

## COMMUNICATION ETHICS IN USING SOCIAL MEDIA FROM HADITH PERSPECTIVE

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### Abstract

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*This study examines the ethics of communication on social media through the perspective of hadith as a response to crucial issues in contemporary discourse. The main goal is to identify and analyze the ethical principles of digital communication based on the guidance of the Prophet PBUH. The method used is qualitative based on library research with a thematic analysis approach (maudhu'i), which includes sanad criticism, matan criticism, and hermeneutic analysis of related hadiths. The results of the study formulated four main principles in communicating in cyberspace. First, the message delivery must be positive by prioritizing good words and avoiding unhelpful content. Second, honesty in communication is the main foundation to prevent the spread of hoaxes that often trigger social conflicts. Third, it is important to consider the impact of each message to be delivered (the aspect of maslahat), considering that every speech has moral and spiritual consequences. Fourth, it is necessary to avoid messages that contain insults, hatred, and sheep fighting, which are in harmony with the hadith commands to protect the mouth and heart from envy and envy. This study concludes that the ethical values in the hadith of the Prophet Muhammad PBUH remain very relevant as a universal moral guideline for social media users to create a healthy, harmonious, and responsible digital environment.*

### Introduction

Human diversity lies not only in their ability to think which distinguishes them as homo sapiens, but also in their ability to use language as a sophisticated and complex communication tool. According to Jujun S. Suriasumantri, this ability elevates humans to a higher level, namely as homo symbolicum, creatures who are able to create and use symbols to represent ideas. Without symbols, human thinking abilities would be very limited, because symbols are what allow

us to organize, categorize, and connect various information in our minds. Complex thought processes, such as reasoning, problem solving, and planning for the future, rely heavily on our ability to manipulate and combine symbols.

The need for symbols is one of the fundamental human needs, as fundamental as the need for food, water or shelter. Symbols, as representations or markers of something else, are not independent entities, but rather emerge from agreement or consensus within a community or social group. These symbols serve as a connecting bridge between thought and reality, allowing humans to share complex ideas, experiences, and knowledge in an efficient and effective manner. Without symbols, communication between humans would be very limited, even almost impossible, because we would have difficulty communicating abstract concepts or personal experiences. These symbols can be verbal messages, such as words and sentences that make up language, or nonverbal messages, such as facial expressions, body gestures, or works of art (Wahyu Ilahi, 2010:25)

Humans use symbols and language to develop civilization. Without the potential to utilize symbols, the potential to communicate and transform the achievements of civilization between generations and generations disappears. Al-Qur'anic signs relating to communication as human nature can be found, among others, in Q.S. al-Rahman/55: 1-4:

الرَّحْمَنُ ۖ ۱ عَلَمَ الْقُرْآنَ ۲ خَلَقَ الْإِنْسَانَ ۳ عَلَمَهُ الْبَيَانَ ۴

“(1) *The Most Merciful*, (2) *Taught the Qur'an*, (3) *Created man*, (4) [And] taught him eloquence.”

The word al-bayan in this verse apart from meaning "clear", can also be understood as meaning "potential to speak". According to Quraish Shihab, the word al-bayan in the verse above is not limited to the ability to speak, but includes all forms of expression including facial expressions, gestures and other nonverbal communication. (M. Quraish Shihab, 2005:494-496) ). Humans with al-bayan potential then communicate and interact with others as social creatures, including interacting through cyberspace or social media.

The facts reveal that advancements in information and communication technology, including social media, have a dual impact: they bring both benefits and harms. While technology can facilitate the spread of goodness, it can also promote evil, expanding the realm of da'wah on one hand, and the realm of wrongdoing on the other.(Nirwan Wahyudi AR, 2017:3). Therefore, social media users are expected to wisely harness the positive aspects of these technological advancements, in accordance with the guidance of Allah SWT and His Messenger.

