

The Role of Islamic Religious Education and Social Media Ethics from the Perspective of Islamic Law

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Abstract

This study attempts to see the contribution of Islamic Religious Education in the establishment of ethical behaviour on social media in the perspective of Islamic law. This research is qualitative research with a literature review technique. The data were collected from numerous sources such as Qur'an, hadith, textbooks of Islamic Religious Education, fiqh literature, and scientific discourses on digital communication, social ethics, and Islamic law. Data analysis included gathering, reducing, classifying, analyzing and making descriptive findings. The results reveal that Islamic Religious Education has an important role in establishing the virtues of honesty, responsibility, politeness, tabayyun, self-control and respect for the privacy of others. These rules are important to avoid the spread of hoax, defamation, backbiting, hate speech, cyberbullying and damaging information. The use of social media has to be based on the principles of public interest, prevention of harm, protection of human dignity and making all people accountable for what they share under Islamic law. Students are also exposed to case-based learning to comprehend the social repercussions, legal ramifications and restrictions to freedom of expression in digital environments. The study concluded that the introduction of digital ethics in Islamic Religious Education can improve students' moral and legal awareness and foster responsible social media use.

Keywords: Islamic Religious Education, Social Media Ethics, Islamic Law, Digital Ethics, Tabayyun.

Abstrak

Penelitian ini bertujuan untuk mengkaji kontribusi Pendidikan Agama Islam dalam pembentukan perilaku etis di media sosial dari perspektif hukum Islam. Penelitian ini merupakan penelitian kualitatif dengan teknik kajian pustaka. Data dikumpulkan dari berbagai sumber seperti Al-Qur'an, hadis, buku teks Pendidikan Agama Islam, literatur fikih, serta wacana ilmiah mengenai komunikasi digital, etika sosial, dan hukum Islam. Analisis data mencakup tahapan pengumpulan, reduksi, klasifikasi, analisis, dan penyusunan temuan deskriptif. Hasil penelitian menunjukkan bahwa Pendidikan Agama Islam memiliki peran penting dalam menanamkan nilai-nilai kebajikan seperti kejujuran, tanggung jawab, kesantunan, *tabayyun* (verifikasi informasi), pengendalian diri, dan penghormatan terhadap privasi orang lain. Nilai-nilai ini penting untuk mencegah penyebaran hoaks, pencemaran nama baik, ghibah (menggunjing), ujaran kebencian, perundungan siber (*cyberbullying*), dan informasi yang merugikan. Penggunaan media sosial harus didasarkan pada prinsip kemaslahatan umum, pencegahan kemudharatan, perlindungan martabat manusia, serta pertanggungjawaban atas apa yang dibagikan sesuai dengan hukum Islam. Siswa juga dilibatkan dalam pembelajaran berbasis kasus untuk memahami dampak sosial, konsekuensi hukum, dan batasan kebebasan berekspresi di lingkungan digital. Penelitian ini menyimpulkan bahwa penerapan etika digital dalam Pendidikan Agama Islam dapat meningkatkan kesadaran moral dan hukum siswa serta mendorong penggunaan media sosial yang bertanggung jawab.

Kata kunci: Pendidikan Agama Islam, Etika Media Sosial, Hukum Islam, Etika Digital, Tabayyun.

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INTRODUCTION

With the development of digital technology, the way we communicate, learn and socially interact has been transformed. (B. Usman, A.E. Msugther, and A.O. Ridwanullah, 2021). It is more than entertainment. It includes sharing information, forming opinions, expressing identity, commerce, religious messaging, education, etc. Indonesia's internet usage is still expanding. According to the Indonesian Internet Service Providers Association, the number of internet users reached 221,563,479 or an internet penetration rate of 79.5 percent in 2024. Such high levels of connectivity suggest that

digital spaces have become a significant part of people's life, especially for students and young people. (M.F.A. Hamid, K.A. Meerangani, A.A. Zulkefli, S.S. Suyurno, M.K.N.M. Aziz and M.N. M. Jefri, 2021).

