COMMUNICATION ETHIC IN SOCIAL MEDIA:
Analitical Study of Surah al-Hujarât

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Abstract
Commodification of religion in the social media public sphere is increasingly intense. This can be seen in the simultaneous election campaign that has just ended. Political symbols are politicized and religious leaders have succeeded in shaping public opinion, especially on social media. As a result, social media has become an arena for discourse and rhetoric that no longer considers communication ethics. Using an philosophical approach, the paper examines ethical values on social media based on Surah al-Hujarât. The results of the analysis show that the value of communication ethics in Surah al-Hujarât involve two things: as a producer of news (communicator) and as a news reader (communicant). In Surah al-Hujarât explains that as a communicator in communicating must not demean others, does not contain elements of divide and rule, ghibah, namimah, hoax, and adjusted to the interlocutor. As communicants need to instill critical thoughts and tabayyun towards the truth of the news content.

[Komodifikasi agama dalam ruang publik dunia maya semakin gencar. Hal ini bisa dilihat pada kampanye pemilu serentak yang baru saja usai. Simbol-simbol keagamaan dipolitisasi dan para pemangku keagamaan berhasil membentuk opini publik terutama di media sosial. Akibatnya media sosial menjadi arena perebutan wacana dan gelanggang caci-maki yang tidak lagi mempertimbangkan etika komunikasi. Dengan menggunakan]
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Introduction

In the industrial era 4.0—was marked by digitalization—the pattern of interaction can be carried out without having to be in the same sphere and time. According to Anthony Giddens, with the modernity of the relationship of sphere and time interrupted, then sphere slowly separated from the place. From Giddens statement, it can be seen that mans create new interactions without having to meet physically, one of which is done through the internet, especially social media. Interactions that occur on social media provide easy communication, while providing a significant impact on life.

Social media is the cause of anxiety, it is characterized by feelings of anxiety and worry, and insomnia and difficulty of concentrating. A study published in the journal Computers and Human Behavior found that people who used seven or more types of social media could suffer three times or more symptoms of anxiety compared to those who only used 0-2 social media. People use social media to vent about everything from customer service to politics, but the downside to this is that our feeds often resemble an endless stream of stress. In 2015, researchers at the Pew Research Center based in Washington DC sought to find out if social

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1 George Ritzer and J. Gooman, Teori Sosiologi Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern (Bantul: Kreasi Wacana, 2011), p. 617.
media induces more stress than it relieves. In the survey of 1,800 people, women reported being more stressed than men. Twitter was found to be a “significant contributor” because it increased their awareness of other people’s stress.²

Beside causing anxiety, social media also becoming a kind of market for selling consumer products. Social media contributes to the culture of consumerism and smoothes the struggle of the capitalists. These consumerism items that adorn the walls of Facebook and Instagram have become a trend for youth. Commodity items that are marketed on social media are able to shift large malls.

La Nausse is a novel written by Sartre that contains illustrations of the threat of objects to freedom. The novel tells the story of Antoine Roquentin who feels disgusted, feels like vomiting, after seeing things, whose essence is completely meaningless, unreasonable, and causes superficiality in the human soul. However, the charm of objects is far more tempting than their freedom, and ultimately chooses to submit to the charm and abundance of things. At the end of the story, the choices made by Antoine in principle are a futile choice. He actually experienced a total failure. Choosing to deny freedom and surrender to things, it does not mean that you can escape from freedom and responsibility. We cannot breathe freedom or we defile it just like that, because it is a “destiny” that has been and always will be, following wherever we go.

On the other hand, mass media presents news that is hyperreality. Baudrillard states that under the glory of the advanced capitalism era, “mode of production” has been replaced by “mode of consumption.”³ This consumption then makes all aspects of life nothing more than

² http://www.bbc.com/future/story/20180104-is-social-media-bad-for-you-the-evidence-and-the-unknowns, accessed May 12, 2019.
³ Hans Bertens, The Idea of The Post Modern: A History (Canada: Routledge, 1995), p. 146.
objects of consumption in the form of commodities. It is through these objects or commodities that a person in a consumer society finds his meaning and existence.

