



The Rule of Al-Nahi in QS. Al-Māidah: 6 and 8: The Relevance of Ethics in Social Media in the Digital Era

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Abstract

This article discusses the principle of al-nahi (prohibition) in the context of QS. Al-Māidah verses 6 and 8, particularly its relevance to social media ethics in the Indonesian digital era. The purpose of this study is to analyze how the principle of al-nahi can be applied in the context of social media use, especially in preventing the spread of hoaxes, slander, and hate speech. This study uses a qualitative method with a thematic interpretation (*maudhu'i*) approach. The results show that the principle of al-nahi in QS. Al-Māidah verses 6 and 8 provides an important principle for building healthy social media ethics, namely by preventing actions that lead to moral, social, and religious damage. Verse 6 contains the importance of maintaining moral purity, for example, before posting or commenting, a person must ensure that their intentions are free from hatred, slander, or lies. Meanwhile, in verse 8, when a person wants to spread news or comment on a particular issue, they must maintain objectivity and not get carried away by emotions, and are prohibited from spreading hoaxes and hate speech. This prohibition reflects the urgency of maintaining justice and truth in digital communication.

Artikel ini membahas kaidah al-nahi (larangan) dalam perspektif QS. Al-Māidah ayat 6 dan 8, khususnya relevansinya terhadap etika bermedia sosial di era digital Indonesia. Tujuan penelitian ini adalah untuk menganalisis bagaimana kaidah al-nahi dapat diterapkan dalam konteks penggunaan media sosial, terutama dalam mencegah penyebaran hoaks, fitnah, dan ujaran kebencian. Penelitian ini menggunakan metode kualitatif dengan pendekatan tafsir tematik (*maudhu'i*). Hasil penelitian menunjukkan bahwa kaidah al-nahi dalam QS. Al-Māidah ayat 6 dan 8 memberikan prinsip penting untuk membangun etika bermedia sosial yang sehat, yaitu dengan mencegah tindakan yang mengarah pada kerusakan moral, sosial, dan agama. Dalam ayat 6 berisi pentingnya menjaga kebersihan moral, misalnya sebelum memposting atau berkomentar, seseorang harus memastikan niatnya bersih dari kebencian, fitnah, atau kebohongan. Sedangkan dalam ayat 8, Ketika seseorang ingin menyebarkan berita atau mengomentari isu tertentu, harus menjaga objektivitas dan tidak terbawa emosi, dilarang menyebarkan hoax dan ujaran kebencian. Larangan ini mencerminkan urgensi untuk menjaga keadilan dan kebenaran dalam komunikasi digital.

A. INTRODUCTION

The development of digital technology, especially social media, has had a significant impact on social, political, and cultural life in Indonesia. However, alongside this progress, various ethical issues have emerged, such as the spread of false information (hoaxes), hate speech, and other negative content. Social media, which should serve as a platform for positive communication and interaction, is often misused as a means of spreading harmful information, leading to moral and social degradation (Firmansyah, 2023, p. 30).

In addressing this issue, it is essential to analyze how ethics, particularly from the perspective of Islamic teachings, can guide individuals in using social media more responsibly and ethically. Islam provides clear guidelines through sharia principles, such as the principle of al-Nahi, which can be applied to maintain morality and harmony in the digital world by avoiding behaviors that harm oneself and others (Akbar, 2019, p. 14).

Many previous studies have examined social media ethics and their relation to Islamic principles. One relevant study is the work of Ibrahim, which discusses ethics in social media usage from an Islamic perspective, highlighting the importance of the principles of trustworthiness (amanah), honesty (sidq), and justice (adl) in sharing information (A., 2019, p. 34). Another study by Nurhalizah Putri also identifies the challenges of digital ethics faced by Indonesian society, particularly regarding the spread of hoaxes and their impact on social cohesion. This study highlights the need for Islamic value-based solutions in addressing these issues (Putri, 2024, p. 595).

However, although these studies have provided important insights, there remains a gap in the literature, particularly in linking the principle of al-Nahi in QS. Al-Māidah: 6 and 8 with contemporary digital ethics issues. No study has specifically explored how this principle can be applied to address ethical challenges in the digital sphere, such as the spread of hoaxes and hate speech, or how these sharia principles can be implemented in digital policies and a healthy social media culture. Therefore, this research aims to fill that gap by analyzing the principle of al-Nahi in the context of digital ethics.

This article offers scientific novelty by examining the relevance of the principle of al-Nahi in QS. Al-Māidah: 6 and 8, which prohibits certain actions and their consequential effects, to address ethical issues on social media, such as the spread of

hoaxes, slander, and hate speech. This principle provides a new perspective in assessing socially harmful actions, not only in their primary form but also in their broader negative consequences (Putri, 2023, p. 30) (Karmanillah, 2022, p. 127).

