



Qur'anic Ethics for social media: Insights from Indonesia's Thematic Tafsir

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ABSTRACT

Social media's rapid growth has transformed communication, but neglecting ethical principles rooted in the Quran, like those explained in the Indonesian Ministry of Religious Affairs' Thematic Tafsir, has led to issues such as misinformation, conflict, and privacy breaches. This qualitative library research uses descriptive analysis to highlight the importance of Quran-based ethics in social media. It identifies five key principles: caution and responsibility, verifying information (*tabayyun*), constructive communication, avoiding prejudice and gossip, and protecting privacy.

Contribution: The study offers actionable guidelines for fostering responsible and ethical social media use, promoting harmony and accountability in digital interactions.

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1. INTRODUCTION

In the area of studying the Qur'an and its interpretation, currently, social media has become an inseparable part of the daily routine of people of various ages, from children to adults. Therefore, devices such as smartphones become tools that are always in their hands when carrying out activities. Social media is now considered a basic need that must be met in everyday life (Arus Informasi Santri Nusantara, 2021).

Apart from facilitating interaction between individuals, social media is also an efficient means of obtaining information. However, its presence also has negative impacts, such as an abundance of information that is difficult to control, which can cause confusion between facts and opinions. Fake news or hoaxes are often spread widely without adequate verification, influencing perceptions and triggering misunderstandings in society. Even though social media offers convenience in interacting and sharing information, this convenience often backfires in social life, especially in the virtual world. Abuse such as spreading fake news, slander, cyberbullying, hate speech and data theft often occur. Highly open social media platforms allow individuals or groups to easily spread harmful content without considering ethical or legal consequences. Thus, although social media offers unprecedented accessibility and connectivity, it is important to be aware of its potential negative impact on social life and society's overall well-being.

The first step to reducing negative behavior on social media is to understand and apply good ethics in interacting online. The aim is to create a comfortable environment, obtain positive benefits, and avoid potential crimes that may arise from using the platform. One of the first steps is to refer to the source of Islamic law, namely the Al-Qur'an, as a guide to life. Even though the Qur'an was designed with flexibility to remain relevant to current developments, its basic principles still function as a guide that regulates changing times, both past and present. (*Shalih li kulli zaman wa al makan*) (Nur Haliza et al., 2022).

Responding to the social media issue, the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) team prepared a thematic interpretation designed to focus on actual themes that are relevant to the current condition of society. This interpretation aims to provide guidance and solutions to various problems faced by the people, in line with social dynamics and advances in science and technology. By paying attention to the developing context, this interpretation is expected to be able to answer the challenges that arise, especially in terms of social media ethics. Through this approach, it is hoped that thematic interpretation can provide useful and applicable guidance, helping people understand and apply the principles of the Qur'an in dealing with modern situations and current issues (Lajnah Pentashihan Mushaf Al-Quran, 2011).

Several previous studies have provided various perspectives regarding social media ethics. Research by Robiatul Adawiyah et al explains that according to the thematic interpretation of the Indonesian Ministry of Religion, several communication and information principles are important to apply in the daily life of a Muslim, namely honesty, accuracy of information, responsibility, impartial justice, and constructive criticism (Adawiyah et al., 2022). Meanwhile, Jumriani et al emphasized the importance of implementing the 6Q principles in social media, namely *The words of the man* (a good and fast expression), *Qaulan Kariman* (noble and precious words), *Qaulan Maysuran*

(light and easy words), *A proverb* (words that leave an impression on the soul and are easy to understand), *Qaulan layyinan* (soft words), and *Sadan's words* (true, straight and honest words) (Jumriani et al., 2022). Research by Futihatul Janah and Apriyadi Yusuf proposes the application of the SMarT concept (*Salam, Ma'ruf, Tabayyun*) to ensure that the information received does not include hoaxes, SARA issues or hate speech that can give rise to intolerant attitudes (Janah & Yusuf, 2021). Finally, Ramdaniil Mubarak and Tutik Hamidah explained from the perspective of the Al-Qur'an Surah An-Nur verses 11-16 that the spreader of false news will face punishment, the recipient of the news must do it. *tabayyun*, the news anchor must have four witnesses, and the news spreader must know the origin of the news (Mubarak & Hamidah, 2022).

Based on the various literature that has been reviewed previously, it can be seen that there are similarities in the discussion, even though they are analyzed with different methods and objectives. This research focuses on verses relating to the ethics of using social media, especially from the perspective of thematic Al-Qur'an interpretations compiled by the Indonesian Ministry of Religion's LPMQ. The focus of this research is to explore and analyze ethical principles in social media in accordance with this interpretation, which is expected to provide relevant and applicable guidance in the context of modern social media use. With this approach, the research aims to integrate the ethical values of the Koran into daily practice in cyberspace, as well as contribute to the understanding and application of digital ethics among social media users.

This research is included in the type of qualitative research using the literature study method (library research). The analytical method applied is descriptive analysis with the aim of identifying and reviewing the Indonesian Ministry of Religion's LPMQ team's interpretation of verses relating to social media ethics. The main source of this research is the Indonesian Ministry of Religion's Thematic Tafsir of the Qur'an, which is supported by various additional references such as books, books and other journal articles.

