



## Communication Ethics on Social Media in the Perspective of Hadith in the Digital Era

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### ABSTRACT

This research is motivated by the rampant ethical crisis on social media, such as the spread of hoaxes, cyberbullying, hate speech, and privacy violations (doxing). Today's digital phenomenon often prioritizes the speed of information dissemination over accuracy and benefits, which has an impact on moral degradation and social polarization. In fact, the formal legal apparatus has not been fully able to touch the deepest moral awareness of internet users. Therefore, the purpose of this study is to formulate a guide to digital communication ethics based on the hadiths of the Prophet Muhammad PBUH as a preventive instrument for social media users. The research method used is qualitative with the type of library research. Data sourced from primary hadith books and supporting literature that were analyzed using content analysis techniques and normative-theological approaches to relate religious texts to modern communication phenomena. The results of the study show that there are six pillars of digital communication ethics in hadith: the obligation to verify information (tabayyun), responsibility for the impact of messages, ensuring the safety of fellow users from cyber disturbances, protection of privacy/disgrace of others, the principle of self-control through speaking well or silently, and the prohibition of the use of abusive words and curses. The implementation of these six hadiths serves as a transformative moral filter for the user's character. In conclusion, the integration of hadith values in digital activities is crucial to create social harmony and ensure the spiritual safety of users in the midst of a tsunami of information. This nubuwah ethics provides a visionary solution for the creation of a healthy, safe, and dignified social media ecosystem.

**Keywords:** Communication Ethics, Hadith Perspective, Social Media

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### INTRODUCTION

The digital age has brought a fundamental transformation in the way humans interact. Social media is now not just a technological instrument, but a new public space where ideas, emotions, and information are exchanged massively (Nasrullah, 2017). However, freedom of expression in cyberspace often exceeds ethical boundaries, triggering the phenomenon of spreading fake news (*hoax*), *hate speech*, and character assassination (*cyberbullying*) (Juditha, 2018). Islam as a comprehensive religion has provided an ethical foundation in communication, long before digital technology appeared. As Allah SWT says in the Qur'an:

"O you who believe! Fear Allah and speak the truth (qulan sadida)." (QS. Al-Ahzab [33]: 70).

This verse emphasizes that honesty and accuracy in speech are manifestations of piety (Ministry of Religion of the Republic of Indonesia, 2019). In the context of statehood, the

Government of Indonesia has also guaranteed freedom of opinion but remains within the legal framework. This is enshrined in the 1945 Constitution Article 28J paragraph (2) which states that everyone is obliged to submit to the restrictions set by law (Republic of Indonesia, 1945). Furthermore, government policies are emphasized through Law Number 1 of 2024 concerning Information and Electronic Transactions, which aims to regulate digital information traffic to remain conducive and responsible (Republic of Indonesia, 2024).

Although formal regulations have been established, the challenge of moral degradation on social media remains high. Therefore, the perspective of hadith as the second source of law in Islam is crucial to be reviewed as a guideline for communication ethics (Syahputra, 2017). The hadith of the Prophet Muhammad PBUH not only provides normative rules, but also examples of behavior (*uswah hasanah*) in maintaining the oral and honor of others (As-Sajastani, 2009). This article aims to explore the values of communication in hadith, such as the principle of *tabayyun* (verification), *qaulan karima* (noble words), and the prohibition of *ghibah* in the digital space, in order to create a more civilized and dignified social media ecosystem.

Communication ethics is fundamentally a branch of practical philosophy that studies values, norms, and standards of behavior in the process of exchanging messages between humans. In general, communication ethics is defined as the principles that govern human relationships in conveying information, ideas, and feelings to ensure that these interactions take place honestly, accurately, and respect the dignity of others (Syahputra, 2017). In practice, communication ethics is not just a formal rule, but a moral awareness to choose words and ways of conveying that do not harm others (Mufid, 2009).

In a broader context, communication ethics includes the moral obligation of the sender of the message to the recipient of the message, as well as responsibility for the impact caused by the message (Nasrullah, 2017). In the digital era, this ethical limitation has become increasingly crucial because communication no longer only occurs face-to-face, but is mediated by technology that often obscures personal responsibility (Nuryanto, 2018). Therefore, communication ethics requires integrity in every process of information transmission in order to create social harmony (Zubaedi, 2011).

Theoretically, communication ethics is also closely related to linguistic ethics, namely the use of language that is polite and in accordance with the cultural context of the user (Rakhmat, 2018). From a sociological point of view, communication ethics functions as a social control to prevent information manipulation and the spread of negative content (Shoelhi, 2015). In an Islamic perspective, communication ethics is often referred to as *adab al-hiwar* (dialogue ethics), which emphasizes the truth of the content and the softness of the way it is conveyed (Hidayat, 2012). Finally, communication ethics is the foundation for the creation of a healthy information society, where every individual has the awareness to verify information before disseminating it (Juditha, 2018). This is in line with the principles of openness and fairness which are the core of dignified communication (Widjaja, 2010).