## Research Methods

This research is a library research based qualitative study that uses the thematic analysis method (maudhu'i). The maudhu'i method is a method of discussing hadiths according to certain themes issued from a hadith book. All hadiths relating to a particular theme are traced and collected and then studied in depth and thoroughly from various aspects. (Abdul Majid Khon :2014)

This approach is used because it is considered capable of providing a deep and contextual understanding of the themes raised. The primary data in the research is in the form of hadiths contained in the main hadith books such as Shahih al-Bukhari, Shahih Muslim and Sunan Abu Dawud and also taken from

Lidwa Pustaka (Hadith Application) which explicitly or implicitly discusses communication ethics, especially in the context of conveying a message or knowledge.

The secondary data used is in the form of contemporary and classical Islamic literature such as journal articles, books and other academic works used to support the analysis. After the required data has been collected, the method (sanad criticism and matan criticism) will be carried out. Where the sanad criticism and matan criticism are used to ensure the validity of the hadith being raised. Sanad criticism is the process of evaluating and analyzing the sanad (chain of transmission) of a hadith to determine the validity and authenticity of the hadith. (Imam Ibn al-Salah, 1987:12). The aim of sanad criticism is to determine the validity of the hadith (Imam Ibn Hibban, 1991:15), identify errors or weaknesses in the chain of transmission (Imam al-Khatib al Baghdadi, 1983:30), analyze the credibility of the narrator.(Badri, M.A, 2013:13). Matan criticism is the process of analyzing and evaluating the content (matan) of a hadith to determine its validity, authenticity and meaning.(Imam Ibn al-Salah, 1987:30) The aim of matan criticism is to determine the validity of the hadith (Imam Ibn Hibban, 1991:25), identify errors or weaknesses in the content of the hadith (Imam al-Khatib al-Baghdadi, 1983:40), analyze the meaning and interpretation of the hadith (Badri, M.A, 2013:150). The completed hadiths (criticism of sanad and matan) are then analyzed thematically to identify patterns of meaning that are relevant to the theme of communication ethics. This analysis does not only stop at the textual aspect, but contextual studies are also included which influence the message of the hadith.

This research also uses a critical hermeneutic approach where this method uses text interpretation, especially religious and historical texts, which combines critical analysis with an understanding of historical, social and cultural contexts to reveal deeper and more complex meanings (Gadamer, H. G, 1975:235). The critical hermeneutic method also reveals deeper and more complex meanings, criticizes dominant interpretations, promotes a more inclusive and pluralist understanding and develops critical awareness of the social and political context.

Through these steps, it is hoped that this research will be able to provide understanding and contribution in explaining communication ethics in the use of social media from a hadith perspective.

## Results and Discussion

One of the main functions of social media is as a means of conveying messages to the public. Mulyana calls it an expressive function (Deddy Mulyana, 2010:24). The author traces the hadith related to one of the functions of social media. After collecting hadiths that have the same theme or are related to the function of social media as a means of conveying messages, the author classifies and inventories them as follows:

### Delivering a Good Message

حَدَّثَنَا قَتْبَيْهُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْزِدُ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُئْرِنْ صَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِنْ خَيْرًا أَوْ لِيَصْنُعْ

*Has told us Qutaibah bin Sa'id, he said: Has told us Abu al-Ahwash, from Abu Hashin, from Abu Salih, from Abu Hurairah, he said: Rasulullah ﷺ said:*

"Whoever believes in Allah and the day Finally, let him not disturb his neighbor. Whoever believes in Allah and the Last Day, he should honor his guest. And whoever believes in Allah and the Last Day, he should speak good or better words shut up." (H.R. Bukhari No. 5559). (Lidwa Pustaka, Versi 10.0.)