But more digital access doesn't necessarily mean someone has the moral maturity, the ability to check information or the knowledge of legal ramifications for every move they make on social media. Social media has several advantages. These include improved access to information, rapid communication, innovation, and support in the spread of religious beliefs. At the same time, it presents several ethical problems such as spreading fake news, slander, backbiting, hate speech, cyber-bullying, privacy violations, insult, defamation and harmful contents. The Ministry of Communication and Digital Affairs of Indonesia discovered 1,923 hoaxes in 2024. The findings demonstrate that the ethics of digital communication is not merely a theoretical topic but a real societal concern that calls for an organized educational solution. This is especially true for the younger generations. (M. Aldin, A. Al Houl and M. Toma, 2024).

Islamic religious education is very important in this context, because it is not only about teaching religious information but also about cultivating students' faith, morality, feeling of duty and ability to implement Islamic ideals in their life everyday. It is necessary for Islamic Religious Education to relate the subjects of faith, morality, Qur'an, hadith, and Islamic law to the realities of digital communication. These qualities – honesty, integrity, decency, self-control, fairness, respect for human dignity and accountability for one's words are all important principles that can govern our behaviour on social media. This suggests that the success of Islamic Religious Education is not only about the pupils understanding religious knowledge but also displaying the proper attitude in posting, commenting, sharing information and responding to different perspectives. (D. Mullahmetova and A. Kudelin, 2022).

The social media ethics from the perspective of Islamic law is based on the idea that all human acts are subject to responsibility and accountability. The rules of Sharia apply to all internet activity, as textual letters, photos, videos, comments and other material can bring advantages or inflict harm. The Qur'an emphasizes the necessity of tabayyun (verification of information) and bans negative assumptions, finding fault, backbiting, insulting or humiliating others. These principles demonstrate that freedom of expression is vital but should be tempered with moral responsibility and respect for the rights of others. Another normative basis for the obligation to check information and the prohibition of spreading hoaxes, backbiting, slander, bullying, hate speech and hostility is in fatwa number 24 of 2017 from the Indonesian Council of Ulama concerning the Law and Guidelines for Social Interaction thru Social Media. (S.F. Razali, M.S. Shafie, and M.A.A. Azzaat, 2024).

Previous research has discussed the relationship between Islamic Religious Education and digital ethics. Research on the role of Islamic Religious Education in the development of students' digital ethics has shown the need to educate honesty, responsibility, and politeness in the usage of social media. (N. Mirra et al., 2022). Other research have made literature assessments to solve digital ethics on the perspective of Islamic Religious Education. Trustworthiness and communication etiquette have been

the foundation of digital behaviour. Also studied is Islamic law and its influence on regulating the internet behaviour of Muslim generations. But when these tendencies in research are analyzed it usually leads to a discourse that is independent. Some research focuses on Islamic Religious Education as a moral education, and others emphasize the important role of teachers or students' behaviour. Other research has looked at Islamic legal standards but has not examined how these norms can be integrated into the learning process.

This gap suggests the necessity for research that integrates pedagogical, ethical and Islamic legal elements in a single framework. Research that clearly maps out how Islamic Religious Education can be a part in establishing social media ethics by employing the notions of Islamic law as a normative basis and source of learning materials is still lacking. (H. Tangul ve E. Soykan, 2021). The existing research generally refers to Islamic values in a generic manner but does not always associate them systematically with specific digital practices such as verifying information sources, protecting privacy, avoiding exposing others' faults, evaluating the potential effects of online posts, dealing with disagreements and taking responsibility for one's digital footprint. Therefore, we have to move beyond simply describing the legal and illegal; we have to encourage the cultivation of critical awareness, ethical practices, and responsible judgments in digital domains.

It is important to investigate this, because Islamic Religious Education can play both preventive and transformative role. It is the preventative role that is played by providing principles and regulations that protect pupils from committing ethical and legal blunders. Meanwhile, a digital culture that is polite, critical, inclusive and socially helpful also plays a transforming role. Integration of Islamic Religious Education with social media ethics may improve the relevance of religious education in solving modern concerns. It helps learners to comprehend that Islamic teachings are not only to be observed in religious rites, but also to be used in digital communication and engagement. (J.S. Fernández-Prados, A. Lozano-Díaz and A. Ainz-Galende, 2021).