The approach used in this article combines thematic interpretation (tafsir maudhu'i), which interprets Qur'anic verses based on specific themes (Al-Farmawi, 1994, p. 37), with digital ethics analysis, this article provides a new understanding of how Islamic sharia principles, particularly those within the principle of al-Nahi, can serve as guidelines for shaping digital policies that are more harmonious, just, and aligned with Islamic teachings in Indonesia. This aims to create a healthier and more responsible social media environment.

The main issue addressed in this study is how the principle of al-Nahi found in QS. Al-Māidah: 6 and 8 can be applied to tackle negative behaviors on Indonesian social media, such as the spread of hoaxes and hate speech. By examining this phenomenon, the study will explore the relevance of Islamic teachings in guiding individual behavior in the digital space, particularly in maintaining ethics and morality in accordance with sharia principles. The proposed hypothesis of this study is that the application of al-Nahi, which explicitly prohibits harmful actions and their negative consequences, can serve as an effective solution to mitigate the negative impacts of unethical social media behavior. This research aims to demonstrate that by integrating Islamic principles into social media usage, a more responsible, safe, and beneficial digital space can be created for society.

Several previous studies relevant to this research include the work of Husnah Z. entitled *"The Ethics of Using Social Media in the Qur'an as a Means of Communication in the Digitalization Era."* This study explains that social media, as a means of communication in the digital era, is something natural. With the development of communication technology, it is only natural that communication patterns undergo change, and the Qur'an acknowledges this. However, its use must be based on the guidelines outlined in the Qur'an. In using social media, we must also refer to the Qur'an as well as the positive laws that exist in Indonesia (Husnah, 2020, p. 154).

The study by Rinwanto, Hidayatus Sholihah, Nurul Hakim, and Mufid Syakhlani entitled *"Communication Ethics in Social Media According to the Demands of the Qur'an"* discusses that the Qur'an states communication is one of human's natural dispositions (*fitrah*). Through communication, humans can express themselves and build networks

of interaction for social communication in order to develop their personality. The six principles of communication ethics are as follows *qawlan sadīdan, qawlan balīghan, qawlan maysūran, qawlan layyinan, qawlan karīman, and qawlan ma'rūfan* (Rinwanto dkk, 2021, p. 60).

The study by Jumriani, Hamdhani Thaha, and Amalia Harani entitled "*The Ethics of Communication on Social Media from the Perspective of the Qur'an*" explains that Islamic communication contains a core message, namely how to convey and apply Islamic values based on the Qur'an and Hadith in various aspects of human life. In other words, Islamic communication is related to a specific message, which is *da'wah*, since the Qur'an and Hadith serve as the primary guidance for Muslims in their life and existence, both in this world and in the hereafter (Jumriani dkk, 2022, p. 60).

The objective of this study is to analyze the application of the principle of al-Nahi in QS. Al-Māidah: 6 and 8 within the context of social media ethics in Indonesia. It aims to explore how sharia principles, particularly the prohibitions contained in al-Nahi, can be applied to address various ethical issues on social media, such as the spread of hoaxes, slander, and hate speech. Additionally, this research seeks to propose Islamic-based digital policy recommendations, with the hope of shaping more harmonious and beneficial policies for society.

The significance of this study is to provide new insights for the public, educational institutions, and the government regarding the importance of integrating Islamic values into digital policies. Thus, this research is expected to contribute to fostering a more responsible, safe, and prosperous digital culture, while also strengthening social harmony in social media usage in Indonesia.

B. RESEARCH METHODOLOGY

This study employs a qualitative approach using the descriptive analysis method (Adib, 2018, p. 87) and thematic interpretation (*tafsir maudhu'i*) to examine the principle of al-Nahi in QS. Al-Māidah and its relevance to social media ethics in Indonesia's digital era. This thematic interpretation approach involves collecting relevant Qur'anic verses, particularly verses 6 and 8 in QS. Al-Māidah, which relate to prohibitions (al-Nahi) and sharia commands, and linking them to the concept of Islamic ethics.

The primary data in this study consists of Qur'anic verses, contextualized through interpretations from authoritative tafsir books, such as Tafsir al-Misbah and Tafsir Ibnu Kathir. Meanwhile, the secondary data includes literature on Islamic law, *usul fiqh*, and articles discussing social media ethics from an Islamic perspective (Zed, 2014, p. 56). The data analysis is conducted in three main stages: contextualizing the principle of *al-Nahi* through the study of tafsir and *usul fiqh*, identifying contemporary issues in social media ethics, such as the spread of hoaxes, slander, and hate speech, and integrating this principle with relevant Islamic ethical solutions (Sugiyono, 2017, p. 80).