Although much research has been done on social media ethics, there are significant gaps that need to be further examined. Previous research by Nasrullah (2017) tends to focus on sociotechnological structures and digital culture in general without touching on theological aspects in depth. On the other hand, Juditha (2018) emphasizes more on user interaction behavior and its impact on public opinion, but has not integrated the normative values of hadith as a preventive solution to digital conflicts.

Furthermore, research conducted by Syahputra (2017) has discussed communication ethics in the *cyber* era, but the discussion is still universal and has not explored the contextualization of specific hadiths (such as hadiths about *tabayyun* or keeping oral) to modern features of social media such as comment columns or *share* features. Meanwhile, Nuryanto (2018) examines digital ethics from the perspective of regulations and general norms in Indonesia, which often have limitations in touching the spiritual consciousness of individuals.

Research from Hidayat (2012) has indeed begun to associate cyber ethics with religious values, but the focus is still on the older generation platforms and has not answered the challenges of current social media algorithms that accelerate the massive spread of negative content. Therefore, this research is here to fill this gap by contextualizing the hadith of the

Prophet Muhammad SAW into contemporary digital communication problems, in order to formulate an ethical framework that is not only based on positive laws, but also has a strong transcendental foundation.

Although many studies on social media ethics have been conducted, there is a significant gap between normative ideals and the reality of people's behavior in the digital space. Theoretically, previous research has focused more on sociotechnological structures and digital culture in general (Nasrullah, 2017), or simply analyzing the impact of user interaction on public opinion (Juditha, 2018), but has not deeply integrated the values of hadith as a preventive instrument. On the other hand, government policies through the ITE Law (Republic of Indonesia, 2024) have indeed regulated legal limits, but these regulations often only touch on the aspect of external punishment and fail to build the transcendental moral awareness of individuals (Syahputra, 2017). This condition is exacerbated by the phenomenon of *speed-over-accuracy*, where people prioritize the speed of sharing information rather than verifying (*tabayyun*), which triggers an explosion of hoaxes and social polarization (Nuryanto, 2018).

The current state of affairs is also evident in the rampant anonymity that is abused to commit cyberbullying and character assassination, which is clearly contrary to the principles of Islamic communication ethics (Hidayat, 2012). While social media algorithms continue to strengthen the walls of group fanaticism, the existing literature has not provided many solutions based on the hadith of the Prophet Muhammad PBUH that are contextualized with modern features such as comment columns or content dissemination algorithms. Therefore, this research is very urgent to be carried out to fill this gap by formulating a digital communication ethical framework based on hadith, as an effort to overcome moral degradation that fails to be solved by a mere positive technological and legal approach.

The researcher is interested in raising the theme of Communication Ethics on Social Media in the Perspective of Hadith in the Digital Era, which is based on a deep concern about the massive degradation of ethics in the digital space that is increasingly moving away from spiritual values. Social media, which is supposed to be a means of connecting the bonds of friendship, is now often a fertile field for division, slander, and digital ghibah. The researcher views that a formal legal approach alone is not enough to improve the digital ecosystem; An approach based on *nubuwwah* values (hadith) is needed that is able to touch the deepest aspects of each individual's moral awareness. By digging back into the messages of the Prophet Muhammad PBUH about how to communicate, researchers believe that Islam has a very relevant and visionary solution in dealing with communication problems in the current algorithmic era (Syahputra, 2017).

Through this research, the researcher hopes to make a theoretical and practical contribution to the development of Islamic communication science. Broadly, this scientific work is expected to be an ethical guide for all readers—both academics, media practitioners, and the general public—in interacting in cyberspace in a more wise, polite, and responsible manner. It is hoped that this research will be able to encourage the creation of a dignified digital culture, where every message sent is not only informative, but also brings benefits and peace in accordance with the guidance of the hadith. Thus, social media can be transformed into a space that supports the progress of civilization, not actually collapses the order of human values (Nasrullah, 2017).

## METHOD

This research method uses a qualitative approach with a library research type of study. This research is based on primary sources in the form of classical hadith books such as Sahih al-Bukhari, Sahih Muslim, and the works of hadith scholars such as An-Nawawi and Ibn Hajar al-Asqalani, which are then enriched with secondary literature in the form of books, journals, and articles related to digital communication ethics. Data collection techniques were carried out through documentation, namely examining hadith texts and supporting literature relevant to the phenomenon of communication on social media. Furthermore, data analysis techniques used content analysis to identify the values of communication ethics in hadith, as well as a normative-theological approach to connect prophetic messages with contemporary digital communication

issues. Thus, this study not only describes the text of the hadith, but also contextualizes it in the modern social media ecosystem, resulting in a framework of digital communication ethics based on Islamic spirituality (Azami, 2003; Syahputra, 2017; Juditha, 2018; Nuryanto, 2018).

