THE ETHIC OF SOCIAL MEDIA IN RESPONDING TO HATE SPEECH FROM THE PERSPECTIVE OF HADITH

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ABSTRACT

This article discussed the troubling phenomenon of cyberspace, exactly in social media. It has found numerous negative issues addressed by certain groups or individuals. They have tendencies in provocation, slander, hate speech, hoaxes, appealing opinions that lead to defamation, etc. To study the history of the problems, we would find that this phenomenon has occurred since the beginning of Islam. Aisyah, one of the prophet's wives, was accused of committing adultery with one of the war soldiers, which was a cause of the fall of revelation, namely Bara'ah. At that time, the news was disseminated by the transmission media. Currently, the news is spread by social media, which is massively and rapidly scattered, and it is named with a specific term, namely viral. The offer conveyed by this article is the attitude and ethics of citizens on social media using the approach of Hadith. Furthermore, it is suitable for the portion and proportion of utilizing social media.

ABSTRAK

Artikel ini akan membahas tentang fenomena yang meresahkan yang terjadi di dunia maya, tepatnya di media sosial. Banyak ditemukan isu-isu negatif yang dimunculkan oleh kelompok-kelompok tertentu, ataupun perorangan. Mereka memiliki kecenderungan untuk saling menyerang, serangannya dalam bentuk provokasi, fitnah, ujaran kebencian, penipuan, pembentukan opini yang mengarah pada pencemaran nama baik, dan sebagainya. Jika kita telaah akar sejarah problem tersebut, kita akan menemukan bahwa fenomena ini telah terjadi sejak masa awal Islam. Tepatnya, salah satu istri nabi, 'Aisyah, yang dituduh melakukan perzinahan dengan salah satu prajurit perang. Kemudian kejadian itu menjadi penyebab wahyu turun yakni surat Bara'ah. Saat itu, jenis berita yang disebutkan di atas disebarluaskan mulut ke mulut. Saat ini, berita, apapun bentuknya, disebarluaskan dengan media sosial yang bahkan lebih cepat dan masif penyebarannya, bahkan fenomena tersebut memunculkan istilah khusus, yakni viral. Tawaran yang disampaikan dalam artikel ini adalah sikap dan etika setiap netizen di media sosial dengan pendekatan hadis, sehingga bisa sesuai dengan dengan porsi dan proporsi dalam memanfaatkan media sosial.

1. INTRODUCTION

Currently, people are burning for freedom of expression. They do not regard the applicable law and arbitrarily express themselves and use freedom of expression to express their hatred for someone or other individuals, which is currently referred to as hate speech. "Acts of communication carried out by an individual or group in the form of provocation, incitement, or insult to another

individual or group in terms of various aspects such as race, gender, disability, color, sexual orientation, citizenship, religion, and others." Hate speech can be carried out by campaign oration activities covering; the spread of banners, fake news on social media networks, vilifying someone in public, or directly by opinions (demonstrations).

Seeing that the problem of hate speech is increasingly occurring, the government must pay more attention to cases of hate speech because not hate speech can have an impact that degrades the dignity of human beings and humanity like Indonesia. Hate Speech can also encourage collective hatred, exclusion, discrimination, violence, and even to the most egregious degree, ethnic massacres or genocide against groups. The factors influencing the development of hateful information are public literacy of information on social media, which is still considered low. In addition, political motives and power are the main factors in Indonesia's spread of hate speech on social media.

Data from the _Kominfo.go.id_ website informs that 800,000 sites are spreading hoaxes and hate speech in Indonesia. Hoaxes are the shaming effect of the era of openness, which has the opportunity to create division and hostility, providing that people can be confused about the truth of information. The current active users of social media are generally teenagers who are used to commenting, sharing, and giving criticism on social media. Following this habit can trigger hoaxes due to uncertainly delivering the truth news and spreading hate speech for the content they do not like.

With the increasingly widespread discussion space in cyberspace, especially on social media, some problems have a negative impact. The adverse effects that often occur by efficiently communicating and exchanging information through social networking sites among fellow social media users are to spread the news containing a charge of insult, sneering, or defamation, which initially only wanted to get the words out in the social media status. However, the user forgets that everyone can read the words, thus becoming public consumption (Harefa, 2020).

In this situation, hate speech is considered a criminal act. The Circular issued by the Chief of Police states that hate speech is an act that can be a criminal act regulated in the Indonesian Penal Code (KUHP), such as in the form of humiliation, defamation, blasphemy, unpleasant acts, provoking, inciting, and spreading fake news (Kapolri, 2015).

