



Social Ethics in Perspective of Hadith: Relevance and Application in the New Media

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Abstract: *This research explores the application and relevance of social ethics in the perspective of hadith in the new media era, aiming to understand how ethical principles can be applied in increasingly complex digital communication. Using qualitative methods and literature studies, the study identifies important aspects of healthy communication, such as polite language selection, information verification, and respect for individual privacy. In the context of new media, good speech serves as an indicator of faith, where individuals who maintain speech tend to show a higher level of faith. In addition, responsibility for content shared on social media is essential for creating a safe and positive communication environment. The study also highlights the importance of respecting differences of opinion and creating inclusive discussion spaces to enrich social interactions. By applying ethical values in every interaction, social media users are expected to contribute to the development of a better and harmonious digital society, providing valuable insights for individuals in improving communication ethics in the new media era.*

Keywords: *Digital, New Media, Social Ethics*

Abstrak: *Penelitian ini mengeksplorasi aplikasi dan relevansi etika sosial dalam perspektif hadits di era new media, bertujuan untuk memahami bagaimana prinsip-prinsip etika dapat diterapkan dalam komunikasi digital yang semakin kompleks. Menggunakan metode kualitatif dan studi literatur, penelitian ini mengidentifikasi aspek-aspek penting dalam komunikasi yang sehat, seperti pemilihan bahasa yang sopan, verifikasi informasi, dan penghargaan terhadap privasi individu. Dalam konteks new media, ucapan yang baik berfungsi sebagai indikator keimanan, di mana individu yang menjaga tutur kata cenderung menunjukkan tingkat keimanan yang lebih tinggi. Selain itu, tanggung jawab atas konten yang dibagikan di media sosial sangat penting untuk menciptakan lingkungan komunikasi yang aman dan positif. Penelitian ini juga menyoroti pentingnya menghargai perbedaan pendapat dan menciptakan ruang diskusi inklusif untuk memperkaya interaksi*



sosial. Dengan menerapkan nilai-nilai etika dalam setiap interaksi, pengguna media sosial diharapkan dapat berkontribusi pada pembangunan masyarakat digital yang lebih baik dan harmonis, memberikan wawasan berharga bagi individu dalam meningkatkan etika komunikasi di era new media.

Kata kunci: *Digital, Etika Sosial, New Media.*

Introduction

User intention in the new media era is not a new phenomenon, but is the result of the influence of modernization and globalization that has significantly affected individual consciousness. New media can be seen as a response to human needs, but its presence also brings changes in human attitudes and behaviors. The relationship between individuals and new media is mutually influencing, creating a duality of structure that cannot be separated. This influence has an impact on the way humans understand the world, which in turn changes the dominance of early knowledge and influences other consciousnesses. New media plays a positive role in the extraction and dissemination of information, which is important to help humans understand the various forms of information that exist.¹ Social media is a digital communication channel that allows users to communicate in two ways, share information, and interact directly. In addition, social media can be understood as a digital platform that provides various applications and facilities to carry out social activities.² Before the internet, the use of social media was carried out offline through letters and face-to-face meetings. However, with the development of human needs, the relationships that can be reached are getting wider. The invention of *the* internet allows for more practical and effective communication without having to meet face-to-face, thus making it easier to interact between individuals.³ Rapid developments in information and communication technology (ICT) have

¹A A Putra Dwipayana et al., "New Media Dan Etika Komunikasi Digital," *Nyoman Rai Maeni* 2 (2022): 11–19.

²Ai Yeni Yuliyanti Mas'ud Maulana, Hidayatul Fikra and Medina Chodijah, "Etika Pergaulan Kaum Millennial: Studi Takhrij Dan Syarah Hadis," *Gunung Djati Conference Sains* 8 (2022): 630–638.