Therefore, Jürgen Habermas distinguishes between work and communication (interaction). Work is an instrumental action, so it is an action that aims to achieve something. While communication is an act of mutual understanding. In the Frankfurt School tradition, theory and praxis cannot be separated. Praxis is based on reason awareness, it does not only appear in activities that work solely, but rather interactions with other people using everyday language. In addition, his predecessors viewed reason as conquest of power.⁴

In the social media context, to find truth by reasoning mans always need all access to information and ideas. If mans stick to their logic, truth will emerge to the struggle of information and ideas. Then social change will not occur to violence, but rather comes to a process of discussion and persuasion. The discourse of Habermas, aims to reach an intersubjective consensus through conversations both verbal and literal. But while the consensus on communicative action has been received spontaneously, and used by communication participants without thinking, the participants of this discourse must produce consensus again at a reflective level.⁵

Based on the phenomena above, ethical values need to be formulated as a tool to criticize the conditions, especially in the social media context. Social media is expected to be a communication tool that can help in social life. Normative ethics originating from Qur’an is the most effective form of ethics in practice, especially surah al-Hujarat. It is used as a basis for value in communication, both personal and collective communication, and also mentioned interpersonal communication with

⁴ Raymond Geuss, The Idea of Critical Theory Habermas and Frankfurt School (Cambridge: Cambridge University Press, 1981).
⁵ Saiful Mustofa, “Berebut Wacana: Hilangnya Etika Komunikasi di Ruang Publik Dunia Maya,” Jurnal Studi Agama & Masyarakat (JSAM), Vol. 15, No. 01, June 2019, pp. 60.
God. Thus, using an philosophical approach, *surah al-Hujarât* is not understood textually, but the spirit of the verse is taken from its essence which is an ethical value. Then it is contextualized with the current social situation, namely social media.

**Value of Communication Ethics**

In terms of ethics according to K. Bertens can be divided into three connotative terms: *first*, the term ethics is used in the sense of moral values and norms that become a handle for a person or group in regulating their behavior. *Second*, a collection of principles or moral values that are similar to a code of ethics. *Third*, ethics is understood as the science of good and bad (moral philosophy).

According to Ahmad Amin ethics is a science that explains the meaning of good and bad, and explains what should be done by mans. In this context ethics is understood as a set of tools that explain good and bad, and how mans must do and why it is done.

Whereas according to Frans Magnis Suseno, ethics has a various understanding: *first*, as an analysis of concepts, about what must, must, tasks, moral rules, right, salh and others. *Second*, a search into the character of morality or moral actions. *Third*, a search for a good life morally. If viewed in terms of philosophy, ethics is understood as moral philosophy.

In social view, ethics can be understood as knowledge about morality. How a decency decree applies and becomes a benchmark for a society. Substantially, ethics is a spirit of an action because each action is accompanied by diverse intentions. Intention, the impulse tucked into the heart is what is seen as a form of ethics. Consequently if the action is motivated by good intentions, it will be good for the deed, otherwise

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6 K. Bertens, *Pengantar Etika Bisnis* (Yogyakarta: Kanisius, 2000), p. 67.
7 Ahmad Amin, *Etika: Ilmu Akhlak*, trans. Farid Ma’ruf (Jakarta: Bulan Bintang, 1983), p.87.
8 Franz Magnis Suseno, *12 Tokoh Etika Abad ke-20* (Yogyakarta: Kanisius, 2000), p.14-16.
if the action is motivated by bad intentions, then the deed is bad.⁹

Al-Kindi argues that man virtue is commendable in nature. This virtue is then divided into three parts: first, the principle in the soul, but it is not a negative principle, namely knowledge and charity. Second, man virtues do not exist in the soul, they are the result of these three virtues. Third, results of the three parts straightness are reflected in justice. In achieving this moral level, one must escape from dependence on matter.¹⁰

Ethics is a science not a practical teaching. Ethics is not an additional source for moral teachings but rather a theoretical thought about teaching and moral views. So, ethics and morals are not at the same level. What says we have to live is not ethics but morality, ethics can understand why we must follow moral teachings. In other words ethics can be called moral teachings.¹¹

