Formation Of Characters With Good Morals In Social Media

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Abstract

Morality is a trait embedded in the soul from which deeds arise easily and simply without requiring thought and consideration. So if that trait gives rise to good and commendable deeds according to reason and sharia, then that trait is called good morality or akhlakul karimah, and if what arises from that trait is bad deeds, then it is called bad morality or akhlakul mazhmumah. The development of technology, especially communication and information technology, is experiencing a golden age, one of which is social media. Social media seems to have become a necessity of human life, every time people access the internet to connect with news developments on social media, such as news from parents, siblings, friends, business partners, or news from a particular group. The purpose of writing this article is to analyze how social media etiquette is in the perspective of Islam. The writing method uses a literature review by referring to several reference sources, both primary and secondary sources from several books, the Qur'an, the Hadith, and journals. Based on the results of the analysis, it is concluded that a Muslim in socializing using social media should always uphold manners in socializing, by respecting fellow creatures of Allah, because every deed done in the world will be accounted for in the hereafter. The benefits of social media are quite numerous to seek the pleasure of Allah SWT, depending on its use, whether it is used for good or bad things.

Keywords : Manners, Morals, Islam, Social media

A.   INTRODUCTION

The advancement of information technology has caused changes in communication models in Indonesia. Communication that was previously conventional has slowly changed to being based on the internet and digital technology. Communication is now more tactical, fast, effective, and efficient. This major change is increasingly felt with the presence of social media which creates new communication patterns in society, known as digital communication. This digital communication reduces face-to-face interaction. Currently, social media has become an important part of people's communication activities in Indonesia. This can be seen from the increasing use of various social media platforms to communicate between individuals. Social media has become a substitute for new communication patterns in society. As a result, in several countries social media has influenced changes in the behavior of the internet generation.

Basically, social media can make it easier for us to communicate and get information or news. However, this convenience is misused by some people who

use social media as a tool to carry out certain negative interests such as hoax news, hate speech, and bad comments. In Indonesia itself, many people are consumed by hoax news because people are lacking in reading literacy. The latest research conducted by the Indonesian Anti-Slander Society (Mafindo) found that the literacy level of Indonesian people is at a moderate level. In fact, many people cannot yet distinguish between hoax information and facts.

The purpose of this study is to find out the guidance of Islamic teachings in using social media as stated in the Quran and Hadith about ethics between humans or fellow Muslims. The results of this study are expected to be applied in everyday life, especially in using social media.

B. RESEARCH METHODS

This study uses a qualitative approach method with a descriptive method of literature analysis by referring to primary and secondary sources. Primary sources are taken from the Quran and Hadith, while secondary sources are taken from several scientific articles that have been published in online journals and some are taken from national news sources. After several reference sources have been collected, they are then analyzed according to the researcher's needs, namely comparing several of these writings with other writings so that accurate, valid, and reliable data are obtained. After that, the researcher wrote his ideas into this article.

C. RESULTS AND DISCUSSION

Noble Morals in an Islamic Perspective

Currently, a moral crisis occurs because some people no longer want to practice religious teachings that teach them to do good and leave sinful deeds. Various phenomena that occur are very worrying regarding the morals of the next generation of the nation, we can see these phenomena in the news published in various media, often making us sad to hear them, one example of the decline in human morals towards Allah SWT, many people are not grateful for the pleasures that Allah has given, angry with the destiny that Allah has determined, and do not carry out all His commands and prohibitions.

The word "akhlak" is linguistically interpreted as character, temperament, behavior or nature, manners, politeness, manners, and actions. While in terms of morality is the behavior or attitude of a person that has become a habit of each individual, and this habit is always seen in everyday actions.

According to Abdullah Ibnu Umar, the person who is most loved and closest to Rasulullah SAW on the Day of Judgment will be the person with the best morals. Rasulullah Shallahu 'Alaihi Wasallam was sent to this world with the aim of perfecting human morals, the Prophet said "Indeed, I was sent to perfect morals" (HR. Ahmad and Baihaqi).

Thus, the meaning of morals is actions related to three very important elements, namely as follows:

1. Cognitive, namely basic human knowledge through intellectual potential.
2. Affective, namely the development of human intellectual potential

through efforts to analyze various events as part of the development of science.