2. RESULTS AND DISCUSSION

Definition, Characteristics and History of Social Media

The name: Etymologically, the term "social media" consists of two words, namely "media" and "social". According to the Big Indonesian Dictionary, "media" means: 1) communication tools such as newspapers, magazines, radio, television, films, posters and banners and 2) intermediaries or liaisons. Meanwhile, "social" relates to society, allowing interaction between individuals (Pusat Bahasa, 2023). Therefore, from a linguistic perspective, social media can be interpreted as an internet-based channel that allows interaction, collaboration, communication and the formation of virtual bonds between its users (Supriatna & Jenuri, 2023).

Terminologically, there are various definitions of social media according to experts:

- a. Mandibergh defines social media as a platform that allows collaboration between users to produce content (Sugito et al., 2020).
- b. Shirky sees social media as a tool that increases users' ability to share, collaborate and act collectively outside institutional or organizational structures (Kencana et al., 2021).
- c. Kaplan and Haenlein refer to social media as internet-based applications that utilize Web 2.0 technology to create and exchange user-generated content (Rafiq, 2020).

- d. Boyd considers social media as software that allows individuals and communities to gather, share, communicate, and sometimes collaborate or play with the power of user-generated content (Clara Sari et al., 2018).
- e. Gohar F. Khan explains social media as an internet-based platform that makes it easy for users to create and share various types of content with a wide audience, with a chain effect in the content transmission process (Indonesia Baik, 2018).
- f. Michael Cross calls social media a term for technology that connects people through collaboration and web-based information exchange, with features that are always developing (Pratiwi, 2020).

Based on the various explanations about social media above, it can be concluded that social media is a platform that allows users to exchange information and build social relationships via the internet network without being bound by distance and time constraints.

Social media has certain characteristics. Here are the main characteristics that a platform must have to be considered social media:

- a. User Based. Content on social media platforms is controlled entirely by users, as opposed to sites managed by webmasters.
- b. Very Interactive. Interaction between users is very important and is an indicator of the success of the content.
- c. Content Creator Users. The content on this platform is completely user-generated, with a variety of content types such as text, images, video or audio.
- d. Account Settings. Users have the freedom to customize account settings and appearance according to their preferences.
- e. Relationships and Community. The more relationships are built, the more communities are formed based on shared interests.
- f. Wide Connections. Social media allows unlimited connections, allowing users to interact with anyone anywhere as long as they are connected to the internet (Indonesia Baik, 2018).

Social media has become an essential part of everyday life, connecting millions of people around the world and enabling information sharing and virtual interaction. The development of social media began in the 70s with a bulletin board system that utilized modems for communication. In 1984, Prodigy and CompuServe provided online services, with Prodigy later merging with AT&T. The next advance occurred in 1993 with the launch of the World Wide Web and the first graphic browser, Mosaic, which changed the way of communicating and accessing information (Tim Pusat Humas Kementerian Perdagangan RI, 2014). GeoCities emerged in 1995 as a web hosting service and was followed by early social media such as SixDegrees.com and Classmates.com between 1997 and 1999. Google and Blogger also emerged during this period, making personal searches and blogging easier (Clara Sari et al., 2018).

Since 2001, Wikipedia has offered an online encyclopedia, and Friendster launched in 2002, paved the way for other social media such as LinkedIn, MySpace, Facebook, and Twitter. As time goes by, social media also functions as a digital marketing tool with various strategies such as social media maintenance, influencer support, and campaign activation (Rafiq, 2020). Today, apps like Instagram, TikTok, and Snapchat dominate with innovative features like short videos and live broadcasts. Social media also plays an important role in education, politics, and society, enabling global campaigns and educational programs quickly. Social media continues to grow and will remain an important part of digital life in the future.

Definition of Ethics in Islam

Etymologically, the word "ethics" comes from the ancient Greek "ethos," which means habit, custom, morals, or way of thinking. In the plural form, "etha" refers to customs. Thus, ethics can be understood as a science that studies habits, customs, as well as norms and values that regulate human behavior and interactions in society (Burhan, 2019).

In the Islamic context, the term ethics is often equated with morals and manners. Morals, which is the plural of "*khuluq*" or "*khilq*," means temperament, character, or basic disposition (Kamil, 2021). According to the Al Munawwir dictionary, morals include tradition, self-esteem, and religion (Munawwir, 1997). The word "morals" is also related to "*khalqun*" (event), "*khaliq*" (creator), and "*creatures*" (creation). The concept of morals functions as a basis for building good relationships between the creator and creation, as well as between fellow creatures (Wahyuningsih, 2022).

The definition of morals according to scholars, such as Al-Ghazali and Ibn Miskawaih, expresses a deep view. Al-Ghazali defines morals as traits that are embedded in the soul and produce good or bad actions automatically, without requiring thought or consideration. In this context, "al-khuluq" refers to actions that arise spontaneously and naturally from within a person. Al-Ghazali also explained that morals are part of human nature and are an instinctive tendency to do good (Al-Ghazali, n.d.).