Furthermore, in terminology, there are several definitions of communication. According to Aristotle is a tool that can be used by the community to participate in the democratic process. Carl I. Hovland is a process that might be carried out by carriers of information with the aim of giving stimuli to others to change their behavior. According to William I. Gordon communication is brief and concise can be defined as a dynamic transaction involving ideas and feelings. While, according to Harorl D. Lasswell communication is a process that explains who, what, with what channels, to whom? With what result or outcome?²¹²

Definition of communication in general is the process of sending and receiving information or messages between two individuals or more effectively so that they can be easily understood. Communication occurs when a message is delivered by the sender of the message and is received by the recipient of the message. In communication there are

⁹Samsul Munir Amin, Ilmu Dakwah (Jakarta: Hamzah, 2009), p. 3.
¹⁰Ahmad Amin, Etika: Ilmu Akhlak, trans. Farid Ma’ruf (Jakarta: Bulan Bintang, 1983), p.87.
¹¹K. Bertens, Pengantar Etika…, p. 78.
¹²D. Lawrence and Wilbur Schramm, Asas-Asas Komunikasi Antarmanusia, trans. Agus Setiadi (Jakarta: Komunikasi Insani, 1980), p. 67.
also communication elements that must be met. The communication components include communicators, communicants, media, messages or information, effects caused and feedback.

Communicator is an element of communication that acts as a messenger. Communicators are a source of information for communicants. So how communicators deliver a message greatly affects the success of communication. Message is an idea, information or news that the communicator wants to convey to the communicant. The message here can be in the form of words, writing, pictures or other. Media communication is a means or channel used by communicators to convey a message. In communicating, the message will be received by the human senses and then processed in his mind and then produce a feedback. Communism is the recipient of the message, the party who is the target of communication. The target that is determined by the communicator to receive the message conveyed. Communication can be an individual, group, organization or other.13

Appreciate and Call with Good Names

Information content conveyed by communicators must be polite, in the sense of not demeaning the interlocutor and not calling with a title that he does not like. Whether it’s direct communication or communication on social media. Especially on social media where the circulation of all information overlaps. Hoaxes, bullying, are incongruous because communication is universal. In surah al-Hujarât explaining about the provisions in producing messages is containing the truth, not only contains fighting sheep that meet the wall of the Facebook, Twitter contains posts insulting other people.

13Onong Uchjana Effendi (ed.), Komunikasi dan Modernisasi (Bandung: Alumni, 1986), p. 28.
The faithfull, do not let a group of men humble another group, it may be that those who are laughed at are better than them. And also not a group of women demean other assemblies, may those who are humbled are better. And do not like to condemn yourself and do not call as a mockery. As bad as the call is that is bad after faith and those who do not repent, then they are the wrongdoers.” (Surah al-Hujarât: 11).

The asbabun nuzul surah above is, Al-Wahidi narrated from Ibn Abbas that this verse pertains to Tsabit bin Qais, a friend of the Prophet who was disturbed by his hearing, and because of that he stepped over many people in the Prophet's assembly to be able to get close and hear the Prophet's taushiyah. Tsabit was reprimanded by someone, but he replied: “Who is this?” When the person answered, “I am Fulan”, Tsabit stated that the person was a fulanah child who was known to have disgrace during the time of ignorance. So the man was disappointed, and the verse came down rebuking Tsabit.

