humans are created with a tendency to complain."*

From the verse above, it can be concluded that humans are indeed created with a tendency to complain, so it is no wonder that they tend to complain and are ungrateful for what they have. The presence of this lack of gratitude and tendency to complain causes humans to feel envy toward others, as they perceive someone else's achievements as better than their own. And Allah reiterates this in His Word in QS. Al-Ma'arij verse 20:

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا<sup>20</sup>

*"When he is afflicted with hardship, he complains."*

In social life, every individual is required to always behave well and think positively about others, one of which is by avoiding the habit of talking about other people's faults. However, the reality in today's modern era shows the opposite trend, where the practice of talking about other people's faults or shortcomings, either openly or secretly, is often found in daily interactions. This action is commonly known in Islamic tradition as gossip, or in popular terms often referred to as gossip or idle talk.<sup>20</sup>

The phenomenon of gossip has significant negative impacts, particularly in the context of social relationships and partnerships between individuals. The habit of discussing others' shortcomings has the potential to foster hostility, tension, and even division within society, thereby undermining the harmonious social order. Terminologically, gossip can be understood as the act of slandering, criticizing, or mocking others in their absence, with the involvement of others as listeners or participants in the discussion. From an Islamic perspective, gossip is categorized as a despicable act prohibited by Allah SWT and is included among the major sins. This is because gossip constitutes an act of injustice against the rights and dignity of fellow human beings. This prohibition is explicitly stated in the Quran, as mentioned in surah al-Hujurat verse 11:

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ  
الظَّالِمُونَ

*"Do not insult one another or call each other by offensive nicknames. The worst name is that of wickedness after faith has taken root. And those who do not repent are the wrongdoers."*

Based on this verse, it can be understood that gossiping is one of the acts that is strictly prohibited by Allah SWT. In fact, from an Islamic ethical perspective, gossiping is categorized as a form of injustice towards fellow human beings. Awareness of this prohibition should encourage every individual to consistently avoid gossiping or speaking ill of others, as such actions inherently cause moral and social harm, both to the perpetrator and to the subject of the discussion.<sup>21</sup>

Spreading the faults or shortcomings of others is clearly not a positive act. On the contrary, such actions deviate from Islamic teachings that emphasize the principle of preserving the honor and dignity of every individual. Islam, as a perfect religion, stands firmly on its main foundation, namely the Qur'an and Hadith. These two sources serve as guidelines

<sup>20</sup> Silvi Nurul Izzah, *Perspektif al-Qur'an dan Hadis terhadap Maraknya Perilaku Ghibah Di Era Globalisasi*, Banten: Jurnal UIN Sultan Maulana Hasanuddin, 2020.

<sup>21</sup> Lukman Nul Hakim, Iffatul Bayyinah, "Etika Sosial Perspektif Mufassir Nusantara: Kajian Qs. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz", *Al-Shamela : Journal of Quranic and Hadith Studies* 1, no. 1 ((2023): 70-86. <https://doi.org/10.61994/alshamela.v1i1.33>.

for life, directing humanity to always remain on the straight path and not deviate from the provisions of sharia.

### The Impact and Solutions of Online Gossip According to the Qur'an

The widespread phenomenon of online gossip can make people feel safe and forget the warnings and prohibitions of Allah SWT in spreading false news because gossip in this day and age is no longer considered a mistake or sin, but rather online gossip is considered a normal thing to do.<sup>22</sup> Yet Allah SWT has already warned humanity in the QS. al-Hujurat verse 12, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا  
يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

*"O you who believe, avoid much suspicion! Indeed, some suspicion is sinful. Do not spy on one another, and do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. Fear Allah! Indeed, Allah is Accepting of repentance and Merciful."*

Based on the explanation of this verse, it can be concluded that Allah SWT gives a stern warning to mankind to always avoid bad assumptions (*su'uzhan*) towards others and prohibits seeking out the faults of others (*tajassus*). The verse also explicitly prohibits gossip, which is discussing the faults or shortcomings of fellow Muslims without their knowledge. The act of backbiting essentially involves seeking out others' faults, then spreading them with the intent to criticize or degrade their dignity in the presence of a third party. Such behavior is likened by the Qur'an to the act of eating one's own brother's flesh, a repulsive and terrifying image intended to awaken human moral consciousness to immediately abandon such behavior. Therefore, in this verse, Allah SWT also commands humanity to repent and be mindful of Him as a form of self-improvement for this reprehensible act.<sup>23</sup>

In addition to the prohibition in Surah Al-Hujurat, Allah SWT also emphasizes in the QS. al-Ahzab verse 58, the prohibition against harming fellow human beings, as stated in His words:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

*"Those who hurt believers, without them having done anything wrong, have indeed borne a falsehood and a clear sin."*

The impact of gossip can hurt others, and according to the above verse, it will bear a falsehood and a clear sin. Therefore, as humans, we inevitably experience such actions

<sup>22</sup> Katleen Gabriels a, Charlotte J.S. De Backer, "Virtual gossip: How gossip regulates moral life in virtual worlds", *Computers in Human Behavior* 63 (October 2016): 683-693. <https://doi.org/10.1016/j.chb.2016.05.065>

<sup>23</sup> Mumtazah Al 'Imah, Salamah Noorhidayati, Ahmad Saddam, Siti Marpuah, and Husnul Amira, "Pendidikan Karakter Dalam Surah Al-Hujurat: Telaah Penafsiran Mahmud Yunus Dalam Tafsir Al-Karim", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 3, no. 2 (December 31, 2023): 256-272. <https://doi.org/10.19109/jsq.v3i2.23189>.

