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CONSIDERATIONS OF BENEFIT AND HARM IN SOCIAL MEDIA CONFLICTS IN MODERN SOCIETY

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ABSTRACT

This study aims to analyze the roots of conflict on social media in modern society and evaluate its impact through the perspective of maslahah and mafsadah within the framework of maqāṣid al-syarī'ah. The main focus of the study is to understand how digital interactions can bring about benefits and harms, as well as to formulate effective conflict resolution strategies that are in line with Islamic law principles. The research method used is qualitative with a literature study approach, utilizing literature related to social conflict, digital media, and the concept of maslahah-mafsadah, which is then analyzed descriptively to identify the sources of conflict, its impacts, and steps to resolve it. The results show that conflicts on social media are generally caused by hoaxes, hate speech, polarization of opinion, digital bullying, and low digital literacy. This phenomenon is exacerbated by the echo chamber effect and increasingly complex social differences. From the perspective of maqāṣid al-syarī'ah, digital conflicts cause significant mafsadah, including the disruption of the protection of reason, soul, honor, lineage, property, and even religion. Although social media has the potential for maslahah, such as the dissemination of useful information and the expansion of social relations, its negative impacts are considered to be more dominant media ethics, improve digital literacy, and establish more structural institutions or mechanisms for resolving digital conflicts. This study contributes by offering a maslahah-mafsadah analytical framework as a basis for evaluating digital conflicts and as a foundation for formulating strategies for resolving them, such as digital dialogue, electronic mediation, digital education, and digital resolution. The limitations of this study lie in the scope of the data, which is only based on literature. Therefore, further research using an empirical approach is recommended to obtain a more comprehensive picture of conflict behavior on social media.

Keywords: Maslahah-mafsadah, social media conflict, maqāṣid al-syarī'ah, digital literacy, hate speech, hoaxes, digital conflict resolution.

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1. INTRODUCTION

In recent years, social media has become an increasingly vulnerable space for conflict. The spread of hoaxes, hate speech, cyberbullying, and polarization of opinion often trigger new tensions in society. Political debates, fan wars, and viral cases that touch on sensitive issues show how digital conflicts can spread quickly and have a real impact on social relations. Phenomena such as doxing, online slander, and reputation attacks further emphasize the need for a maslahah-mafsadah approach in analyzing the impact of interactions on social media so that losses can be minimized and Sharia values can be upheld.

Maslahah is a term widely known in Islamic legal studies because it is one of the main objectives of sharia (maqasid al-syari'ah) in establishing law. Maslahah can be understood as an effort to achieve benefits and avoid losses. Even so, the role of maslahah as an important element in Islamic law remains a subject of study and reflection in various literature.

Mafsadah is harm that causes destruction. Although mafsadah is contrary to maslahah, the two are so closely related that they cannot be understood simply by comparing their meanings. However, when these two concepts are applied in the principle of "Daru al-mafasid maqaddam Ala jalbi al-masalih," true maslahah can be achieved.(Akbar Sarif, n.d.) In this framework, maslahah and mafsadah become an important basis for ethical assessment of various contemporary social issues, including potential conflicts in modern society.

The concepts of maslahah and mafsadah are important focuses in Islamic thought because they relate to benefits (maslahah) and harms (mafsadah) in an action or situation. Many contemporary issues are relevant to the application of these two concepts, making them the main guidelines to be achieved in Islamic law.(Salman, n.d.) This confirms that every social phenomenon, including interactions on social media, requires analysis that considers the principles of maslahah and mafsadah so that the solutions produced are in accordance with sharia values.

As a diverse society facing increasingly rapid change, the concept of religion should be used as the main foundation for addressing social conflicts. In dealing with problems or conflicts, the best approach is prevention from the outset and caution so as not to create new conflicts, in line with the objectives of maslahah and mafsadah in Islam.(AkbarSarif, n.d.) This religious framework can be a guideline in understanding and responding to new social challenges, especially those triggered by developments in information technology.

Over time, technology and the internet have become an integral part of human life. The emergence of social media as a new space for interaction has had positive impacts, but it has also given rise to negative effects, such as the proliferation of hate speech. This is worrying because social media has become a primary need for society. Many users simply follow trends, spreading or creating posts without understanding the context, making social media a significant source of social conflict in modern society that requires a comprehensive approach to resolution.