This paper will explain how to use social media with the limitation that ethics should be applied. Ethics is applied not only in the real world but also in the virtual world. Seeing the phenomenon that has occurred recently, many social media users ignore what social media ethics are. In Islam, there is a prohibition on saying bad things because this includes uncommendable behaviors. Therefore, an understanding and education regarding the ethics of social media are needed. Coming from the hadith, this paper aims to make this understanding easily acceptable to all circles. Education will be more touched if it departs from the postulates and explanations (syarah), which Muslims attach consciously or unconsciously between behavior and the existence of these postulates.

2. METHOD

The method in this research are:
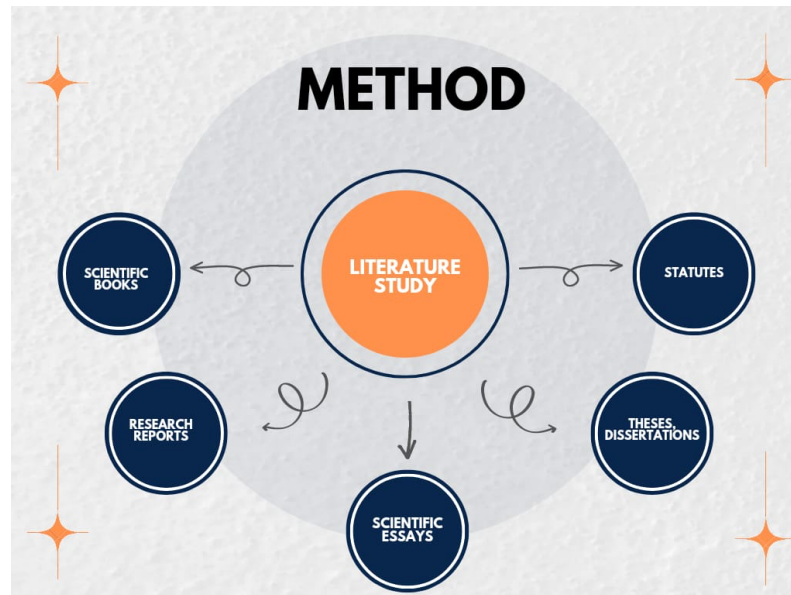
Picture 1. Method

The type of research used in this study is a literature study. According to Syaibani, literature studies are the researchers' attempts to compile relevant information regarding the topic or problem being studied (Syaibani, 2012). The information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks, encyclopedias, and written sources in printing and electronic. The main characteristics of literature studies, according to Zed, include that: researchers deal directly with text or numerical data and do not include indirect knowledge from the field or the witnesses of events, community, or other objects; library data is ready-to-use data, meaning that researchers do not go anywhere unless they are directly confronted with source materials available in the library; library data is generally secondary sources, meaning that researchers obtain material from the second hand and do not cover original data from the first sources; in which library data conditions are not limited by time and space (Zed, 2004).

3. RESULTS AND DISCUSSION

The results of this study are:
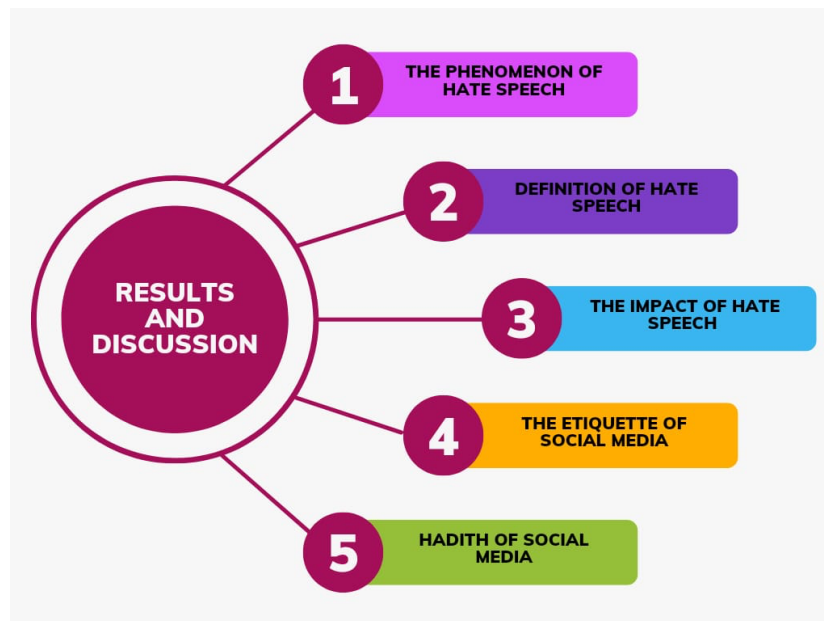
Picture 2. Results and Discussion

The Phenomenon of Hate Speech

One of the challenges and threats to Indonesian diversity is hate speech. The rise of hate speech has at least impacted negatively on establishing good relations between fellowship and religious people. All religions forbid their community to hate their fellow. On the contrary, religion teaches its followers to greet each other, interact, dialogue, and even cooperate with the spirit of loving each other, caring for each other, and protecting others (Nurcholish, 2017).