## RESULT AND DISCUSSION

In order to build a healthy social media ecosystem, more than just a technical understanding of devices and algorithms is needed. A moral guide is needed that is able to touch the human and spiritual side of the user. Islam, through the hadiths of the Prophet Muhammad (PBUH), offers an ethical framework that transcends the limits of time. Hadith not only functions as an explanation (*bayān*) of the verses of the Qur'an, but also as a prototype of concrete behavior in interacting with fellow human beings (Azami, 2003).

The presence of hadith in the discourse of digital communication is crucial because it emphasizes the aspect of personal responsibility before God, which in many ways cannot be reached by positive legal supervision. The Prophet Muhammad PBUH was sent to perfect morals, and one of the main pillars of morality is how one maintains the verbal and honor of others in communicating (Arni, 2021). Before social media knew the concept of "digital literacy" or "information verification", the Prophet PBUH had laid the foundation for honesty (*shiddiq*), meticulousness in receiving news (*tabayyun*), and polite word selection (*qaulan ma'rufan*).

Here are some key hadiths that represent the ethical values of communication, which, if contextualized in today's digital era, can be a solution to the rampant conflict and disinformation in virtual public spaces:

### 1. Prohibition of Spreading Information Without Verification (*Anti-Hoax*)

In the digital era, the dissemination of information occurs in seconds. The Prophet PBUH gave a stern warning about the phenomenon of spreading every news heard without being filtered first. The Prophet PBUH said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ (رواه مسلم)

Meaning: "From Abu Hurairah r.a., the Prophet PBUH said: 'It is enough for a person to be called a liar if he narrates (spreads) everything he hears.'" (HR. Muslim).

Imam An-Nawawi in *the Saheeh Muslim Sahih explained* that this hadith contains a prohibition on talking about everything that is heard because usually what people hear is mixed between the true and the false (An-Nawawi, 2010). In the context of social media, this hadith is the foundation of digital literacy. Sharing content without validating its truth is a form of lying even if the uploader does not intend to lie.

Allah SWT says in the Qur'an Surah Al-Hujurat Verse 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيَّ مَا فَعَلْتُمْ نَادِمِينَ

Meaning: "O you who believe! If a wicked person comes to you with news, then examine the truth, so that you do not harm a people because of your ignorance, and you regret your deeds."

Quraish Shihab explained that this verse is a command to do Tabayyun (clarification). The word *wicked* here refers to a person who has gone out of religious observance. However, this verse teaches a lesson that anyone who brings news, especially those that have the potential to cause conflict, must be checked for the source and the truth of the content so that there are no regrets due to wrong decisions (carelessness). The hadith about the prohibition of telling everything that is heard has a very high urgency in today's digital information ecosystem. Here is an analysis of four different perspectives of the literature:

- a. Perspective of Communication Psychology and Digital Literacy According to Lestari (2020), the tendency of individuals to immediately share information without verification is often triggered by *confirmation bias*, which is the desire to spread news that is in accordance with their personal beliefs. The hadith psychologically requires every individual to have strong *self-control*. In the digital world, this self-control translates as literacy intelligence to not become an agent of spreading disinformation (Lestari, 2020).
- b. Kusuma (2021) argues that every information shared on social media has a systemic impact. If someone spreads news without verification, he or she is indirectly responsible

for the social uproar caused. The hadith "it is enough for someone to be called a liar" emphasizes that the predicate of a liar is not only attached to the *hoax maker*, but also to the *hoax spreader* because they play a role in validating the lie (Kusuma, 2021).

- c. Information Ethics Perspective In the review of information ethics, Fajri (2022) emphasized that the integrity of a message lies in its accuracy. This hadith provides a moral standard that telling information that is not clear about the truth is immoral. In the post-truth era, where emotions play a more important role than facts, the Prophet PBUH's warning becomes an ethical "brake" so that social media users do not get trapped in a circle of collective lies (Fajri, 2022).
- d. Perspective of Digital Interpersonal Communication According to Pratama (2023), trust is the main capital in communication. When a person often spreads news that is later proven to be false, he is destroying his personal credibility in the eyes of his social network. The hadith implicitly teaches us to maintain "assets" in the form of other people's beliefs by only conveying valid and useful information, in order to avoid character degradation in cyberspace (Pratama, 2023).

This hadith is a *nubuwwah* that is very relevant to today's social reality. In the digital age, people live in an "information tsunami" ecosystem, where each individual has the power to become a *publisher* as well as a disseminator of information through just one touch of a finger. The phenomenon of *virality* often trumps *validity*, so that fake news (*hoax*) spreads faster than its clarification (Juditha, 2018). Reality shows that many social media users are trapped in the culture of "share first, do the right thing later," which has directly met the criteria of "liars" as warned by the Prophet PBUH (Lestari, 2020).