Thus, the complexity of conflicts on social media requires scientific studies that not only understand social dynamics but also assess their impact through the perspectives of maslahah and mafsadah as ethical instruments in Islamic law. Based on this urgency, this journal aims to discuss the roots of conflict on social media in modern society, analyze maslahah and mafasadah

related to conflict on social media, and formulate conflict resolution strategies based on considerations of maslahah and mafsadah.

2. METHODS

This study uses a qualitative approach with a literature review method. Data was obtained from various literature discussing the concepts of maslahah and mafsadah, mawasid al-syari'ah, social conflict, and social media. Furthermore, the data was analyzed descriptively to understand the sources of conflict, evaluate the emerging impacts, and formulate conflict resolution strategies in accordance with the principles of maslahah and mafsadah in the perspective of Islamic law.

3. RESULTS AND DISCUSSION

The Roots of Conflict on Social Media in Modern Society

The word "conflict" comes from the Latin word "configure," which means to fight or strike each other. From a sociological perspective, conflict is understood as a social process involving two or more parties, whether individuals or groups, in which one party attempts to eliminate the other by weakening or destroying it. According to Taquiri in Newstorm and Davis, conflict is an inherent part of social life that can arise in various situations due to disagreements, controversies, or ongoing conflicts between two or more parties.(Pratiwi et al., 2022) Thus, conflict is not unusual, but rather a part of human interaction when interests or views differ.

The roots of social conflict refer to the fundamental factors that are the source of tension and disputes within society. These factors can include structural, cultural, political, psychological, and economic aspects. Examples include unequal distribution of resources, differences in values and traditions between groups, political competition, historical trauma, and socioeconomic disparities. Although not always immediately apparent, these factors create conditions that facilitate the emergence and development of conflict. In modern societies, the complexity of the roots of conflict increases due to more intense interactions between groups, higher social mobility, and faster dissemination of information through digital technology. For example, injustice in the distribution of jobs or land can cause tension between communities, differences in religious or cultural views can trigger prejudice, and political competition has the potential to divide society. However, on the other hand, social media can also serve as a unifying force that encourages dialogue, disseminates educational information, and facilitates conflict resolution efforts through peace campaigns and cross-group collaboration.

In the digital age, social media plays an important role in social dynamics. These platforms enable instant communication and widespread dissemination of information, thus having a dual effect on conflict. On the one hand, social media can exacerbate conflict through the spread of false information, hate speech, the formation of echo chambers, and the acceleration of mass mobilization for protests or violence. On the other hand, social media can also provide benefits, such as increasing public awareness, facilitating dialogue between different groups, and supporting transparency and oversight of public policy.

With the development of social media, conflicts that were previously local or between communities can now spread rapidly due to the ease of access to information and online interaction. Social inequality, ideological differences, or resource disputes not only trigger face-to-face conflicts, but also become topics of conversation, debate, and even confrontation on digital platforms. Social media acts as a catalyst for conflict by reinforcing polarization of opinion, accelerating the spread of rumors, and facilitating the formation of groups that support or oppose each other virtually. Conversely, these platforms can also be a means of conflict mitigation if used for cross-group dialogue, dissemination of verified facts, and public education on the values of tolerance.

Thus, the interaction between existing social conflicts and the fast-paced and massive nature of social media has created a new ecosystem of conflict in modern society. Understanding this relationship is important as a basis for analyzing maslahah and mafsadah and developing effective and fair conflict resolution strategies.

The social media is currently developing very rapidly. Its function is no longer merely to be a channel for conveying information, but has changed to become the center of information itself. In modern social life, McQuail explains six perspectives on the role of the mass media:

1. The media acts as a window on events and experiences, serving as a means for the public to observe various events outside their own lives.
2. The media is understood as a mirror of reality, reflecting the conditions and events that occur in society, even though the presentation of information is still influenced by the professional decisions of the media.
3. .The media functions as a filter or gatekeeper, determining which information is worthy of being presented to the public.
4. The media is also considered a guide or interpreter, helping to interpret uncertain situations and providing direction on various choices or alternatives.
5. The media acts as a forum, providing a space for the dissemination of ideas and information, thereby enabling public response and interaction.
6. The media functions as a communication partner (interlocutor), playing a role in creating communication, not merely conveying information in a one-way manner.(Santosa, 2010)