³Althaf Husein Muzakky and Fahrudin Fahrudin, "Kontekstualisasi Hadis Dalam Interaksi Media Sosial Yang Baik Di Era Millennial Dalam Kitab Fath Al-Bārī Syarah Hadis Al-Bukhāri," *Dirayah : Jurnal Studi Ilmu Hadis* 5, no. 1 (2020): 12–20.



changed human lifestyles, with social networks, including social media, dominating communication in cyberspace.⁴ Social media is basically designed as a platform for social interaction that is easily accessible to anyone. However, along with its development, social media is also used for various purposes, including education. Not only as a communication tool, social media now functions as a means to share information, learning materials, and academic discussions.⁵ Social media facilitates interaction without space and time limitations, both to establish a relationship with other users and exchange information.⁶ The social media phenomenon continues to experience rapid development with increasing widespread and massive use through various digital platforms. It allows users to interact, share content, and connect with others online. Social media has changed the way humans communicate, interact, obtain information, and participate in digital life.⁷

Although it has made significant progress, it is inseparable from the negative effects it causes and affects its users. These negative impacts can be in the form of addiction, where a person spends too much time so that they neglect tasks in daily life. In addition, the ease of access to information online can also make people lazy, because everything can be done without meaningful effort. Content that smells of pornography, fraud, terrorism, and the like that is increasingly accessible to various groups has become a very bad thing on social media and is at great risk for social media users.⁸ There are a number of aspects that have not been fully understood in the context of its application in the new media era. For example, how the use of polite language can effectively prevent negative emotions or conflicts on digital platforms that are often anonymous and indirect.⁹ With the rapid advancement of communication and information technology, various accessible media channels

⁴Ahmad Zikri, "Fitnah (Hoax); Etika Berbicara Dalam Pandangan Hadits Di Era Digital" 11, no. 2 (2019): 102–120.

⁵ AR MIFTAH Al Farouqy and M Fahrur Ridla, "Etika Komunikasi Media Sosial Perspektif Hadis (Kajian Living Sunnah)," *Wardah* 23, no. 2 (2022): 218–244.

⁶Sri Hapsari Wijayanti et al., "Bentuk-Bentuk Etika Bermedia Sosial Generasi Milenial," *Jurnal Komunikasi* 16, no. 2 (2022): 129–146.

⁷Didi Maslan, Mardianto, and Muhammad Irwan Padli Nasution, "Pendidikan Etika Bermedia Sosial Dalam Perspektif Islam: Antara Dosa Jariyah Dan Pahala Jariyah," *Al-Ittishol: Jurnal Komunikasi dan Penyiaran Islam* 4, no. 2 (2023): 155–176.

⁸ *Ibid.*

⁹ Putra Dwipayana et al., "New Media Dan Etika Komunikasi Digital."



have emerged, allowing various events to occur. The number of social media and online platforms that offer easy access should be used as a public means to convey aspirations and complaints. However, in reality, social media is often used by the public to share negative content. Therefore, there needs to be an encouragement for social media users to apply good ethics in utilizing available platforms.¹⁰ Social media issues continue to develop and emerge continuously. The many issues related to social media often have a negative impact. There are at least three negative issues that need to be considered. *First*, many sentences that are not well filtered easily enter cyberspace and can be accessed by many people, spreading quickly, so that instead of providing useful information, it actually gives rise to hate speech. *Second*, the rampant spread of pornographic and pornographic content. *Third*, many news is spread without a clear intention, which is often referred to as a hoax.¹¹ In addition, the challenge of avoiding SARA issues and the dissemination of inaccurate information is still a concern, but its impact on social interaction on social media has not been widely explored.¹² Previous research has shown the importance of behaviors such as not bullying and greeting well (Johannesen et al., 2008), but the appropriate mechanism for applying these principles in online communication is still unclear. Furthermore, the speaker's awareness of maintaining the feelings of others and how speech can be received has not been explained in depth, especially in contexts where social position and power often affect interaction.¹³

This study aims to explore and analyze the dynamics of communication ethics in the context of new media, focusing on how ethical principles taken from the perspective of hadith can be applied in interaction on social media. This research aims to identify the challenges and opportunities faced by social media users in maintaining politeness and communication ethics in the digital era. In addition, this

¹⁰Nurlaili Fauziah, Nirwan Syafrin, and Kholil Nawawi, "Pengaplikasian Ilmu Hadis Dalam Menangkal Hoax Di Media Sosial," *Koloni: Jurnal Multidisiplin Ilmu* 1, no. 3 (2022): 89–102.

¹¹Muzakky and Fahrudin, "Kontekstualisasi Hadis Dalam Interaksi Media Sosial Yang Baik Di Era Millenial Dalam Kitab Fath Al-Bārī Syarah Hadis Al-Bukhāri."