In the communication perspective, the asbabun nuzul verse above is prohibited from insulting or bullying other people because of their poverty, because of certain religious descendants such as Jews, or because their families have disgrace/reproach. The message of the Qur’ân is extraordinarily powerful: it may be that you are mocking it better than you in the sight of Allah. Bullying is prohibited not only because it creates feelings of shame for the victim because of his honor being dropped, but also the feeling that we who bully this better than others so we have the right to harass them, or it could be tucked into jealousy that someone else better than us and to cover our dislike of their strengths, we bully them. Damaging the honor of others, having arrogant feelings better than others or envy/jealous of other strengths, all of which are not justified in Islamic teachings. This is iniquity.
Mass and social media show and disseminate information and reciprocal communication at one time, propaganda and hoaxes grow here. The public is given superficial news that blunts reason, such as celebrity gossip, cheap jokes and advertisements of luxury goods that tempt the five senses. News and analysis of global injustice was removed from the knowledge of the wider community. Music and fashion are made to be as shallow as possible, thus blunting all forms of resistance to existing rulers. Electronic games are made and spread out vigorously, so that people remain confined in their rooms, and not cooperate in encouraging change. With propaganda, the media created a tame society that also consisted of tame mans. Jim Hall—as cited by Saiful Mustofa—stated these new information forms will affect every aspect of our lives and many believe that their potential is, on balance, benign. He has said that what is at stake is ultimately a more powerful democracy and whole new forms of government, but at the same time for each person self-expression and potential to grow.\(^\text{14}\)

A survey from PoliticaWave said that the hoax invasion grew in the 2019 presidential election compared to the 2014 presidential election. The agency monitored the presence of some of the biggest conversations on social media, namely, issues concerning the rise of the PKI, President Joko Widodo anti-Islam, and criminalization of ulama.\(^\text{15}\)

Furthermore, based on Masyarakat Telematika (Mastel’s) survey, the categories and percentage of hoaxes commonly accepted by people reveal to several types of hoaxes, such as: social political (91.8%), SARA (ethnic, racial, and religious sentiments) (88.6%), health (41.2 %), food and beverages (32.6%), financial fraud (24.5%), IPTEK (Technological science) (23.7%), hoax news grief (18.8%), joke (17.6 %), natural disaster

\(^{14}\) Saiful Mustofa, *Kematian Rasionalitas Komunikatif Media Online Radikal di Indonesia: Studi Media Perspektif Jürgen Habermas* (Tulungagung: Akademia Pustaka, 2019), p. 31.

\(^{15}\) https://nasional.themo.co/read/1173282/politicawave-ada-10-ism-hoaks-di-media-sosial-serang-jokowi/full&view=ok, accessed May 19, 2019.
(10.3%) and traffic 4%. The spread of hoax is done through interpersonal communication either direct communication or media communication. Thus, the technological development increases the speed of hoax spread. The spread of hoaxes in Indonesia itself has reached a very alarming level. Hoax spread rapidly, raising debates and anxieties in society related to daily behaviour and The State issues. Mastel conducted an online survey of 1,116 respondents to find out community behavior hoaxes, its shape and channel to respond hoax and its impact on the life of the nation. The results of a survey conducted by mastel mentioned that the respondent defines hoax as deliberate misrepresentation (90.30%), inciting news (61.60%), and inaccurate news (59%)(29.10%), and a reliable source (29.10%).

V. L. Rubin, Y. Chen & N.J. Conroy designed a fake news detection system to detect and to filter the types of potential fake news. The prediction of a news item being deliberately deceptive is based on an analysis of previous news that is considered true and false. The scarcity of available fake news as a predictive model corpora is a major obstacle in Natural Language Processing (NLP) and deception detection. The spread of gossip and rumors can be seen as epidemiological information that spreads like a plague in society and from one place to another. The spread of this gossip can be attributed to social influences, beliefs and political extremism. Human behavior against gossip and rumors affect the structure of social networks.

Based on the data above the commodification of religion reaches a number (88.6%), a significant number compared to other hoax news. In the context of piety and commodification of religion, they tend to consume “holy” commodities and also favor popular religious rituals, such as umrah, exclusive community recitations, and consumption of fashion, cosmetics, books, music, and other consumptive products. This

16Saiful Mustofa, “Berebut Wacana:…, pp. 62.
17Andi Nugroho, “The Analysis of Hoax Spread in Social Media,” IOSR Journal of Humanities and Social Science (IOSR-JHSS) Vol. 23, No. 6, June, 2018, pp. 53.
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...intertwining often involves the phenomenon of contestation between supporters of variants of Indonesian Islam and ultimately results in the fragmentation of the *umat*. That is, this shows us that in Indonesia the relationship between Islam and other socio-political aspects involving the process of democratization, identity politics, and the creation of civil society, has become more complex than before.\(^{18}\)

