

Wise Using Social Media in The Perspective of The Quran and Hadith

Muhammad Raihan Yazid¹, Muhammad Rafli Firdaus², Fuad Hilmi³

^{1,2,3}Departement of Hadith Science, The Faculty of Ushuluddin
UIN Sunan Gunung Djati Bandung
muhammadraihanyzd@gmail.com , raflifirdaus601@gmail.com,
fuadhilmi@uinsgd.ac.id

Abstract

In the current era of informatics (new media) development, many immoral acts in communication are a challenge as well as a threat to the harmony of social and state life in the unitary state of the Republic of Indonesia. As emphasized by M. Zia Al-Ayyubi, there are several types of negative content on social media that attack certain groups and individuals, such as: statements with provocative values, fraud, hate speech, SARA issues, religion and class (SARA). This article examines the ethics of Islamic communication in the perspective of the Koran, the urgency of Islamic communication ethics on social media in maintaining the integrity of the Unitary State of the Republic of Indonesia. In this study a qualitative approach was used using the Al Quran textbook/library research method, where verses related to communication ethics were collected, after which the authors analyzed and drew conclusions as a solution to good Islamic communication ethics given in the Al Quran. The results of this study indicate that the Qur'an provides guidelines for communication ethics, namely 1) communication must be based on truth and patience, 2) filter information when receiving (Tabayyun), 3) avoid reproaching each other differences, Communicating with good manners and language, and indirectly with good values.

Keyword: Al-Quran; Hadith; Informatics; Social Media

Introduction

Parker (2003) and Solis (2008) say that social media is a means for people to interact with one another by creating, sharing and exchanging information and ideas through words, images and videos in a network and virtual community (Parker, 2003). Andi Saputra (2019) we are social shared their survey of social media users around the world that there are 4.62

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billion active social media users in 2022 and an increase of around 10.1% from the previous year. The more social media users, which means the more types of content presented, of course, social media users must be wiser in filtering the content that is viewed and shared.

There are research results that are relevant to this study regarding the wise use of social media in the perspective of the Koran and hadith as follows: social media greatly influences a person's lifestyle. The negative influence felt in the use of social media among students is dependency, frequent trends that are not good give rise to consumptive behavior and when gathering with friends each individual will be engrossed in their respective mobile phones, causing a lack of interaction (Dewi Oktaviani, 2019). Communication ethics in social media is really needed, both for uploading pictures, writing statuses or making comments. What you do in the public sphere is social. All audiences in society are open and have the right to give comments or other positive or negative things without any limits (Tuty Mutiah, Ilham Albar, Fitriyanto, A.Rafiq, 2019). The paradigm in a technological development is to help and stimulate motivation to learn both cognitive and psychomotor aspects of students. Students in the modern era now. But the fact is that technological developments and the existence of social media have created a backflow so that the majority of social media addicts have lowered their learning motivation (Lestari, 2015). While the update in this research is to examine the perspective of the Koran and hadith in the use of social media. The aim of this research is to find out how to use social media wisely according to the guidance of the quran and hadith. In an effort to use social media to remain positive and far from negative things as taught in the Koran and hadith. Al-Quran and hadith are very important to be a guide in life, including in socializing in cyberspace. The application of the values that have been taught in the Koran and hadith is believed to be able to guide people in social media so that policies are created in using social media and prevent people from content that can damage society itself.

The research location chose the Adzimatuddai Indonesian Islamic Boarding School. The Adzimatuddai Indonesia Islamic Boarding School is a boarding school that implements a policy in the form of prohibiting students other than grade 12 from using cellphones and other electronic devices which are regulated according to the perspective of the Koran and hadith. In addition, the Indonesian Adzimatuddai Islamic Boarding School was chosen because of its location close to where the researchers work, making it easier for researchers to access the required data.

Results of Previous Studies

Boyd in Nasrullah (2015) social media as a collection of software that allows individuals and communities to gather, share, communicate, and in certain cases collaborate or play with each other. Social media has the strength of user-generated content (UGC) where content is generated by users, not by editors as in mass media agencies (Astari Clara Sari & et al). Social media is an online media, with its users can easily participate, share and create content including blogs, social networks, wikis, forums and virtual worlds. Blogs, social networks and wikis are the most common forms of social media used by people around the world (Anang Sugeng Cahyono). In addition to the many benefits obtained such as ease of communication, rapid exchange of information flows, free advertising media, expanding business connections and networks and adding friends, it also brings negative impacts such as dependence due to the habit of accessing and opening social networking sites, not being able to control oneself, it is difficult to interact in the real world, they will be more selfish (Irma Sari Octaviani & et al, 2022).

The Impact of Social Media on Indonesian Azimatuddai Islamic Boarding School Students

After we interviewed teachers at the Azimatuddai Indonesia Islamic boarding school, the results of the interviews were that students who play social media have differences with students who don't play social media. What's more, the role of social media in disseminating information is undeniable. All people have used social media both as a means of communication, information and just looking for entertainment (Huda, 2019). The results of this study state that the repeated dissemination of information through the media related to a crisis can cause anxiety, increase stress responses, and have a negative impact on health (Garfin, Silver, & Holman, 2020). Students who play social media more often violate the rules of Islamic boarding schools, their discipline and learning motivation decrease drastically due to the impact of social media addiction. So that the management of the Islamic boarding school must also pay special attention to students who use social media.

Countermeasures at the Indonesian Azimatuddai Islamic Boarding School for Students who Use Social Media

As a result of the many violations from students who play social media, the Islamic boarding school took action in the form of prohibiting the bringing of electronic devices in any form to limit them in using social

media. The policies implemented by Islamic boarding schools so that students can be wise in using social media are as follows.

Attitude	Applied policies
Be wise on social media	Provide a strict schedule for students to use time with more useful things Prohibition fo Pondok students to bring electronic devices

Indonesian Azimatuddai Islamic Boarding School implements a learning system based on the guidance of the Quran and hadith. The policy of restricting students from using social media is due to addiction to social media which is not in line with the guidance of the Quran and hadith. The Qur'an and hadith teach us not to exaggerate in any case, and the Qur'an and hadith also teach us to always make the best use of time. Addiction to social media which causes users to forget the time so that sometimes users also forget to eat, study and other activities are strictly prohibited based on the Quran and hadith. In fact, social media which causes a decrease in one's ethics to no longer emphasize politeness and courtesy in speech is also prohibited in the Quran and hadith. Social media does have its positive values, but the negative values of social media far outweigh the positive values. The point of view based on the Quran and hadith does not prohibit someone from using social media as long as the users are not excessive and social media is only used for positive things, for example, such as viewing or providing educational content.

Conclusion

The results of an in-depth study that we have conducted on the use of social media from the perspective of the Qur'an and Hadith aims to see how social media is used from the perspective of the Qur'an and Hadith. Seeing how the perspective of social media from the perspective of the Qur'an and Hadith is very beneficial for everyone, not only Muslims, because the Al-Qur'an and Hadith are instructions for humans to become wise people in their lives.

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