Ethics of Communication on Social Media in The Perspective of The Interpretation of Ibn Katsir

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Abstract

The phenomenon of using social media has become common in many circles, therefore, it is required to be smart and wise in using it, in Islam the ethics of communication must be in accordance with the sharia, namely emphasizing the Islamic elements and also with language that shows Islam and Islamic communication. This research is a type of qualitative descriptive research using library research. The data collection technique is by docmentation and observation. Meanwhile, the data analysis is by data reduction, data presentation and conclusion drawn. The results of the study show that communication ethics in social media according to the perspective of Tafsir Ibn Katsir emphasizes relevant Qur'anic principles. In Tafsir Ibn Kathir provides a strong foundation through the interpretation of verses of the Qur'an related to speech, behavior, and social interaction, including *the first*, in Surah An nisaa verse 5 which emphasizes the importance of speaking with good words to improve morals, *the second,* Al Ahzab verse 70 about emphasizing demanding good words, honesty, politeness, and responsibility in expressing opinions and respecting the existence of others in the digital space, *third,* Al-Hujurat verses 11–12, which emphasizes the prohibition of blasphemy, gossip, and prejudice that must be maintained for a Muslim.

Keywords: Communication Ethics, Tafsir Ibn Kathir, Social Media.

Abstrak

Fenomena penggunaan sosial media sudah menjadi hal yang biasa di banyak kalangan, oleh karena itu, dituntut untuk pandai dan bijak dalam menggunakannya, dalam Islam etika berkomunikasi harus sesuai dengan syariat yakni menekankan pada unsur yang Islami dan juga dengan bahasa yang menunjukkan keIslaman dan komunikasi secara Islami.Penelitian ini dilakukan untuk mengethaui etika komunikasi dalam di media sosial dalam persfektif tafsir Ibnu Katsir. Penelitian ini merupakan jenis penelitian deskriptif kualitatif dengan menggunakan

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telaah kepustakaan *(library research)*. Teknik pengumpulan datanya dengan dokmentasi, observasi. Sedangkan Anlaisis datanya dengan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukan etika komunikasi dalam media sosial menurut perspektif Tafsir Ibnu Katsir menekankan prinsip-prinsip Qur'ani yang relevan. Dalam Tafsir Ibnu Katsir memberikan landasan yang kuat melalui penafsiran ayat-ayat Al-Qur'an yang berkaitan dengan ucapan, perilaku, dan interaksi sosial, diantaranya *pertama*, dalam surat An nisaa ayat 5 yang menekankan pentingnya berbicara dengan kata-kata yang baik untuk memperbaiki akhlak, *kedua*, Al Ahzab ayat 70 tentang menekankan menuntut perkataan yang baik, kejujuran, kesantunan, dan tanggung jawab dalam menyampaikan pendapat serta menghargai keberadaan orang lain di ruang digital, *ketiga*, Al-Hujurat ayat 11–12, yang menekankan larangan mencela, menggunjing, dan berprasangka buruk yang harus di jaga bagi seorang muslim.

Kata kunci: Etika Komunikasi, Tafsir Ibnu Kathir, Sosial Media

Introduction

Since humans were present on earth, information is an inseparable need. That is why humans are given the title homo communicus which means that humans are social creatures who need each other, and also because humans can only develop through communication. Over time, communication tools are becoming more sophisticated because they are equipped with a number of modern features. This shows that the journey of human life on earth is constantly changing. This development became natural and inevitable, it can be said that humans created technology based on inspiration, and also the intervention of Almighty Allah through the guidance of religion. Various technologies have been created by humans, one of which is sourced from the holy book *(ayat qauliyah)* and contemplation and observation of the surrounding nature *(ayat kauniyah)*.[1]

Social media itself is an online media that can support relationships between individuals by using web-based technology, applications or others, this makes the change of one-way communication into interactive dialogue. The goal is to make it easier for users to interact with messages in the form of social networks and so on. It is undeniable that the use of social media has no age limit or even user limits. However, judging from all types of social media that exist also impose actual age limits to access content on social media, the greatness of the community now does not heed the existing regulations, sometimes people fake identities to have social media accounts [2].

The contemporary concept of communication patterns and media has developed so variously along with the advancement of information technology. This technological advancement has triggered the birth of a variety of new communication patterns that are very different from the previous ones that

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[1]   Siti Nadia Fatma, " *Etika Bermedia Sodial Dalam Al-Qur'an Surah Al-Hujurat Ayat 6,11-13 Dan Relevasinya Dengan Pembentukan Akhlakul Karimah,*". *Skripsi*, 2022, 40.

[2]   Siti Nadia Fatma, " *Etika Bermedia Sodial Dalam Al-Qur'an Surah Al-Hujurat Ayat 6,11-13 Dan Relevasinya Dengan Pembentukan Akhlakul Karimah,*". *Skripsi*, 2022, 40

sometimes collide with the generality in a society [3].