Maslahah Mafsadah Analysis of Conflicts on Social Media

Linguistically, maslahah means any form of goodness that aims to eliminate harm. The al-Munjid dictionary defines maslahah as anything that benefits humans, both individuals and groups. The author of Lisān al-'Arab also explains that maslahah refers to goodness that is synonymous with the elimination of harm. Meanwhile, Mukhtār al-Ṣiḥāḥ mentions that maslahah is the opposite of harm (mafsadah). Similarly, in Mu'jam al-Muṣṭalaḥāt al-Alfāẓ al-Fiqhiyyah, maslahah is understood as the opposite of harm and synonymous with goodness (al- khair).(Akbar Sarif, n.d.)

In general, from these various definitions, it can be understood that maslahah linguistically refers to everything that brings about good for humans. An action can still be called maslahah even if it appears to be disadvantageous, as long as its benefits outweigh its potential harm. In terms of terminology, classical scholars differ on the definition of maslahah, its limits, and the

extent to which maslahah can be used as a basis for law. These differences show that maslahah and mafsadah are important concepts in understanding maqāṣid al-syarī'ah as the basis of Islamic legal thought.(Akbar Sarif, n.d.) In the modern context, social media has become a very broad space for interaction and is inseparable from people's lives. Online activities can be analyzed using the values of maqāṣid al-syarī'ah, which include seven main principles: protecting religion (ḥifẓ al-dīn), protecting life (ḥifẓ al-nafs), protecting reason (ḥifẓ al- 'aql), preserving lineage (ḥifẓ al-nasl), preserving wealth (ḥifẓ al-māl), preserving the environment (ḥifẓ al-bī'ah), and preserving honor (ḥifẓ al-'irḍ).(Iffatin Nur, 2020) These principles provide a framework for assessing whether activities on social media produce maslahah or, conversely, give rise to mafsadah.

The use of social media that brings benefits and develops one's potential, such as expanding social networks, obtaining education informational, expressing creativity, can be categorized as maslahah.(Dzikri, 2024) These activities support the preservation of reason, soul, self-esteem, and even the environment, thus being in line with the objectives of sharia.

However, in the context of conflict on social media, harm emerges in a more tangible and complex form. Digital conflict can take the form of spreading false information, hate speech, slader, cyberbullying, and identity-based social polarization.(Chandra et al., 2021) This phenomenon not only damages social relations but also disrupts the psychological stability of individuals and threatens the human values upheld by Sharia law

From the perspective of maqasid al-syari'ah, these various forms of conflict have the following impacts:

1. The loss of hifz al-'aql(preservation of the soul) due to hoaxes, disinformation, and manipulation of public opinion.
2. Disruption of the preservation of the soul (hifz al-nafs) through psychological pressure, bullying, and threats of of verbal violence.
3. Damage to the preservation of offspring (hifz al-nafs) due to negative content that damages the character and development of the younger generation.
4. The tarnishing of honor (hifz al-'ird) through slander, doxing, and attacks on reputation.
5. The emergence of property loss (hifz al-mail) due to online fraud, data exploitation, or cybercrime.
6. Disruption of religious protection (hifz al-din) due to conflicts based on religious sentiment that trigger hostility and intolerance

Thus, conflicts that occur on social media clearly fall into the category of mafsadah because they contain elements of harm that outweigh their benefits. This harm is not only individual in nature, but also has a broad impact on society. Therefore, the existence of digital conflicts requires in-depth evaluation based on the principle of maslahah–mafsadah in order to understand the root of the problem and find a solution that is in accordance with sharia values. Within the framework of maqāṣid al-syarī'ah, efforts to minimize mafsadah and optimize maslahah are fundamental principles. Therefore, digital literacy, strengthening social media ethics, content moderation, and cultivating healthy online behavior are important strategies for overcoming conflicts that occur in the digital space. These steps not only protect individuals from harm, but also ensure the creation of online interactions that are safe, productive, and beneficial to society at large.

Conflict Resolution Strategies Based on Maslahah-Mafsadah Considerations on Social Media

The development of digital technology has changed the way humans interact, including in conflict resolution. Conflicts now occur not only in the real world, but also in the digital space, such as social media and online platforms. Handling conflicts in the digital environment requires a specific strategy that considers the benefits and potential losses, so that communication remains effective, conflict escalation can be minimized, and privacy and data security are maintained.