3. Psychomotor, namely the implementation of rational understanding into concrete actions.

According to Shaykh Abdurrahman al-Mubarakfuri in (Musthafa Dieb al-Bugha & Mistu, 2002) The definition of husnul khuluq is compassion for all living creatures; he approached them and prevented them from harming them, and he showed greater kindness to those who persecuted him than to them. Ath-Thayyibi understands "fearing Allah" as showing Allah's favor by following all His instructions and refraining from all His prohibitions. "Good morals" is an expression used to indicate good relations with other creatures. Those who have this character will go to heaven, while those who do not have both will end up in hell.

According to M. Arifin, the goal of having good morals is to give humans makrifat (awareness) about themselves as servants of God, knowledge of their obligations as members of society to contribute to the welfare of their community, and the ability to manage and utilize the natural environment around them. Therefore, good morals must be able to produce highly educated Muslims, where piety and religion become the guiding principles for how knowledge is used in society.

Meanwhile, the purpose of having good morals is to develop an ideal Muslim personality in an effort to maximize devotion to Allah SWT. In order to create a perfect Muslim, formal education emphasizes more on moral teaching. The main purpose of good morals, according to Moh. Athiyah Al-Abrasyi, is the development of higher morals. Syed Muhammad Al-Naquib-Al-Attas said that the purpose of good morals is to create superior humans, not to be used as role models as the goal of education in Islam. Even Ahmad D. Marimba argues that developing Muslims as individuals is the goal of Islamic education. This shows that the fundamental goal of good morals.

Islamic educational philosophy views moral development as an important factor in education. Moral excellence is considered the ultimate goal in Islamic education. However, in order for the direction and goals of achieving these targets to be met, it is necessary to formulate principles that form the basis of views on morality. These principles include:

1. Morals include factors that are acquired and learned.
2. Morals are more effectively learned and formed through good examples and habits.
3. Morals affect factors of time, place, situation, and condition of society, and ideals or outlook on life. Morals are not always maintained. Good and bad influence the formation of morals.
4. Morals are in line with human nature and common sense, namely tending towards what is good.
5. Morals have an ultimate goal that is identical to the goal of Islamic teachings, namely to achieve happiness in this world and in the hereafter
6. Noble morals (al-akhlak al-karimah) are the realization of Islamic teachings.
7. Morals are at the core of responsibility towards Allah's mandate, so they

are assessed based on the benchmarks required by Allah in Islamic teachings.

Social Media in the public eye

In recent years, information and communication technology (ICT) has experienced very rapid development. The rapid development of ICT has made the internet the main communication tool that is in great demand by the public. This is the background to the change in communication technology from conventional to modern and digital. The development of the use of internet media as a means of communication has also become increasingly rapid after the internet began to be accessible via mobile phones and even then the term smartphone emerged. With the presence of Smartphones, the facilities provided in communication have become increasingly diverse, ranging from SMS, MMS, chatting, email, browsing and social media facilities. According to Nasrullah (2015) social media is a medium on the internet that allows users to represent themselves or interact, collaborate, share, communicate with other users to form virtual social bonds. In social media, three forms that refer to the meaning of socializing are recognition (cognition), communication (communicate) and cooperation (cooperation).

Van Dijk in Nasrullah (2015) stated that social media is a media platform that focuses on the existence of users that facilitates them in their activities or collaborations. Therefore, social media can be seen as an online medium (facilitator) that strengthens relationships between users as well as a social bond. Meike and Young in Nasrullah (2015) define the term social media as a convergence between personal communication in the sense of sharing between individuals (to be shared one-to-one) and public media to share with anyone without any individual specificity. According to 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. Social media has the power of user-generated content (UGC) where content is generated by users, not by editors as in mass media institutions. In essence, with social media, various two-way activities can be carried out in various forms of exchange, collaboration, and getting to know each other in the form of writing, visuals or audiovisuals. Social media starts from three things, namely Sharing, Collaborating and Connecting.

Social media is actually a medium for socialization and interaction, and attracts other people to see and visit links containing information about products and others. So it is natural that its existence is used as the easiest and cheapest (low-cost) marketing media by companies. This is what finally attracts business people to make social media a mainstay promotional media supported by a company website/blog that can display a complete company profile. In fact, it is not uncommon for business people to only have social media but still exist in the competition.

