

LITERARY ETHICS IN THE PERSPECTIVE OF ḤADĪTH AND ITS IMPLICATIONS FOR GEN Z IN FACING THE DIGITAL ERA

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Abstract

In the era of digital disruption, digital literacy is not just about technical skills, but also about ethics and media responsibility. The Gen Z generation, which has grown up with technology, needs a strong foundation of values. This study aims to critically analyse the role of Ḥadīth as a source of values and ethics in shaping Gen Z's digital literacy awareness, so that the use of technology is not only smart, but also moral and responsible. The background of this study is the increasing use of social media and digital platforms that are often misused, such as the spread of hoax news, hatred, and other unethical behaviour. Ḥadīth as one of the authentic sources of Islamic teachings can be used as a guide in shaping critical, ethical, and responsible attitudes in the digital space. This research uses a qualitative method with a literature review approach and content analysis. Data were collected from various Ḥadīth texts related to communication manners, social responsibility, and ethics in conveying information. The results showed that Ḥadīth has a significant role in building digital literacy in the Gen Z generation. Values such as honesty, responsibility in conveying information, and the obligation to verify the truth of information (*tabayyun*) are very relevant in overcoming the challenges of the digital era. By taking Ḥadīth as a guideline, the Gen Z can be wiser in using digital technology, so that they are able to utilise digital media productively and positively.

Keywords: Ḥadīth; Digital Literacy; Gen Z; Digital Ethics

Abstrak

Di era disrupsi digital, literasi digital bukan sekadar keterampilan teknis, tetapi juga menyangkut aspek etika dan tanggung jawab bermedia. Generasi Gen Z yang tumbuh bersama teknologi memerlukan fondasi nilai yang kuat. Kajian ini bertujuan menganalisis secara kritis peran hadis sebagai sumber nilai dan etika dalam membentuk kesadaran literasi digital Gen Z, sehingga penggunaan teknologi tidak hanya cerdas, tetapi juga bermoral dan bertanggungjawab. Latar belakang penelitian ini adalah telah meningkatnya penggunaan media sosial dan platform digital yang seringkali disalahgunakan, seperti penyebaran berita hoaks, kebencian, dan perilaku tidak etis lainnya. Hadis sebagai salah satu sumber ajaran Islam yang autentik dapat dijadikan pedoman dalam membentuk sikap kritis, etis, dan bertanggungjawab diruang digital. Penelitian ini menggunakan metode kualitatif dengan pendekatan kajian literatur dan analisis isi. Data dikumpulkan dari berbagai teks hadis yang berkaitan dengan adab berkomunikasi, tanggungjawab sosial, dan etika dalam menyampaikan informasi. Hasil penelitian menunjukkan bahwa hadis memiliki peran signifikan dalam membangun literasi digital pada Gen Z. Nilai-nilai seperti kejujuran, tanggung jawab dalam menyampaikan informasi, serta kewajiban untuk memverifikasi kebenaran informasi (*tabayyun*) sangat relevan dalam mengatasi tantangan era digital. Dengan menjadikan hadis sebagai pedoman, Gen Z dapat lebih bijak dalam menggunakan teknologi digital, sehingga mampu memanfaatkan media digital secara produktif dan positif.

Kata Kunci: Hadis; Literasi Digital; Gen Z; Etika Digital

Introduction

Generation Z (Gen Z) generally refers to the group of individuals born between 1997 and 2012. This boundary is widely used by social researchers and demographers, such as the Pew Research Centre. Gen Z is a generation that has been exposed to digital technology, the internet and social media since birth, making them true digital natives in the information age. They grew up with the rapid development of the internet, social media, and various other digital platforms. This phenomenon affects their mindset, behavior, and how they access information. In the context of literacy development, the zilenial generation has great potential to utilize technology to enrich their knowledge. However, on the other hand, challenges also arise related to the rampant invalid information, hoaxes, and negative content that can have a negative impact on the development of this generation.¹

Ḥadīth, as the second source of Islamic teachings after the Qur'an, not only provides moral and ethical guidelines in daily life, but can also be used as a basis for developing wise and responsible digital literacy. In the context of digital literacy, the teachings of the Ḥadīth that emphasize the importance of verifying information, being trustworthy in conveying news, and prohibiting spreading slander, can be an important foundation for the zilenial generation in facing the challenges of the digital era.² In this regard, several recent studies highlight the importance of Islamic values, as taught in Ḥadīth, to guide Generation Z's behaviour in facing the challenges of the digital era. Research by Fauzan Abdillah and Guruh Marhaenis Handoko Putro revealed that Generation Z in Surabaya shows a high awareness of digital ethics, including verification of information before spreading the news. Most respondents understand the importance of checking the truth of

¹M. Prensky, "Digital Natives, Digital Immigrants Part 2: Do They Really Think Differently? *On The Horizon*, 9(6), 2001, pp. 29–34

² Dave Elder Vass, "Moral Economies of The Digital". *European Journal of Social Theory*, 21(2), 2018, 141–147

information before sharing it, reflecting the value of *tabayyun* (clarification) in Islam.³ However, challenges remain, such as the temptation to spread unverified information for the sake of popularity or due to social influence. This research emphasises the need for digital literacy education based on Islamic values to shape ethical and responsible digital behaviour.