This approach is reinforced by a comparative method to analyze and compare the views of classical and modern scholars regarding the interpretation of *al-Nahi*, providing a deep and comprehensive analysis. Data validation is conducted by referencing various authoritative tafsir books, scholarly works, and digital ethics studies to strengthen the research arguments. The results of the analysis aim to draw practical conclusions on the application of the principle of *al-Nahi* in developing Islamic social media ethics guidelines in Indonesia, ensuring they are relevant and practical in addressing the challenges of the digital era (Adib, 2018, p. 88). This study not only emphasizes the relevance of sharia principles in the modern context but also provides practical solutions to enhance public awareness of the importance of social media ethics in alignment with Islamic values (Moleong, 2018, p. 324).

C. RESULTS AND DISCUSSION

1. Contextualization of The Rule of *al-Nahi* in QS. Al-Māidah: 6 dan 8

Before analyzing the contextualization of the principle of *al-Nahi* in QS. Al-Māidah verses 6 and 8, it is essential to refer to the principles of tafsir outlined by Khalid B. Uthman al-Sabt. His interpretative approach emphasizes the integration of linguistic meaning, historical context, and the objectives of sharia in understanding Qur'anic verses. In this regard, *al-Nahi* is not only understood as a textual prohibition but also as a moral principle that guides social behavior and Islamic law (Al-Sabt, 2005, p. 511) (Haryono, 2021, p. 198). By considering this aspect, the analysis of these two verses can be more comprehensive, linking the legal dimension with the ethical values embedded in the revelation. This is stated in a principle that reads:

إذا نهى الشارع عن شيء، نهى عن بعضه، وإذا أمر بشيء، كان أمراً بجميعه

"If sharia prohibits something, then it prohibits even a part of it. And if sharia commands something, then it commands it in its entirety" (Al-Sabt, 2005, p. 511)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٦)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا ۚ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (٨)

"(6) You who have believed, when you rise to perform prayer, wash your faces and your hands up to the elbows, and wipe over your heads and wash your feet up to the ankles. And if you are in a state of major impurity, then purify yourselves. But if you are ill or on a journey, or one of you comes from relieving himself, or you have had contact with women and cannot find water, then perform tayammum with clean earth and wipe over your faces and hands with it. Allah does not intend to place hardship upon you, but He intends to purify you and complete His favor upon you so that you may be grateful. (8) You who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is fully aware of what you do" (QS. Al-Māidah: 6 & 8)

QS. Al-Māidah verses 6 and 8 hold significant importance in the context of prohibition (al-nahi) and comprehensive sharia commandments. Verse 6 discusses ṭahārah (purification) as a prerequisite for ritual worship, which implicitly prohibits physical and mental unpreparedness when engaging with Allah. This prohibition is not limited to the realm of worship but also signifies the importance of maintaining cleanliness and dignity as part of an individual's responsibility in social life. Conversely, this verse commands Muslims to uphold standards of cleanliness, discipline, and spiritual purity, which contribute to the creation of a harmonious society (Katsir, 1999, p. 150).

In verse 8, the prohibition is more explicit, namely forbidding injustice, even against those who may be disliked. This prohibition includes acts of discrimination, revenge, or abuse of power, which can damage social relationships and undermine the

values of justice in society. The comprehensiveness of the *al-nahi* principle is evident in its scope, which not only prohibits violations but also prevents actions that may lead to injustice (Katsir, 1999, p. 154). In a deeper analysis, this verse provides a strong moral instruction for individuals to act justly, even when faced with emotional pressure or conflicts of interest.

The *al-nahi* rule in verse 8 includes a prohibition against acts that violate the principle of justice, such as spreading hoaxes, slander, or judging without proper basis. This becomes relevant in the context of the digital era, where media is social often used to spread narratives that are unfair or detrimental to certain parties (Muqit, 2021, p. 110). This verse underlines that justice is one of the core values in Islam that cannot be compromised, even against people who are considered opponents. This is instruction relevant for modern that societies face social challenges due to polarization, hate speech and the spread of fake news. The Shariah prohibition in this verse reflects the protection of public morality and social harmony, both of which are essential foundations in maintaining social cohesion (Ibrahim, 2021, p. 60).