Social media does not only have an impact on adults, easy access for children also brings other problems. The KPAI Commissioner reported an increase in complaints of bullying cases in the 2011-2019 range in the world of education and social media. The trigger for this is the social control of society that has changed due to social media becoming more aggressive and fast, very easy for children to imitate[4]. In addition, sometimes on social media there are various kinds of negative content that are directed to attack certain groups and individuals such as: statements that contain provocative values, fake news (Hoax), hate speech, racial, religious and inter-group issues (SARA). [5]

In this case, the Qur'an, which is the handle of human life, also contains verses about ethics and morals and the need for an explanation of the verses from the book of tafsir that has been compiled by scholars and one of them is the tafsir of Ibn Kathir. The existence of a book of tafsir can help find the interpretation of moral verses and contextualization of social media ethics. Tafsir Ibn Katsir The researcher chose it because it is related to the research data that the researcher has focused on problems in the social realm because this interpretation has the adabi Ijtima"i pattern that is needed in this research. In addition, his complete explanation and systematics of Ibn Katir's own interpretation are the same as the mushaf of the Qur'an, making it easier for researchers.

This research is a type of qualitative descriptive research using library research. The cumulative method is a method that seeks to explore social, cultural, or behavioral phenomena in humans in great detail[6]. Meanwhile, according to Hardani et al., qualitative research is research that is directed to provide symptoms, facts or events systematically and accurately, regarding the characteristics of a certain population or area [7]. In this study, the researcher divided the data into two parts based on the source, namely the main and the supportive. The main source of data for this research is the book of tafsir by Ibn Kstir entitled Tafsir Ibn Katisr with verses related to communication ethics and others. Supporting data sources are data that will complement and reinforce the main data. Supporting data for the researcher is taken from other works by Ibn Katisr that are still related to the topic of this research and other papers that have been published such as journal articles, theses, theses, books and others related to the topic. The data is presented as research findings. The data that has been displayed before is then extracted to display the facts. Later, these facts will be

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[3]   Husnah. Z, " Etika Penggunaan Media Sosial Dalam Al-Qur'an Sebagai Alat Komunikasi Si Era Digitalisasi.," *AL-MUTSLA* 1, no. 2 (2021), https://doi.org/10.46870/jstain.v1i2.14.

[4]   AR MIFTAH Al Farouqy and M Fahrur Ridla, " Etika Komunikasi Media Sosial Perspektif Hadis (Kajian Living Sunnah)," *Wardah* 23, no. 2 (2022), https://doi.org/10.19109/wardah.v23i2.7536.

[5]   Amalia Harani, " Etika Komunikasi Di Media Sosial Dalam Perspektif Al- Qur ' an," 2022, 50.

[6]   Syafrida Hafni Sahir, *Metodologi Penelitian*, KBM Idnonesia, 2022., 125.

[7]   Puncak Joyontono, et al., *Metode Penelitian* , CV. Group Science Library, 2020, 140.

explained to obtain new information or knowledge. The interpretation stage uses the analysis of the interpretation of Ibn Kathir using the approach of *ma'anil* verses of the Qur'an.

Biography of Imam Ibn Kathir

His name was Abu Muhammad Abdullah ibn Katsir al-Dari al-Makki, better known as Ibn Katsir. He was born and died in Mecca (45-120 AH), he was one of the scholars of the tabi'in generation, he had met several companions including: Abdullah ibn Zubair, Abu Ayub al-Anshari, Anas bin Malik, and others. He was the imam of qira"ah the role model of the people of Mecca who was famous for the qira"ah of Ibn Kathir and belonged to the group of qira'ah seven (sab"ah).[8]

Ibn Katsir was the son of Shihab ad-Din Abu Hafsh Amar Ibn Katsir Ibn Dhaw Ibn Zara' al-Quraisyi, who was a prominent scholar of his time. His father was a Shafi'i madhhab and had studied the Hanafi madhhab. Entering his childhood, his father had passed away. Then Ibn Kathir lived with his brother (Kamal ad-Din Abd Wahhab) from his village to Damascus. It was in this city that Ibn Kathir lived until the end of his life[9].

A very advantageous thing for Ibn Kathir in the development of his scientific career was the fact that during the reign of the Mamluk Dynasty it was a center of Islamic studies such as madrasas, mosques developed rapidly. The central rulers of Egypt and the rulers of Damascus were very attentive to Islamic studies. Many famous scholars were born during this period, which eventually became the place where Ibn Katsir gained knowledge. At the age of 11 Ibn Kathir completed the memorization of the Qur'an, continuing to deepen the science of *Qiraat*, from the study of Tafsir and the Science of Tafsir from Shaykhul Islam Ibn Taymiyah (661 – 728 H). [10]

Scholars have placed several scientific titles on Ibn Kathir as a testimony to his expertise in several scientific fields that he was engaged in, namely: *Al-Hafidzh*, a person who has the capacity to memorize 100,000 hadiths, matan and sanad. *Al-Muhaddits*, a person who is an expert in the hadith of *riwayah* and *dirayah*, can distinguish between defects and health, take them from his *imam*, and can be *saheh* in learning and taking its benefits. *Al-faqih*, a title for scholars who are experts in Islamic Law but do not reach *mujtahid*. *Al-Mu'arrikh*, an expert in the field of history or historian. *Al-Mufassir*, an expert in the field of Tafsir who has mastered several levels in the form of Ulum al-Qur'an and meets the requirements of mufassir[11].