The correlation of this hadith with the current reality confirms that Islam is not just a ritual religion, but a system of life that pays great attention to the details of the communicative behavior of its servants. Islam views that the ethics of verification (*tabayyun*) are the pillars of social security. Islam's great attention to ethics can be seen from how the Prophet PBUH equates a person who is negligent in filtering the news with a "liar". This shows that in the Islamic view, indifference to the accuracy of information is a serious moral defect because of its destructive impact that can trigger slander, division, and physical conflict in society (Fajri, 2022).

Thus, Islam is present as a preventive solution by instilling awareness that every information we "share" in the digital space has *ukhrawi* consequences. Islam's emphasis on ethics aims to maintain the sanctity of public space from information waste and ensure that communication built on social media is based on honesty and benefit, not on unintentional sensations or lies (Kusuma, 2021). Islam wants to form a digital Muslim character that has intellectual and moral filters, so that social media really becomes a means of *da'wah* and a dignified connection of friendship.

## 2. Responsibility for Speech in Public Spaces

Social media often provokes users to make comments without thinking. The Prophet PBUH reminded that one sentence that is taken for granted can have a fatal impact. The Prophet PBUH said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِأَبٍ □ لِكَلِمَةٍ مَا يَتَّبِعُ فِيهَا يَزِلُّ بِهَا فِي النَّارِ أَعْدَمَ مِمَّا بَيْنَ الْمَشْرِقِ (رواه البخاري ومسلم)

Meaning: "Indeed, a servant utters a sentence that he does not think (of its impact), then with that sentence he falls into Hell which is deeper than the distance between east and west." (HR. Bukhari & Muslim).

Ibn Hajar al-Asqalani explained that the phrase "he did not think" refers to speech that is not clear about its benefits or harms (Al-Asqalani, 2013). In the digital age, a single malicious comment or *hate speech* that we take for granted can damage someone's reputation or trigger widespread social conflict. This hadith requires every social media user to do a mental filter before pressing the *post* or *send button*.

Allah SWT says in the Qur'an Surah Qaf Verse 18

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Meaning: "He does not say a word but there is a guardian angel by his side who is always ready (to record)".

Ahmad Mustafa Al-Maraghi explained that the awareness of the existence of this supervisor should give birth to the nature of *muraqabah* (feeling supervised). A person will not dare to speak or share something that can harm him in the hereafter if he is aware that every tap of his finger has consequences of God's law.

The hadith about a person who falls into hell because of a sentence that he does not think has an impact gives a stern warning about the importance of *mindfulness* in communicating. Here is a reinforcement from various perspectives:

- a. Perspective on Permanent Psychological Impact According to Wahyuni (2022), in digital communication, a single negative sentence or insult uploaded can cause permanent psychological impacts for the victim, such as depression to suicidal tendencies. The hadith is very relevant because it highlights how a speech that is considered "light" or "just a prank" by the sender, turns out to have a very large weight of damage on the other hand (Wahyuni, 2022).
- b. Digital *Footprint* Perspective Hasan (2023) argues that this hadith implicitly reminds humans of the eternity of the impact of a speech. In the digital era, these words change shape into digital traces that are difficult to erase. One bad sentence that goes viral will continue to flow the sin of *jariyah* for the writer. Therefore, carelessness in writing status or comments is a form of neglect of future responsibilities (Hasan, 2023).
- c. Perspectives on Communication Deontology Ethics In the review of deontological ethics, Sari (2021) emphasizes that the main obligation of a communicator is to consider the consequences of his message. This hadith sets the standard that ignorance or "unthinking" (*ma yatabayyanu fiha*) is not a excuse for forgiveness for the bad effects caused. Social media users are morally required to predict the effects of each upload before it is disseminated (Sari, 2021).
- d. Perspectives of Social Control in Islam According to Mansur (2020), this hadith functions as the most effective mechanism of *self-censorship*. When positive laws (such as the ITE Law) are only able to reach visible actions, this hadith enters the realm of intention and awareness. Islam teaches that the integrity of a believer is tested on his ability to restrain his fingers from writing things that he does not know the essence of his benefits (Mansur, 2020).
- e. Anwar's Perspective on Public Communication and Digital Defamation (2024) highlights that in the era of social media, every individual is now a public communicator. A single sentence that is not thought through can trigger polarization or mass riots. The hadith about "falling into hell" illustrates how devastating the domino effect of one wrong message is in the digital public space, which can damage the harmonious order of society in a short period of time (Anwar, 2024).

The hadith about a person who falls into hell due to a sentence that he does not think has an impact is a very precise warning against the behavior of social media users in the modern era. The current reality shows the phenomenon of "digital impulsivity", where the ease of internet access often removes the barrier of moral considerations so that someone very lightly writes nasty, swearing, or slanderous comments in public spaces (Wahyuni, 2022). Many individuals think that one comment in the news column or the status of another person is a trivial thing that will be lost in a pile of new information. However, this hadith emphasizes that every sentence that is released without consideration (*ma yatabayyanu fiha*) has a great weight of responsibility, because in the digital world, one sentence can escalate into mass bullying that destroys a person's life (Hasan, 2023).