Social media interactions in the Islamic perspective

The development of the era demands that humans as individual beings and social beings cannot be separated from social media technology like in

today's era. The use of social media, such as Facebook, Twitter, Instagram, Telegram, Michat, and WhatsApp, seems to have become a necessity that cannot be separated from human life. There are those who simply want to express things that are in themselves and then show them to others, either in person consciously or unconsciously, by ignoring their privacy so that it becomes public consumption by giving comments to each other. In the Al-Quran, Surah Luqman Allah Subhanahu Wata'ala says:

$$ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ اِنَّ اللهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ $$

$$ وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۗ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ $$

"And do not turn your face away from people (in arrogance) and do not walk haughtily on earth. Indeed, Allah does not like the haughty and boastful (18) And be moderate in your walking and lower your voice. Indeed, the worst voice is the voice of a donkey (19)."(QS Luqman verses 18-19).

In the verse it is explained that we must have special skills when we want to interact socially. This is because the relationship between individuals and other individuals runs harmoniously without division, also as a Muslim should know the boundaries that are in accordance with the Quran and Hadith when we want to interact socially.

Negative Impact of Social Media
1. Impact on emotional health.
   In fact, social media can have both positive and negative impacts on emotional health, but the negative side often appears more. Feelings of envy and dissatisfaction with oneself can arise after seeing posts of friends who are on vacation abroad, and seeing the beauty/handsomeness of others. Research reveals that teenagers appear narcissistic when on social media, while young adults appear aggressive and antisocial. Social media can also make its users addicted. On social media, Cyberbullying can also occur, which causes the worst victims to become depressed.
2. Fake news or fake news, and hate speech.
   Social media allows its users to upload news. Because it is self-made, the news can be wrong, fake, or intentionally falsified. Fake news can be intended to damage a person's reputation or the reputation of a wider group. Fake news on social media can spread quickly or go viral. Similar to fake news, content on the Internet can become hate speech. Hate speech can be provocative content that causes aggressiveness and inappropriate behavior from its readers.
3. Data theft.
   Profile data and user activities when accessing social media are always recorded on social media servers. These data can be objects that are misused by social media owners or data thieves. Data on user profiles can

be used to create new users as fake accounts to commit crimes against other users. User data can be misused by selling it to interested parties, for example for political interests.

Prohibition on spreading hoax news

On social media, there is a lot of news scattered every day, both local and foreign news. As a Muslim, one should be able to seek information about the truth of the news obtained before sharing or distributing it. This is in accordance with the word of Allah Subhanahu wata'ala in the Qur'an, Surah Al-Hujurat verse 6:

$$\text{يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ}$$

$$\text{نٰدِمِيْنَ}$$

"O you who believe, if a wicked person comes to you bringing news, then examine it carefully so that you do not cause a disaster to a people without knowing the circumstances that will cause you to regret your actions." (QS Al-Hujurat verse 6)

Producing or spreading fake news is forbidden by law for a Muslim. This is stated in the Fatwa of the Indonesian Ulema Council or MUI Number 24 of 2017 concerning Guidelines for Transactions on Social Media. Usually, fake news targets people who are affected because they do not find out again or verify the news. Therefore, when receiving news, you should filter, verify, and ensure the truth of the information according to the facts before spreading it.

People who spread or create fake news are the same as being called liars. This is in accordance with the Hadith of the Prophet sallallaahu alaihi wasallam: Narrated from the friend Abu Hurairah radhiyallahu 'anhu, the Prophet sallallaahu 'alayhi wa sallam May Allah bless him and grant him peacesaid,

"It is enough for someone to be a liar (liar), when he tells all (the news) that he hears." (HR. Muslim in Muqaddimah Sahih Muslim no. 5, Abu Dawud no. 4992 and An-Nasa'i in Sunan Al-Kubra no. 11845).

The hadith of the Prophet sallallaahu 'alaihi wa sallam above shows that the law of the person who makes up false news and the person who "merely" spreads the false news is the same, namely both are called liars. So a person should not underestimate this problem, by saying that he only spreads the news, not the first person. make it. So the Islamic rule in this matter is that spreading fake news is a liar.