The author searched the data in the Lidwa Pustaka application with the keyword "قَلِيلٌ خَيْرًا أَوْ لِيَصُمُّثْ" and related to the pronunciation of the hadith found in the following books:

No.	Book of Hadith	Number of Hadith	Quality of Hadith
1	Shahih Bukhari	5560	Shahih
2		5670	Shahih
3		5671	Shahih
4		5673	Shahih
5		5994	Shahih
6	Shahih Muslim	67	Shahih
7		68	Shahih
8		69	Shahih
9		3255	Shahih
10	Sunan Abu Daud	3256	Shahih
11		4478	Shahih
12	Sunan Tirmidzi	1890	Shahih
13		2424	Shahih
14	Sunan Ibnu Majah	3662	Shahih
15		3665	Shahih
16		3961	Shahih
17		6332	N/A
18	Musnad Ahmad	7307	N/A
19		9223	N/A
20		9588	N/A
21		9591	N/A
22		11301	N/A
23		15775	N/A
24		15779	N/A
25		19403	N/A
26		22398	N/A
27		23268	N/A
28		25906	N/A
29		25908	N/A
30	Muwattha' Malik	1454	Shahih
31	Sunan Darimi	1948	Daif
32		1949	Shahih

Note: N/A: Not Available on Lidwa Pustaka.

### Delivering the Message honestly

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ ثَمَّيْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالَا حَدَّثَنَا أَبُو كُرْبَيْبَ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبَرِّ وَإِنَّ الْبَرِّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَرَالُ الرَّجُلُ بِصِدْقٍ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عَنْهُ اللَّهُ صَدِيقًا وَإِلَيْكُمْ وَالْكَذَبَ فَإِنَّ الْكَذَبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَرَالُ الرَّجُلُ يُكْتَبُ وَيَتَحَرَّى الْكَذَبَ حَتَّى يُكْتَبَ عَنْهُ اللَّهُ كَذَابًا حَدَّثَنَا مُنْجَابٌ بْنُ الْحَارِثِ التَّمِيمِيُّ أَخْبَرَنَا أَبْنُ مُسْهِرٍ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْخَنْظَلِيُّ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ كَلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ وَلَمْ يَذْكُرْ فِي حَدِيثِ عِيسَى وَيَتَحَرَّى الصِّدْقَ وَيَتَحَرَّى الْكَذَبَ وَفِي حَدِيثِ أَبْنِ مُسْهِرٍ حَتَّى يَكْتُبَهُ اللَّهُ

"Has told us Muhammad bin 'Abdullah bin Numair, has told us Abu Mu'awiyah and Waki' both said, has told us Al A'masy, as also narrated from another route, And has told us Abu Kuraib, has told us Abu Mu'awiyah, has told us Al A'masy from Syaqq from 'Abdullah he said, Rasulullah ﷺ said, 'You must act honestly, because honesty will guide to goodness. And that goodness will lead you to heaven. A person who always acts honestly and maintains honesty will be recorded as an honest person in the sight of Allah. And avoid lies, because lies will lead to evil and evil will plunge you into hell. A person who always lies and maintains lies will be recorded as a liar in the sight of Allah.' Has told us Minjab bin Al Harits At Tamimi, has told us Ibn Mushir, as well as narrated from another route, and has told us Ishaq bin Ibrahim Al Hanzhali, has informed us of 'Isa bin Yunus, both from Al A'masy, through this route. However, in the Hadith of Isa there is no mention of the word, 'maintain honesty and maintain lies.' Meanwhile, in the Hadith of Ibn Mushir it is stated with the word; *Hatta yuktabahullah.*' (until Allah records him as a liar). (H.R. Muslim No. 4721). (Lidwa Pustaka, versi 10.0.)

The author searched the data in the Lidwa Pustaka application with the keyword "عَلَيْكُمْ بِالصِّدْقِ" and related to the pronunciation of the hadith found in the following books:

No.	Book of Hadith	Number of Hadith	Quality of Hadith
1	Shahih Bukhari	5629	Shahih
2	Sunan Tirmidzi	1894	Shahih
3	Musnad Ahmad	3456	N/A

Note:N/A: Not Available on Lidwa Pustaka.