In addition, a study by Nadia Milyani Selian and Ahmad Ashril Rizal in Dasan Geres Village, East Lombok, showed that although Generation Z realises the importance of ethics in social media, the application of Islamic values in their digital practices still needs to be improved. Most of their communication on social media shows a positive attitude, but some are influenced by social pressure to create interesting content even though it is not always ethical. This research emphasises the important role of families, educators and communities in guiding Generation Z to apply Islamic values, such as guarding their tongues and not spreading *fitnah*, in their digital interactions.⁴

In contemporary social conditions, society, including the younger generation, is increasingly dependent on digital media as the main source of information. The *zilenial* generation, who has been directly exposed to digital culture since an early age, has wide and fast access to various forms of information. However, the speed and delivery of this information is not always accompanied by critical skills in sorting and filtering valid information. According to a report from We Are Social, the average internet user spends more than six hours per day on digital platforms. Internet use by the *zilenial* generation often focuses on social media, which is vulnerable to the

³ Fauzan Abdillah and Guruh Marhaenis Handoko Putro, "Digital Ethics: The Use of Social Media in Gen Z Glasses," *Jurnal Komunikasi* 14, no. 1 (July 24, 2024): 158–71, <https://doi.org/10.24912/jk.v14i1.13525>.

⁴ Nadia Milyani Selian and Ahmad Ashril Rizal, "ETIKA BERMEDIA SOSIAL: MORALITAS GEN-Z DI DESA DASAN GERES, KECAMATAN LABUHAN HAJI, LOMBOK TIMUR," *Jurnal Riset Mahasiswa Dakwah dan Komunikasi* 6, no. 3 (December 13, 2024): 278–91, <https://doi.org/10.24014/jrmdk.v6i3.33597>.

spread of false information (*hoaxes*), hatred, and uneducated content.⁵

In the past five years, various studies have revealed the significant impact that the spread of false information on social media has on society. A study by Papakyriakopoulos, Medina Serrano and Hegelich analysed the spread of conspiracy theories related to the origins of COVID-19 on social media platforms such as Facebook, Twitter, Instagram and other social media. The results show that while alternative sources produce more stories that reinforce conspiracy theories, mainstream sources have a wider reach. In addition, content moderation by platforms has a significant impact in reducing the spread of conspiracy theories, although there are still gaps in its implementation, especially in relation to stories from mainstream sources.⁶ This research emphasises the importance of timely and transparent moderation policies to limit the spread of false information.

In addition, a study by Ceylan and Anderson from the University of Southern California revealed that the reward structure on social media plays a major role in the spread of fake news. The research shows that the 15% most active users are responsible for 30-40% of the spread of fake news on Facebook. These findings highlight that information-sharing habits triggered by social media algorithms, such as rewarding engagement, can accelerate the spread of false information.⁷

⁵Hootsuite (*We Are Social*): Indonesian Digital Report 2023 | Dosen, Praktisi, Konsultan, Pembicara/ Fasilitator Digital Marketing, Internet marketing, SEO, Technopreneur dan Bisnis Digital. (n.d.). Retrieved 16 October, from [https://andi.link/hootsuite-we-are-social-indonesian-digital-report-\(2023\)](https://andi.link/hootsuite-we-are-social-indonesian-digital-report-(2023))

⁶Orestis Papakyriakopoulos, Juan Carlos Medina Serrano, and Simon Hegelich, "The Spread of COVID-19 Conspiracy Theories on Social Media and the Effect of Content Moderation," *Harvard Kennedy School Misinformation Review* 1, no. 3 (August 18, 2020), <https://doi.org/10.37016/mr-2020-034>.

⁷David Medzerian, "Study Reveals Key Reason Why Fake News Spreads on Social Media," *USC Today* (blog), January 17, 2023, <https://today.usc.edu/usc-study-reveals-the-key-reason-why-fake-news-spreads-on-social-media/>.