Some of the main strategies that can be applied include:

1. Digital dialogue: Communication between disputing parties through digital media to reach understanding and peaceful agreement. The benefits include accelerated information exchange, broad access to communication, and reduced risk of conflict escalation. However, the risks that arise can include misinterpretation, manipulation of information, and dependence on the intentions of the participants.
2. Electronic Mediation: Mediation involves a neutral third party to facilitate communication between disputing parties, so that they can reach an agreement or peaceful solution. The advantages include flexibility, efficiency, accelerated processes, and ease of access for all parties, including those who are located far from the court or have limited mobility, so that the conflict resolution process can still proceed effectively.(Abduh, 2025) The risks that arise include a lack of face-to-face interaction, which makes it difficult for mediators to read participants' expressions, technical constraints, and potential data privacy violations.
3. Digital Education: Digital education aims to increase the awareness of digital media users regarding the ethics of interaction, positive conflict management, and the negative impact of spreading false information. This strategy shapes a culture of digital communication, reduces the risk of conflict, and increases understanding of constructive digital behavior. The challenges are that it requires time, resources, consistency, and active participant involvement.
4. Digital Resolution: Digital resolution includes conflict resolution mechanisms through online platforms, both formal and informal, such as online mediation or digital arbitration. This strategy provides ease of access, accelerated resolution processes, and secure interactions between parties. However, its shortcomings include difficulty in reading The nonverbal expressions, technical disruptions such as unstable internet connections, and the risk of data leaks or privacy violations if the platform is not secure.

The following table summarizes conflict resolution strategies on social media along with an evaluation of the benefits and drawbacks of each approach.

Table 1. Conflict Resolution Strategies on Social Media Based on Maslahah-Mafsadah

Strategy	Maslahah (Benefits)	Mafsadah (Potential Harm)
Digital Dialogue	Accelerated information exchange, broad communication access, structured interaction	Misinterpretation, manipulation, depending on the intentions of participants.
Electronic Mediation	Easy access, flexibility of communication, prevents escalation	Difficult to read nonverbal expressions, technical disruptions, risk of data leaks
Digital Education	Healthy communication culture, conflict risk reduction, understanding constructive behavior.	Requires time, resources, consistency, participant involvement
Digital Resolution	Ease of access, faster completion, secure interaction	Difficulty reading nonverbal expressions, technical glitches, privacy risks

With the proper implementation of these strategies, conflicts on social media can be resolved fairly and efficiently, while minimizing negative impacts on all parties. The maslahah-mafsadah approach serves as an important guide in selecting strategies that are appropriate for the current digital environment.

4. CONCLUSION

Conflict is an inherent part of social interaction that arises from differences in interests, values, or views between individuals and groups. In modern society, the complexity of conflict increases with high social mobility, increased intensity of interaction, and the rapid dissemination of information through social media. Digital media has a dual role: it can reinforce polarization and escalate conflict, while also serving as a means of mitigation through dialogue, transparency, and public education. A deep understanding of the roots of conflict is essential in formulating effective and equitable resolution strategies.

Activities on social media have the potential to produce benefits, such as expanding social networks, education, creative expression, and support for social and environmental activities. However, digital conflicts also cause harm, including hoaxes, hate speech, cyberbullying, and identity-based polarization that damage social relations and individual psychological stability.

From the perspective of maqāṣid al-syarī'ah, these negative impacts threaten the preservation of reason, soul, offspring, honor, property, and religion. Therefore, evaluation based on the principle Maslahah and mafsadah are necessary to understand the consequences that arise and formulate preventive measures that are in line with Sharia values.

Conflict resolution in the digital space requires strategies that consider the benefits and risks of each action. Approaches such as digital dialogue, electronic mediation, digital education, and digital resolution offer advantages in terms of accelerated information exchange, ease of access, and interaction security, but still carry risks, such as misunderstandings, technical obstacles, and potential privacy violations. The proper implementation of these strategies can optimize maslahah, minimize mafsadah, and create safe, productive, and fair online interactions, in line with the objectives of maqāṣid al-syarī'ah

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