



ETHICS OF ISLAMIC COMMUNICATION IN SOCIAL MEDIA IN INDONESIA

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ABSTRACT

Violations of Islamic communication on social media are common in Indonesian society. These issues include hate speech, provocation, and the spread of false news. These violations arise from the ease with which people communicate quickly, leading to the fallacy of fake news. It is also difficult for people to differentiate between how to communicate on social media and how to communicate in the real world. One impact of being trapped by fake news on social media is psychological illness. In this regard, Indonesians should be able to apply Islamic language and communication in social media. A Muslim must be able to distinguish between what is permissible and what is not appropriate to say or publish. A Muslim must behave well, avoid sharing inappropriate videos, and maintain privacy. Communicate politely and refrain from using harsh words, and refrain from spreading pornography or content related to ethnicity, religion, race, and intergroup relations. Muslims should respect each other, avoid demeaning one another, be wise in using social media, ensure the accuracy of information, and adhere to ethical values in social media.

Keywords: Ethics; communication; social media.

1. INTRODUCTION

The development of technology in social media has a great influence on society, the ease of accessing social media provides opportunities for people to participate and share quickly. As a result, there are many negative social media problems. Some of the problems of violations of ethics or norms in social media, namely: First, insulting or defamation of individuals. Insults or defamation which is an unlawful act we often encounter on social media. Speaking rudely and hurling profanities on social media fall into the category of defamation. This has a negative impact on yourself and others. In addition to having an impact on the psychology of certain individuals, it also has an impact on material losses and immaterial losses such as psychiatric or psychological disorders. In this case, defamation results in a person's psychic instability which in certain cases leads to death.

Second, the spread of hoaxes. The Ministry of Communication and Information Technology has identified as many as 425 hoax issues circulating on websites and digital platforms in 2023. This number is higher than the data found in 2022 which reached 393 hoax news, in January 2023 147 hoax news was found. In February 2023 there were 117 hoax issues and in March 2023 there were 161 hoax news. The total spread of hoax news in 2018 until March 31, 2023 was 11,357 hoax news circulating on social media.¹ Examples of spreading Hoaxes on social media are Bulog Employee selection calls via WhatsApp, Hoax News in the form of job vacancies in the form of job vacancy information announcements, Whatsapp messages containing announcements of acceptance of Perum Bulog employee selection. Regarding the information circulating, Bulog confirmed that all messages received were not official information from Bulog.² The rapid development of social media has allowed hoaxes to develop. Messages on social media without a clear source, allow someone to get caught up in getting false information. The information seems to be true when multiple people send the same message within a certain amount of time. The negative impact of hoaxes affects the way of thinking of the Indonesian people when summarizing information on social media, causing noise in the real world.

Third, spreading hatred. A case that has often been encountered lately is news that contains elements of hatred, especially in religious life on social media. Spreading this hate news is related to the reporting of insults, insults and *hoaxes* which are actually only the opinion of the news writer and contain provocative messages.³ The case of SARA-based hate speech or containing blasphemy against religious teachings that recently occurred to social media activist Eko Kuntadhi on his social media twitter with a case of insults, insults and harassment of ustadzah preacher Imaz Fatimatuz Zahra related to a video recitation that discusses the interpretation of Ibn Katsir surah Ali Imran verse 14. In the video, Ning Imaz actually explained the interpretation of Surah Ali Imran verse 14. Eko actually commented on twitter, "So the angel is not a woman?" he also uploaded a video of Ning Imaz by adding inappropriate words.⁴

Fourth, the case Bullying. Case Bullying It is an act of defamation or personal defamation that is rife among the younger generation. Bullying is a bad behavior of a person that is deliberately done to exclude others. Bullying usually in the form of threats, intimidation, violence, or coercion on others. Bullying Not only does it happen in the real world, but it also happens on social media. Bullying occurs due to differences in class, race, religion, gender, behavior, appearance, and other things related to a person's shortcomings.