By seeing at the phenomenon of discourse war on social media which is increasing and intensive, it is relevant to the contents of *surah al-Hujarât*: 11. Especially in the momentum of the 2019 presidential election, social media has become a sphere for discourse war and dropped political opponents in various ways. Each faction seems to have the authority to claim the truth by using religion as its legitimate instrument. According to Merlyna Lim—as cited Muzayyin Ahyar—social media has played an important role in facilitating successful mass mobilization through what she calls as social media activism.\(^{19}\)

Based on this context, Beaudrillard emphasized that mass media symbolizes the new age, the old forms of production and consumption have given way to new communication universes, the world constructed from models or *simulacra*. Thus, resulting in the disappearance of the boundary between reality (truth) and fantasy (pseudo). There are no main sources or references to truth. In the rapid flow of information, each individual moves freely to determine his perception. Although it gave birth to new understandings and meanings, it also made the truth more difficult to obtain.\(^{20}\)

Therefore, the existence of the above verse is very relevant to the current state of communication chaos. *Surah al-Hujarât* is thus

\(^{18}\)https://alif.id/read/yp/parokialisme-keagamaan-fragmentasi-umat-dan-tanggung-jawab-kita-b217859p/, accessed May 19, 2019.

\(^{19}\)Muzayyin Ahyar, “*Aksi Bela Islam: Islamic Clicktivism and The New Authority of Religious Propaganda in The Millennial Age in Indonesia,*” *Indonesian Journal of Islam and Muslim Societies*, Vol. 9, No.1, 2019, pp. 15.

\(^{20}\)Jean Baudrillard, *Simulacra and Simulation*, trans. Sheila Faria Glaser & Ann Arbor (USA: The University of Michigan Press, 1999), p. 78.
appropriately used as a normative guideline and criticism so that social media acts as an instrument for gluing friendship and brotherhood rather than causing divisions of the *umat*.

**Information (message) Doesn’t Contain of Truth**

> يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ وَ لَيۡقَرِهِۦۡنَا وَلَ يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ أَيُحِبُّ أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيﮫِ مَيۡتٗا فَكَرِہۡتُمُوهُۚ وَٱتَّقُواْ ٱللََّۚ إِنَّ ٱللََّ تَوَّابٌ رَّحِيمٌ

“The faithfull, stay away from prejudices because some of them are sinful. And don’t look for the ugliness of people and don’t gossip about one another. Is there one of you who likes to eat the flesh of a dead brother? Then surely you feel disgusted with him. And fear Allah, for Allah is the Recipient of Repentance, the Most Merciful.”

(Surah al-Hujarât: 12)

From Abu Hurairah the Prophet said,

> إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

“The faithfull, stay away from prejudices because some of them are sinful. And don’t look for the ugliness of people and don’t gossip about one another. Is there one of you who likes to eat the flesh of a dead brother? Then surely you feel disgusted with him. And fear Allah, for Allah is the Recipient of Repentance, the Most Merciful.”

(HR. Bukhari: 5143 & Muslim: 2563)

Ibnu Katsir in Tafsir of Al Qur’an Al ‘Azhim—as Imam Al Auza’i said—stated the meaning of the term of *tajassus* is looking for something. There is also the term *tabassus* which means eavesdropping to look for the ugliness of a people where they do not like to be heard, or eavesdrop on their doors. The *tafsir Jalalain* explains that prejudice is a sin, that is to say, plunging into sin, there is a considerable amount of prejudice, among others, is to detract from the believers who always do good. The faithfull who always do good enough are quite different, different from the wicked people from among the Muslims, then there is no sin if we deteriorate against it concerning the problem of evil that is visible from them (and do not let you find fault from others).  