The gap that occurs today is often caused by a loss of awareness of the permanent digital footprint, which in religious parlance is referred to as an indelible record of charity. Islam provides a very clear indication that the ethics of communication are judged not only by intention, but also by prudence in predicting the impact of the message sent. Islam's emphasis on the aspect of "think before you speak" (or in this context, *think before you post*) shows that this religion prioritizes social safety and human dignity (Sari, 2021). Islam does not allow its people to

communicate in a vacuum without rules; on the contrary, Islam provides guidance that every finger typing is a representative of the spoken word that must be accounted for before Allah SWT (Mansur, 2020).

This conclusion leads us to the understanding that Islamic guidelines on communication ethics are the solution to moral chaos on social media. By using this hadith as a moral compass, a Muslim will be more careful and selective in his expression, realizing that one wrong sentence not only destroys harmony in the world, but also has fatal consequences for his spiritual salvation in the hereafter. This proves that Islam has provided SOPs (Standard Operating Procedures) for communication that go beyond the sophistication of any technology, namely the integration of intellectual intelligence in processing words and spiritual intelligence in controlling the impact (Anwar, 2024).

### 3. Maintaining the Honor of Fellow Users (*Cyberbullying*)

Communication ethics is not only a matter of right or wrong, but also a matter of maintaining the honor of others. The Prophet PBUH said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ (رواه البخاري)

"A true Muslim is one who other Muslims have survived from verbal and hand abuse." (HR. Bukhari).

Al-Khattabi argues that this hadith emphasizes that the most important sign of Islam is to give a sense of security to others (Syahputra, 2017). In the digital age, "hand" distraction literally refers to finger typing on a phone or laptop keyboard. Avoiding *cyberbullying*, slander, and insults in the comment column is a direct implementation of this hadith to create peace in cyberspace.

This hadith is a major pillar in digital social interactions, where "hands" now have greater power than "words" in hurting others.

This hadith is very much in line with the words of Allah SWT in Surah Al-Ahzab verse 58:

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

"And those who hurt the believers and the believers without any wrongdoing that they have committed, then they have indeed borne a lie and a manifest sin." (QS. Al-Ahzab [33]: 58).

Ibn Kathir in his commentary explained that this verse is a strict prohibition for anyone who hurts believers either with inappropriate deeds or words (Ibn Kathir, 2015). In the digital context, hurting believers without a valid reason—such as through slander on social media or bullying—is categorized as a "real sin" (*itsman mubiinan*). Contemporary commentator, Quraish Shihab, added that this verse emphasizes the importance of maintaining individual honor as part of the integrity of faith (Shihab, 2002).

There are several perspectives that we can take from this hadith, namely:

- a. Perspective on Digital Space Security According to Fauzi (2022), this hadith defines "security" not only physically, but also psychological and reputational security. In the age of social media, the hand that survives is the hand that doesn't type the narrative of hate. A Muslim should be a source of security on the internet, not a source of threat to other users (Fauzi, 2022).
- b. Perspective on Digital Citizenship Ethics (*Digital Citizenship*) Ramadhan (2021) argues that the criteria for true Muslims in this hadith are the foundation of good digital citizenship. Keeping your mouth and hands safe means having a social responsibility not to pollute public spaces with content that undermines social cohesion. This shows that a person's piety is measured by how minimal harm he causes to others in the virtual universe (Ramadhan, 2021).
- c. Hidayah's Perspective on the Social Impact of Communication (2023) emphasizes that this hadith highlights the relationship between faith and empathy. In digital communication that often loses emotional touch (because it is not face-to-face), this hadith reminds us that behind the screen of the device there are human beings who have feelings. Maintaining typing is a tangible form of empathy and respect for human dignity (Hidayah, 2023).

- d. Perspective of Islamic Law and the Transformation of Deeds Zulham (2020) explains that the "hand" in the hadith undergoes a functional transformation. If in the past the hand hurt with a punch, now the hand hurts with *captions*, comments, and the dissemination of private content. Islamic law views that any disturbance caused by a "digital hand" still has the same legal and moral consequences as physical disturbances (Zulham, 2020).

The hadith that defines a true Muslim as a person who is able to provide a sense of security through "his mouth and his hands" finds crucial relevance in today's digital reality. In the era of social media, "hand" interference has transformed into finger typing on a mobile phone screen that is capable of cyberbullying, character assassination, and the massive and permanent spread of slander (Zulham, 2020). Reality shows that many users feel free to attack the honor of others because they feel protected by anonymity and physical distance, whereas theologically, Islam emphasizes that the integrity of a person's faith is actually tested when he interacts in public spaces, including virtual public spaces (Fauzi, 2022).