Fifth, disseminating inappropriate photos. An example of the dissemination of inappropriate photos is a vehicle accident reported from social media, which befell the celebrity couple Vanessa Angel and Febri Andriansyah who had an accident and died on the Nganjuk Toll Road, East Java in 2021. A number of photos and crime scenes (crime scenes) are widely circulated

¹ Press Release, "First Quarter 2023, Kominfo Identifikasi 425 Isu Hoax (2023)," [Http://Kominfo.Go.Id](http://Kominfo.Go.Id), 2023, press https://www.kominfo.go.id/content/detail/48363/siaran-no50hmkominfo042023-about-first-quarter-2023-kominfo-identification-425-isu-hoax/0/siaran_pers.

² Detik Pedia, "Contoh Berita Hoax Di Indonesia," 2022, <https://www.detik.com/edu/detik-pedia/d-67233337/example-berita-hoax-di-indonesia-check-dulu-kegeaslanya>.

³ Muhammad Alfian, *Filsafat Etika Islam* (Bandung: Pustaka Setia, 2011), p. 20-21.

⁴ Andika Dwi said, "Ramai Eko Kuntadhi Dianggap Hina Ning Imaz, Ponpes Lirboyo Beraks!" *Detik News* (Jakarta, 2022), <https://news.detik.com/berita/d-6290567/ramai-eko-kuntadhi-dianggap-hina-ning-imaz-ponpes-lirboyo-bereaksi>.

uncensored on social media. As a result, the condition of the accident victims can be witnessed and become public consumption.⁵ This action has a negative impact on the victim's family who has experienced prolonged trauma due to the track record of social media.

Sixth, piracy. Piracy is using someone else's account without the account owner's knowledge. A person deliberately opens another person's social media account without the account owner's knowledge. Piracy is like accessing someone's social media through Browser belonging to the user Mobile and automatically use Powered by E-Mail and Password stored on Mobile aforementioned. The hijacker deliberately opened the Mobile and even look at the content of social media accounts. This includes ethical violations in social media in the form of piracy.⁶ Social media seems to have begun to become an opium for the user community, because social media offers a lot of convenience. However, the convenience of this social media is widely abused by irresponsible people. Activities that should be a means of worship and getting closer to Allah are actually polluted with evil deeds without paying attention to manners and ethics.⁷ Some people have been influential and tend to spend time communicating on social media without paying attention to the negative and positive impacts of social media. We often encounter bad deeds on social media.

It's important to remember when using social media that users should feel comfortable doing it and not commit crimes. Lack of ethical awareness in utilizing social media is the cause of various social problems in our society. In this case, the spread of fake news is one of the problems in social media today, so in this case the researcher is interested in researching how to form good Islamic communication ethics in social media and how to apply good words in social media, in communicating must use good sentences

2. RESEARCH METHODOLOGY

The author uses a qualitative approach with a descriptive method. The author uses data collection techniques including: observation, in-depth interviews, and documentation studies. The results of the study show that communication ethics in using social media include communication ethics in the context of time, message content, and communication. So the researcher is interested in discussing how Islamic communication ethics in social media and how to implement good and correct social media ethics in Indonesia.

1. Types of Research

The type of research is in the form of library research, to obtain information about theories and research results, so that researchers can study from written sources and unwritten material sources. Written sources are in the form of: books, journals, and literature related to the topic of discussion and able to answer the problem of this researcher which has been in the form of prints

⁵ Retia Kartika Dwi, " Jernih Melihat Dunia," 2021, <https://kompas.com/tren/read/2021/11.05/093100865/>.

⁶ "Pembajakan Medsos Dan WhatsApp Bisa Dijerat Pasal Berlapis," *Sindonews* (Jakarta, 2019).

⁷ Abdullah, " Etika Komunikasi Islam Dalam Media Sosial," *Al-Hikmah: the journal of Da'wah and Communication* 1, no. 1 (2022).

or prints of someone in the form of writing. While unwritten sources are all forms that are not written such as voice recordings, videos and so on.⁸

2. Research Approach

Based on this research, the researcher decided to take several research approaches as follows: First, the Communication Ethics Approach is a research approach to moral and social behavior in interacting, so that the researcher focuses on the values of communication ethics that apply in social media. Second, the philosophical approach is a method used to solve problems by researching rationally through philosophical thought.⁹ By using the two approaches above, the researcher can conduct a universal, systematic and comprehensive analysis related to the research theme being studied.