Meanwhile, according to Ibn Miskawaih, morals are a psychological condition that encourages a person to take action voluntarily and without the need for planning or forethought (Mahmud, 2020). Morals, according to existing definitions, are closely related to human behavior and include the good and bad aspects of a person's actions (Suhayib, 2016). There are two main meanings of morals: First, as a science that assesses standards of good and bad behavior; second, as "good character" which includes the ability to refrain from bad actions and do good. In the Islamic perspective, ethics explains good actions (amal al-shâlih) which must be done according to the teachings of the Qur'an and Hadith (Attaftazani, 2020).

Profile of Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ)

Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) is a unit under the Ministry of Religion that is responsible for verifying the suitability of Mushaf Al-Qur'an in circulation. LPMQ's main tasks include verification of Mushaf, supervision of publication and distribution, as well as study and outreach regarding the Al-Qur'an. LPMQ also manages Bayt Al-Qur'an, a center for the study and development of Al-Qur'an knowledge in accordance with the Ministry of Religion policy (LPMQ, 2024).

Lajnah Pentashihan Mushaf Al-Qur'an was founded in 1957 to ensure the sanctity and accuracy of the text of the Al-Qur'an before it was printed and distributed. As part of the Center for Research and Development of Religious Literature, this institution has the responsibility to examine and correct the manuscripts of the Al-Qur'an. As time goes by, Lajnah also handles studies and research related to the Koran, including print and digital media. Based on Minister of Religion Regulation Number 1 of 1982, Lajnah is tasked with maintaining the sanctity of texts, checking the authenticity of various formats, and stopping the circulation of unverified mushafs. Lajnah functions as the guardian of the integrity of the Koranic text in the modern era.

Lajnah Pentashihan Mushaf Al-Qur'an is responsible for the study of the Al-Qur'an, including interpretation, translation and publication of the Mushaf. The Al-Qur'an Study Division of the Ministry of Religion ensures that the Mushaf is not only accurate but also correct in understanding. The preparation of the interpretation involves Muslim commentators and scholars, divided into two groups: the team *shar'i* (interpretation expert) and team beautiful (scientist). These two groups work together to interpret the verses of the Koran according to the context of problems in Indonesia (Prabandani & Tsaqib, 2023).

The Ministry of Religion's exegesis team, which was formed in 2007, has undergone member changes until the last edition in 2022. This team consists of high-ranking officials from the Ministry of Religion with exegetical expertise and exegetical experts from Islamic universities in Indonesia. Changes in team members are caused by various factors that influence the preparation of the Thematic Tafsir (Prabandani & Tsaqib, 2023).

As for the edition published in 2011, the experts who compiled this thematic interpretation include:

1.	Head of the Research and Development and Training Agency	Director
2.	Head of the Al-Qur'an Mushaf Lajnah Pentashihan	Director
3.	Dr. H. Muchlis Muhammad Hanafi, MA.	Chief
4.	Present. Dr. H. Darwis Hude, M.Si.	Vice Chairman
5.	Dr. H. M. Bunyamin Yusuf, M.Ag.	Secretary
6.	Prof. Dr. H. Salim Umar, MA.	Member
7.	Dr. Hj. Punishment T. Yanggo, MA.	Member
8.	Prof. Dr. H. Maman Abdurrahman, MA.	Member
9.	Prof. Dr. Muhammad Chirzin, M.A.	Member
10.	Prof. Dr. Phil. H.M. Nur Kholis Setiawan	Member
11.	Prof. Dr. Rosihon Anwar, MA.	Member
12.	Dr. H. Asep Usman Ismail, MA.	Member
13.	Dr. H. Ali Nurdin, MA.	Member
14.	Dr. H. Ahmad Husnul Hakim, MA.	Member
15.	Dr. Hj. Sri Mulyati, MA.	Member
16.	H. Irfan Mas'ud, MA.	Member
17.	Hj. Yuli Yasin, M.A.	Member
18.	Dr. H. Abdul Ghafur Maimun, MA.	Member

Secretariat Staff:

- a. H. Deni Hudaeny AA, MA.
- b. H. Zaenal Muttaqin, Lc, M.Si
- c. Mustopa, M.Si
- d. Reflita, MA.
- e. Novita Siswayanti, MA.
- f. Bagus Purnomo, S.Th.I
- g. Ahmad Jaeni, S.Th.I
- h. Fatimatuzzahro, S.Hum
- i. H. Harits Fadlly, Lc, MA.
- j. Tuti Nurkhayati, S.H.I (Lajnah Pentashihan Mushaf Al-Quran, 2011).

The Ministry of Religion's interpretation team is committed to fulfilling the mandate of the 1945 Constitution Article 29 and Presidential Regulation No. 5 of 2010, which emphasizes improving the quality of religious life. They focus on understanding the Qur'an in accordance with the local context and community needs by providing relevant interpretations and translations as a guide to Islamic teachings.