### Considering the Impact of the Message to be Delivered

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنْبِرٍ سَمِعَ أَبَا النَّضْرِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ يَعْنِي أَبْنَ يَبْنَارَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رَضْوَانَ اللَّهِ لَا يُلْقِي لَهَا بِالْأَيْمَانِ يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخْطِ اللَّهِ لَا يُلْقِي لَهَا بِالْأَيْمَانِ يَهْوِي بِهَا فِي جَهَنَّمَ

Has told us Abdullah bin Munir, he heard Abu An Nadir, has told us Abdurrahman bin Abdillah, namely Ibn Dinar from his father from Abu Salih from Abu Hurairah from the Prophet ﷺ, he said, "Indeed, a servant who utters a speech that is acceptable Allah, it's just that he considers it a trivial thing, but because of that word Allah elevates his rank and a servant who utters a statement that incurs Allah's wrath, he just considers it a light thing, but because of those words, Allah threw him into Hell." (H.R. Bukhari No. 5997).

The author searched the data on the Lidwa Pustaka application with the keyword "إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رَضْوَانَ اللَّهِ" and related to the pronunciation of the hadith found in the following books:

No.	Book of Hadith	Number of Hadith	Quality of Hadith
1	Shahih Bukhari	2241	Shahih
2	Sunan Ibnu Majah	3959	Shahih
3		3960	Shahih
4	Musnad Ahmad	8059	N/A
		15291	N/A
6	Muwattha' Malik	1562	Shahih

### Avoid Insulting Messages

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبَ حَدَّثَنَا دَاوُدٌ يَعْنِي ابْنَ قَيْسٍ عَنْ أَبِي سَعِيدٍ مَوْلَى عَامِرٍ بْنِ كُرَيْزَرِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحَاسِدُوا وَلَا تَنْتَاجِسُوا وَلَا تَنْدَرِبُوا وَلَا يَبْعِثُ بَعْضُكُمْ عَلَى بَعْضٍ وَكُوْنُوا عِبَادَ اللَّهِ إِخْرَانِ الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ النَّقْوَى هَاهُنَا وَيُشَيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ بِحَسْبٍ

*Has narrated to us 'Abdullah bin Maslamah bin Qa'nab; It was narrated to us by Dawud, Ibnu Qais from Abu Sa'id, the slave of 'Amir bin Kuraiz from Abu Hurairah, he said; The Messenger of Allah, may God bless him and grant him peace, said: 'Do not envy each other, slander each other, hate each other, and be hostile to each other. Let there be no one among you who buys and sells something that is still in the offer of other Muslims and be servants of God who are brothers to each other. One Muslim and another Muslim are brothers and cannot hurt, humiliate, or insult. Taqwa is here (Rasulullah pointed to his chest), He said it three times.'*

The author searched the data on the Lidwa Pustaka application with the keyword "لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ" and related to the pronunciation of the hadith found in the following books:

No.	Book of Hadith	Number of Hadith	Quality of Hadith
1	Shahih Muslim	4650	Shahih
2	Musnad Ahmad	7756	N/A
3		7402	N/A
4		8365	N/A
5		19405	Shahih
6		22145	Shahih

Note:N/A: Not Available on Lidwa Pustaka.

### Interpretation of Hadith about the Ethics of Social Media Use Delivering a Good Message

The hadith "وَمَنْ كَانَ يُؤْمِنُ بِلَهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُولْ خَيْرًا أَوْ لَيُسْمِنْث" can be understood that conveying good messages verbally or in writing on social media is part of the perfection of faith in Allah SWT. If the message to be conveyed does not feel good, then it is better to refrain. Messages on social media are like containers whose contents can be good or bad. Rasulullah saw. teaches to fill it with good messages.