3. Data Source

The data sources in this study consist of primary data sources and secondary data. Primary data is data taken from the Qur'an and Al-Hadith, books, and research as a reference for information related to Islamic communication ethics. Secondary data is data obtained or collected by researchers from various that have been presented to support this research which is taken from other literature that can support the discussion of the problem being studied.¹⁰

4. Data Processing and Analysis Methods

After the data was successfully collected from various references and other supporting references in this study. So of course, a method is also needed in processing data sources that have been obtained previously. In this case, the researcher uses a qualitative method, the analysis technique used by the researcher is by way of interpreting thinking with several points or steps, which are as follows:

- a. Inductive Method, which is to start from specific elements and then draw general conclusions.
- b. Deductive Method, which is to examine data from general problems to specific conclusions.
- c. Comparative Method, which is comparing data or expert opinions from various sources and then drawing conclusions.

3. DISCUSSION

A. Ethics and Ethics of Islamic Communication

Etymologically, ethics means deeds, and it is related to the words *Khuliq* (creator) and *Makhlug* (created). However, it was also found that the meaning of ethics comes from the plural word in Arabic "*Akhlaq*". The word Mufrad is *khulqu*, which means: *sajiyyah*: temperament, *mur'iah*: wisdom, *thab'in*: habit, and adab: adab (politeness). Morality and ethics are often linked to each other. While ethics and morals share a relationship with good and bad human behavior,

⁸ Hardoni, Hardoni, *Metode Penelitian Kualitatif Dan Kuantitatif* (Yogyakarta: Pustaka Ilmu Grup, 2020), p: 117-118.

⁹ Harun Nasution, *Teologi Islam* (Jakarta: University of Indonesia, 2012), p: 9.

¹⁰ Sandi Siyoto, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publising, 2015), P. 67.

they have different definitions. In other words, ethics learn about good and bad if morality is more likely to value the "good and bad value of every human action." Therefore, morality (akhlak) and good and bad deeds (ethics or *'ilm al-akhlaq*) are practices, and ethics serve as theories. The term ethics is often used to refer to any act, good or bad, that is motivated by the soul.¹¹ Ethics also has stress on the study of existing value systems. What must refer to Islamic values that have been standardized from the original source, namely the Qur'an and Al-Sunnah.

Ethics is a principle or standard value that humans use by looking at the good and bad behavior of a person which is used as a benchmark in the order of social life. In the Islamic view, ethics are closely related to morality. Morality is seen as part of the human nature given by Allah, related to a person's behavior, in moral language, derived from the word "*Khuluq*" which means traits, habits, and ethics that are able to encourage behavioral practices in daily life, both in the form of deeds, thoughts, gestures and so on.¹²

According to Ibn Miskawaih, morality (*Khuluq*) is a state of the soul that invites or encourages a person to do deeds without thinking and calculating beforehand. In other words, it is the state of the soul that encourages the spontaneous emergence of actions. This attitude of the soul or state of the soul is divided into 2 that come from the (innate) disposition or *fitrah* since childhood and the tone comes from the habit of training, thus humans can try to change the psychological disposition of their bad nature into good. Morals that come from character rarely produce commendable morals, most of which are bad morals. Meanwhile, practice and habituation can produce commendable morals.¹³ Therefore, Ibn Miskawaih strongly emphasized the importance of knowledge to form good morals, he paid important attention to childhood, which according to him is the link between the animal soul and the human soul.