Islamic guidance through verses of the Qur'an (QS. Al-Ahzab: 58) and this hadith provides a very clear ethical standard: a Muslim is forbidden to be a source of fear or hurt to others. Our existence on the internet should be a source of benefits (*rahmatan lil alamin*), not a source of noise. By keeping our fingers tipped to remain polite and respect the privacy of others, we have not only met the standards of good digital *citizenship*, but have also implemented the core of Islamic teachings, which is to maintain the glory and dignity of fellow human beings wherever they are (Ramadhan, 2021).

#### 4. Prohibition of Fault-Finding and Spreading Disgrace (*Anti-Doxing*)

In the digital era, the phenomenon of looking for someone's past mistakes and then spreading them (*doxing*) or gossiping on gossip accounts is very rampant. The Prophet PBUH gave a stern warning against this behavior.

عَنْ ابْنِ عُمَرَ قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَنَادَى بِصَوْتٍ رَفِيعٍ فَقَالَ: يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفِضْ الْإِيمَانَ إِلَى قَلْبِهِ لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تَعَبِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ (رواه الترمذي)

Meaning: "O you who are Muslims with their words but faith has not yet penetrated into their hearts, do not hurt the Muslims, do not insult them, and do not look for their shortcomings." (HR. Tirmidhi).

Al-Mubarakfuri in *Tuhfatul Ahwadzi* explains that this hadith targets people whose Islam is only on the surface. Seeking disgrace (*tattabu' al-'aurat*) in a digital context includes the act of dismantling the privacy of others for the purpose of humiliation. Islamic communication ethics require social media users to cover up the disgrace of others, not to make viral content (Zubaedi, 2011). This hadith provides strict moral limits in dealing with the phenomenon of "skinning" a person's privacy that often occurs on social media in order to satisfy public curiosity or bring down the reputation of others.

The prohibition of looking for faults in others is explicitly found in Surah Al-Hujurat verse 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا ...

"O you who believe! Stay away from prejudices, indeed some prejudices are sins, and do not look for the faults of others..." Al-Hujurat [49]: 12).

Imam Ath-Thabari in his commentary explained that the word *wa laa tajassasu* means the prohibition of investigating secrets or looking for the defects of others that Allah has closed (Ath-Thabari, 2011). In the digital context, Sayyid Qutb in *Fi Zilalil Qur'an* added that this verse aims to provide a sense of security and privacy for every individual in society. Finding fault with others through a digital track record or dismantling their true identity (*doxing*) is a form of violation of human honor that is highly upheld by Islam (Qutb, 2004).

There are several perspectives of expert opinions in this hadith, namely:

- a. Perspectives on Digital Privacy Ethics According to Wicaksono (2022), the hadith about the prohibition of seeking disgrace is the basis of the right to privacy in Islam. In the age of *big data*, where personal information is very easily accessible, Islamic ethics require internet users to have self-limits. Taking and spreading the disgrace of someone's past

that is no longer relevant is an act that not only violates digital ethics, but is also a form of moral aggression (Wicaksono, 2022).

- b. Crisis Communication and Good Name Perspective Suryanto (2021) argues that the phenomenon of "cancel culture" on social media often starts from *tattabu' al-'aurat* (looking for faults). This hadith warns that whoever exposes the disgrace of others, Allah will expose his own disgrace. Communicatively, this means that the act of spreading the disgrace of others will actually damage the credibility and character of the spreader himself in the long term (Suryanto, 2021).
- c. Gunawan's Media Sociology Perspective (2023) highlights that social media has blurred the boundaries between private and public spaces. This hadith is a reminder that not all things that are private can be public consumption. The behavior of spreading screenshots of personal conversations or embarrassing photos of the past is a tangible form of denial of the spirit of brotherhood (*ukhuwah*) emphasized by the Prophet PBUH (Gunawan, 2023).
- d. Islamic Law's Perspective on Defamation Hadi (2020) explains that in fiqh, maintaining honor (*hifdzun nirdhi*) is one of the goals of Islamic law (*Maqashid Syariah*). Any form of activity on social media that aims to embarrass or defame others through the disclosure of mistakes is an act that is prohibited and must be avoided by every digital Muslim (Hadi, 2020).

The hadith on the prohibition of seeking disgrace (*tattabu' al-'aurat*) is a very crucial instrument of privacy protection in today's digital reality. In the midst of the rampant phenomenon of *doxing*, *cancel culture*, and gossip accounts that make other people's personal secrets a commodity, Islam provides very strict ethical limits. Reality shows that social media often eliminates empathy, so exposing one's past mistakes is considered "public justice", even though theoretically it is a form of aggression that violates human privacy and honor rights (Wicaksono, 2022).