Musthafa Dib al-Bugha in Syarah Riyadush-Salihin explains that good words or messages are at least beneficial. "This hadith clearly explains that it is proper for a person to only say good words, that is, words that contain benefits; however, if there is still doubt as to whether or not there is a benefit, then it is best not to talk about it or say it" (Musthafa Dib al-Bugha, 2011:501)

The characteristics of a "good message" can be understood in more detail in the perspective of Islamic communication that refers to the qaulan signal in the Qur'an, among others: *qaulan karima* (noble words), *qaulan baligha* (effective words), *qaulan maisura* (words that are easy to understand), *qaulan ma'rufa* (polite words), *qaulan layyinah* (gentle words), and *qaulan sadida* (true words/consistent with actions).

One of the characteristics of a believer is that his tongue is behind his heart and mind, while a hypocrite's tongue is in front of his heart and mind. Speaking up can be more dangerous and harmful than staying silent. The regret of not speaking is smaller than the regret of speaking (M. Quraish Shihab, 2016:318).

The intended silence is not to convey words that are useless or exceed the rate and situation faced.

Messages (including on social media) can be divided into four types: First, the benefits are expected, but at the same time the negative impact is feared to be dominant. In this condition, it is better to be silent. Second, the benefits are not expected nor are the negative effects feared. For this, silence is also better, or at least not conveyed simply. Third, the benefits are not expected and the negative impact is feared to be greater. Silence is very strongly emphasized in this condition. Fourth, the benefits are expected and the positive impact is believed to be greater. This message is very well expressed.

### **Delivering the Message Honestly**

Social media is seen as an effective and efficient means of disseminating public information. Apart from the ease of operationalizing it, also because of its accessibility that can be used by anyone. However, this actually becomes a loophole for criminals who abuse social media to spread hoax messages or information. In fact, interpersonal to intergroup conflicts are often caused by hoax phenomena on social media.

The results of the Mastel (2019) survey reported by Rahmadhany showed that out of 1,116 respondents, 14.7% received hoaxes more than once per day, 34.6% received hoaxes every day, 23.5% received hoaxes once a week, and 18.2% receive hoaxes once a month. These hoaxes spread through various media, among others through messaging applications (chat) such as WhatsApp, Line, and Telegram as much as 62.80%, websites as much as 34.90%, and social media (Facebook, Twitter, and Instagram) as much as 92, 40% (Annisa Rahmadhany, 2021: 30-31). Meanwhile, data on the kominfo.go.id website states that there are around 800,000 sites in Indonesia that have been identified as spreading false information.

A number of these facts indicate the need to prioritize honesty in all walks of life, including in the virtual world (social media). Through the hadith "عَلَيْكُمْ إِلَصْنِيْدَقْ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبَرِّ وَإِنَّ الْبَرِّ يَهْدِي إِلَى الْجَنَّةِ", the Prophet, peace be upon him, called to speak and act honestly and explained the virtue of being honest, which brings good, while goodness widens the opportunity to attain heaven.

The antonym of honest is lie. In the same hadith, the Prophet saw. also called not to say and do lies: "وَإِيَّاكُمْ وَالْكَذَبِ فَإِنَّ الْكَذَبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ". If being honest brings good, lying actually brings sin, while sin will widen the road to hell. Social media activity will certainly be cool if it is more colored with good and true (honest) messages.

### **Considering the Impact of the Message to be Delivered**

It is often found that social media users deliver short and simple messages, but loaded with advice. Such a thing, although it looks light, but it can bring God's pleasure and God will raise the degree of the person (إِنَّ الْعَبْدَ لَيَتَكَبَّرُ بِالْكَلِمَةِ مِنْ رَضْوَانِ اللَّهِ). On the contrary, many consider it trivial when conveying bad messages (hoaxes, swearing, pornography, and the like), without realizing the impact it will have in the world and the afterlife. (وَإِنَّ الْعَبْدَ لَيَتَكَبَّرُ بِالْكَلِمَةِ) (مَنْ سَخَطَ اللَّهُ لَا يُلْقَى لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ).