Hate speech is not only a descriptive expression but has become a derogatory refracting the boundary between expression/exclamation and the use of word power. If it means the use of the word power, this usually uses as a criminal activity associated with the hatred of race, sex, ethnicity, and religion coming with harmful words.

Hate speech is contrary to the human right to free speech. Freedom of speech is a right for every citizen and a right in a democracy. The unique characteristics of democratic speech freedom remain based on obedience to laws and regulations. However, the democratization of communication is sometimes beyond the bounds of reasonableness, such as hate speech. Hate speech from irresponsible people can be a setback for Indonesia because hate speech eliminates mutual respect and social inequality (Speech, 2017).

Hate speech is an unethical attitude that does not show nationalist and religious values (Jokowi, 2018) and intolerance that can encourage violence (condoning). If this hate speech is not taken seriously, this kind of attitude will be a lousy capital for strengthening democracy and human

rights (Saptarini & Wildana, 2020). Hate speech in Indonesia takes many forms, ranging from political, social, economic, and religious issues to daily life. Many cases and conflicts of violence in Indonesia start from acts of intolerance. For example, violence against Ahmadis (2005), expulsions of the Sampang Shia community (2012), or those against the Torikara Muslim Community (2015) (Djafar, 2018). The symptoms and triggers range from hatred, misdirection, and stigma, exacerbated by government discrimination, to ending in violence.

Definition of Hate Speech

Hate speech is the definition as a criminal action related to swearing speech and insults to individuals or groups based on race, sex, sexual orientation, ethnicity, and religion. This act is a form of humiliation that creates an atmosphere of hostility and intimidation and is part of defamation (Brison, 1998). According to Katharine Gelber, *hate speech* refers to the history of human rights, a word that contains an element of danger and violates the fundamental rights of others. These words contribute to hate, violence, marginalization, and weakening of various sectors of a community (Gelber, 2002).

Christopher J. van der Krogt once *asked Why Freedom of Speech is a Problem for So Many Muslims* (Krogt, 2014). Islam teaches every human being to speak freely. The answer to Christopher's question afterward is that religion, culture, and psychology determine whether the speech is put forward by the speaker (communicator) to the interlocutor (communicant). Before speaking, a communicator must first consider his remarks – whether the communicant is offended, angry, or hateful. A communicator must look at communicants' cultural, psychological, and religious aspects before communicating. If these factors are not noticed, then it is not surprising that there is conflict, hatred, anger, and anarchy.

Islam gives the most expansive freedom of speech to every human being as long as it does not interfere with the freedom and dignity of others. Islam leaves no room for its people to spread hatred, commit crimes, and use abusive or offensive language under the name of criticism and freedom of speech. Islam gives everyone the right to have an opinion within the limits of morality as long as it does not interfere with the freedom and dignity of others (Bhat, 2014). Islam leaves no room for its people to spread hatred, commit crimes, and use abusive or offensive language under criticism and freedom of speech. Islam gives everyone the right to have an opinion within the bounds of morality (Bhat, 2014).

In Islamic teachings, the right to free expression has been justified and known by the Arabic term *al-ra'y huriyyah*, which is named for freedom of expression with love, tolerance, social harmony, and mutual understanding in society (Khairuldin, 2017), and the expression of opinions or arguments that do not contradict the Qur'an and hadith and do not interfere with the other freedoms (Others, 2016).

The Impact of Hate Speech

A study entitled "Countering Online Hate Speech" conducted by Unesco (2015) informs that online hate speech is growing and causing various problems inside and outside Europe. Hate speech online was one of the main trends from the previous year. The report also emphasizes that hate speech through online media has already increased rapidly and has the potential to reach a larger audience (Gagliardone & Iginio, 2015). The findings on the dangers of social media were presented by Angga Pradipta, a student of the Department of Communication Sciences, Faculty of Social and Political Sciences UNDIP, while defending a research thesis entitled "The Phenomenon of Haters on Social Media." The 130 respondents were interviewed about trends in social use behavior.

The media on Facebook and Instagram have mostly committed hate speech (haters). (Edukasia, 2016). The behavior appears to be from 90 percent of them posting accusing or judgmental sentences at least one to two times a day. (Edukasia, 2016). Further research conducted by Khelmy K. Pribadi from the Maarif Institute concluded that negative content spreading on social media in the form of hate speech, fake news, and sentiments with SARA (ethnic, racial, and religious) tones has a significant impact on the mindset and attitudes of the younger generation, especially at the High School level (kompas.com).