¹²Ahmad Ainun Najib and Sofiatul Avivah, "Etika Komunikasi Media Sosial Dalam Islam," *ASWALALITA (Journal Of Dakwah Manajement)* 02, no. 1 (2022): 185–195.

¹³Neng Lutfi Maspupah, "Etika Berkomunikasi Perspektif Hadis (Dalam Kutub at-Tis'ah)," *Jurnal Ilmu Hadis* 4, no. 1 (2019): 100–107.



study will evaluate the impact of modernization and globalization on user attitudes in interacting, as well as how the duality of structures between individuals and new media affects social awareness and communication ethics. This research is expected to provide new insights and practical recommendations to improve communication ethics on social media, as well as contribute to the development of literature on communication and ethics in the digital context.

Methods

This study uses a qualitative approach with content analysis to explore the meaning and relevance of hadith in the context of social ethics in the new media era. The data source consists of hadiths taken from trusted collections as primary data and journal articles and other literature as secondary data. Data collection began with the identification of hadiths related to social ethics, followed by a literature study to review articles that discussed similar topics. The analysis is carried out thematically by grouping hadiths based on themes such as honesty, tolerance, and social responsibility, as well as comparing the views of the hadith with the opinions of scholars to strengthen the arguments. Data validation is carried out by comparing the results of hadith analysis and academic views to ensure the accuracy of the information. The results of the research will be presented in a narrative form that integrates hadith analysis with the scientific perspective of the literature studied, as well as providing recommendations for the application of social ethics in modern society.

Results

Hadith Retrieval

The following is a search of the hadith that the author explores related to social ethics.

	Hadith Topics	Hadith Data
1	Be careful about saying things	HR. Bukhari no. 5996



2	Prohibition of swearing and looking for faults in others	HR. Abu Daud no. 4880
3	Be kind to neighbors, honor guests, and speak kind words or be silent.	HR. Bukhari no. 6018
4	Abandoning things that are not useful.	HR. Muslim no. 1599 & HR. Ibnu Majah no. 5976
5	Keep your mouth and hands from disturbing others.	HR. Abu Daud no. 1698

Discussion

Social Ethics in Society

Ethics is a science that studies the principles of morality. There are three basic definitions of ethics. *First*, science that discusses moral goodness and obligations; *second*, a group of principles or values related to morals; and *third*, values about right and wrong embraced by a group or society.¹⁴ Social ethics refers to the norms that govern relationships between individuals in society which include normative regulation of social interaction in order to create a common order of life. Social ethics is a guideline for individuals or groups in living their daily lives, both in the context of school, college, community, and family, so that social relationships can achieve the expected vision and mission. As part of theoretical ethics, social ethics presupposes that every human action is always rooted in collective action. The main characteristic of social ethics is the obligation of man as a member of humanity, in which the individual, with the awareness of his conscience, feels responsible for doing good for the benefit of others, not just for selfish personal gain.¹⁵ Social ethics can be understood as rules that must be followed by individuals in social life. This rule includes behavior, manners, habits, customs, and norms that apply in society.¹⁶ There are two forms of ethics, namely descriptive ethics and

¹⁴Didy Muzaki et al., "Etika Dalam Penggunaan Media Sosial: Perilaku Komunikasi Yang Bertanggung Jawab," *Jurnal Teknik Informatika dan Elektro* 5, no. 2 (2023): 60–72.

¹⁵M. Kharis Fadillah, "Hadis Pendidikan Etika Sosial Serta Urgensinya Terhadap Masyarakat," *SHAHIH (Jurnal Kewahyuan Islam)* 5, no. 2 (2022): 1.