Thanks to Ibn Kathir's persistence, he finally became a well-known Tafsir expert, Hadith expert, historian and great fiqh expert in the 8th century H. His book in the field of Tafsir, namely *Tafsir al-Qur'ān al-'Adzīm* became the largest

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[8]   Ash Shobuni, "*Al Tibyan Fi Ullom Ul Quran*", Maktabh Busyro, 2010, 235.
[9]   Ibnu Katsir, *Tafsir Ibnu Katsir* , Pustaka Imam Syafii, 2008, 32.
[10]   Shaykh Manna Al-Qaththan, *Pengantar Studi Ilmu AlQur'an,*, Pustaka Al Kautsar, 2006, 386.
[11]   Shaykh Manna Al-Qaththan, *Pengantar Studi Ilmu AlQur'an*, 527.

and most authentic book of tafsir to date, besides the book of tafsir Muhammad bin Jarir at-Tahabari. The following are some of Ibn Kathir's works. *Tafsir al-Qurʾān al-ʾAdzīm. Al-Bidāyah wa an-Nihāyah Fī al-Tarikh. Al-Madkhal Ilā Kitāb as-Sunnah. Mukhtasar of Ulum al-Hadith Li ibn ash-Shalah. Al-Takmil fi Maʾrifat al-Tsiqat wa al-Dhuʾafa wa al-Majāhil. Jamiʾ al-Masānid. Al-Kawakibud Darāri. al-Bidāyah wan Nihāyah*[12].

Tafsir of the Qur'anil Adzaim Ibn Kathir

Tafsir al-Qurʾān al-ʾAdzīm is better known as *Tafsir Ibn Kathir*. It was first published in 10 volumes, in 1342 AH/ 1923 AD in Cairo. which consists of four volumes of various printing and other publications, in general the writing format is almost the same, it's just that, with the development of technology, the printed manuscript of this book of tafsir has become better. In fact, many of these books have been circulated in CD form, so that the study of books nowadays is relatively faster and more accurate[13].

This commentary was compiled by Ibn Kathir based on the order of the arrangement of both verses and surahs in accordance with the mushaf of the Qur'an, which is commonly called tartib mushafi, the order of the four volumes of this book is as follows: volume 1 contains the commentary of surah Al fatihah s.d. surah An-nisa', volume 2 contains the interpretation of surah Al-maidah s.d. surah An-nahl, volume 3 contains the interpretation of surah Al-isra' s.d. Yasin, and volume 4 includes the interpretation of surah As-saffat s.d. An-nass[14].

Therefore, the interpretation carried out by Ibn Kathir is to interpret the verses of the Qur'an according to the order arranged in the Ottoman Mushaf by explaining all aspects contained in the verses that are interpreted, as well as explaining the meaning of the meaning included in them according to the skill and inclination of the interpreter. The characteristic of this interpretation pattern is that the interpreters try to explain the meaning contained in the verses of the Qur'an comprehensively and comprehensively, both in the form of *ma'tsur* and *ra'yu*. The verses of the Qur'an are interpreted verse by verse and surah after surah in sequence according to the order of the Ottoman Mushaf, involving *asbab al-nuzul* and sometimes also the correlation of verse (reasonable) and surah[15].

If you look at the Tafsir of Ibn Katsir even though it is in the Middle Era, where this era the tafsir bil ra'yi has dominated a little, but the tafsir of Ibn Kathir tends to use the form of tafsir *bil ma'tsūr*, according to Adz-Zahabi Tafsir Ibn Kathir, using the method of interpreting the Qur'an with the Qur'an, interpreting the Qur'an with hadith, interpreting the Qur'an by looking at the *ijitihads* of the

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[12] Shaykh Manna Al-Qaththan, *Pengantar Studi Ilmu AlQur'an*, 39.
[13] Sunaryanto, "MEMBACA ULANG METODOLOGI TAFSIR IBNU KATSIR DALAM MENAFSIRKAN AL-QUR'AN," *El-Hikmah: Jurnal Ilmu Dakwah Dan Komunikasi* 16, no. 07 (2022): 57–75.
[14] Sunaryanto, " MEMBACA ULANG METODOLOGI TAFSIR IBNU KATSIR .."57–75.
[15] Sunaryanto, " MEMBACA ULANG METODOLOGI TAFSIR IBNU KATSIR…" 57–75.

companions and *tabi'in*, According to Ibn Katsŝr in his *muqaddimah* tafsir said that this method is the best method in interpreting the Qur'an [16].

Principles of Communication Ethics in Social Media Ibn Kathir's Perspective

According to language (etymology), the term ethics comes from Greek, namely ethos, which means customs (habits), inner feelings, tendencies of the heart to do good or teach about the nobility of good and bad character. [17] Meanwhile, according to terminology, ethics is a branch of philosophy that studies the nature of concepts of value, good and bad, right and wrong, and so on, as well as the general principles that justify our application of them to anything[18].