Indonesian Ministry of Religion LPMQ Thematic Tafsir Al-Qur'an Profile*a. Writing Background*

Writing this thematic Tafsir of the Qur'an aims to answer actual issues in Indonesia. As part of the National Medium Term Development Plan (RPJMN) 2004-2009, the Ministry of Religion, through Lajnah Pentashihan Mushaf Al-Qur'an, compiled this interpretation to achieve this goal (Zuhri, 2014). In 1972, the Ministry of Religion began preparing interpretations using the approach analysis. However, with the development of society and technology, the need for more practical interpretations increases. To answer the problems of Muslims in Indonesia, the Ministry of Religion is now compiling thematic interpretations that focus on actual issues (Fuad et al., 2022). During the time of President Susilo Bambang Yudhoyono, the Ministry of Religion published a Thematic Tafsir of the Qur'an based on the recommendations of the 2006 Al-Qur'an Ulama Working Conference. This initiative was in line with the National Medium Term Development Plan (RPJMN), which was continued in President SBY's second term through Presidential Regulation Number 5 of 2010 (Zain & Mutaqin, 2022).

The publication of the Thematic Tafsir of the Ministry of Religion of the Republic of Indonesia is an important first step in explaining the Al-Qur'an, it is hoped that it will trigger the publication of other tafsirs in Indonesia. This initiative aims to meet the needs of religious communities' holy books, support government development programs, and encourage harmonious living in a pluralistic society (Awadin & Witro, 2023).

Thematic interpretations are prepared to respond to the dynamics of society and developments in science and technology, with a focus on interpretations that are practical and easy to understand. The themes in the Indonesian Ministry of Religion's Thematic Tafsir of the Qur'an reflect this need. The themes discussed in this thematic interpretation include:

Themes published in 2008:

- 1) Al-Qur'an and Empowerment of the Duafa
- 2) Interreligious Relations
- 3) Building a Harmonious Family

Themes published in 2009:

- 1) Community Economic Development
- 2) Position and Role of Women
- 3) Family, Community and Political Ethics
- 4) Environmental Conservation
- 5) Health in the Qur'anic Perspective

Themes published in 2010:

- 1) Spirituality and Morals
- 2) Education, Character Building, and Human Resources Development
- 3) Work and Employment

- 4) The Inevitability of the End Times
- 5) Law of Justice and Human Rights

Themes published in 2011:

- 1) The Qur'an and Diversity
- 2) Social Responsibility
- 3) Communication and Information
- 4) Young Generation Development
- 5) Al-Qur'an and Employment

Themes published in 2012:

- 1) Jihad; Meaning and Implementation
- 2) Al-Quran and Contemporary Issues I
- 3) Al-Quran and Contemporary Issues II
- 4) Islamic Modernization
- 5) Prophethood (Nubuwah) in the Quran

Themes published in 2013:

- 1) Internal Synergy of Muslims
- 2) Amar Makruf Nahi Munkar
- 3) Maqasidus Shariah; Understanding the Main Purpose of Shariah

Theme published in 2022: Religious Moderation.

b. *Source of interpretation*

Source of interpretation (mash) are generally divided into two main categories: primary sources (Mashadir Ashliyah) and secondary sources (mashadir tsanawiyah). In compiling this Thematic Tafsir of the Qur'an, the primary sources are no opinion, namely based on the understanding and interpretation of the interpreters. The interpretive process in this tafsir is dominated by the views and understanding of the interpreters, although they also refer to valid arguments as legitimacy to support the interpretation given. The use of these postulates is aimed more at strengthening the arguments presented, rather than being the main source of interpretation itself. Apart from that, Thematic Tafsir of the Qur'an also relies on various secondary sources to enrich its analysis and interpretation. These secondary sources include well-known and respected classical tafsir works, such as tafsir works by At-Thabari, Ar-Razi, Ibn 'Asyur, Al-Qurtubi, and others. By referring to various tafsir books, Thematic Tafsir Al-Qur'an is able to provide broader and more comprehensive insights, combining contemporary interpretations with traditional knowledge. This allows this tafsir to address modern issues while adhering to the rich legacy of Islamic scholarship.

c. *Interpretation Method*

This Thematic Tafsir of the Qur'an compiled by the Ministry of Religion, as can be seen from its name, uses the thematic interpretation method (*maudhu'i*). In this approach, all verses related to a particular theme are collected and analyzed in depth and comprehensively, covering various aspects such as *asbab nuzul* (reasons for the revelation of verses), vocabulary analysis, etc. This interpretation is also supported by arguments that can be justified scientifically. Therefore, some scholars define thematic interpretation as a science that discusses issues in the Al-Qur'an through explanations contained in the verses of the Al-Qur'an itself.

The scholars have introduced three models of thematic interpretation. *First*, a model that starts by exploring vocabulary and word derivation (*Mushtaqat*) in the verses of the Qur'an, followed by an in-depth analysis to conclude the meaning contained. Examples include research on words such as *al-ummah*, *al-jihad*, and *as-charity*. *Second*, a method that involves tracing the main points of discussion in a surah of the Koran and analyzing it, because each surah has a different main purpose. Third, a method that collects verses related to a particular theme or topic and then analyzes them in depth to conclude the views or insights of the Qur'an on that theme. This model is the most popular, and often when "thematic interpretation" is mentioned, it is this model that comes to mind. In the past, this form of interpretation was quite simple, by collecting related verses, for example, about laws and oaths or parables (proverb). Currently, thematic interpretive works have developed more comprehensively,

covering various themes from supernatural matters such as resurrection after death, heaven and hell, to issues of social, cultural, political and economic life (Lajnah Pentashihan Mushaf Al-Quran, 2011).