The pronunciation of *tajassasuu* at first is *tatajassasuu*, then one of the two letters “ta” is discarded so that it becomes *tajassasuu*, the meaning that you don’t look for their genitals and shame by investigating them (and

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21 Imam as Suyuti, Ringkasan Tafsir Ibnu Katsir (Bandung: Jabal), p. 445.
don’t some of you gossiping some of the others) something he did not admit, even though it was true. (Does one of you eat the flesh of a dead brother?) *Maytan* pronunciation can also be read by *Mayyitan*, meaning of course this is not worthy of you to do. (Then you surely feel disgusted with him) that is to say, gossiping about people during their lifetime is tantamount to eating their meat after they die. You obviously won’t like it, so don’t do this. (And fear Allah) that is fearing His punishment if you are going to gossip about others, so repent you from this deed (verily Allah is the Recipient of repentance) that is always accepting repentance to those who repent (and Merciful) to them who repented.

The above verse is a guideline that communication should avoid prejudice or suspicion. Furthermore, communication must be fair between communicants and communicators. As for *surah al-Hujarât* verse: 9 below.

> “And if there are two groups of those the faithfull fighting should be reconciled between them! But if one violates the agreement with the other, let them violate the agreement until you recede back to God’s command. If they have receded, reconcile both of them with justice, and let you act justly because Allah loves those who are just.” (*Surah al-Hujarât*: 9)

The crucial point can be taken from the above verse is to reconcile the two groups which are hostile to the principle of justice. This is similarity with John Rawls’s concept of social justice. In creating justice, there are two main principles used: *first*, each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others. *Second*, social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone’s advantage,
and (b) attached to positions and offices open to all.22

**Polite Communication**

> إنَّ ٱلَّذِينَ يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَِّ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ ٱللَُّ قُلُوبَهُمۡ لِلتَّقۡوَىٰۚ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٌ

“Indeed, those who lower their voices beside Rasulullah are those whose hearts Allah has tested to be cautious. For them forgiveness and great reward.” (Surah al-Hujarât: 3)

In the above verse, communication is conveyed in a peaceful way (gentle), not blasphemy and accusation. Moreover, communication is conveyed to our leaders (Rasulullah), in the context of now it is superiors.

The *asbabun nuzul* from verse 2 above is related to the debate between Umar bin Khatab and Abu Bakar regarding the appointment of al-Aqro’ Ibn Habis Ibn Ma’bad. They argued before the prophet until their voices grew louder and exceeded the voice of the prophet. Then, after that comes the second verse from *Surah al-Hujarât*, which rebukes their actions. Narrated by Ibn Jarir from Qotadah.

In another statement, it mentions a history that Tsabit bin Qais was afraid that the second verse came down with regard to him, because he was the type of person who spoke loudly, it was said ‘Ashim to the prophet. Then, Tsabit was called Rasul, and he said that “Are you not pleased, if you live praiseworthy martyrdom and enter heaven, then Tsabit answers, “I am pleased and I will not harden my voice forever before Rasul.” Beside, the third verse down relating to the Allah’s promise. It is narrated from Ibnu Jarir ath-Thabari, and comes from Muhammad bin Tsabit bin Qais bin Syams.23

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22 John Rawls, *A Theory of Justice* (Cambridge: The Belknap Press of Harvard University Press, 1971), p. 213.

23 Ad-Dimasyqi Al-Imam Abdul Fida Ismail Ibnu Kasir, *Tafsirul Qur'anil Adzimi*, trans. Bahrun Abu Bakar (Bandung: Zinar Baru Algensindo, 2008).
After the verse down, Abu Bakar never spoke to the Rasulullah except like someone who whispered. Whereas Umar never spoke in harsh words so the prophet needed to ask him what he said because his voice was very low.

енَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلۡحُجُرَٰتِ أَكۡثَرُﻫُمۡ لَ يَعۡقِلُونَ

“They are loud (rude), including people who are not intelligent.” (Surab al-Hujarât: 4).

If look at social media now, then say rude as if it was considered normal. Social media users turn out to be judges who have the authority to determine who is right and wrong. So users of social media should always remember the verses above so that they are not confused in communicating with others.

The Relevance of the Ethical Value of Surah al-Hujarât in Social Media

Generally, there are many Qur’anic verses that can be used as guidelines in social life, especially Surah al-Hujarât. The verses below have

24 M. Quraish Shihab, Membunyikan Al-Quran: Fungsi dan Peran Wabyu dalam Kehidupan Masyarakat (Jakarta: Lentera Hati, 2002), p. 208-209.
relevance in the context of communication on social media which can be viewed from the point of view of psychology and sociology.