Ethics can be divided into two, first, objectivism and subjectivism, the first of which is of the view that the value of the goodness of an action is objective, lying in the substance of the action itself. This understanding gave birth to what is called rationalism in ethics. In essence, an action is called good not because we are happy to do it, or because it is in line with the will of society, but merely a rational, universal decision that urges us to do so. Second, subjectivism is of the view that an action is called good or bad in line with the will or consideration of a certain subject. The subjek here can be in the form of collective subjectivism, namely society, or it can be the subjek of God.¹⁴

In daily life, the word ethics is related to the word moral, both of which indicate something that a society adheres to. The word moral itself comes from Latin *Mos* and in the plural *mores* which also means a person's habit or way of life by doing good deeds and avoiding bad deeds. Although it seems the same between ethics and morals, the difference lies in the form. Morality and morality are for the assessment of actions carried out, while ethics is for the assessment of the prevailing value system. Other terms that are synonymous with ethics are: *decent* (Sanskrit) shows the principles, principles, rules of hudup (*S.E. better (su)*). Ethics is also called akhlak

¹¹ Muhammad Alfian, *Filsafat Etika Islam* (Bandung: Pustaka Setia, 2011), p. 20-21.

¹² Abu Hamid Al-Ghazali, *Mengobati Penyakit Hati Membentuk Akhlak Mulia* (Jakarta: Mizan, 2014), p. 20.

¹³ Alfian, *Filsafat Etika Islam*, p. 209.

¹⁴ Franz Magnis Suseno, *Etika Dasar Masalah-Masalah Pokok Filsafat Moral*, (Yogyakarta: Pustaka Siswa, 1993), p.

(Arabic).¹⁵ Thus, ethics and morals become human benchmarks in behavior that shows the essence of human beings as thinking beings. Ethics and morals are the main cornerstones of the happiness of human life.¹⁶

Ethical teachings that are guided by the goodness of an act can be seen in its contribution to the happiness of human life. Meanwhile, the values of "*akhlakul karimah*" have effective power for peace, peace and welfare. The values included in it can provide comprehensive social security. Where doing good can provide peace and tranquility to the community.

Furthermore, communication ethics seeks to discuss actions done by humans that are based on reason and philosophy, which think to judge, determine and determine an action done by humans (whether the human actions will be judged good, bad, noble, honorable, and so on) related to the process of conveying and receiving messages from a person to others.

Islamic communication ethics is a way of communicating in accordance with moral values in judging the right or wrong of a person's perpetrators conveyed by containing Islamic elements directing humans to the benefit of the world and the hereafter in the form of human relationships with god (faith), fellow humans and the universe.¹⁷ Communication ethics plays a role in communication which is seen as a process of rules developed by individuals in carrying out communication activities with others. This view also applies to communication activities in the communication process by focusing on the message conveyed when in contact with social media, in order to be able to provide appropriate messages for respondents or recipients of messages on social media and not cause things that can divide religious unity.

B. Forms of Islamic Communication Ethics in Social Media

Interaction with fellow humans has become a basic need. It is a natural thing because humans as social creatures, in the process of communication, humans must act with manners and pay attention to communication ethics. As a Muslim, you need to take care of your feelings to avoid negative emotions. The most important thing in the interaction process is to maintain both the feelings of fellow individuals, as well as to maintain the feelings of other groups or groups. Apart from this, social media greatly influences a person's life. Therefore, one must be good at responding to everything on social media, and not mix what is in social media with real life. Ethics are very important when using social media. Positive use of social media will obtain sources of information and facts. However, the negative use of social media will invite psychological problems and even legal problems.

Communication activities must be carried out based on ethical values based on the rules of the surrounding community. This is intended so that the communication carried out is pleasant and provides benefits for communication actors. Islamic communication ethics which are intended as values, are both appropriate and beneficial. When carrying out the communication process, it should be based on the values of communication contained in the Qur'an and the

¹⁵ Mukhtar Latif, *Filsafat Ilmu*, (Jakarta: Kencana, 2014).

¹⁶ Andi Maulyana and Astrid Veranita Indah, "Eudaimonia Dalam Filsafat Stoa Sebagai Dasar Etika," *Aqidah-ta Journal* 9, no. 1 (2023): 33–50, <https://journal.uin-alauddin.ac.id/index.php/aqidah-ta/article/view/37365>.

¹⁷ Nur Marwah, "Etika Komunikasi Islam," *Journal of Da'wah and Religious Social Media* 7, no. 1 (2021), p. 3.