This thematic interpretation work compiled by Lajnah Pentashihan Mushaf Al-Qur'an follows the third thematic interpretation model. The themes presented use an inductive and deductive approach, as is usually used by scholars who write thematic interpretations. With an inductive approach, a mufassir *Maudhu'i* tries to answer various life problems by starting from the text of the Koran to the reality of life (*minal Qur'an ilal waqi'*). This approach limits the exegesis to matters explained in the Al-Qur'an, including in selecting themes, only using vocabulary or terms contained in the Al-Qur'an. Meanwhile, with a deductive approach, a mufassir starts from various problems and realities that occur in society, then looks for solutions in the Al-Qur'an (*read the Qur'an*). By using these two approaches, if vocabulary or terms are found that are related to the discussion theme, then those terms are used. However, if nothing is found, the problem is analyzed based on the guidelines in the Al-Qur'an (Lajnah Pentashihan Mushaf Al-Quran, 2011).

For the study of thematic interpretation, a number of steps have been formulated by the ulama, especially those agreed upon in the deliberation of Al-Qur'an ulama on 14-16 December 2006 in Ciloto. These steps include:

- 1) Determine the topic or theme to be discussed.
- 2) Collect verses related to the topic.
- 3) Arrange the order of the verses according to the chronological order of their descent.
- 4) Understanding the (reasonable) relationship between verses.
- 5) Pay attention to the reasons for the revelation of the verse (*asbab nuzul*) to understand the context.
- 6) Complete the discussion with hadiths and the views of scholars.
- 7) Study the verses in depth.
- 8) Analyze the verses thoroughly and comprehensively, including compromising between general ones (*'am*) and special (*special*), as well as absolute (*inṭlaugh*) and bound (*muqayyad*).
- 9) Draw up conclusions from the problems discussed (Lajnah Pentashihan Mushaf Al-Quran, 2011).

d. *Ittijah* Interpretation

Before discussing the orientation of the thematic interpretation of the Qur'an, it is important to understand the nature of the exegete. The process of preparing an interpretation can be done individually, in collaboration with one or more people, or through a team or special committee. Based on this approach, the nature of mufasir is generally divided into two: 1) individual mufasir, and 2) collective or team mufasir (Zuhri, 2014). The preparation of the Indonesian Ministry of Religion's Thematic Tafsir of the Qur'an involved various exegetical experts, scholars in various fields of science, Al-Qur'an scholars, and experts working together as one team. So, this thematic commentary is included in the category of collective commentary books.

To understand the orientation or pattern of a book of tafsir, it is important to consider the background (taqafah) interpretation and purpose of writing (*hazf*) that interpretation. In this case, the thematic Tafsir of the Qur'an is prepared collectively by various experts and scientists who have diverse backgrounds. Then, the aim of writing this commentary is to respond to actual issues and challenges faced by contemporary society, as stated in the introduction. Therefore, this thematic interpretation style can be categorized as *adabul ijtimai'*, namely an interpretive approach that connects the verses of the Koran with the social conditions of society. This approach is designed to make it easier for people to understand and accept the content and meaning of the Al-Qur'an so that the relevance of the teachings of the Al-Qur'an can be applied effectively and answer various issues and problems that occur every day (Purwaningrum & Muhammad, 2022).

Social Media Ethics According to the Indonesian Ministry of Religion

Being ethical in social media is very important to ensure positive and productive interactions. Social media is a global platform where every action can influence many people. Practicing good etiquette helps maintain healthy relationships, avoids conflict, and creates a safe and enjoyable online environment for all users. The ethics in using social media include the following:

a. *Prudence and Responsibility*

Caution and responsibility are very important in society, especially on social media. This principle prevents misunderstandings, unfounded accusations, lies, and false testimony. By following these principles, we can maintain social relationships and integrity in cyberspace and ensure harmony and fairness in everyday interactions. The Qur'an states:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

“Don't follow something you don't know. Indeed, hearing, sight and conscience will all be held accountable.” (QS. Al-Isra: 36).

The Indonesian Ministry of Religion's Thematic Tafsir Al-Qur'an, Communication and Information series, groups this verse into sub-chapters which discuss the elements of communication, especially the recipients of communication and information. When receiving information, it is very important to sort and select the information carefully. This interpretation emphasizes that selecting and sorting information is a basic principle taught by the Qur'an for recipients of information. The importance of selecting this information is highlighted because the carrier and content of the information may not always be correct or actually very important to respond to, especially if the information is related to public or religious interests (Lajnah Pentashihan Mushaf Al-Quran, 2011).

Apart from that, it is explained that a good Muslim must be wise in sorting and choosing what is worthy of hearing and attention, and what is not worthy of being received. Surah Al-Isra: 36, although it consists of short sentences, includes a perfect approach to the heart and mind, including scientific methods that have been known to humans in modern times. This verse also emphasizes the importance of steadfastness and awareness of Allah's supervision, which is part of the scientific method in Islam which is very dynamic and flexible. Consistency in doing good in accordance with the message conveyed is one of the characteristics of the group Ulul-Albab which is praised by Allah SWT (Lajnah Pentashihan Mushaf Al-Quran, 2011).