Within the context and research gap as mentioned above, this study aims to explore the role of Islamic Religious Education in promoting social media ethics, the principles of Islamic law as a framework for digital communication, and the integration of ethical and Islamic legal values in Islamic Religious Education. (M. Hawamdeh and H. J. Hamayel, 2022). It is hoped that this study would give a more complete picture of the relationship between education, digital morality, and Islamic legal concepts. The findings are expected to provide a conceptual framework for the teachers, educational institutions and curriculum developers to design learning programs to address the challenges of social media and facilitate the development of an intelligent, polite, critical and responsible Muslim generation.

METHOD

The study uses the technique of library research and qualitative approach. The technique chosen to study the role of Islamic Religious Education and social media ethics in the perspective of Islamic

law. (C. N. Lyhne, J. Thisted and M. Bjerrum, 2025). The main data sources are the Qur'an, hadiths, books of Islamic law, and rules and fatwas regulating communicative behaviour on social media. Meanwhile, the secondary data was obtained from books, journal articles, previous research, and scholarly works related to Islamic Religious Education, digital ethics, and Islamic law. The main research instrument is the researcher who chooses the sources, selects the material, classifies the data and makes conclusions. Supporting instruments for capturing the concept, religious argument, scholars' viewpoints and findings from earlier investigations are the documentation sheets and data classification tables. Documentation procedures are used to gather data, which include the search for, reading, documentation, and classification of diverse sources according to the research subject. The data collected will be analyzed by descriptive-interpretative content analysis. The analysis procedure includes the following stages: data reduction, data presentation, theme classification, interpretation based on the principles of Islamic law and the conclusion of how Islamic Religious Education nurtures the responsible and ethical behaviour in the use of social media. (T.A.S. Country, 2023)

RESULTS AND DISCUSSION

The Effect of Islamic Religious Education on Ethics of Social Media

The strategic importance of Islamic Religious Education in shaping students' ethical behaviour on social media. The function of a digital preacher is less about the dissemination of religious knowledge than the internalization of principles that inform attitudes and behaviour in online spaces. Social media allows people to easily create, comment and share material. But freedom, without a sense of moral conscience, can lead to all kinds of difficulty. Therefore, Islamic Religious Education is necessary for students to be smart, responsible, and moral in using social media based on Islamic values. (K.A. Meerangani, A.F. Ibrahim, M.Y. Omar Mukhtar, M.H. Mat Johar, A. Badhrulhisham, and K. Othman, 2023)

Honesty is the first virtue to teach. Honest on social media means checking out the facts before you publish them, not changing the facts around, and not pretending to be someone else or sharing things that aren't true and can hurt other people. Students need to recognize that information without evidence might be misinterpreted, raise worry among the public and create social damage. (Rasit, R. M., Ghani, M.Z. A., Aini, Z., Ashaari, M.F. and Sahari, 2022). Islamic Religious Education can be a source of inspiration for pupils to practice tabayyun. The tabayyun is the process of clarifying and checking the accuracy of the information obtained. Hence, honesty is not just a normative concept, but also an ethical ability that has to adapt to the fast pace of digital information.

Islamic Religious Education also promotes kindness and respect for others. These beliefs form the basis of making speeches, criticisms and responses to different opinions. Being nice is not the same as not criticizing. It is saying what you think in an appropriate, logical and respectful way, without putting others down. "Students are reminded not to engage in insults, defamation, cyberbullying and hate speech even when communication is not direct. (A. Y. Abu Bakar, F. Fazial, S.R. Abdullah, N. H.

Mohd Taher, Kasim and M.S. Abdul Hamid, 2024). In Islamic ethics, Adab (proper conduct) is crucial to the definition of digital competence. Therefore, use of technology should be accompanied with decent conduct and respecting others rights.

The reason why responsibility is so important is that it reminds you that everything you do on social media counts. Digital traces like posts, comments, pictures and other information can have long-term repercussions on people and society. Islamic Religious Education teaches pupils that the limitations of social media responsibility are not only limited to legal restrictions, but also moral and religious accountability. Digital environments are not value-neutral: they judge the intention, benefit and impact of all comments and acts – meaning that all actions are judged in terms of their outcomes. The amanah or trustworthiness notion demands that social media users secure personal information, respect privacy and refrain from utilizing online platforms to injure people or tarnish their reputations. (Y. Li, E. Mohamad and A.A. Azlan, 2025).