The use of the term Ethics is equated with Morality, while the similarity lies in the object, namely both discuss the good and bad of human behavior. However, the difference is that Ethics is a branch of philosophy that has a starting point from reason, while Morality is a science that teaches what is good and what is bad, based on the teachings of Allah and the Messenger. [19]

As for communication in language, according to Raymond S. Ross quoted by Deddy Mulyana in the book Communication Science An Introduction stated that "Communication or Communication in English comes from the Latin word Communis which means to make the same. [20] As for "terminology" there are many who try to define Hovland, Janis and Kelley as Forsdale puts it: "Communication is the process of an individual sending a stimulus that is usually in verbal form to change the behavior of others. [21]

According to Laswell, "communication is the answer to who says what in which medium to whom with what effect. [22] John B. Hoben assumed that communication (should) be successful: "Communication is the verbal exchange

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[16]   Maliki Maliki, " Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya," *El-ʾUmdah* 1, no. 1 (2018): 74–86, https://doi.org/10.20414/el-umdah.v1i1.410.

[17]   Annisa Erina Naingolan and Kartini, "Istilah Etika , Pengertian Etika Komunikasi , Dan Etika Komunikasi," *Jurnal Pendidikan Tambusai* 8 (2024).

[18]   Muhammad Aminulah, "Etika Komunikasi Dalam Al-Quran," *Jurnal Al-Bayan* 25, no. 1 (2019).

[19]   Muhammad Syu'aib Taher and Masrap Masrap, "Cultural Communication Ethics Education through Social Media Based on the Qur'an," *Alim | Journal of Islamic Education* 1, no. 1 (2019), https://doi.org/10.51275/alim.v1i1.119.

[20]   Kurniati Abidin and Wandi Wandi, "Communication Ethics Between Students and Lecturers in Academic Interaction through Digital Media," *MEDIALOG: Journal of Communication Studies* 6, no. 1 (2023), https://doi.org/10.35326/medialog.v6i1.2672.

[21]   A. Fikri Amiruddin Ihsani and Novi Febriyanti, "Communication Ethics as Virtual Piety Control in Public Media Behavior in the Digital Era," *Al Azhar Indonesia Journal of Social Studies* Series 2, no. 1 (2021), https://doi.org/10.36722/jaiss.v2i1.512.

[22]   Bukhari Des and Taufik Hidayat, "Islamic Communication Ethics in the Book of Fiqhul Akhlak Wal Muamalat Bainal Mukminin Mushthafā al-'Adawī," *Bashirah: Journal of Islamic Communication and Broadcasting* 4, no. 1 (2023), https://doi.org/10.51590/bashirah.v4i1.303.

of thoughts or ideas". [23] According to Kottler and Keller, social media is a medium used by consumers to share text, images, sounds, videos and information with others. [24] Meanwhile, according to Taprial and Kanwar, social media is defined as a medium that a person uses to become social, or get online social by sharing content, news, photos and others with people. [25]

Social media is the process of interaction between individuals by creating, sharing, exchanging and modifying ideas or ideas in the form of virtual or network communication. [26] Communication ethics on social media are very important to maintain harmony in digital interactions. In an era where information flows very quickly and anyone can express their opinions openly, ethics are the foundation for communication to remain polite and civilized. This ethics include the use of polite language, respecting differences of opinion, and not spreading hoaxes or hate speech. Without ethics, social media can become a space full of conflict, intimidation, and misinformation that damage social relationships and societal value structures.

More than just manners, communication ethics also reflect the character and responsibilities of social media users. When a person refrains from derogatory comments or chooses to engage in constructive dialogue, it demonstrates personal integrity as well as a positive contribution to the digital public space. In the context of education and character building, social media can be a tool to strengthen moral values and manners if used wisely and ethically. Therefore, it is important for every individual to understand and apply this communication ethics as a form of concern for a healthy and dignified digital society.

Communication ethics on social media are in line with the values of manners and prudence in speaking as explained in Ibn Kathir's Tafsir, of course, in Ibn Kathir's tafsir you cannot stand alone in explaining the ethics of social media communication, because this is a book of tafsir, so the discussion is closely related to the communication ethics in the verses of the Qur'an, then interpreted by Ibn Kaithir, Among them are the ethical principles of communication on social media that must be maintained in the Qur'an, namely: *First*, Using Good Sentences. *Second*, Using the Right Words. *Third*, Tabayyun's Ethics in Every Receiving News on Social Media. *Fourth*, Respect and Appreciate Others when interacting in social messia. *Fifth*, Respect and Appreciate Others when interacting in social media. *Sixth*, Prohibition of Bad Thoughts and Ghibah in

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[23]   Rofahiyyatul Hayyiah et al., "COMMUNICATION ETHICS IN SOCIAL MEDIA PERSPECTIVE OF THE QURAN (A STUDY OF ANALYTICAL INTERPRETATION IN THE BOOK OF CONTEMPORARY INTERPRETATION)," *Journal of Religious Studies and Da'wah* 2 (2023).

[24]   Husnah. Z, " Etika Penggunaan Media Sosial Dalam Al-Qur'an Sebagai Alat Komunikasi Si Era Digitalisasi,".14.