Likewise, the content of the news or other content conveyed must be useful for the listeners and recipients. Likewise with the recipient, they must ensure that the news they receive and retrieve is beneficial. Sorting the content of the news is important so as not to be provoked, not cause chaos or even conflict (Lajnah Pentashihan Mushaf Al-Quran, 2011). Based on the explanation above, the author analyzes that in this thematic interpretation of the Al-Quran, two important points can be taken regarding the QS. Al-Isra: 36, viz First, the importance of selecting and sorting the information heard or received. This means it is important to filter and verify information before receiving or distributing it. In the context of social media, this teaches not to spread information that has not been verified, which could be a hoax or misinformation. Second, steadfastness and awareness of Allah SWT's supervision. This verse teaches the importance of steadfastness and awareness that our every action, including sharing information, is under Allah's supervision. In the context of social media, it reminds users to be responsible for what they post or share, with the awareness that every action has consequences and is accountable.

b. Importance of Tabayyun

Tabayyun itself refers to the process of confirming, checking and verifying the information received. This concept teaches that every news conveyed can have two possibilities: true or false. Therefore, *tabayyun* is an important step to ensure that the information received and disseminated is accurate and reliable. In practice, *tabayyun* involves a thorough and careful examination to identify the clarity of the nature or truth of a fact (Hamid, 2021). Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحِّحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe, if a wicked person comes to you with important news, then research the truth so that you do not harm a people because of (your) ignorance which results in you regretting your actions.” (QS. Al-Hujurat: 6).

It is explained that this verse emphasizes the importance of investigating information, especially if the information comes from wicked people, namely people who often commit big sins or small offenses. However, it is important to note that in a society, if it is difficult to trace the original source of news or if there are many ungodly people, information that is considered important should not be taken at face value. Many people spreading information is not a guarantee of its truth. Just as when scholars verify hadiths, they also consider whether the information comes from a group of people who could not have lied together, known as mutawatir hadiths, and this is recognized by experts (Lajnah Pentashihan Mushaf Al-Quran, 2011).

This verse, even though it has a specific background, provides general principles and important guidance, namely the importance of not accepting or following up on information before clarifying it. Clarification must be made to ensure that the information does not harm certain parties. Verification and confirmation of information from sources whose credibility is doubtful is an obligation to maintain stability for both individuals and groups (Lajnah Pentashihan Mushaf Al-Quran, 2011).

It was also explained that information distributed, even by many people, cannot be separated from various interest factors such as ideology, economics or politics, all of which can cause the information to be untrue and therefore must be rejected. Therefore, it is very important to select and sort the news received and check its truth. The Qur'an also reminds people who receive information should ask those who know and can be held accountable for its truth. One of the efforts in *tabayyun* is to ask those who are more experts or know more about the contents of the information circulating so that there are no misunderstandings. (Lajnah Pentashihan Mushaf Al-Quran, 2011).

1) Commenting and Giving Good Criticism

Comments and criticism on social media can improve the quality of content and services and encourage productive dialogue. However, without caution, this can lead to conflict, the spread of misinformation, or personal attacks. Therefore, it is important to provide comments and criticism in a polite and fact-based manner, and to verify information before sharing it, to create a healthier online environment and support the positive exchange of ideas. Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

"O you who believe, fear Allah and speak the truth." (QS. Al-Ahzab: 70).

In the Thematic Tafsir Al-Quran compiled by LPMQ Ministry of Indonesia, this verse is grouped into verses that discuss positive forms of communication and information. Then this verse gives instructions about what a believer should do. In addition to fearing God, they were also ordered to use words that qaul sadid. Term sad basically means correct, precise, and straight in speaking. The commentators provide several explanations regarding this term. Quoted from Ibn Kathir, that sad means words that are straight, do not deviate, and stick to the truth. Al-Alusi explained that sad refers to words that are correct and in accordance with the guidance of the Shari'a. Al-Jazairi said that sad means fair and appropriate words (Lajnah Pentashihan Mushaf Al-Quran, 2011).

According to the author's understanding, this verse emphasizes the importance of communicating with words that are good, correct and not misleading. Especially in the context of social media use, thoughtful communication becomes very crucial to prevent various unwanted problems. Social media, although it has the potential to strengthen relationships and spread positive information, often becomes an arena for negative behavior such as bullying, ridicule, and humiliation. These actions not only impact the mental health of the victimized individual, but can also lead to serious problems such as depression, stress, and even death. Therefore, it is important for every social media user to be aware of the impact of their words and actions and strive to communicate in a constructive and respectful manner, in order to create a safer and more positive online environment.

2) Avoiding Prejudice and Gossip

Prejudice and gossip can damage relationships and create tension. Prejudice, which is often unfounded, damages relationships and unverified gossip can spread misinformation and damage reputations. Both of these things can cause conflict and division. So, it is important to avoid prejudice and gossip by always verifying information and communicating honestly and fact-based. Allah SWT in his words:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

"O believers, stay away from many prejudices! Indeed, some prejudices are sins. Do not find fault with others and do not gossip about others. Is there anyone among you who likes to eat the flesh of his dead brother? Of course you feel disgusted. Fear God! Verily, Allah is Accepting Repentance and Merciful". (QS. Al-Hujurat: 12).