¹⁶Lukman Nul Hakim and 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.



normative ethics. Descriptive ethics describe ethical concepts morally, while normative ethics explain the actions that should be taken by humans. Ethical discourse involves a system of values and behaviors owned by society and individuals, which consists of basic elements such as freedom, responsibility, conscience, and moral principles. In people's lives, a system is needed that regulates individual interactions and behaviors, in which they respect each other, as well as apply manners and manners.¹⁷ Social ethics governs interactions between individuals within various communities, including families, societies, and modern organizational structures such as states, with an emphasis on common interests to achieve happiness and well-being. In a pluralistic society, social ethics are indispensable to solve various problems based on fundamental ethical values. Through the process of cultivating and empowering social ethics, plurality can be a binding element that enriches emotional relationships between various social groups. Social ethics are built from religious and cultural roots, which are an integral part of people's lives and are actualized creatively and contextually in accordance with the changes that occur.¹⁸

Ethics in Social Media

In communicating on social media, a user must pay attention to ethics, self-control skills, maturity of attitudes, and responsibility for every speech conveyed. However, in reality, the presence of social media makes it easier for individuals to share information that is not yet clear to the truth. It is important to fact-check before sharing information on social media by verifying through several different sources. One needs to pay attention to trusted sources of information and ensure that they are reputable.¹⁹ The use of language that does not pay attention to values, norms, and communication ethics can cause differences of opinion between social media users, both individually and in groups. Communication ethics involves not

¹⁷ Kusnadi Kusnadi and Mardani Mardani, "Etika Bermedia Sosial Dalam Era Globalisasi," *Begawan Abioso* 13, no. 2 (2022): 89–103.

¹⁸ Fadillah, "Hadis Pendidikan Etika Sosial Serta Urgensinya Terhadap Masyarakat."

¹⁹ Muzaki et al., "Etika Dalam Penggunaan Media Sosial: Perilaku Komunikasi Yang Bertanggung Jawab."



just words, but also sincere intentions, calmness, patience, and empathy, all of which are essential for creating good and two-way communication. Although the intensity of social media use is high, it is often poorly balanced with good attitudes and knowledge about literacy. The instant existence of social media can have a negative impact, which is often unnoticed, causing various polemics in society, such as the spread of hoax news, hate speech, and other negative actions. Norms and ethics in the use of social media are very important, especially as a space for expression for individuals and the public in the digital era. Excessive use of social media can lead to hatred, destruction, and division. If this is left unchecked, the impact can be great on the integrity of the nation and state. Therefore, a clear reference is needed in using social media, including an explanation of the things that can and cannot be done, as well as good and bad behaviors that must be avoided, so as not to cause harm to others, which can lead to criminal prosecution.²⁰ New media is a form of communication technology instrument that is equipped with various interlocking systems. New media has a strong influence on various important elements in human life. Therefore, from the perspective of communication ethics studies, new media shows a significant influence on human awareness related to their activities and actions in communicating intensely on various digital or social media.²¹ On open platforms like Instagram and Facebook, where many people don't know each other, social media users should be careful in choosing their words and be aware of the impact that may arise from their involvement in conversations. This is due to the possibility that others will interpret the statement conveyed differently regarding the information available.²² In a hadith it is stated:

حَدَّثَنَا أَحْمَدُ بْنُ نَصْرِ النَّيْسَابُورِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا أَبُو مُسْهَرٍ،
عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ، عَنْ الْأَوْزَاعِيِّ، عَنْ قُرَّةَ، عَنْ

²⁰ Kusnadi and Mardani, "Etika Bermedia Sosial Dalam Era Globalisasi."

²¹ Putra Dwipayana et al., "New Media Dan Etika Komunikasi Digital."

²² Hapsari Wijayanti et al., "Bentuk-Bentuk Etika Bermedia Sosial Generasi Milenial."



الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ حُسْنِ الْإِسْلَامِ الْمَرْءُ تَزَكُّهُ مَا لَا يَعْنيهِ

"Narrated to us Ahmad bin Naṣr al-Naisābūrī, and others narrated to us Abū Mushir, from 'Ismā'īl bin 'Abdullah bin Samā'ah, from al-Auzā'ī, from the Qurrah from Zuhri, from Abī Salamah from Abī Hurairah said: The Messenger of Allah said: Including the perfection of one's religion is to abandon something that is not beneficial." (HR. Muslim: 1599 & HR. Ibnu Majah: 5976).