‘Allah knows what is mystic in heaven and earth. And Allah sees what you do (Surah al-Hujarât: 18).

When viewed, the Qur’an uses the word *tafa’ala* in the editorial *lita’arafuu* which means to admit each other. In other words, in interacting or associating we are encouraged to admit each other. Interaction between the two parties will lead to not only sympathy but also empathy. Even in social media like that, many commented carelessly and arbitrarily because they felt that they were facing only cellphones or computers, aka inanimate objects.

The overlapping grip of information and being filled with symbolic images, ethics is very necessary as a tool to criticize and normative guidelines in communicating on social media. By saying the words mentioned in the Qur’an: *Qaulan Sadida* (قُوِّلَ سَدِيدًا), *Qaulan Baligha* (قُوِّلَ بَلِيْغًا), *Qaulan Ma’rufa* (قُوِّلَ مَعْرُوفًا), *Qaulan Karima* (قُوِّلَ كَرِيمًا), *Qaulan Layinna* (قُوِّلَ لَيِّنًا), *Qaulan Maysura* (قُوِّلَ مَيْسُورًا). In addition, as a communicator, we must attention to the content of the news delivered as in *Surah al-Hujarât*. Beside as a communicant we must be selective and *tabayyun* about the contents of the news.

In Habermas’s perspective, to overcome communication distortions requires communicative reason. It’s will guide communicative actions to achieve their goals of agreeing on something or reaching a consensus about something so that the communicative community can be realized. Communicative society is not the one who criticizes through the path of revolution or violence, but through argumentation. Habermas, in this case, distinguishes two kinds of argumentation: discourse and criticism. We do discourse by assuming the possibility of achieving reason consensus. The discourse to reach consensus or claims of truth is called “theoretical discourse”, whereas to reach consensus on claims of
accuracy is called “practical discourse”. Finally, the discourse for reaching a consensus on the overall claim is called “explosive discourse”. Every effective communication must reach these claims and people who are able to communicate in the sense of producing these claims, he said have “communicative competence”.

But before reaching a condition where communicative actions are trying to be mutual understanding, there must be preconditions that can make consensus legitimately, especially if the discussion has been concerned with the lives of many people. There are three conditions that must be met. First, participation in a discourse is only possible, if people use the same language and consistently adhere to the logical and semantic rules of the language. Second, equality in obtaining opportunities in discourse can only be realized, if each participant has the intention to reach a consensus that does not take sides and views other participants as sincere, responsible and equal autonomous individuals and does not consider them to be mere suggestions. Third, there must be rules that are adhered to in general which secure the discourse process of pressure and discrimination. These rules must ensure that people reach consensus not because of coercion or dominance of power.

Thus, communicating on social media is at least based on the logic of philosophy and religious ethics (Qur’an), especially Surah al-Hujarat. Because besides shalih likulli zaman wa makan, the verse is also full of ethical values in getting along and communicating. Therefore, social media can function in accordance with its initial mission, namely connecting people.

**Conclusion**

Surah al-Hujarat contains ethical values of communication in social life. The values taught in this surah are relevant to the conditions

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25 F. Budi Hardiman, *Menuju Masyarakat Komunikatif: Ilmu, Masyarakat, Politik dan Postmodernisme menurut Jürgen Habermas* (Yogyakarta: Kanisius, 2013), p. 18.

26 Jürgen Habermas, *Teori Tindakan Komunikatif II: Kritik atas Rasio Fungsionalis*, trans. Nurhadi (Yogyakarta: Kreasi Wacana, 2007).
of communication on social media now that have lost their ethical base. Within the rush of information, each user moves freely to determine his perception, likes to spread hoaxes, and hate speech. Then the contents of the Surah al-Hujarat message which is loaded with communication ethics values are important to be prioritized in daily interactions. By prioritizing manners, based on truth, tabayyun and fairness, the communicative society will be realized.
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