The Indonesian Ministry of Religion's Thematic Al-Quran Tafsir places this verse in a sub-chapter which discusses the theme of intrapersonal communication, namely communication carried out with oneself without involving other people. In general, humans often dialogue with themselves when facing situations that might be worrying if communicated verbally or nonverbally with other people. Examples of intrapersonal communication include convincing oneself to think well (*husnuzhon*) towards other people even though one hears negative stories about them, calming oneself to be patient when experiencing harsh treatment, feeling superior (arrogant), or imagining something. Intrapersonal communication can have positive or negative effects (Lajnah Pentashihan Mushaf Al-Quran, 2011).

It is explained that all feelings, good or bad, that are only communicated with oneself fall into the category of intrapersonal communication. Examples of intrapersonal communication include giving judgments about other people in mind, coming up with ideas for doing something, suppressing negative thoughts and feelings, or trying to predict what will happen in a difficult situation. These things are part of every individual's daily experience and are included in intrapersonal communication. However, it is important to note that if intrapersonal communication tends to lead to negative things, it needs to be limited and directed in a more positive direction. Some prejudices or prejudices can lead to sinful actions (Lajnah Pentashihan Mushaf Al-Quran, 2011).

It was further explained that this verse explains that there are some prejudices (*zhan*) which includes sin, and is based on *mafhūm mukhālafah*. However, there are also prejudices that are not considered sins. According to Sufyān (in Turmuzī), a prejudice becomes a sin if it is conveyed to another person. So, prejudice can be categorized into two types: First, prejudice which is not a sin if it only occurs in intrapersonal communication or one's own internal dialogue. Second, prejudice that becomes a sin if communicated to others. Prejudice conveyed interpersonally needs to be guarded against so that it does not occur. Usually, an act of sin begins with intrapersonal communication, where the perpetrator of the crime already has a judgment within himself that the action that will be or is being carried out is a sin. Therefore, the indicator of sin is often confusion or instability in the heart that other people do not want to know about (Lajnah Pentashihan Mushaf Al-Quran, 2011).

Based on QS. Al-Hujurat: 12, in the context of social media ethics, we can draw some important conclusions. First, this verse teaches us to avoid prejudice, which means not to make negative judgments without basis. Second, we are reminded not to find fault with others or criticize without constructive reasons. Third, this verse encourages us to stay away from gossip and slander, so it is important not to spread unverified information or fake news. Final, This verse emphasizes the importance of self-control and vigilance, reminding us to be careful in sharing content and interacting on social media so as not to commit sins.

3) Maintain Privacy

Maintaining privacy is critical to protecting personal security and comfort in a connected world. Privacy protects personal information from misuse and identity theft. In addition, maintaining privacy helps create a sense of security and trust in social interactions, both in the real and virtual worlds. In today's digital era, awareness and active action in protecting privacy is key to maintaining personal integrity and well-being. Allah SWT in the Qur'an says:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ
وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

"Indeed, those who carry false news are a group among you (too). Don't think that events are bad for you, on the contrary they are good for you. Each of them will receive retribution for the sins they have committed. As for the one who takes a big role among them, he will receive a very severe punishment." (QS. An-Nur: 11).

This verse tells about a case of defamation committed by a hypocrite, namely Abdullah bin Ubay bin Salul. He slandered one of the family of the Prophet SAW, namely Siti Aisyah RA had a relationship with a friend, Shafwan bin Al-Mu'athil.

It was explained that Islam strongly condemns the spread of fake news and slander because it can damage the structure of people's lives, as seen in the case of slander against the wife of the

Prophet Muhammad SAW, Aisyah RA. Cases like this can quickly spread, especially if carried out by those with bad intentions, highlighting elements of likes and dislikes. Therefore, it is important for the recipient of the news not to immediately believe the news that is spread, especially if it concerns the honor of someone who is widely known. Even if the news really happened to a Muslim or Muslim woman, it must still be kept secret. Ibn 'Ashir stated that spreading bad news about believers can incur God's anger because it shows evil intentions towards others. Sanctions in the world for spreading fake news show that this action must be treated as a criminal offense (Lajnah Pentashihan Mushaf Al-Quran, 2011).

Islam guarantees that anyone who covers up another person's disgrace will receive similar protection in the afterlife. According to At-Tayyibī, every Muslim who regrets and stops his actions that are unknown to others will be forgiven, unless he himself reveals his disgrace. According to an-Nawawī, a person who openly reveals his own sins or secrets may become a gossip, but is limited to what has been revealed. Ibn Al-Baṭṭāl added that one who displays sin openly or reveals one's own secrets undermines the rights of Allah and His Messenger, and therefore potentially incurs God's wrath. In the context of mass communication, this teaches that news presenters must pay attention to what is and is not appropriate to broadcast, not find fault or reveal secrets that should be kept secret. Practicing the principles of decency and fairness is very important to avoid actions that are considered criminal acts (Lajnah Pentashihan Mushaf Al-Quran, 2011).