The study result by Juditha (2016) entitled "Between Free Speech and Cyberbullying Practices Against Drug Cases in Online Media" concluded that most netizens issued opinions freely responding to drug cases and involving Hasanuddin University Professors. Most of these opinions contain bullying sentences for the people involved in the case. The social sanction for the perpetrators seems to be more severe than the legal sanction for suspectors. Social media is used as a trial for the perpetrators, where netizens are the judges. Regarding this study on social media, bullying and hate speech are similar in attacking with harsh words and vilifying objects (people, institutions, and others).

Freedom Institute and FNS launched a study titled Ensuring the Law and Civil Rights: Mass Media, Film, and Publishing (2010). This joint research is an example of using the perspective of citizens' rights in observing the latest media developments and Indonesia's Mass Media. In particular, this study discusses the rights of citizens within the scope of the Mass media, film, and literature (Nugroho, Y., Siregar & Laksmi, 2012). Another research conducted by Yohan (2016) stated that the impact of this hate speech behavior is the problem of verbal communication in several students, like reduced concentration, frequency, and politeness in scholarly communication due to attachment to cyber communication. Their confidence to communicate on campus also decreases, especially with lecturers, causing the activity of escaping to the virtual world by sharing (Yohan, 2016).

Angga Pradita (2016) concluded that the impact or effect of media as the use of social media by haters is relatively high on average and has impacted that media social is addictive. Once they do not visit social media, they will lose numerous information. On the other hand, the effect of social

media is self-disclosure behavior of high self-openness, which occurs in active social media users more than others who are frequently low users (Pradipta, 2016).

The etiquette of social media

The term ethics comes from the Latin word *ethicus*, which means habit. Something is considered ethical or good if it follows the habits of the community. Another definition of ethics is a study or science remarking on human actions or behavior considered reasonable and judged terrible. Ethics is also called normative science, which naturally contains provisions that can be used to assess excellent or bad behavior.

Etymologically, "Ethics" comes from the Greek "ethos." This singular word means "custom or tradition. The plural form *"ta etha"* or *"ta ethe"* means traditional custom; furthermore, ethics is a theory of human deeds, weighed according to good and evil or a science that investigates what is like and which is terrible, considering a thought.

From the above-mentioned definition, ethics is related to four features: from the context of the discussion, ethics attempts to discuss human action; seeing from the sides of the sources, ethics comes from a reason or a philosophy. As thought, ethics is neither absolute nor universal. It is limited, changeable, and has disadvantages, advantages, etc. In addition, ethics also utilizes sciences that discuss human behavior, such as anthropology, psychology, sociology, political science, economics, etc.; on the other hand, seeing from its function, ethics aims to be an accessor and determinant toward a people's action, whether these actions consider reasonable, terrible, noble, honored, contemptible, etc. Thus, ethics act as a conceptor to numerous behaviors of humans. Ethics refers to the study of existing values.

Hadith of Social Media

The ethics of being more attentive to speech makes human life more structured because some determinations are regulated and explain whether it is good. When the speech is good, the impact follows good, and vice versa (Dahlan, 2014). People with spiritualism should pronounce the right and good words, even using the best words to communicate. In Hadith, from Abu Hurairah RA, Rasulullah SAW remarked, "Whomever faith to Allah and hereafter, they should say good or keep silenced; whomever faith to Allah and hereafter, they should respect their neighbor; and whomever devotion to Allah and hereafter, they should glorify their guests "(HR. Bukhari dan Muslim).

At the same time, we can see how a good speech becomes the benchmark for someone to have faith. Whoever is attentive to what they say can be confirmed to have remarkable faith in Allah. Otherwise, whoever cannot keep what they say, can be determined that they do not have faith in Allah, have weak faith, and quickly waver due to *Syaitan.* Furthermore, we should be able to emulate the prophet of Muhammad SAW. and his companions, *ulama* and Habib, who are very attentive to what they say and *adab* (attitude) taught by the prophet while he communicated. The prophet of Muhammad SAW said, "no Istiqamah of one's faith otherwise Istiqamah, his soul, and no Istiqamah

of his heart, otherwise istiqamah his mouth." The prophet also remarked that Allah would cover up his badness.

4. CONCLUSION

According to this study discussion, the researcher concluded that hate speech comes from the phenomenon of free speech that people misuse. This act impacts people being less confident. The Prophet commended us for maintaining our verbal communication well. This ethic should be applied while interacting with others; the transmission does not offend, demean, criticize, tattle, etc. Converting information or accurate news contributes to goodness, and at least no noise is produced due to false reports. Therefore, it also avoids disputes, hostilities, civil wars, and others.

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