Classical scholars such as Ibn Kathir and al-Qurtubi paid great attention to the historical context and textual meaning of these verses. Ibn Kathir emphasized that the prohibition against injustice is universal and not limited to a particular context, while al-Qurtubi highlighted the importance of being fair even those with different beliefs or orientations (Al-Qurthubi, 1964, p. 76). In modern commentaries, such as Quraish Shihab's *Tafsir al-Misbah* justice is explained as the foundation of social interaction, both at the individual and institutional levels. This shows that the prohibitions of sharia do not only focus on legal violations or individual sins, but also on their impact on the wider social order. In the digital, the context relevance of this tafsir can be applied to assess online, where behaviors such as spreading slander or hate speech can disrupt social stability and create ongoing tensions (Shihab, 2002, p. 45).

Therefore, QS. Al-Mā'idah verses 6 and 8 provide an ethical framework that can be applied in addressing contemporary issues. The prohibitions and commands in these verses are comprehensive, encompassing spiritual, social, and legal aspects, making them relevant to the challenges faced by Indonesia's digital society today. For instance, the spread of hoaxes and slander on social media can be seen as a violation of the prohibitions in these verses. The principle of *al-nahi* serves as a guideline to

prevent destructive behavior that harms both individuals and society. Thus, these verses are not only a guide for rituals but also a foundation for social ethics, involving justice, discipline, and moral responsibility. Applying these values in the digital era is crucial to creating a healthier, more civilized social media space that aligns with Islamic principles (Firmansyah, 2023, p. 36).

2. The Relevance of al-Nahi Rules to Social Media Ethics

The *al-nahi* principle, which states, "If Sharia prohibits something, then it prohibits part of it. And if Sharia commands something, then it commands all of it," can serve as an important guideline in addressing various negative behaviors on social media, such as the spread of hoaxes, slander, and hate speech (Wijayanti, 2023, p. 135). In this context, the basic principle contained in this rule is that Islamic law does not only prohibit the main bad action, but also every aspect that can lead to or be the cause of that action. For example, in the case of the spread of hoaxes, sharia not only prohibits the prohibits act of spreading false information, but also actions that support or exacerbate the spread, such as re-sharing or believing information without verification. This prohibition is in line with the principle of safeguarding the interests of the ummah and avoiding the moral and social damage caused by such behavior.

One practical application of this principle is in preventing the spread of hoaxes and slander. Hoaxes, which are often disseminated with the intent to deceive or manipulate information for certain gains, represent a clear form of societal harm. Islamic law explicitly prohibits actions that can disrupt peace and well-being, including the spread of misleading information. Thus, the Sharia prohibition against hoaxes is not limited to the act of spreading falsehoods but also extends to supporting or allowing their dissemination without making an effort to correct or clarify false information (Parhan et al., 2021, p. 62). In this regard, the *al-nahi* principle reminds Muslims to be cautious in receiving and sharing information and encourages them to verify facts before passing them on to others. This ensures that they do not become part of a larger social harm (Halim, 2024, p. 79).

Similarly, slander (*fitnah*) is considered a destructive act in Islamic law, as it harms social relationships and can lead to injustice. *Fitnah* is not only related to false accusations against someone but also includes any actions that damage a person's reputation or honor without valid grounds. In the context of social media, *fitnah* can spread rapidly and widely, causing significant harm in a short time. Islamic law strictly

prohibits slander, and in the digital age, this prohibition extends to all forms of communication that can tarnish someone's name, whether through comments, posts, or private messages (Juminem, 2019, p. 25). Thus, the *al-nahi* principle teaches Muslims to refrain from engaging in actions that could damage the reputation of others and to be cautious when using social media as a means of communication.

Furthermore, this principle is also relevant in addressing hate speech, which is widespread on social media. Hate speech is a form of behavior that can lead to social division, incite hostility between groups, and trigger conflicts that harm society. Islam, as a religion that upholds unity and peace, prohibits any form of speech that may cause social discord and disrupt harmony among people. In this regard, Islamic law forbids actions that damage social bonds and worsen relationships between individuals or groups within society (Sartina, 2021, p. 15). The *al-nahi* principle teaches Muslims to be mindful of their words and behavior on social media and to refrain from engaging in conversations or activities that could cause division or offend others. Thus, this principle serves as a guideline for creating a safer, more tolerant, and more peaceful digital space for everyone.

Overall, the application of the *al-nahi* principle in addressing negative behavior on social media provides a strong moral foundation for maintaining ethics and civility in the digital space. Islamic law, through this principle, teaches that any action that harms morality, social harmony, and justice must be avoided. Therefore, every individual using social media must understand the importance of digital ethics and ensure that their behavior does not lead to actions that cause social harm. The implementation of this principle can also help foster collective awareness within society, encouraging people to be more cautious in their use of social media. As a result, a healthier and more beneficial digital space can be created for the community (Halim, 2024, pp. 79–82).