Good comment

In modern times, commenting on other people's posts is commonplace, but in Islam there are guidelines for commenting on social media so that our comments do not hurt other people's feelings, if our comments hurt other people's feelings then we will get sin. In the Hadith, Rasulullah shalallahu alaihi wasallam said:

"Verily a servant utters a word without thinking it over first, and thus he falls into Hell as far as the east and the west." (HR. Muslim no. 2988). Allah Subhanahu wata'ala says in Surah An-Nisa:

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ۗ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا

"Allah does not like bad words (spoken) openly, except by people who are wronged. Allah is All-Hearing, All-Knowing." (QS An-Nisa' [4] : 148)

M. Quraish Shihab in his interpretation of al-Misbah explains that the verse is intended to prohibit humans from doing things that are beyond the limits of reasonableness. Allah also commands humans not to use bad words when communicating with anyone who aims to protect human hearing and morals from things that hurt them. The word la yuhibbu shows Allah's affirmation that he does not like bad things. While al-jahr Aimed at something real, namely the prohibition of bad behavior in words and actions.

Imam Al-Ghazali in his book Ihya' Ulumuddin explains that in speech there is danger and in silence there is safety. That is why silence is the key to safety for humans. This can be likened to silence is gold and speech is silver. As Muhammad bin Wasi' said to Malik bin Dinar: "O Abu Yahta! Guarding your mouth is much harder than guarding dinar and dirham money".

Swearing only invites disaster, both in the real world and in cyberspace. Swearing will not bring back the person who ran away and will not make the stubborn person sympathetic, but only instills a sense of revenge in the heart and makes the opposing person more reckless and stubborn. In fact, many people have had dealings with the police due to slandering and cursing others on social media.

From the description above, the author concludes that Islam has regulated us in commenting on social media. Our comments on social media are the same as our words in the real world, therefore as a Muslim who reflects Islam Rahmatan Lil 'Alamain it is very inappropriate to comment on social media with bad comments, especially those that can hurt the feelings of fellow Muslims.

Respect others when commenting

Guarding the tongue is the same as guarding the typing fingers so as not to convey comments that hurt or offend others on social media. Because many people enter heaven because of their tongues and many also fall into hell because of their tongues. This is based on the saying Rasulullah SAW in the hadith narrated by Imam Bukhari in his sahih, no. 6478 and Imam Ibn Majah in his Sunan, no. 3970 :

Meaning: *Indeed, a servant speaks with one sentence about something that is pleasing to Allah that he is not aware of, so that Allah raises him several degrees. And indeed, a servant spoke in one sentence about something that Allah was angry with, which he was*

not aware of, which turned out to throw him into the Hell of Hell. (HR Imam Bukhari in his sahih, no. 6478 and Imam Ibnu Majah in his Sunan, no. 3970)

In social media, we often find netizens who make comments that do not respect others, in someone's post or in expressing their opinions. Because, based on the Hadith above, if someone speaks something that is angered by Allah, then the punishment is hell, but on the contrary, if someone speaks something that is approved by Allah, then his status will be raised by Allah.

Respect for fellow Muslims - The respect for other people that the Prophet Muhammad SAW had had a big influence and led someone to become a Muslim. Respect for other people can also be expressed in things that might be considered trivial, including being friendly. Through this friendly attitude, it creates strong unity within the congregation. The Apostle also stated that Muslims should not take kindness for granted, even if it is only by showing a friendly face. We can take an example and example from Jarir bin Abdullah's impressions during his association with the Prophet. "Since converting to Islam, I have seen the Prophet's face always smiling in a friendly manner." This is revealed in the hadith narrated by Bukhari and Muslim. Shaleh Ahmad Asy-Syaami, conveyed another explanation regarding respect for people. If given a gift, the Messenger will accept it and reward it with something better.

D.   CONCLUSION

As a Muslim, one must uphold manners and ethics in socializing with fellow human beings, whenever and wherever, including when socializing using social media. A Muslim must also respect others as fellow creatures of Allah SWT, because every deed done in this world will be accounted for in the afterlife. Social media should be used wisely and responsibly. If social media is used well and wisely, one can avoid acts that hurt others and even others can feel happy and entertained. There are many good benefits to be gained from using social media and getting rewards and the pleasure of Allah SWT, depending on whether someone uses it well or not.

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