[25]   Husnah. Z, " Etika Penggunaan Media Sosial Dalam Al-Qur'an Sebagai Alat Komunikasi Si Era Digitalisasi,".14

[26]   AR MIFTAH Al Farouqy and M Fahrur Ridla, " Etika Komunikasi Media Sosial Perspektif Hadis (Kajian Living Sunnah),"

Social Media

Using Good Sentences

Allah SWT says in the Qur'an Surah An Nisaa verse 5

لَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَاكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا

Do not leave to those who are imperfect in their understanding your wealth which Allah has made the basis of your life. Give them the money and clothing from the (proceeds) and speak to them good words.

According to Ibn Kathir, this verse contains the importance of doing good to the family and dependents, by providing sustenance in the form of clothing and sustenance, and speaking with good words to improve morals[27].

The essence of the words in Ibn Kathir's tafsir related to the ethics of communication on social media is that good words to improve morals are general, this word is not related to time, time, circumstances, direct face-to-face interaction or on social media, so Islam requires to say good.

In today's increasingly growing digital era, social media has become the main space for interaction and communication. However, the importance of saying good things in social media is often overlooked. The words we use in digital platforms have a huge impact on others, both positively and negatively. Hate speech, insults, or negative comments can hurt a person's feelings, even leading to greater conflict. Instead, words full of empathy and support can create a more welcoming and harmonious environment. Therefore, every individual must have the awareness to communicate wisely and respect others in every digital conversation.

Saying well on social media also reflects a person's character and personality. Every message we send reflects the values and principles we hold. By being polite and maintaining communication ethics, we can build better relationships with others and create healthier digital communities. In addition, saying well can also prevent us from negative impacts such as online bullying or the spread of incorrect information. Ultimately, maintaining speech on social media is not only about respecting others, but also about maintaining your reputation and integrity in cyberspace.

Then the ethics of good words in interaction are strengthened by the words of the Prophet PBUH:

عن ابى هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم قال : من كان يؤمن بالله واليوم الاخر فليقل خيرا او ليصمت ومن كان يؤمن بالله واليوم الاخر فليكرم جاره ومن كان يؤمن بالله واليوم الاخر فاليكرم ضيفه

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[27]   Ibn Katsir, *Tafsir Ibn Katsir*, Pustaka Imam Syafii, 2010, 300.

From Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Whoever believes in Allah and the Last Day, let him say good or be silent. Whoever believes in Allah and the Last Day, let him glorify his neighbor. Whoever believes in Allah and the Last Day, let him glorify his guests[28] and [29].

In another hadith the Prophet PBUH said:

عَنْ عَبْدِ اللهِ بنِ مَسْعُوْد رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : عَلَيْكُمْ بِالصِّدْقِ

، فَإِنَّ الصِّدْقَ يَهْدِيْ إِلَى الْبِرِّ ، وَإِنَّ الْبِرَّ يَهْدِيْ إِلَى الْجَنَّةِ ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ

حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيْقًا ، وَإِيَّاكُمْ وَالْكَذِبَ ، فَإِنَّ الْكَذِبَ يَهْدِيْ إِلَى الْفُجُوْرِ ، وَإِنَّ الْفُجُوْرَ

يَهْدِيْ إِلَى النَّارِ ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا

Narrated from 'Abdullah bin Mas'ud (may Allah be pleased with him), the Prophet PBUH said, "Be honest because honesty leads you to the truth, and the truth leads you to heaven. And always a person acts honestly and always honest so that he is recorded by Allah SWT as an honest person. And avoid by yourself to lie, for falsehood leads you to evil, and evil leads you to Hell. And a person always acts as a lie and always lies so that he is recorded by Allah SWT as a liar [30].

The two hadiths clearly strengthen Surah An Nisaa verse 5 which contains that humans in this world need each other and get along with each other. This will be realized if we respect each other and maintain manners in getting along. Keep your word, respect your neighbors, and entertain guests well.

Using the Right Words

In another verse Allah swt says in Surah Al Ahzab verse 70

يَآأَيُّهَا الَّذِيْنَ أٰمَنُوا اتَّقُوا اللهَ وَقُوْلُوا قَوْلًا سَدِيْدًا

O you who have believed, fear Allah and speak the truth.

Ibn Kathir said in his commentary that Allah SWT said while commanding His faithful servants to remain fearful of Him and worship Him with worship as one sees him, and that they should say (the right words) which are straight, not crooked and not deviant. Then Allah promised them that if they did so, He would reward them by correcting their deeds, namely Allah gave taufik to them to do righteous deeds and that Allah SWT forgave their previous sins. As for the sins that they will commit in the future, Allah will inspire them to repent of it. Then

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28   Imam Al Bukhari, *Sahih Bukhari*, Da'wah Rights 1, no. 1–1138, 2010: 500,
29   Imam Nawawi, *Terjemah Shahih Muslim Bi Syarhin Nawawi*, Translate Saheeh Muslim Bi Syarhin Nawawi", Penerbit Mustaqim, 1994, 600.
30   Imam Nawawi, 1994, 400.