3. Classical and Modern Scholars' Views on the Prohibition of Sharia

Classical scholars, such as Ibn Kathir, interpreted Sharia prohibitions as a means of safeguarding the values of justice and honesty, which are fundamental to social and moral life. In his commentary, Ibn Kathir regarded the prohibitions in the Qur'an, including those against falsehood, slander, and any actions that harm others, as part of an effort to maintain societal harmony and uphold fair moral principles (Syukri, 2021, p. 7).

In his interpretation of prohibitory verses, Ibn Kathir consistently emphasized the importance of justice, both in actions and speech, as well as the necessity of ensuring that one's actions do not harm society as a whole. This perspective aligns with modern digital ethics principles, which highlight the importance of individual responsibility in using technology, especially social media, to uphold justice and honesty in online interactions (Winarto, 2017, p. 7).

Modern digital ethics require every individual to fully understand the impact of technology use, especially social media, on social and moral life. Just as Islamic law emphasizes justice and honesty, the digital world also demands similar attention. Today, social media has become a platform where information both true and false can be easily spread (Muannas, 2018, p. 135). In this regard, the prohibitory principles of Sharia, as interpreted by classical scholars like Ibn Kathir, remain relevant. Any action involving the spread of false or misleading information can undermine the values of justice and honesty in society. Therefore, modern digital ethics require social media users to be cautious when sharing information and to uphold integrity, in line with Sharia prohibitions against slander, falsehood, and actions that harm others (Putri, 2024, p. 596).

Ibn Kathir also viewed Sharia prohibitions as a means of protecting the rights of individuals and society. By strictly forbidding harmful actions, Islamic law seeks to safeguard people's rights from defamation, falsehood, and slander. This perspective is highly relevant in the context of digital ethics, especially when social media is used to attack individuals or specific groups, either directly or indirectly. For example, the spread of hoaxes or slander on social media can cause severe damage to a person's reputation and disrupt social harmony. In this case, the Sharia principles emphasized by Ibn Kathir provide a moral foundation for combating the misuse of technology that threatens individual rights and undermines social integrity (Ibrahim, 2021, p. 61).

Furthermore, Ibn Kathir's perspective on Sharia prohibitions has significant implications for building a more just and honest society. Islamic law not only serves as a religious guideline but also as a means to maintain social and moral stability. When applied in the digital context, Sharia prohibitions against falsehood, slander, and the spread of misinformation can help create a healthier and more responsible digital space (ElKarimah, 2024, p. 7). Digital ethics, which emphasize justice and honesty in online interactions, align closely with Ibn Kathir's view that unjust or dishonest actions

ultimately harm both individuals and society. Therefore, implementing the Sharia values expressed by Ibn Kathir in the digital sphere can contribute to a more harmonious and responsible online world, where every individual upholds their integrity and actively participates in fostering a fair and truthful society (Afifi, 2022, p. 64).

Overall, Ibn Kathir's interpretation of Sharia prohibitions related to justice and honesty holds strong relevance in today's digital era. In a world increasingly connected through social media and technology, the values upheld by classical scholars like Ibn Kathir can serve as important moral guidelines in addressing digital ethics challenges. When principles of justice and honesty are consistently practiced in the digital sphere, the potential of social media to damage social relationships and create injustice can be minimized. Therefore, applying the principles outlined by Islamic law and understood by scholars like Ibn Kathir in the digital context is not only relevant but also crucial in fostering a more just, honest, and harmonious online environment (Ibrahim, 2021, p. 61).

4. Application of the al-Nahi Rule in the Digital Context

The Sharia principle that prohibits certain actions along with their consequential effects is highly relevant in the digital context, particularly in combating the spread of hoaxes. In Islamic law, any action that harms morality, justice, and social harmony is not only forbidden in its primary form but also in any related causes or consequences. For example, if Sharia prohibits lying or spreading false information, then any further actions that support or worsen the falsehood—such as sharing or disseminating fake news to others—are also included in the prohibition. In the digital world, this means that beyond banning the creation or writing of hoaxes, the act of sharing or spreading already debunked false information should also be considered a violation (Parhan et al., 2021, p. 62).

Philosophically, this Shari'ah rule shows the principle of holistic justice, where potentially destructive actions are not only limited to immediate actions, but also to the long-term effects that can result from these actions. In the context of spreading hoaxes on media social, the effects are far-reaching and can lead to great moral damage, including public distrust, social polarization, and even conflict between individuals or groups. The spread of a hoax by one person can quickly spread through social networks, exacerbating existing negative impacts. Therefore, the Shariah prohibition is not

limited to the source of the hoax, but also to any action that prolongs or exacerbates these negative effects, including sharing fake news, spreading unverified rumors, or even simply providing support without the veracity of the information.