without meaning to. In this study, the author also offers a concrete solution to reduce online gossip from the perspective of the Qur'an. As explained in the QS. Al-Ahzab Verse 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

*"O you who believe, fear Allah and speak the truth."*

From the above verse, the impact of gossip that hurts others and carries the burden of lies is to always strive to speak the truth and not be overly suspicious of others. In addition to hurting others, gossip can also make others feel weak, resulting in a mental burden on others. As Allah has said in QS. Ali-Imran verse 139:

وَلَا تَحْزَنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

*"Do not be weak, and do not be sad, for you are the highest (in rank), if you are believers."*

The author cites this verse as a basis for explaining that gossip not only damages social relationships, but can also cause deep psychological stress and burden for the individuals who are its targets. Feelings of depression, anxiety, and even loss of self-confidence are some of the psychological effects often experienced by victims of gossip. This certainly contradicts the principles of Islam, which uphold the honor and dignity of every human being.

As a preventive solution to the negative effects of gossip, the Qur'an encourages individuals to always engage in positive, beneficial, and worshipful activities. In this way, one will not fall into futile deeds, let alone despicable acts such as gossip. This guidance is in line with the words of Allah SWT in Surah al-Munafiqun verse 9:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

*"O believers, let not your wealth and your children distract you from remembering Allah. Whoever does so will be among the losers."*

When using social media, it is important to limit oneself from consuming harmful content by following accounts with educational and inspirational content. Ultimately, with the spread of false news, those who are negligent will face punishment from Allah SWT. As stated in QS. An-Nur verse 19:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

*"Indeed, those who wish for that vile deed (spreading false news) to spread among the believers will receive a painful punishment in this world and in the Hereafter. And Allah knows, while you do not know."*<sup>24</sup>

It is due to this phenomenon that the author feels compelled to discuss solutions for stopping or at least reducing the intensity of online gossip among the general public from

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<sup>24</sup> Tafsir Ringkas Kemenag RI, *al-Qur'an Digital* NU Online.

the perspective of the Qur'an using the maudhu'i method of interpretation. This research will focus on the impact of online gossip and solutions for avoiding or stopping someone's behavior or habit of engaging in online gossip. This research is important because the impact is not only on the victim but also on the gossipers or those who engage in gossip themselves.

Humans are creatures who always feel inadequate with what they have, leading them to develop feelings of envy and jealousy. These traits can trigger an act known as gossip. Yet Allah SWT created humans in the best possible form, as Allah has explained in Q.S At-Tin Verse 4, as follows:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*"Indeed, we have created man in the best of forms."*

According to M. Quraish Shihab's interpretation, humans were created by Allah SWT in the most perfect and best form, as mentioned in the Qur'an. One of the greatest gifts bestowed upon humans is the tongue. The tongue, in Quraish Shihab's view, is both an ornament and a precious pearl in human life. If used appropriately to convey truth, goodness, and advice, the tongue can serve as a means to elevate one's status, dignity, and honor before Allah SWT and within society. Conversely, if the tongue is misused for slander, mockery, and backbiting, such actions are considered reprehensible and prohibited in Islamic teachings.<sup>25</sup>

The act of backbiting itself, as explained by scholars of interpretation, often stems from the inherent human tendency to complain, feel envy, be dissatisfied with the blessings of Allah SWT, and seek out the flaws of others. These negative attitudes drive individuals to slander, spread rumors, or gossip about others, which clearly contradicts the prohibitions in the previously discussed verses of the Quran, namely the prohibition against harboring ill will, seeking out others' faults, and discussing the shortcomings of fellow believers.

As a preventive measure to reduce gossiping behavior, especially in the context of social media or online gossiping, researchers found relevance in Allah SWT's words in Surah At-Tin verse 4: *"Indeed, We have created man in the best of forms."* This verse reminds humanity of the nobility of their creation, so that every individual should uphold their dignity, including in guarding their speech and behavior in public spaces, whether directly or through digital media. Additionally, a spiritual solution that can be applied is to strengthen the vertical relationship (*hablum min Allah*) through regular self-reflection (*muhasabah*), so that awareness of one's duties and responsibilities as a servant of Allah remains intact. Thus, awareness of the uniqueness of human creation serves as an ethical and spiritual foundation to avoid all forms of gossip, both in the real world and in the digital realm.

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<sup>25</sup> M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 15, (Jakarta: Lentera Hati, 2002), 377-378.

## Conclusion

Gossip is one of the most reprehensible behaviors that is strongly condemned in Islamic teachings due to its widespread negative impact, both on the perpetrator, the subject of the gossip, and society as a whole. Etymologically, gossip means mentioning something that someone dislikes behind their back, even if it is true. The Qur'an explicitly likens this act to eating the flesh of one's own dead brother (QS. al-Hujurat: 12), a vivid description highlighting how repulsive and evil such an action is in the sight of Allah SWT.

The effects of gossip are not only spiritual and otherworldly, involving the threat of punishment in the afterlife, but also cause social damage in this world. This behavior can damage human relationships, breed distrust, divide brotherhood, and foster a culture of mutual suspicion in society. Therefore, Islam provides preventive and curative solutions to protect its followers from this reprehensible practice. One highly recommended solution is to engage in regular self-reflection or introspection. By recognizing that every human being is created with unique qualities, strengths, and weaknesses, one is hoped to refrain from the tendency to discuss others' faults. *Muhasabah* also reminds us that all actions, including words and the content of conversations, will receive a just reward from Allah SWT, as emphasized in various verses of the Qur'an and the hadith of the Prophet SAW. Overall, the prohibition against gossip is not merely an individual moral issue but also an integral part of efforts to maintain social harmony and stability within the framework of Islamic teachings.

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