According to the author, two points can be drawn based on the above interpretation. First, verification and obligation to maintain privacy. Social media etiquette encourages verification of information before sharing. This is in line with the principle that bad news should be kept secret if it actually happens. Social media users are expected to ensure that the information they share is accurate and does not damage other people's reputations without clear evidence. Second, avoid spreading disgrace and secrets. Just as Islamic teachings recommend covering up other people's disgrace, social media ethics also prohibit the distribution of personal or confidential information that could harm individuals. Social media users should avoid sharing or disseminating personal information that is inappropriate or detrimental to others.

Application in Daily Life

The progress of communication is now marked by the rapid development of social media, which makes interaction easier and accelerates the dissemination of information compared to the past. With this convenience, applying ethical principles in the use of social media becomes very important. Social media should be used in compliance with the ethical principles discussed to ensure positive and responsible interactions. The forms of applying social media ethics according to the Al-Qur'an in life are as follows:

- a. Prudence and Responsibility
 - 1) Fact Verification: Make sure the information to be posted has been verified through trusted sources. Use *fact-checking tools* to check the correctness of the data and avoid spreading information that has not been proven to be accurate.
 - 2) Clarification and Context: Provide clear context in each posted content to avoid misunderstandings. Add information or explanations if necessary, so that the audience can understand the meaning of the information presented.
 - 3) Clear Format: Use easy-to-understand formats such as bullet points, subheadings, and short paragraphs so that the message is conveyed effectively. A clear format helps the audience to digest the information more easily.
 - 4) Avoid *Clickbait*: Avoid sharing content with titles that attract attention but do not match the content. Clickbait can be misleading and reduce trust in the content you share.
 - 5) Posting Responsibility: Consider the impact of each post before publishing and ensure it does not offend or harm other parties. Responsible posting reflects integrity and avoids spreading information that could be detrimental.
- b. Importance of *Tabayyun*
 - 1) Check Information Sources: Make sure the information received comes from valid and credible sources. Trusted sources will provide more accurate and reliable data.

- 2) Read Content Thoroughly: Don't just read the title or summary; read the entire content to understand the complete context. Reading the entire content ensures that we get comprehensive information and not just snippets that may be misleading.
 - 3) Consult an Expert: If in doubt about certain information, ask someone who has expertise or knowledge in that area. Experts can provide a deeper perspective and explain details you may not know.
- c. Commenting and Giving Good Criticism
- 1) Use Polite Language: Provide comments and criticism in language that is not rude or derogatory. Polite language helps keep the discussion atmosphere constructive and respectful of other people's opinions.
 - 2) Focus on the Content, Not the Individual: Criticism should be directed at the content or idea, not at the person sharing the information. Criticizing ideas or content helps keep discussions productive and doesn't harm personal relationships.
 - 3) Provide Solutions: When criticizing, offer constructive solutions or suggestions rather than just complaining about the problem. Concrete solutions show an intention to help and improve the situation rather than just complaining.
- d. Avoiding Prejudice and Gossip
- 1) Avoid Spreading Gossip: Don't share news or information that cannot be confirmed and has the potential to become gossip. Spreading gossip can damage your reputation and create distrust.
 - 2) Be Open: Don't make negative assumptions about someone based on incomplete information. Being open to different perspectives can help reduce prejudice and build better relationships.
 - 3) Focus on Facts: Always stick to reliable facts and avoid speculation. Fact-based information is more trustworthy and reduces the risk of spreading misinformation.
- e. Maintain Privacy
- 1) Avoid Sharing Personal Information: Don't post other people's personal information without their permission. Sharing personal information without permission may violate an individual's privacy and rights.
 - 2) Privacy Settings: Use the privacy settings feature on social media to protect our personal information. These settings help control who can see the content you share.
 - 3) Be careful with *Tagging*: Don't tag people in posts without their consent, especially in sensitive contexts. Tagging without permission may cause inconvenience or privacy issues for the person being tagged.
 - 4) Avoid Data Leaks: Do not share personal information or sensitive data, whether your own or others, publicly or in comments. Protecting personal data prevents potential misuse and security risks.

3. CONCLUSION

Every human activity must be guided by the Al-Qur'an and Hadith, which are the valuable heritage of the Prophet Muhammad. This also applies to the use of social media, whereas Muslims are expected to use the Koran as a guide in all our online activities. By following the principles taught in the Koran, we can ensure that interactions and content shared on social media not only conform to Islamic values, but also support the creation of a positive and ethical digital environment. Based on the interpretation of the Thematic Al-Qur'an Tafsir compiled by the Indonesian Ministry of Religion's Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), social media ethics consists of five things: 1) Caution and responsibility, 2) the importance *tabayyun*, 3) Comment and give good criticism, 4) Avoid prejudice and gossip, and 5) Maintain privacy. Social media, which is growing rapidly, must be managed ethically according to the teachings of the Koran. Many problems in cyberspace arise due to a lack of ethical implementation. By following these principles, we can prevent and resolve problems more effectively, creating a more harmonious and responsible online environment.

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