This principle also emphasizes the importance of responsibility when interacting in the digital space. Social media users often fail to realize that sharing unverified information can contribute to the spread of hoaxes. In this regard, Islamic law not only regulates individual actions directly but also promotes caution and vigilance in handling information. As a response to this broader prohibition principle, digital ethics emphasizes the importance of verifying information before sharing or disseminating it. An indifferent attitude toward the truth or prioritizing the rapid spread of information without careful consideration can be part of the behavior prohibited in Islamic law. Thus, not only those who initiate the spread of hoaxes are accountable for wrongdoing, but also those who indirectly contribute to its dissemination or worsening the situation (Parhan et al., 2021, p. 64).

However, the application of this Islamic legal principle in the digital context cannot be viewed simplistically. Although Islamic law prohibits all actions that worsen a situation, including their secondary effects, its practical implementation requires careful attention to the complexities of the digital world. Social media and other digital platforms provide vast spaces for the dissemination of both accurate and false information. Therefore, it is essential to develop a deeper understanding of how seemingly harmless actions, such as sharing news without verifying its accuracy, can lead to significant harm in the digital realm (Farida, 2018, p. 20).

Furthermore, in this digital era, hoaxes can spread extremely quickly, and their impact can extend far beyond what one might imagine. Therefore, as part of the broader Islamic principle of maintaining justice and harmony, the prohibition against spreading hoaxes and false information should be understood as an obligation to verify the truth before sharing or disseminating it to others. In Islam, the principle of *tabayyun* (clarification) is highly significant, especially in the context of information dissemination (Rafsanjani, 2018, p. 67). In the digital era, fake news or hoaxes can damage reputations, create fear, and even divide societies. Therefore, adopting a critical attitude when receiving and sharing information is an essential part of media ethics that aligns with Islamic teaching.

Overall, the Islamic legal principle that prohibits the indirect consequences of an action highlights the importance of a holistic understanding of prohibitions in Islam. This perspective does not only focus on direct actions but also considers all forms of extended harmful effects. In the fast-paced and expansive digital world, this means that every individual has a moral responsibility to uphold justice and social harmony—not only by refraining from creating hoaxes but also by not participating in their spread. This principle teaches us that seemingly small and harmless actions, such as sharing unverified news, can have far-reaching consequences. Therefore, applying Islamic legal principles in the digital context requires serious attention to how information is produced, disseminated, and received in society, with the ultimate goal of preserving social harmony and preventing the damage that can arise from the spread of hoaxes (Parhan et al., 2021, p. 63).

5. Islamic Ethics as a Solution to Social Media Problems

The issues faced in the digital world, particularly on social media, stem from the spread of negative content such as hoaxes, slander, and hate speech. This creates serious ethical challenges for Indonesian society. From the perspective of communication theory, particularly the *Uses and Gratifications Theory (UGT)*, social media users utilize platforms to fulfill personal and social needs, such as entertainment, information, or identity-building. However, if not grounded in clear ethics, these needs can shift toward destructive behavior. In this context, the Islamic legal principle of *al-nahi* serves as a strategic solution. This principle not only prohibits negative actions directly but also their indirect consequences, including the spread of falsehoods and harmful content. Islamic law provides a normative framework through values such as justice, honesty, and trustworthiness, which are highly relevant for fostering a responsible digital ecosystem (Juminem, 2019, p. 26).

As an initial step, an ethical approach to social media requires the integration of communication principles oriented toward morality and social sustainability. In transactional communication theory, every interaction has consequences for social relationships and the continuity of healthy communication. Therefore, enhancing digital literacy based on Islamic values is crucial. This literacy can guide society in understanding how the information they consume and share impacts social order. Ethics-based Islamic education can emphasize the principles of *adab* in

communication, such as respecting others' dignity, refraining from spreading slander, and promoting constructive dialogue (ElKarimah, 2024, p. 7).

The primary recommendation for building a healthy digital culture is to establish a social media code of ethics based on Islamic Sharia, utilizing participatory communication principles. According to participatory communication theory, collaboration between the government, digital platforms, and society is essential in designing applicable policies. This code of ethics should include prohibitions against behaviors such as spreading hoaxes, hate speech, and slander, while also providing positive guidelines to promote justice and harmony. For instance, social media platforms can implement more effective content reporting features while educating users on the importance of maintaining integrity in communication. By integrating Islamic principles such as *amanah* (trust) and honesty, this code of ethics would not only be normative but also operational in creating a more harmonious and productive digital space (Sartina, 2021, p. 16).