Self-control is a valuable virtue because social media frequently elicits impulsive and emotional emotions. Students should be taught to think before they make a comment, to not react impulsively to provocation, and to think about the probable ramifications of each action. (D. Riswanto & R. Marsinun, 2020). Self-control helps users to avoid violence, the propagation of hatred and impulsive acts that could be harmful to themselves or others. Studies on Islamic cyber ethics revealed that the absence of proper supervision and self-regulation in the use of digital media raises the danger of ethical and moral transgressions. Hence, ethical conduct and civility are needed to make the digital world safer and more peaceful.

So that the process of establishing a digital character thru Islamic Religious Education is the combination of religious knowledge, moral awareness and social media literacy. (Reza I F, 2021). The success of Islamic Religious Education is not only seen from the students' grasp of religious material, but also from the students' ability to apply values such as honesty, kindness, responsibility, self-control, and respect for others in their online behaviour. Following these principles, students will be critical and ethical social media users who contribute positively to the digital society.

Ethics of Social Media in the Light of Islamic Law

The Social media cannot be divorced from moral and religious obligations in Islamic law. Social media gives a way of getting information, sharing your views and meeting others. But this independence is not absolute. All modes of communication should be consistent with Islamic values including but not limited to the value of truthfulness, protection of human dignity and preservation of social order. (A.Y.A, Bakar, F. Fazial, S.R. Abdullah, N.H.M. Taher, N.H. Kasim, and M.S.A. Hamid, 2024).

So, it is important that social media is used for the promotion of public good and not as a place that promotes dispute, harm or social unrest. Tabayyun is one of the basic principles of Islamic law that should be practiced in all social media activity. Tabayyun is the process of investigating and confirming the truth of something before we accept or share it. This is especially pertinent considering that material disseminated thru social media can go viral without being confirmed. Many times individuals would

spread news after merely reading the headline, watching an altered video clip or receiving a message from an unknown source. This kind of activity can disseminate false information and confusion, generate public worry and spoil a person's reputation. So every user is responsible for checking the source, context and accuracy of any information they send on to anyone else. Tabayyun is a type of caution and duty that we observe to ensure that the information we have is reliable. (R. Mohamad Rasit, Abd Ghani, M. Z., Ashaari, M. F., and M.R. Johori, 2022).

Islamic law, as well as validating information, stresses the obligation to safeguard the dignity and honour of people. Everyone has dignity and needs to be safeguarded from abuse by insults, mockery, cyber-bullying and the publication of private information. Comments that denigrate the physical appearance, family, profession, religion or socioeconomic level of a person are violations of Islamic values of etiquette and mutual respect. Criticism is permissible, if it is based on facts, is conveyed in suitable language, and is geared toward improvement. Freedom of expression cannot be used as a pretext to humiliate or intimidate or damage the reputation of others. (Nur Haliza et al., 2021)

Social media behaviour should not make unfavourable assumptions, ghibah, slander and expose the shortcomings of others. If people hold negative assumptions, they may make negative conclusions, even if the data is insufficient to support it. While you are waiting, ghibah is talking about someone else's shortcomings or flaws, even if it is genuine. Slander is lying or spreading lies about someone. These behaviours might happen on social networks by comments, postings, screenshots, videos or sharing private chats without consent. Digital content may be stored, copied and accessible by a wide audience and can thus increase its influence. As such, users are advised to assess the benefits and potential implications of each content before posting it. (S. Sugiannoor and Mitra, 2022).

Another important element in appraising digital activity is the notion of public benefit, or *maslahah*. Social media communication should bring in some value, such as knowledge, social connection, constructive criticism, or harm prevention. Conversely, content that generates animosity, rage or conflict, or that points out another person's weaknesses, might be regarded damaging. The Islamic law emphasizes more on the prevention of injury than on the attainment of rewards which are not yet established. "If you are a social media user, ask yourself if you really need to post a message, or if it could harm others or society. (S.S. Susanti, L. Nursafitri, I. Hamzah, R. Zunarti, Darmanto, Fitriyah, B.F. Asy'arie and M.S. As'ad, 2024).

Hence, the ethics of social media in accordance with the Islamic law is about establishing freedom of expression in the accountability framework." Every user must practice tabayyun, respect human dignity, and avoid unfavourable assumption, ghibah, slander and reveal personal inadequacies. This understanding can contribute to developing a safer, more courteous and beneficial digital landscape for all. Islamic teachings advise that social media in the end should be utilized for propagating good, spreading correct information and fostering peaceful social interactions.