Sunnah of the Prophet including the value of honesty (truth), the word truth also means honesty, and not lying.

Islamic communication ethics in social media must be reflected through the sharia and laws that apply in Islam which aim to form piety. Choosing words in social media also needs to be considered so that a communication activity creates comfort between social media users, so as not to cause misunderstandings. There are several ways to use good ethics in social media:

1. Respect or not demean others.

Social media users need to maintain caution and politeness in speaking on social media, not to commit defamation, bullying, hijacking, and spam, because the things that are shared show the identity of the individual. As stated by Allah QS. Al-Hujurat/ 49; 11 God said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ١١

Translation:

"O you who believe! Let not one people make fun of another race, and let not women (mock) be better than them, and do not call each other bad names. The worst of the call is the bad (call) after believing. And for those who do not repent, then they are the wrongdoers."¹⁸

Tafsir Al-Misbah explains the prohibition of doing *al-lamz against oneself*, while the meaning is other people. The word was chosen to indicate the unity of society and how one should feel that the suffering and humiliation that befalls others also befall oneself. On the other hand, of course, whoever mocks others will have a bad effect on the ridiculer, not even if he gets a ridicule worse than the ridiculer. It could also be that this prohibition is indeed aimed at each one in the sense of not doing an activity that invites people to insult and mock you, because if so, you are mocking yourself.¹⁹

2. Wise in Social Media

Every Muslim should be wise in using social media by prioritizing ethics, logic, and feelings as well as various good, wise and sincere advice. Being wise in social media is a fundamental thing, because everyone's understanding of social media is different. This is because everyone has different characters, insights, and mindsets, so in social media you must be careful in sharing information on social media, so as not to cause commotion and quarrels on social media. This is as explained in the Qur'an. An-Nahl/ 16:125 Allah said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

¹⁸ Kementerian Agama Republik Indonesia, *Al-Quran Dan Terjemahnya* (Bandung: PT. al Qosbah Karya Indonesia, 2023), p. 516.

¹⁹ *Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2011), p. 252.

Translation:

"Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a better way. Indeed, your Lord is the One who knows best who strays from His path and He knows best who is guided."²⁰

The Tafsir of Al-Misbah in this verse states: O Prophet Muhammad, call on, i.e. continue your efforts to call all that you are able to call to the path that your Lord has shown, namely the teachings of Islam with wisdom and good teachings and refute them, i.e. anyone who rejects or doubts the teachings of Islam in the best way. Those are the three types of da'wah methods that we should live in the face of humans of various ranks and tendencies; do not ignore the ridicule or baseless accusations of the polytheists, and leave your affairs and their affairs to Allah, for indeed your Lord who always guides and does good to you is the One who knows better than anyone who thinks he knows about who is depraved in his soul so that he goes astray from His path, and He is also the One who knows better those who are sound in their souls so that they are guided.²¹ There are three types of da'wah methods that must be adjusted to the da'wah goals. Scholars who have high knowledge are instructed to convey da'wah with wisdom, namely dialogue with wise words according to their level of intelligence. To the common people, they are commanded to give advice and parables that touch the soul according to their moderate level of knowledge.

3. Conveying Information Correctly

Convey information correctly, not manipulate facts, and refrain from disseminating information on social media that is not actually known for sure, such as spreading *hoaxes* including beautifying lies, as explained in QS. An-Nur /24:19-20: Allah has spoken.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ١٩ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ٢٠

Translation:

"Indeed, those who want the most heinous deeds to be spread among the believers, they will have a painful punishment in this world and in the Hereafter. And Allah knows, but you do not know, "And if it were not for the bounty of Allah and His mercy upon you, you would have been a great punishment. Indeed, Allah is Sustaining, Merciful".²²

This verse about the threat and teaching of Allah is accompanied by its threat by stating: Indeed, those who are happy to spread in the form of speech, news or deeds of abomination among the believers, that is, the general public, for those who are happy, it is a painful punishment in this world by whipping it or whatever is considered appropriate, and for them it will also be a more painful torment in the Hereafter if they do not repent. God sees man's deeds and knows who deserves to be tormented, and we do not know it.²³ This verse can be used as a

²⁰ Kementerian Agama Republik Indonesia, *Al-Quran Dan Terjemahnya*, p. 281.