There is a saying in the Bugis language that says: salama'i matutue, cilakai macapae (beware of the base of safety, neglect the base of misfortune). The wise message is universal. Anywhere and in any condition, caution is required, including in delivering messages on social media. Before delivering a message, first consider whether it is good or bad, until the impact on the dominant will be caused.

The results of the interpretation of the four subthemes above show that even though there was no social media at the time of the Messenger of Allah, peace be upon him. and there is no hadith that textually mentions the term "social media", but the substance of a number of hadiths of the Prophet, peace be upon him. very relevant to the ethics of social media use. A sign that Islamic teachings are always in line with the development of the times.

### **Avoid Insulting Messages**

#### 1. Criticism of Sanad

Abu Hurairah, whose real name is Abdurrahman bin Shakhr Ad Dausi Al Yamani, was born in the year 19 before Hijriyah. During the period of ignorance, he was known as Abdu Shams, but the Prophet gave him the name Abdurrahman. Imam Syafii praised Abu Hurairah as the friend who memorized the most hadiths of his time. Said bin Hasan also stated that there was no friend who memorized more hadiths than Abu Hurairah, who narrated 5374 hadiths.

Abu Sa'id al-Khudri, a friend of the Ansar, was a participant in Bai'at Ridwan and took part in various battles during the life of the Prophet Muhammad and during the Rashidun Caliphate. He is thought to have died after fighting in the Battle of Harrah in 64 AH. Abu Sa'id is one of the most numerous hadith transmitters. His full name is Sa'ad bin Malik bin Sinan al Khazraj al Ansari, and he is known by his nisbat Al Khudri, which refers to the village of the Ansar.

Imam Abu Dawud, author of the hadith book \*Sunan Abi Dawud\*, was born in 202 AH in Sijistan, Afghanistan, and is an expert on hadith and fiqh. After studying in Basra, he continued his scientific journey to various countries. In Mecca, he studied with Abdullah bin Maslamah Al-Qa'nabi and many other scholars. In Baghdad, he studied with Ahmad bin Hanbal, and studied with Al-Hasan bin Ar-Rabi' and Ahmad bin Yunus Al-Yarbu'i in Kufa.

Abdullah bin Maslamah bin Qa'nab, a figure from the Tabi'ut Tabi'in circle, was known as a simple person. He came from the venerable lineage of Al-Qa'nabi Al-Haritsiy and spent most of his life in Medina before dying in Basrah in 221 Hijriah. Abdullah bin Maslamah was Imam Malik's main disciple and a great teacher to many prominent hadith scholars, including Imam Bukhari, Imam Muslim, and Abu Dawud.

Based on the analysis of the sanad of Abu Hurairah's hadith which was accepted by Imam Muslim, it can be concluded that (Ritonga, 2019:1101): first, judging from the personal qualities and intellectual capacity of the narrators, all of them are tsiqah and maqbul. Second, in terms of the narration relationship between narrators, all the hadith sanads are muttashil or continuous. Third, there is a haddasana symbol in the narration which shows that the hadith was received directly. Apart from that, there is an 'An symbol which shows that the hadith is included in the mu'anah hadith category. By looking at the personal qualities of

the narrators and the relationship between the narrators, it can be ascertained that the sanad of this hadith is muttashil and continuous.

## 2. Criticism of Matan

A hadith can be said to be truly authentic if the hadith has been compared with the Qur'an, other hadiths, and the basics of Islamic law. To ensure its validity, the following comparisons were carried out. The bad behavior mentioned in the hadith is behavior that is not worthy of a Muslim, as the Koran, in line with the hadith, expressly prohibits such behavior.