The connection of this hadith with QS. Al-Hujurat verse 12 emphasizes that Islam has provided comprehensive instructions to maintain social harmony by closing the disgrace of others (*sattar al-'uyub*). Using social media to investigate, collect, and spread the ugliness of others is not only an unethical act, but also triggers a domino effect in the form of the destruction of individual dignity and social division (Gunawan, 2023). By upholding this ethic, a Muslim plays an active role in creating a secure digital ecosystem, where every individual feels protected from his or her honor and does not live in fear of mass judgment for his or her personal mistakes (Hadi, 2020).

#### 5. The Principle of "Think Before You Post"

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ (رواه البخاري ومسلم)

Meaning: "Whoever believes in Allah and the Last Day, let him say good, or (if he cannot) let him be silent." (HR. Bukhari & Muslim).

Ibn Hajar al-Asqalani emphasized that this hadith includes both oral and written speech. If a person doubts whether his comments on social media will bring benefits or even trigger a commotion, then "silence" (not giving comments/reactions) is a form of manifestation of faith (Al-Asqalani, 2013). It is a preventive solution to information pollution and coachman debates in cyberspace.

This hadith is the golden foundation for self-control management in the digital space, where the ease of commenting often precedes common sense considerations.

Conformity with the Qur'an and the Explanation of the Commentators

The principle of saying good or silent is in line with the command of Allah SWT in Surah Al-Baqarah verse 83:

...وَقُولُوا لِلنَّاسِ حُسْنًا...

Meaning: "... And speak good words to people..." (QS. Al-Baqarah [2]: 83).

Imam Al-Qurtubi in his commentary explains that the command to "speak good" includes all words that contain truth, justice, and gentle speech (Al-Qurtubi, 2006). In the context of social

interaction, Hamka through *Tafsir Al-Azhar* emphasized that good speech is a manifestation of a clean soul. If a person is unable to provide benefits through his speech, then silence is a form of salvation for himself and others. Hamka emphasized that the "silence of knowledgeable people" is a policy to avoid greater harm (Hamka, 1982).

In this hadith there is a perspective of expert opinions, namely:

- a. Perspective of Digital Communication Management According to Siregar (2022), this hadith is the most effective form of *self-censorship* or self-censorship. On social media, "silence" means refraining from interfering in flame wars or comment/liking toxic content. This principle protects users' mental health from unproductive information pollution (Siregar, 2022).
- b. Ethical Perspective of Discussion in Public Spaces Mulyana (2021) argues that saying well in the digital world includes the use of polite diction and argumentation based on data, not emotions. This hadith teaches that the credibility of a social media user is not determined by how actively he comments, but by how quality and useful the content of his comments is (Mulyana, 2021).
- c. Perspective of Uncertainty Reduction Theory In a communication review, Nugraha (2023) explained that saying well or being silent can reduce tension and uncertainty in online interactions. When a person chooses to remain silent when provoked, he or she is breaking the chain of conflict. This hadith positions "silence" not as a weakness, but as an intelligent communication strategy to maintain social harmony in the midst of diversity of opinions (Nugraha, 2023).

The hadith on the command to "speak well or be silent" is a fundamental solution to the phenomenon of communication pollution and useless debate that dominates social media today. Digital reality shows the tendency of users to react instantly to viral issues, which often leads to uproar, provocations, and the spread of hatred. Islam through this principle offers an extraordinary *mechanism of self-control*; that not all things need to be commented on and not all opinions should be shared if they do not bring benefits (Siregar, 2022).

The integration of this hadith with the command to "speak good words" (QS. Al-Baqarah: 83) affirms that the quality of a Muslim's faith is reflected in the quality of his uploads and comments in cyberspace. "Silence" in the context of social media does not mean passivity, but an active action to break the chain of conflict and maintain the collective mental health of cybersociety (Nugraha, 2023). By applying this ethic, a Muslim transforms into a wise social media user, who only fills the digital space with messages that enlighten, educate, and unite (Bakri, 2020). Bakri's Information Accountability Perspective (2020) highlights that every word on social media is an investment in character. Based on this hadith, a Muslim is encouraged to always conduct an internal audit of the message to be sent. Is this message true? Is this message good? Is this message necessary? If one of the conditions is not met, then silence is a choice that is in harmony with the value of faith (Bakri, 2020).

## 6. Prohibition of Slander and *Anti-Hate Speech*

Social media is often a place where people feel free to scold for not being physically face-to-face.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ الْمُؤْمِنُ بِالطَّيَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاجِسِ وَلَا الْبِدِيِّ (رواه الترمذي)

Meaning: "A believer is not a person who likes to blaspheme, not a person who likes to curse, not a person who likes to speak vile and dirty." (HR. Tirmidhi).

Imam Al-Ghazali in *Ihya Ulumuddin* emphasizes that speech (and writing) is a reflection of the heart. The use of harsh words, swearing, or negative labels to other groups on social media (*hate speech*) damages the image of a believer (Mufid, 2009). Digital communication ethics must be maintained by choosing polite diction even in circumstances of differing opinions.