²¹ Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, P: 269.

²² Kementerian Agama Republik Indonesia, *Al-Quran Dan Terjemahnya*, p. 351.

²³ Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, P: 305.

guide for those who are in the field of information, here it reads their responsibility in conveying information, which should not have a negative impact on society.

According to scholars, "Not all information is conveyed equally, for the clever and the ignorant, or for children and adults, not all questions also need to be answered. The formula regarding this is, explain the problem that you will inform the religious guidance, if it can be justified in its consideration, then pay attention to the impact related to time and society, if the information does not have a negative impact, then explain the problem again in your mind, namely to the consideration of reason, if reason allows, then you can convey it to the public or certain people, If it is considered unreasonable to be presented to the public. If the problem you want to inform does not have anything to do with what is being said, then silence is a choice that is in accordance with the benefit of religion and reason."²⁴

4. Researching Facts and Information

A Muslim in social media must be careful and trace the truth of the facts from the information obtained, this aims to avoid the news of insults, insults and lies on social media. This is explained in QS. Al-Hujarat/49:6 Allah says.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ لَدْغِينَ ۚ

Translation:

"O you who have believed! If a wicked person comes to you with news, then examine the truth, so that you do not harm a people because of ignorance, for which you regret the deed."²⁵

The above verse is one of the bases set by religion in social life as well as it is a very logical guide for the reception and practice of a news. Human life and its interactions must be based on things that are known and clear. Man himself cannot reach all the information, therefore he needs other parties. Some of the other parties are honest and have integrity so that they only convey the right things, and there are also the opposite. Therefore, the news must also be filtered, worried that someone will not step unclearly or in the language of the above verse *Sigh*.. In other words, this verse requires us to make our steps based on knowledge as opposed to *Sigh*. which means ignorance, besides doing it based on logical considerations and values set by Allah swt., as opposed to the second meaning of *Sigh*..²⁶

Every sentence uttered will be accountable before Allah (saw), it is better for humans to be the ones who guard and pay attention to their words, because every word determines the degree of glory and honor of a person, as in the hadith narrated by Al-Bukhari which explains that the salvation of man depends on his words. As the Prophet (peace and blessings of Allaah be upon him) said: *"The salvation of man depends on the ability to guard the mouth."*

Moral education (ethics) is important in humans because it is a guide in doing, behaving, and thinking. Ethics need to be formed and developed continuously, this is also a way to shape

²⁴ Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, P: 306.

²⁵ Kementrian Agama Republik Indonesia, *Al-Quran Dan Terjemahnya*, p. 516.

²⁶ Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, p. 238.

one's personality to be better and not violate the guidelines set by religion. Islam strongly upholds moral values in all activities of human life. Morality regulates the dimensions of daily life as an ethical concept, a Muslim must distinguish between good and bad.

4. CONCLUSION

There are several ways to form a good Islamic communication ethics in social media, namely respecting others or not being condescending, being wise in social media, conveying information correctly, and researching facts, communication activities must be carried out based on the ethical values embraced by a society, this is intended so that the communication carried out is fun and provides benefits for communication actors. User ethics in social media must be reflected through the sharia and laws that apply in Islam which aim to form piety.

The application of Islamic communication ethics in social media that is good and correct in accordance with the applicable Islamic rules based on the Qur'an and Hadith, Using polite words in communicating, It is better to use the rules of good and correct language. Speaking politely, maintaining and paying attention to his words, a Muslim must distinguish between what is and is not suitable to be published, watched and conveyed on social media, maintain an attitude, avoid the dissemination of inappropriate videos, personal privacy and the privacy of others must also be respected and upheld, it is forbidden to spread content that is pornographic and not to carelessly share other people's posts, Based on the results of the research, social media users have applied a lot, but not a few still do not pay attention to the posts and words that are thrown on social media, especially in the comment column.

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