The following is a verse from the Qur'an related to this, namely Surah Al-Hujurat 11-12:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرْ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِسَاءٍ عَسَى أَنْ يَكُنْ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِرُوا أَنفُسَكُمْ وَلَا تَنَابِرُوا بِالْأَلْقَابِ بِسْمِ الْإِسْمِ الْمُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتَبَّعْ فَأُولَئِكَ هُمُ الظَّالِمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا إِنَّ الظَّنَّ إِنْ بَعْضَهُ الظَّنُّ أَثْمٌ وَلَا تَجْسِسُوا وَلَا يَعْنِتْ بَعْضُكُمْ بَعْضًا إِيَّاهُمْ أَحَدُكُمْ أَنْ يَأْكُلْ لَحْمَ أَخِيهِ مِيتًا فَكَرْهُهُمُوا وَأَنْفَوْهُمُوا اللَّهُ أَعْلَمُ اللَّهُ تَوَّابُ رَحِيمٌ

11) *believers! Do not let some 'men' ridicule others, they may be better than them, nor let 'some' women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the 'true' wrongdoers. 12) O believers! Avoid many suspicions, for indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful.*

The next discussion is about the comparison with the hadith after discussing the comparison with the Koran in the previous paragraph. This verse is in line with the prohibition in the hadith against behavior such as ridiculing, criticizing, backbiting and prejudice which are sins in Islam.

Rasulullah (ﷺ) also forbade Muslims to envy and be hostile to each other, as stated in the following hadith:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الرَّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالظَّنُّ فَإِنَّ الظَّنَّ أَكْدَبُ الْحَدِيثِ وَلَا تَحْسَسُوا وَلَا تَنَافِسُوا وَلَا تَخَاسِدُوا وَلَا تَبَاعَضُوا وَلَا تَنَابِرُوا وَكَوْنُوا عِبَادَ اللَّهِ إِخْرَاجًا

*Has narrated to us Yahya bin Yahya he said; I read the book of Malik from Abu Az Ziyad from Al-A'raj from Abu Hurairah that the Messenger of Allah, may God bless him and grant him peace, said: "Avoid prejudice, because prejudice is the most false speech. Do not look for issues; do not look for faults Don't be jealous of each other, don't turn your backs on each other, be servants of God." (Muhammad bin Ismail bin Ibrahim al Bukhari, al Jami' ash Shahih, 5612:19:21)*

This hadith reinforces the prohibition in the first hadith to avoid bad behavior such as envying, hating, and turning away from fellow Muslims.

Another hadith also explains the prohibition on not greeting Muslim brothers for more than three days:

يَهُجُّ أَنْ لَمْسُلِمٍ يَحْلُّ لَا : قَالَ وَسَلَّمَ عَلَيْهِ اللَّهِ رَسُولُ أَنَّ عَنْهُ, تَعَالَى اللَّهُ رَضِيَ أَيُّوبَ أَنِي عَنْ بِالسَّلَامِ يَبْدِأُ الَّذِي وَخَيْرُهُمَا هَذَا, وَيُعْرِضُ هَذَا فَيُعْرِضُ يَلْتَقِيَانِ لَيْلًا, ثَلَاثَ فَوْقَ أَخَاهُ

*It is narrated from Abi Ayyub al Anshari that the Messenger of Allah said, "It is not lawful for a person not to rebuke his brother for more than three nights. If the two meet, this one turns away and that one also turns away. The best person between the two is the one who starts saying the salam. (Muhammad bin Ismail bin Ibrahim al Bukhari, al Jami' ash Shahih, 5613:19:22).*

This hadith emphasizes the importance of maintaining good relations between Muslims, and that turning away from each other or not greeting each other for more than three days is something that is prohibited.