However, Indonesia's diverse society presents a unique challenge in implementing policies based on Islamic values. According to symbolic interactionism theory, each individual or group interprets symbols and values differently. Therefore, it is crucial to prioritize inclusivity in formulating digital policies so they can be accepted by all segments of society. This approach should emphasize the universal values found in Islam, such as compassion, tolerance, and justice. As a result, the proposed code of ethics would not only be relevant to the Muslim community but also foster a digital space that supports interfaith and intercultural harmony. Through collaboration between the government, society, and academics, the implementation of this code of ethics can create a more positive online environment, strengthen social cohesion, and reduce the negative impacts of unethical digital behavior (Fikri, 2023, p. 70).

6. Public Awareness of Sharia Rules

The rapid development of information technology, particularly in the form of social media, has had a significant impact on society's social life. Uncontrolled use of social media often leads to negative behaviors, such as the spread of hoaxes, hate speech, and slander, which can damage social structures and interpersonal relationships. In this context, the application of Sharia principles in social media usage becomes highly important. Sharia principles, which generally regulate individual

behavior in social interactions, can help establish a healthier and more responsible social media ethic. This study emphasizes the importance of increasing public literacy regarding Sharia principles that can serve as guidelines for digital interactions. Such literacy will equip society with a deeper understanding of how they should behave and act on social media while also reducing harmful negative behaviors (ElKarimah, 2024, p. 8).

Awareness of Sharia prohibitions in the context of social media plays a crucial role in shaping positive digital behavior. In Islamic Sharia, specific prohibitions such as spreading falsehoods, slander, and hate speech are explicitly emphasized in the Qur'an and Hadith. These prohibitions are not only applicable in real life but must also be upheld in the digital world, where information can spread rapidly and without boundaries. With increased Sharia literacy, society will be better equipped to recognize the moral boundaries established by religion and how these can be translated into their behavior on social media. For example, in the principle of *al-nahi*, the prohibition of an action is not limited to the act itself but also extends to the consequences it may bring (Juminem, 2019, p. 27).

Social media often serves as a platform for individuals to express themselves, share opinions, or voice criticism. However, in some cases, this freedom of expression is misused to spread hatred, slander, or even to attack specific individuals or groups. Islamic Sharia emphasizes the importance of guarding one's speech and being considerate of others' feelings, which are essential values in social interactions. These principles can be applied to assess every interaction in the digital world, filtering content that may offend or harm others. By understanding that every word spoken or shared carries significant potential impact, society will become more mindful in communication and avoid behaviors that may be harmful to themselves or others. The application of Sharia ethics can also enrich social life on digital platforms by promoting healthier, more constructive, and respectful interactions.

Enhancing Sharia literacy in social media usage can also serve as a preventive measure against larger issues, such as radicalization and increasing polarization in the digital world. In many countries, including Indonesia, social media has become a battleground for ideologies, where various groups use these platforms to spread extreme or even radical views. In this context, Sharia principles regarding justice, truth, and trustworthiness serve as essential foundations for addressing this

phenomenon. If society gains a better understanding of Sharia principles that emphasize balance and do not disregard humanitarian values, people will be better equipped to handle misleading content or materials that could potentially harm unity (Ruliana, n.d., p. 123). Sharia literacy can provide individuals with the tools to critically assess and filter information, thereby preventing the spread of radical ideologies or divisive content.

Overall, this study emphasizes the importance of Sharia literacy as part of public education in addressing digital challenges in the modern era. Enhancing understanding of Sharia principles in social media usage will not only reduce negative behavior in the digital world but also foster a society that is more mindful of social ethics and collective responsibility. The principle of *al-nahi*, with its emphasis on prohibiting harmful actions and their consequences, can serve as an effective guideline for creating a more positive, harmonious, and value-based digital environment. Therefore, improving Sharia literacy will be key to building a safer, fairer, and more beneficial digital space for all of humanity (Halim, 2024, p. 79). This study highlights the need to enhance public literacy on Sharia principles in social media usage, as awareness of Sharia prohibitions can help reduce negative behavior in the digital realm.

7. Implications of the al-Nahi Rule for Islamic Digital Policy

This study proposes the importance of integrating Islamic values into digital policies, particularly in the development of a social media code of ethics that can guide digital behavior in accordance with Islamic teachings. In today's digital era, where information and communication occur rapidly, the greatest challenge is maintaining ethics and morality in digital interactions. Social media has become a platform vulnerable to the spread of negative content, such as hoaxes, hate speech, and slander, which can disrupt social order. Therefore, it is crucial to establish a system that integrates Islamic values to ensure that digital interactions remain harmonious and aligned with religious teachings. By adopting Islamic principles such as justice, honesty, and trustworthiness, we can create a more responsible and productive digital space (Ibrahim, 2021, p. 63).