Allah SWT said: (And whoever obeys Allah and His Messenger, then he has indeed gained a great victory). This is because he was spared from the hell of Jahim and put into eternal enjoyment. Mujahid said that the meaning is the right word. [31]

In this verse, Ibn Katsir in connecting the ethics of communication emphasizes on the sentence of the Qur'an, "Kaulan Syadidan" which is interpreted with and they should say (the right words), which is the right one. This sentence also applies to the public regardless of the place, time, past or future, directly face-to-face or on social media, so it should be required for a Muslim who adheres to the teachings of his religion to say the truth anytime and anywhere.

Ibn Asyur underlined the word qaul (speech) which according to him is a very broad door, both related to virtue and badness. With the right words, both those spoken with the tongue and heard by many people and those written so that they are spoken by oneself or others when reading them will be widespread and have an influence on the human soul and mind. If speech is good, then it is also good and if speech is bad, then it is also bad. The above verse explains that the effect of the right words is the improvement of deeds and vice versa.

Thabthaba'i argues that by the habit of saying the right words, one will stay away from lies and will also avoid the act of saying words that cause harm or that are not beneficial. A person who has established this attitude in himself, will avoid deeds that contain lies and badness, and this means the birth of righteous deeds from the person concerned. At that time, he will realize how bad the deeds he has done. So that he will repent to Allah SWT. [32]

Now with the extraordinary development of such sophisticated communication media, humans are not only living in the era of the communication revolution, but are also navigating the era of the abundance of communication. The era of abundance of communication is marked by communication that transcends the threshold. The abundance of communication in life is none other than the explosion of information that is constantly brought by the media to the spaces of contemporary human life. This era of communication confusion is seen as bringing new contradictions and creating new conflicts in society. [33]

Islam pays great attention to the ethics of communication by using social media. This is evidenced by the regulation of ethics in the Qur'an so that a Muslim who adheres to his religion must always say what is right.

This is strengthened by a hadith where the Prophet PBUH said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا

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[31]   Ibn Katsir, *Tafsir Ibn Katsir*,

[32]   M Quraish Sihab, *TAFSIR AL-MISHBAH*, Jakarta, Lentera hati, 2015.

[33]   Husnah. Z, " *Etika Penggunaan Media Sosial Dalam Al-Qur'an Sebagai Alat Komunikasi Si Era Digitalisasi*,"

بَحَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَحَاسَدُوا وَلَا تَنَافَسُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللهِ إِخْوَانًا

From Abi Huraitroh RA. The Prophet PBUH said: Stay away from prejudice, because prejudice is the most deceptive talk, do not look for the disgrace of others and look for issues, do not envy each other, do not compete with each other, do not hate each other and do not turn your backs on each other, be servants of Allah who are brothers to each other[34].

The above hadith provides an affirmation of the bad prejudice in the moral framework. In addition, Allah also forbids believers to gossip or curse others. Because gossiping or *ghibahl* is the badness of other people who not liked when the person being talked about is not in the place, either with words or treatment because it can hurt the feelings of the person being *betrayed*. The insults that hurt and hurt are related to physical defects, deeds, the wife's children, their brothers, or anything related to them[35].

Tabayyun's Ethics in Every Receiving News on Social Media

Allh SWT says in the Qur'an Surah Al Hujarat Verse 6

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا اِنْ جَاۤءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوٓا اَنْ تُصِيْبُوْا قَوْمًا ۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ

نٰدِمِيْنَ

> *O you who have believed, if a wicked person comes to you with important news, then examine the truth so that you do not harm a people because of your ignorance which causes you to regret your deeds.*

The above verse in Ibn Kathir's commentary explains that Allah commands believers to carefully examine the news brought by the wicked, and should be careful in receiving the news, so that one does not give a punishment or decision based on the information given by the wicked. Because the wicked are easy to lie or make mistakes. Thus, the one who decides on the basis of his information will be exposed to his lies and mistakes, and Allah forbids his servant to follow in the footsteps of those who do harm[36].

Ibn Kathir relates this verse to the ethics of communication in the life of a Muslim person as 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 attain all the information, therefore he needs others. There are other people who are honest and have integrity so that they only convey the right things, and vice versa[37].

According to Hamka, this verse is very clear that Allah forbids believing the news brought by the wicked, discrediting a person or a people. The news

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[34]   Imam Ahmad, *Musnad Ahmad*, Pustaka Azzam, 1900, 650.
[35]   Hamka, *Tafsir Al Azhar*, Pustaka National, 2003, 6831.
[36]   Ibn Kathir, *Tafsir Ibnu Katsir*, 462-463.
[37]   M Quraish Sihab, *TAFSIR AL-MISHBAH*, 240.

received should not immediately confirm or negate a matter, but be carefully investigated whether it is true or not. Do not be in a hurry to make an inappropriate decision or a case, so that the person who is given gets punished, when in fact there is no mistake at all in the case reported by the person[38]. In verse 6 of surah al-Hujurat discusses important contextual ethics in daily life, especially in social media, namely tabayun. The meaning of tabayun is to clarify various news received from other parties, even though the person who conveys it is a believer.

The interpretation of tabayun by Ibn Katsir and Hamka, emphasizes the fear of wicked groups that must be dealt with with carefully when sending news or information. Tabayun also protects against news that has the nuances of immorality or actions that are prohibited by Allah SWT. Hukuml for people who redistribute news or information without tabayun will get regret, sin and spread ignorance. The point is to tell to carry out the tabayun process on all news or information.