Apart from that, the hadith from Sunan Ibn Majah also reminds us that:

حَدَّثَنَا يَعْوْرَبُ بْنُ حُمَيْدٍ الْمَدْنَى حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ دَاؤِدِ بْنِ قَبَّنِ عَنْ أَبِي سَعِيدٍ مَوْلَى بَنِي عَامِرٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَسْبُ أَمْرِي مِنْ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمُ

*It was narrated to us by Ya'qub bin Humaid Al Madani, it was narrated to us by Abdul Aziz bin Muhammad, from Daud bin Qais, from Abu Sa'id, the former slave of Amir, from Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "It is enough that someone is said to have done evil. if he humiliates his Muslim brother" (Syaefullah:3)*

This hadith condemns demeaning or insulting attitudes towards other people, which is also in line with the prohibition in the first hadith.

Based on these comparisons with the Al-Qur'an and other hadiths, it can be concluded that the hadith discussed is completely authentic.

### 3. Interpretation of Hadith

As taught in the hadith, we are encouraged to guard our tongues and hearts from bad traits such as envy, slander, and hatred. Avoiding messages that contain insults is a real form of the teaching (لا يظلمه ولا يخذله ولا يحقره) 'Do not hurt, humiliate or insult each other.

These words of the Prophet Muhammad SAW remind us of the importance of brotherhood and love between fellow Muslims. Let us not allow envy, slander, hatred, and enmity to poison our souls. Let's build friendships, respect each other, and build relationships full of kindness and love.

Regarding the historical aspect of the hadith above, it needs to be stated first that in the discourse of hadith science there is the term asbab al wurud. Asbab al-wurud hadith is something that causes the release of a hadith on the day of its occurrence. The urgency is to detail the understanding of hadith which is still global, also know the matter of nasikh mansukh hadith and explain the reasons for a law (illah). Asbabul wurud of a hadith can be obtained from a verse of the Qur'an, a hadith or the statement of a companion found in the hadith syrah. Not all hadiths have asbab al-wurud that is oriented to history only, but a hadith can be traced to its asbab al-wurud through reading the general situation and conditions at that time, be it from the socio-cultural, political, psychological aspect or even seen from the position of the Prophet when issuing the hadith.

If you look back, the hadith of Imam Muslim's history initially forbade all things that could cause division. Such as envying, blaspheming, belittling and taking the rights of others. Then, the Messenger of Allah forbade humiliating actions that were specifically aimed at fellow Muslims. This indicates that the context of the time and place where the hadith was issued was when the Muslims had become a civil society in Medina, with an established system and law, of course the most important were social aspects such as community events and maintaining unity. Then appeared the hadith about the prohibition of humiliating others which could be the root of the division of the Muslims who had established themselves in Madinah. Just like the madaniyyah verses in the Qur'an that contain messages about law, mu'amalah and other social aspects. Overall, almost no longer conveying messages about faith, the teachings of monotheism or the

problem of 'ubudiyyah. Because the Prophet's preaching at the time in Madinah had reached the level of "social righteousness" or habl min al-nas.

The results of the interpretation of the four subthemes above show that even though there was no social media at the time of the Messenger of Allah, peace be upon him. and there is no hadith that textually mentions the term "social media", but the substance of a number of hadiths of the Prophet, peace be upon him. very relevant to the ethics of social media use. A sign that Islamic teachings are always in line with the development of the times.

### **Conclusion**

Referring to the problem formulation and discussion in this paper, the author conveys the following conclusions communication ethics in using social media includes principles or guidelines regarding things that are good or bad, as well as appropriate or inappropriate when conveying messages via social media, One of the main functions of social media is as a means of conveying messages to the public. In this case, the author explores the hadiths related to one of the functions of social media. After collecting hadiths that have the same theme or are related to the function of social media as a means of conveying messages, the author classifies them into four sub-themes: conveying a good message, conveying a message honestly, avoiding messages that contain verbal abuse, and considering the impact of the message to be conveyed; The results of the interpretation of these four sub-themes show that even though social media did not exist during the time of the Prophet Muhammad. and there are no hadiths that textually mention the term "social media", the substance of a number of hadiths of the Prophet Muhammad. very relevant to the ethics of using social media. This confirms that Islamic teachings are always in accordance with the times.

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