Digital Ethics in Islamic Religious Teaching

The ideas of digital ethics are always included into Islamic Religious Education. This is important to include since the students are not only interacting in the school and family surroundings, but they also are participating in digital places that are open, fast moving, and tough to control. Although social media enables rapid information sharing, it also increases the potential for deception, cyberbullying, privacy violations, defamation, and hate speech. Therefore, Islamic Religious Education not only teaches religious principles, but also improves students' ability to apply Islamic ideals in relation to real life in the digital era. (O.A. Nole, and M. Lauterboom, 2024)

We can integrate the digital ethics by looking at the concerns that are currently emerging on social media. Teachers could demonstrate instances of disinformation, insults, unauthorized sharing of images, slander or arguments that become hate speech. These situations can be judged based on the Islamic values and principles of honesty, tabayyun, responsibility, civility, respect for private and prohibition against embarrassing others. A case technique helps students to academically learn about religious values and norms and to apply them to complex social media situations.

In working with disinformation, students can for example be led to identify the source of the information, explore several sources, examine the context and assess the possible effect. This technique is intimately bound up with the idea of tabayyun, which demands that persons check out information before believing or spreading it. This is important because the spread of false content can generate confusion and panic among the public and can also put others at risk. Understanding tabayyun could develop critical thinking and prudence in adopting digital information. (I. F. Reza, 2021).

The cases of cyberbullying and hate speech illustrate the need of defending human dignity. Students need to learn that although it's a screen, sending comments, posts and private messages has moral ramifications. Words do not let a person to be humiliated, embarrassed and intimidated, according to Islamic standards of decency and respect. Teachers may have the pupils study the psychological and social consequences of cyberbullying and come up with more ethical alternatives. It teaches students that freedom of expression must be tempered with self-control and responsibility. (E.N.S. Alkhajar, S.H.B. Wijaya, F.R. Yudiningrum, A.R. Luthfia, Pawito, and H. Arifin, 2023).

The lesson material should also include breaches of privacy. Sharing images, videos, private messages or personal details without consent can seriously hurt a person's reputation and do them considerable harm. It is necessary to teach kids the values of amanah, secrecy and respecting the rights of others in this regard. They just have to know that not everything they can put their hands on is for public consumption. A strong moral competence in digital settings means that benefits, risks and implications of a post are considered before spreading it.

The responsibility of teachers in the integration of digital ethics is not just about the transfer of information, but also about cultivating reflection and character development. Teachers can employ group discussions, news analysis, comment simulations, online literacy projects and written reflections. These exercises teach students how to develop arguments, evaluate other points of view, and make

choices according to Islamic morals. Students should not be assessed only on their ability to reproduce religious texts, but also on their capacity to analyze events and make ethical judgments. (A.R. Ridho and M. Hariyadi, 2021).

With this, the inclusion of digital ethics in Islamic Religious Education can contribute to the development of a generation that is critical, polite, wise and responsible. Students should utilize social media for good. Respect the dignity of a person and do not do anything that can cause harm. Islamic Religious Education as a guide for practice should be used to combine the faith with the reality of digital life. (T. Harrison and G. Polizzi, 2022).

CONCLUSION

Islamic Religious Education has a role in influencing the ethics of social media in the view of Islamic law. Students are advised to practice the qualities of honesty, civility, responsibility, self-control, respect for others, and the idea of tabayyun to use social media wisely. The ethics of social media in Islam require every user to ensure that what they share is true, and to stay away from hoaxes, defamation, ghibah, hate speech, cyberbullying, breaches of privacy and revealing the faults of others. But freedom of expression has to be regulated by moral duty, public benefit and prohibition of harm to others. The research findings show that Islamic Religious Education needs to be changed to the coming of digital life. Religious information should be relevant to current popular social media topics, and not only provided in a normative way. This technique can help students to develop the skills to analyze information, to think on the impact of digital communication and to make choices consistent with Islamic values. From the results of the study, it is recommended that teachers apply case studies, debates, simulations, and online literacy projects in Islamic Religious Education. Schools must improve partnerships with families and communities to provide sustained digital ethics instruction to assist children become critical, courteous, trustworthy and responsible social media users.

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