The benefits that will be obtained from implementing tabayun include minimizing misunderstandings, not accusing each other, preventing bloodshed, and creating harmony between differences. Remembering that information is a necessity in human life and the great power of information in influencing its recipients. Islam through the Qur'an provides guidance to everyone who receives information to be more selective and do tabayun so that the information is correct and not misleading so that it plunges into things that are negative in nature that can eventually harm themselves and others. As well as the sophistication of gadgets or smartphones owned by all people without age restrictions participating in providing a smooth existence of modernization. Everything in other countries will be easily known through the internet easily. An important problem that develops along with modernization is the spread of hoaxes or false information.

The Prophet PBUH said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَكْفِي الْمَرْءَ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

Abu Hurairah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: It is enough for a person to be considered a liar that he narrates everything he hears[39].

This hadith strengthens the Qur'anic verse above which is related to tabayyun because he ridicules (mentions as liars) those who convey everything he hears. This type of person certainly does not have a tabayyun nature because he does not hold back from seeking the truth about something. Of course, what comes to us is not always true, in fact, some of it may be just lies.

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38   Hamka, *Tafsir Al Azhar*,191.
39   Imam Nawawi, *Terjemah Shahih Muslim Bi Syarhin Nawawi*, 460.

Respect and Appreciate Others when interacting in social media

Alls SWT said in Surah Al Hujarat verse 11

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰىٓ اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰىٓ اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ

O you who have believed, let not one people make fun of another race, and let not women (mock) be better than them. Do not reproach one another and call one another bad nicknames. The worst of the call is the wicked after believing. Those who do not repent, they are the wrongdoers.

According to Ibn Kathir, the above verse explains that Allah forbids believers to insult others, namely by belittling and[40] ridiculing. Ibn Kathir relates this verse to the ethics of a Muslim in general, both in face-to-face interaction and on social media, because after all, a Muslim is a brother who should not be hurt, insulted or anything else.

Meanwhile, M. Quraish Shihab explained in his commentary, namely the Word (رخسي) *Yashar* or mocking, mentioning the shortcomings of the other party with the aim of laughing at the person concerned, either with words, deeds or behavior. The word (قوم) *qawm* is commonly used to designate a group of people. The language used it first for men only, because the above verse also mentions specifically women. Indeed, women can be included in the sense of *qawm*, when viewed from the use of many words that refer to men, for example, the word *al-mukminun* can be included in *al-mukminun* of women of faith. However, the above verse emphasizes the mention of katal (نساء) *nisa* because ridicule and *"merumpi"* occur more among women than among men.[41]

In the narration of the hadith it is said:

الْمُسْلِمُ أَخُوْ الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِيْ حَاجَةِ أَخِيْهِ، كَانَ اللهُ فِيْ حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ، فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ.

A Muslim is the brother of another Muslim. He must not oppress him and must not allow him to be harassed by others (in fact he is obliged to help and defend him). Whoever helps his brother's needs, then Allah Azza wa Jalla will always help him. Whoever exposes the difficulties of the Muslims, then Allah will relieve him from one of the narrowness on the Day of Resurrection, and whoever covers the Muslims, then Allah will cover him on the Day of Resurrection[42].

Therefore, Allah encourages that it be continued to strivebrothers and sisters of the same religion as peace among and sisters, so that piety to Allah is

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[40]   Ibn Kathir, *Tafsir Ibnu Katsir*, 462-463
[41]   M Quraish Shihab, *TAFSIER AL MISBAH*, 250-251.
[42]   Imam Al Bukhari, *Sahih Bukhari*, 300.

maintained a forbidden act, because perhaps the person who is insulted has a higher position before Allah SWT, and is more loved by Allah SWT than the person who insults. In addition, Allah also forbids calling others with bad calls, because it is a very bad deed to do after converting to Islam, even though it has been understood to be bad.

Verse 11 of surah al-Hujurat contains a prohibition on insulting, mocking, and calling people with bad titles. This act is the most unethical morality that must be avoided. Believers are encouraged to respect each other and uphold the honor of Muslims.

Self-respect is needed in order to be able to accept all one's strengths and weaknesses sincerely, as well as how to develop one's strengths to become a person who is not easily shaken. Self-respect can also mean how a person can interpret his life so that he always applies noble values to all his behavior, and does not allow himself to do destructive things, that's why self-destructive behavior such as drinking alcohol or using drugs, is a big mistake. In addition, respect for others can also help the development of good relationships in cooperation with others, which will support and strengthen each other.

In fact, in this modern era, there are a lot of talks or social media content that contain elements of reproach, insult, ridicule and even disbelieve fellow Muslims, this should be prevented by someone when in speaking they are accustomed to speaking well and before sharing on social media, they must think about the impact of the status or words written, harming others or not. However, by making fun other people, mocking, and insulting directly especially by spreading them on social media which has a wider impact, it will reveal their own identity, namely that the person insult, does not have decency and is uncivilized. Every Muslim should be wise in using social media prioritizing ethics, logic and feelings and good, wise, and sincere advice.