One step that can be taken is to design a social media code of ethics based on Islamic values. This code of ethics can serve as a guide for interacting in the digital world by upholding the principles of Sharia, such as the prohibition of spreading

falsehoods, slander, and hate speech, which are explicitly forbidden in the Qur'an and Hadith. In this regard, Islamic teachings not only prohibit negative behavior directly but also provide guidance on maintaining manners and ethics in social communication, including in the digital sphere. A social media code of ethics based on Islamic values can serve as a foundation for individuals to avoid harmful behaviors and encourage them to act responsibly and maturely in online communication. Additionally, this code of ethics can help limit the spread of content that is inconsistent with social and religious norms, which may disrupt societal harmony (A., 2019, p. 35).

The implementation of an Islamic-based code of ethics for social media must also involve collaboration among various parties, including the government, society, and digital platforms themselves. The government plays a crucial role in regulating digital policies to ensure the protection of society from the negative impacts of social media use. On the other hand, digital platforms, such as social media, need to collaborate with religious institutions and Islamic communities to educate users about the dangers of negative content and the importance of ethical behavior in the digital space. This collaboration will also ensure that the policies created are not only normative but also practical and widely accepted by society. For example, social media platforms can provide features that allow users to report content that does not align with Islamic ethical principles, such as hate speech or slander, thereby helping to create a safer and cleaner digital space free from harmful content (Fikri, 2023, p. 108).

On the other hand, the main challenge in integrating Islamic values into digital policies is the diversity of society and the varying perceptions of religious teachings. Indonesia, as a Muslim-majority country, faces unique challenges in implementing policies based on Islamic principles in a universally applicable manner. Not everyone, both within and outside the Muslim community, shares the same understanding of Islamic teachings and the values they encompass. Therefore, it is crucial to ensure that the approach taken is inclusive and capable of accommodating different perspectives (Septanto, 2018, p. 66).

The proposed code of conduct should prioritize universal values contained in Islam, such as justice, compassion and tolerance, which can be accepted by all levels of society. Thus, policies that integrate Islamic values in social media can create a more harmonious digital culture, where all parties can feel valued and treated fairly, without ignoring existing religious and moral values (Akbar, 2019, p. 20).

Overall, this research shows that to create a healthy and harmonious digital culture, concrete steps are needed that integrate Islamic values in digital and policies social media codes of conduct. Islamic that values prioritize honesty, justice, and trustworthiness can serve as guidelines to create a more positive digital space, reduce the negative impact of social media abuse, and build ethical awareness among users. The implementation of this Islamic-based code of conduct will create a framework that not only pays attention to technical aspects, but also takes into account the moral and social dimensions of digital interactions. Thus, a digital policy based on Islamic teachings can be an effective solution to overcome the various problems that arise in the use of social media in Indonesia, as well as build a better and more beneficial virtual world for humanity (Rianto, 2022, p. 8).

D. CONCLUSION

The issues faced in the digital world, particularly on social media, relate to the spread of negative content such as hoaxes, slander, and hate speech, which pose ethical challenges for Indonesian society. In this context, the Islamic legal principle of *al-nahi* can be applied to address these harmful behaviors. *Al-nahi* teaches that Islamic prohibitions do not only forbid the main act but also its consequences or side effects, which in the digital context include the spread of false information and harmful content. Islamic law, with principles such as justice, honesty, and trustworthiness, provides ethical guidelines that can be used to create a more positive and responsible digital culture.

The recommendation presented in this study emphasizes the importance of improving digital literacy among Indonesians so that they become more aware of the negative consequences of social media behavior that contradicts Islamic principles. Education on social media ethics based on Islamic values needs to be implemented in society to reduce harmful effects such as the spread of hoaxes and hate speech. Therefore, it is crucial for the government, religious institutions, and digital platforms to collaborate in raising awareness about digital ethics aligned with Islamic teachings.

The key recommendation of this study is to integrate Islamic values into digital policies, such as a social media code of ethics based on Sharia principles. This can help create a more harmonious and beneficial digital space for society. Such a code of ethics should include prohibitions against behaviors that harm moral and social integrity while promoting Islamic values such as justice, honesty, and trustworthiness.

Additionally, the government and digital platforms must ensure that these policies are effectively implemented by involving various stakeholders in the monitoring and educational processes. With these measures, it is hoped that a responsible digital culture can be fostered, creating a safer and healthier online environment for all.

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