From the hadith, it can be understood that if Islam and the faith of a Muslim are perfect, then he will leave behind things that do not have positive value or that can harm himself or others, both in words and deeds. It is very important for a Muslim to keep their digital footprint in order to stay on the right path and be pleased by Allah. Any post or information received from social media should be useful and not spread provocative content, contain pornography, or SARA, which can be detrimental to the general public. Carelessness in exposing or receiving information that does not have a positive value reflects weakness in Islam and one's faith.²³ In the modern era, life and technology are inseparable and always interrelated. Humans cannot avoid technology, which continues to develop rapidly and penetrate into every aspect of life, including religious aspects. This development is a challenge in itself for the spread of Islamic da'wah.²⁴

The Relevance of Hadith on Social Ethics in the New Media Era

As a comprehensive religion, Islam encourages that every interaction, including communication, can provide comprehensive goodness for both communicators and communicators. From this was born the concept of Islamic communication. Islamic communication is the process of conveying messages that contain Islamic values from communicators to communicators by following

²³Lisna Wati Siregar, "Etika Bermedia Sosial Perspektif Hadits," *Al-Murabbi: Jurnal Pendidikan Islam* 1, no. 2 (2023): 179–191.

²⁴Mohammad Hidayatullah and D.I Ansusa Putra, "The Role of Technology and Social Media in Spreading the Qur'an and Hadiths by Mubalig," *DINIKA: Academic Journal of Islamic Studies* 4, no. 1 (2020): 45–64.



communication principles based on the Qur'an and Sunnah. This means that communication must be good as a whole, including material aspects, substance, and means of delivery in accordance with the Islamic motto, namely *rahmatan lil'alamin*. Thus, the theory of Islamic communication can be learned from the Qur'an and the Sunnah. The application of Islamic communication principles in the digital era is important to understand.²⁵ Ethics focuses on the use of speech that can provide structure in human life, because there are provisions that regulate and explain the good and bad values of the speech. If one uses good speech, the impact will be positive; on the contrary, bad speech will produce negative impacts (Dahlan, 2014). Therefore, individuals who have spiritualism should choose the right and good words, even try to use the best words in communicating. At the same time, good words can be used as a benchmark for one's level of faith. Those who keep their words show that they have strong faith in God. In contrast, individuals who do not keep their words tend to show weakness in their faith and are more susceptible to Satan's temptations.²⁶ Imam Bukhari narrated:

حَدَّثَنِي إِبرَاهِيمُ بْنُ حَمْرَةَ حَدَّثَنِي ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِبرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ التَّمِيمِيِّ عَنْ أَبِي هُرَيْرَةَ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَنْبَغُ فِيهَا يَزُلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ

"Ibrahim bin Hamzah narrated to me Ibn Abu Hazim from Yazid from Muhammad bin Ibrahim from Isa bin Talhah bin 'Ubaidullah At Taimi from Abu Hurairah he heard the Messenger of Allah (peace and blessings of Allaah be upon him) saying: "Indeed, a servant utters a sentence without being examined and therefore he is thrown into Hell as far as the east." (HR. Bukhari: 5996).

The hadith provides clear guidance regarding the attitudes and behaviors that should be adopted by individuals in interacting with others. This principle

²⁵Muhammad Tahir and Sri Rahayu Rayhaniah, "Implementation of The Principles of Islamic Communication In The Digital Era," *Borneo International Journal of Islamic Studies* 4, no. 1 (2022): 1–12, <https://journal.iain-samarinda.ac.id/index.php/bijis>.

²⁶Asyharinur Ayuning Putriana Pitaloka, "The Ethic of Social Media in Responding To Hate Speech From the Perspective of Hadith," *EDUSOSHUM: Journal of Islamic Education and Social Humanities* 2, no. 3 (2022): 172–180.



emphasizes the importance of maintaining harmony and mutual respect in every interaction, including on social media platforms. In the context of new media, where communication is often carried out anonymously and without face-to-face, the application of this principle is increasingly crucial. Social media users must be aware that their every statement and action can affect others, both positively and negatively, and therefore, the need to maintain ethics and morality in communicating.²⁷

حدثنا عثمان بن ابي شيبة، حدثنا الاسود بن عامر، حدثنا أبو بكر بن عياش، عن
الاعمش، عن سعيد بن عبد الله بن جريج، عن ابي برزة الاسلمي قال: قال رسول الله
صلى الله عليه وسلم: "يا معشر من امن بلسانه ولم يدخل الايمان قلبه، لا تغتا بوا
المسلمين، ولا تتبعوا عوراتهم؛ فإنه من اتبع عوراتهم يتبع الله عوراته، ومن يتبع الله
عوراته يفصح في بيته"

"O those who believe with their words, but their faith has not yet entered their hearts, do not swear at a Muslim and do not look for his faults. For whoever looks for their fault, Allah will look for his fault. So whoever Allah has searched for his fault, Allah will still reveal his fault even though he is hiding in his house." (HR. Abu Daud: 4880).