Prohibition of Bad Thoughts and Ghibah in Social Media

Allah ST says in AL Hujarat verse 12

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ

O you who believe, stay away from most of the preconceptions, for some of them are sinful. And do not look for the bad in others, and do not gossip with one another. Is there any one of you who likes to eat the flesh of his dead brother? Then of course you feel disgusted with him. And fear Allah. Indeed, Allah is the Repentant and the Most Merciful.

According to Ibn Kathir, this verse is related to the prohibition of bad thinking, namely by suspecting family, relatives and other people with bad accusations that are out of place and also the prohibition of looking for faults of others. The word tajass ̄ in the above verse is generally used for things that are

not good. Therefore spies in Arabic are called al-jasus [43].

Ibn Kathir in presenting the commentary on this verse is then connected with the ethics of communication focusing on the person of a Muslim so as not to have a general prejudice towards others.

In a hadith the Prophet PBUH said:

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قِيلَ لَهُ مَا الْغِيبَةُ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيلَ وَإِنْ
كَانَ فِي أَخِي مَا أَقُولُ قَالَ فَإِنْ كَانَ فِيهِ فَقَدْ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ

From Abu Hurairah from the Prophet PBUH that it was said to him; What is ghibah ? He replied, "You call your brother what he hates." Said; Even though what I said about my brother was true? He replied, "If what you say about him is true, then you have done ghibah to him, but if it is not true, then you have lied to him[44].

There is a stern warning in the matter of *ghibah*, that is why Allah SWT, equates the perpetrator with a person who eats the carcass of his own brother. Jumhur ulama said that the way to repent of the plaintiff is to break away from the act and have a strong desire not to repeat it[45].

The editorial of the above paragraph has a lot of emphasis to describes how bad gossip is. *The first*, emphasis is on the style of the named question *Istifham Taqriri* that is, those that do not aim to ask for information, but invite those who are asked to justify it. *Second,* this verse makes what is in nature very unlikeable, described as disliked. Third This verse questions the pleasure of being direct to everyone, namely by affirming "Do you like one of the people in your intercourse". Fourth, the meat eaten is not just human flesh but your own flesh. The fifth emphasis in this verse is that the brother is in a state of To die is to be unable to defend oneself.

Bad thoughts and *Ghibah* is a behavior that should not be done to anyone, because this disease can cause envy and is a despicable behavior. Therefore, surah al-Hujurat verse 12 contains the command to stay away from most prejudices, because this is an act of sin, and in this verse there is also a prohibition to do *Tajassus*, that is, looking for faults or ugliness in others. The social situation very easy to be prejudiced, which can be seen social media and national news not even print and electronic media Social media a place for the public or what is often called *netizens* in accompanying opinions or opinions and assumptions.

In surah al-Hujurat verse 12 has become a guideline for Muslims in ethics. Therefore, unfounded prejudice can be dangerous, because bullying and character assassination can occur. For existence of a stipulation of data and, a Muslim first check and research the truth facts with the initial information obtained so that there is no *ghibah* and slander.[42] Allah forbids believers to be

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43   Ibn Kathir, *Tafsir Ibnu Katsir,* 447.
44   Abu Muhammad abdullah ad Darimi, *Sunan Darimi,* Pustaka Ansoru sunnah, 2009, 528.
45   Ibn Kathir, *Tafsir Ibnu Katsir,* 477.

prejudiced, because it is a great sin, and Allah also forbids believers to look for faults, ugliness, stains, and sins of others .

Conclusion

The ethics of communication in social media according to the perspective of Tafsir Ibn Kathir emphasizes relevant and profound Qur'anic principles to guide the digital interaction of Muslims. Through the interpretation of verses of the Qur'an, Ibn Katsir formulated social media ethics that relied on moral values, politeness, and social responsibility. The main principles include the first of saying Good (QS. An-Nisaa: 5) In this case, Islam requires words that improve morals in all contexts, including social media, in addition to good words being a mirror of the character and morality of media users, secondly Speaking the Truth (Qaulan Sadīdan – QS. Al-Ahzab: 70) in this verse it is explained that digital communication must be based on honesty and clarity as well as correct words to bring about the improvement of charity and prevent social damage, the third *tabayyun* or clarification of information (QS. Al-Hujurat: 6) in this verse explains that every news on social media must be clarified before sharing in order to avoid slander and regret, also *tabayyun* is an effort to maintain information integrity and social peace, fourth, respect others and maintain dignity (QS. Al-Hujurat: 11) This verse explains the prohibition against ridicule, ridicule, and bad nicknames on social media, as well as Ethical digital interaction encourages solidarity and avoidance of conflict, fifth, Stay away from Prejudice and *Ghibah* (QS. Al-Hujurat: 12) in this verse Islam forbids spreading prejudice or talking about others without permission, also this ethics protects honor and avoids social rifts due to negative communication.

This article shows that the ethics of communication on social media, according to Ibn Kathir, is not only a matter of manners, but also a reflection of faith, social responsibility, and actual spirituality in the digital era. His interpretation provides a strong foothold to build a healthy, dignified, and virtuous-oriented media space.

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