Fake news spreads faster than real news. In this context, improving digital literacy is urgent. Digital literacy is not only a technical skill, but also a critical skill in disseminating and verifying information and understanding the social impact of the content consumed.⁸ The Prophetic Ḥadīths provide essential moral guidance regarding integrity in conveying information and the prohibition of spreading news without clear basis. Applying these values in digital literacy for Generation Z is not just a normative application, but a critical effort to build a responsible and reflective digital culture. This approach has the potential to systemically address the challenges of disinformation, while emphasising the relevance of religious traditions in responding to the dynamics of contemporary digital communication ethics.

Several studies have highlighted the importance of digital literacy in the modern era. According to Buckingham, as quoted by Yunda Lestari et al., digital literacy is a basic skill that every individual must have in the information age. Digital literacy encompasses a variety of competencies, including the ability to access, understand, broadcast, and create information through digital technology. However, digital literacy is not just a matter of technicalities.⁹ According to livingstone as quoted by Sari, ethical aspects in digital literacy, such as honesty, responsibility, and compliance with social norms, are also very important.¹⁰ This is in line with the teachings in the Ḥadīth which emphasize the importance of responsibility in speaking and disseminating information.

In the Islamic perspective, Ḥadīths related to social behavior can be important guidelines in facing this digital era. Some relevant

⁸Richard Severson, “The Principles of Information Ethics”. (M.E. Sharpe, 1997), pp. 78–82

⁹Lestari, Yunda, and Erwanto Erwanto. “Literasi Digital di Era Revolusi Industri 4.0.” *Jurnal Pengabdian Kepada Masyarakat (Abdimas) Universitas Baturaja* 2, no. 1 (2021): 71–77

¹⁰Sapta Sari, “LITERASI MEDIA PADA GENERASI MILENIAL DI ERA DIGITAL”. *Jurnal Professional FIS UNIVED* Vol. 6 No. 2 Desember 2019

Ḥadīths include, (1) Verify Information. "It is enough for a person to be considered a liar if he conveys everything he hears." (HR.Muslim). This Ḥadīth reminds people not to immediately spread information without verification, which is very relevant in the context of the rise of hoaxes in the digital era, (2) Trustworthiness in News. In Islam, spreading false news without a clear basis is considered a despicable act. Trustworthiness is a highly emphasized value in Islam, and its application in digital literacy means maintaining accuracy and truth in every published information.

This study explores how the teachings of the Ḥadīth can be applied in the development of digital literacy in the zilenial generation. The main focus is to identify Ḥadīths that are relevant to the challenges of the digital era, such as information verification, the mandate in conveying news, and the prohibition of spreading slander. This study aims to introduce an approach that combines the ethical values of the Ḥadīth with digital literacy, which has so far mostly focused on technical and critical aspects. By integrating the values of the Ḥadīth, this study offers a more holistic view of digital literacy, not only as technical skills but also as ethical practices that reflect social responsibility. This provides a new contribution to the study of digital literacy and adds a deeper spiritual and ethical dimension to literacy practices in the modern era.

Result and Discussion

Understanding of Digital Literacy Concept

Digital literacy refers to an individual's ability to search for, disseminate, use, and create information using digital technologies.¹¹ According to Belshaw, digital literacy involves four main components: information, communication, and security, which support individuals in interacting effectively in the digital

¹¹Chairul Rizal, dkk, *Literasi Digital*, Pt. Global Eksekutif Teknologi, 2024, p. 7

environment. Digital literacy is not only about the use of technology, but also includes a critical understanding of the content accessed, the ability to think critically and skeptically about information sources, and an awareness of risks and privacy in cyberspace.¹²

Furthermore, UNESCO, as quoted by Suherdi in his book, explains that digital literacy is the ability to understand and use technology and communication in the context of social, economic and cultural information.¹³ In today's information age, digital literacy is key to actively participating in an increasingly connected and technology-based society, as well as to avoid the spread of misinformation or hoaxes. Therefore, digital literacy plays a crucial role in supporting the development of individuals who are critical and responsive to the information they encounter, so that they can make the right decisions in a world full of diverse data and information.¹⁴

Characteristics of Digital Literacy of the Gen Z

The zilenials generation, consisting of individuals born between the mid-1990s and early 2010s, is known as a generation that is highly adaptive to technology. They grew up in an era where access to information and digital technology was very easy, so digital literacy is one of the key skills they have. However, even though they have high technological skills, significant challenges remain, especially in dealing with the spread of false information, the negative impacts of social media, and ethics in digital interactions.

1. Adaptation to Technology

¹² Belshaw, *What is digital literacy? A Pragmatic investigation*. [Disertasi]. Universitas Durham.

¹³ Suherdi, *PERAN LITERASI DIGITAL DI MASA PANDEMIK*. (Cattleya Darmaya Fortuna.2021), p. 4.