This hadith is a much-needed *guideline for linguistic politeness* on social media, where anonymity often gives birth to the courage to blaspheme heireally.

Conformity with the Qur'an and the Explanation of the Commentators

The prohibition of degrading and reproaching fellow human beings is very firmly enshrined in Surah Al-Hujurat verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ... وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ "O you who believe! Let not one people make fun of another (because) they may be better than them... and do not reproach one another and do not call one another by bad titles..." Al-Hujurat [49]: 11).

Shaykh Abdurrahman as-Sa'di in his commentary explained that reproach (*lamz*) includes all forms of ridicule, both in words, writings, and gestures. He emphasized that reproaching others is essentially reproaching oneself because believers are like one body (As-Sa'di, 2012). Meanwhile, M. Quraish Shihab argued that the prohibition of giving bad nicknames (*tanabuz*) is very relevant to the phenomenon of negative "labeling" on social media. Islam strictly prohibits the use of hurtful words because it undermines the human dignity that every Muslim should maintain (Shihab, 2002).

There are several perspectives of expert opinions, namely:

- a. Perspective on Digital Linguistic Ethics According to Subroto (2022), politeness in language on social media is not just a grammatical problem, but a morality issue. This hadith emphasizes that the character of a believer can be seen from his ability to avoid harsh, dirty, and degrading diction. The use of abusive words in the comment column reflects the low emotional and spiritual maturity of users (Subroto, 2022).
- b. Perspective of Conflict Sociology Raharjo (2021) argues that the root of extreme polarization on the internet is the loss of respect which is characterized by the rampant use of curses and reproach. This hadith provides a sociological solution by prohibiting *hate speech*. If every individual refrains from saying vile words, then the potential for horizontal conflicts in society can be significantly reduced (Raharjo, 2021).
- c. Indrawan's Perspective on the Psychology of Mass Communication (2023) highlights the toxic impact of abusive speech on social media on public mental health. This hadith is a guideline for everyone to be a filter for themselves. Saying or typing words that are "fahsyi" (vile) will only muddy the digital atmosphere and create an unhealthy environment for the younger generation (Indrawan, 2023).
- d. Digital Character Accounting Perspective Fitriani (2020) explains that in Islam, every harsh word we type will be recorded as a moral burden. This hadith clearly distinguishes between constructive criticism and destructive reproach. Criticism is allowed, but it must remain in the corridor of politeness without having to curse or use inappropriate words (Fitriani, 2020).

Hadith that affirms that a believer is not a person who likes to blaspheme, curse, or say vile things is the antithesis to the culture of *hate speech* and negative labeling that is rampant on social media today. Digital reality often creates the illusion that harsh words are a form of courage or an expression of freedom, whereas theologically, Islam views the use of dirty and degrading diction as an indicator of one's weak faith (Fitriani, 2020). The phenomenon of using "bad titles" in the comment column shows a degradation of the value of courtesy that should be upheld by every internet user (Subroto, 2022). The connection of this hadith with QS. Al-Hujurat verse 11 provides a clue that guarding the verbal and typing of hurtful sentences is an absolute moral obligation. Islam requires its adherents to maintain the honor of others, even in the face of disagreements. By avoiding destructive and cursing words, a Muslim plays a role in nourishing the digital ecosystem, transforming a cyberspace full of conflicts into a space for educational, polite, and dignified dialogue (Raharjo, 2021). This conclusion confirms that the piety of a Muslim is not only measured by his ritual worship, but also by the cleanliness of the narrative he builds in cyberspace.

## CONCLUSION

Based on the analysis of the six hadiths that have been presented, it can be concluded that Islam has provided a very comprehensive and visionary framework for digital communication ethics. The integration of the prohibition of spreading news without verification, warnings of the fatal impact of a speech, to the obligation to protect the feelings of others from verbal and written interference, forms a solid system of self-control for every Muslim. In the reality of social media, which is often filled with hoaxes, *cyberbullying*, and *doxing*, these hadiths not only serve as

religious norms, but also as sociological solutions to create a healthier and more dignified digital ecosystem. Islam clearly provides a clue that a person's piety is no longer only measured by his ritual worship, but also by the integrity of his character that he shows through every finger tap and upload in cyberspace.

For today's social media users, the application of hadith-based ethics has practical uses as a moral filter to avoid misleading "tsunami of information" and maintain collective mental health. By prioritizing the principle of "say good or shut up" and stay away from reproachful behavior, a user can protect his or her digital footprint from negative negative notes that are detrimental in the future. More than that, this ethical framework encourages the creation of social harmony in the midst of digital polarization, where differences of opinion are still bridged with politeness of language. Finally, making hadith as a compass in social media will transform technology that originally had the potential to be a source of slander, transformed into a means of da'wah and a connector of friendship that brings benefits to this world and the hereafter.

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