This hadith emphasizes the importance of speaking well and avoiding hurtful speech, which is also very relevant in the new media era. In an environment often filled with hate speech, misleading information, and unnecessary conflict, this principle is an important foundation for creating constructive and ethical communication. In the digital world, where news and information can spread rapidly, the responsibility of users to verify the truth of information before sharing it is very important.²⁸

عن ابي هريرة قال: قال رسول الله صلى الله عليه وسلم: من كان يؤمن بالله واليوم
الآخر فلا يؤذ جاره، ومن كان يؤمن بالله واليوم الآخر فاليكرم ضيفه، ومن كان يؤمن
بالله واليوم الآخر فليقل خيرا او ليصمت

²⁷ Maspupah, "Etika Berkomunikasi Perspektif Hadis (Dalam Kutub at-Tis'ah)."

²⁸ Al Farouqy and Ridla, "Etika Komunikasi Media Sosial Perspektif Hadis (Kajian Living Sunnah)."



"From Abu Hurairah, he said, "The Messenger of Allah (peace and blessings of Allaah be upon him) said, 'Whoever believes in Allah and the Last Day, then do not hurt his neighbor; whoever believes in Allah and the Last Day, let him glorify his guest; and whoever believes in Allah and the Last Day, let him speak good words or let him be silent.'" (HR. Bukhari, no. 6018).

The context of this hadith is related to the attitude that a Muslim should have in interacting on social media. In the last point of the hadith there is an encouragement to only speak well; If you are unable to do so, you should choose to remain silent. This hadith is very relevant if applied in communication on social media. Speaking well can be interpreted as creating content, writing, or comments on social media that are conveyed in a good way. If someone is not yet able to do so, it is better not to create negative content, writing, or comments.²⁹

Application of Social Ethics in the New Media Era

Ethics in the use of social media is regulated in Law Number 19 of 2016, which is a revision of Law Number 11 of 2008 concerning Information and Electronic Transactions. The law includes five articles that establish guidelines for social media ethics:

1. Social media users are expected to use language that is in accordance with the standard rules of the Indonesian language. The use of polite and polite language is essential to avoid misunderstandings. The Great Dictionary of the Indonesian Language is the main guideline in speaking the language well and correctly.
2. Avoiding the Spread of SARA, Pornography, and Violence: SARA issues (ethnicity, religion, race) are sensitive topics that can trigger conflicts. Pornography and violence, both physical and non-physical, are inappropriate to be disseminated on social media, as they can harm individuals and society.

²⁹ *Ibid.*



3. When providing opinions or uploading content that is the work of others, users must include the source as a form of respect for copyright. Copyright infringement can lead to conflicts and lawsuits.
4. The dissemination of personal information of an emotional nature to attract public attention must be avoided. This can have a negative impact on the individual concerned and trigger sympathy that is not based on facts.³⁰

Abu Daud narrated in chapter *fi shuhhi*:

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

"Narrating to us Abu Nu'im, narrating to us Zakariya, narrating to us 'Amir, I heard 'Abdullah bin 'Amr say: The Prophet said: A true Muslim is a Muslim who is able to keep his mouth and hands from disturbing others. And the one who emigrated is the one who can stay away from Allah's prohibition." (HR. Abu Daud: 1698).

From the hadith, there are two important points conveyed by the Prophet, namely maintaining the mouth and hands. In today's era, everything is highly dependent on the internet. Aspirations, assumptions, and other things that should be expressed verbally or through actions are often easily done by the typing fingers. With two thumbs, one can control many things. Therefore, caution in this matter is very important.³¹

In Islam, there is a strict prohibition against fraud or lying in communication. Cheating is an act that goes against the principles of honesty, justice, and truth taught in religion. It is also important to avoid using words that are mocking, abusive, abusive, abusive, or that can hurt and degrade others. This action not only violates the ethical and moral principles of Islam, but also damages social relations, creates conflicts, and worsens the atmosphere of communication. Social media users also need to apply the principle of *tabayyun*, so that discipline

³⁰Kusnadi and Mardani, "Etika Bermedia Sosial Dalam Era Globalisasi."

³¹Siregar, "Etika Bermedia Sosial Perspektif Hadits."



is formed in the use of social media. This thoughtful and responsible attitude encourages individuals to recognize and understand information better before drawing conclusions or reacting.³² In the use of social media, sometimes there is a private interaction between two parties or in a closed group without involving the other party, which may involve a secret or disgraceful interaction. Disseminating the secret without the knowledge of the owner of the secret is a form of treason and is considered haram if it can cause harm to a person's dignity.³³ Understanding the values of hadith in a modern context is an important step for social media users. The values of hadith that originated from the time of the Prophet remain relevant and can be applied in today's life. Users need to understand the meaning of the hadith by paying attention to the situation and context of the present day to take the wisdom contained in it. By understanding the values of hadith in a modern context, users will be able to maintain their identity as Muslims and adapt to the demands and changes of the times. This will help them face issues that are developing in the digital era and globalization, as well as encourage them to practice religious values.³⁴ The use of ethical and useful social media can bring rewards. For example, if a person spreads correct and useful information, or provides positive support and advice to others through social media, then such actions can result in rewards that continue to flow after the individual dies. Awareness of these consequences needs to be possessed by every individual by considering the content displayed on social media, so as not to have a bad impact both on themselves and for social media users in general. Thus, positive actions on social media can

³² Syed Mohammad et al., "Komunikasi Nabawi Sebagai Asas Panduan Interaksi Media Sosial (Prophetic Communication as a Model for Social Media Interaction)" 8, no. 2 (2023): 2550–1488.

³³ Syed Mohammad Hilmi Syed Abdul Rahman, Muhammad Hazim Muhammad Azhar, and Che Zarrina Sa'ari, "Panduan Interaksi Sosial Digital Dalam Media Sosial Berasaskan Komunikasi Nabawi," *The 8 th International Prophetic Conference*, no. Swan (2022): 230–239.

³⁴ Razzak M.M.A et al., "Panduan Al-Quran Dan Hadith Terhadap Generasi Z Bagi Mengatasi Isu Dan Cabaran Media Sosial (Quranic and Hadith Guidance for Generation Z to Overcome Issues and Challenges in Social Media)," *Online Journal of Research in Islamic Studies* 10, no. 2 (2023): 203–226.



strengthen social interaction and improve the quality of communication between individuals.³⁵

Conclusion

In the new media era, social ethics play an important role in shaping healthy and constructive communication. The application of ethical principles, such as polite language selection, information verification, and respect for privacy, is crucial in facing the challenges of digital communication. Good words can be used as a benchmark for a person's level of faith; Those who keep their words show strong faith in God, while those who do not keep their words tend to show weakness in faith. Additionally, it is important to understand that each individual has a responsibility for the content they share. In this context, social media users should be aware of the impact of any post or comment made. Therefore, the act of verifying information before disseminating it can help create a safer and more positive communication environment. In addition, respecting differences of opinion and creating inclusive discussion spaces are also part of social ethics that need to be implemented. In the ever-evolving digital era, interaction through social media is inevitable and has become an integral part of daily life. A Muslim needs to understand the values of hadith that remain relevant and apply the principles of honesty, justice, and responsibility in communication. Awareness of the consequences of every interaction on social media is very important, so the ethical use of social media not only strengthens the identity of Muslims, but also helps to face the challenges of the times and issues that develop in the era of globalization. Overall, social ethics in the new media era is not only about maintaining individual integrity, but also about creating a digital community that respects and is responsible for each other. By prioritizing ethical values in every interaction, social media users can play an active role in building a better and harmonious society.

³⁵ Didi Maslan, Mardianto, and Muhammad Irwan Padli Nasution, "Pendidikan Etika Bermedia Sosial Dalam Perspektif Islam: Antara Dosa Jariyah Dan Pahala Jariyah."



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