¹⁴ Hague, & Payton, *Digital Literacy Across The Curriculum*. (Futurelab, 2010), p. 29

The milenials generation, known as "digital natives" because they grew up with technology from an early age, are very adept at using digital devices and online media. According to Marc Prensky, they utilize technology for various aspects of life such as information, communication, learning, and entertainment. Their ability to access, transmit, and use information efficiently reflects their adaptive tendencies towards technology. However, challenges such as the flood of invalid information, hoaxes, and the risk of digital addiction are also major problems.¹⁵ The importance of digital literacy and the ability to sort out accurate information is increasingly critical. An ethical approach, as taught in the Ḥadīth about honesty and verification of information, can help this generation become more responsible and wise digital users.¹⁶

2. Challenges of the Spread of False Information

Despite their high technical skills, this generation often has difficulty distinguishing between valid and false information. A survey conducted by the Pew Research Center shows that more than 50% of teenagers have difficulty assessing the truth of information they encounter online. The spread of hoaxes and misinformation on social media makes them vulnerable to negative influences and information manipulation. This shows the need to strengthen information literacy, including critical skills in issuing sources and content that they consume.¹⁷

3. Negative Impact of Social Media

Social media provides a space for this generation to interact and share information. However, negative impacts such as

¹⁵Creighton, "Digital Natives, Digital Immigrants, Digital Learners: An International Empirical Integrative Review of the Literature," *Education Leadership Review*, 19 (1), 2018, 132–140.

¹⁶Wang, (Emily), Myers, & Sundaram, "Digital Natives and Digital Immigrants". *WIRTSCHAFTS INFORMATIK*, 55(6), 2013, 409–420

¹⁷ Anderson, Lee Rainie and Janna, The Innovations These Experts Predict By 2030. *Pew Research Center*, 2020

cyberbullying, social pressure, and self-comparison can affect their mental health. According to Twenge, excessive social media use is associated with increased levels of anxiety and depression among teenagers.¹⁸ The Zilenials generation needs to be taught about healthy use of social media and how to protect themselves from its negative impacts.

4. Ethics in Digital Interactions

Digital ethics is an important aspect of digital literacy. This generation is often unaware of their actions in cyberspace. Education about digital ethics, including privacy, copyright, and responsibility in communicating, is essential to help them interact in a positive way and respect prevailing social norms. According to Helsper and Eynon, understanding digital ethics can help this generation develop better behavior in interacting online.¹⁹ Overall, while the Zilenials generation demonstrate remarkable abilities in accessing and using technology, the challenges they face in filtering information, understanding the impact of social media, and implementing digital ethics point to the need for a more holistic education. Digital literacy skills that encompass not only technology, but also critical and ethical aspects, are essential to preparing them for the challenges of an ever-evolving digital world.

Ḥadīth Approach in Digital Literacy

Definition and Scope of Ḥadīth

Ḥadīth as the second source of law after the Quran, plays an important role in providing practical guidance for Muslims. Not only related to worship, Ḥadīth also includes rules and values that are relevant in various aspects of life, including the use of modern

¹⁸J.M. Twenge, *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy--and Completely Unprepared for Adulthood--and What That Means for the Rest of Us*. Simon and Schuster, 2017

¹⁹Creswell, J. W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications, 2014

technology.²⁰ Technologies such as the internet and social media bring new opportunities, but also challenges such as the spread of false information and the protection of privacy. The Ḥadīth provides the ethical framework necessary to address these challenges, reinforcing the importance of the relevance of ethics in human interactions in the modern era. In this regard, the Ḥadīth serves as a crucial guideline in maintaining ethics in the use of technology.²¹ One Ḥadīth that is often quoted in the context of technology is that narrated by al-Bukhārī:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ
وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

“Has told us ‘Abd Allāh bin Muhammad has told us Ibn Mahdi has told us Sufyan from Abu Hashin from Abu Salih from Abū Hurayrah from the Prophet *sallallaahu ‘alaibi wa sallam* he said: "Whoever believes in Allah and the Last Day, let him not harm his neighbor "Whoever believes in Allah and the Last Day, he should honor his guests, and whoever believes in Allah and the Last Day, he should speak good or be silent." ²² (HR. al-Bukhārī, No. 5671)

This Ḥadīth contains important teachings on the ethics of daily behaviour for Muslims that are rooted in belief in Allah and the Last Day as a moral foundation. Faith, which includes the recognition of Allah as the One True God and the belief in life after death, is the basis for responsible behaviour. In terms of social interaction, the Ḥadīth affirms the prohibition of harming neighbours, both physically and emotionally, stressing the

²⁰ Al-Qaththan, *Pengantar Studi Ilmu Hadis*. (Pustaka Al Kautsar, 2005), h. 23

²¹Kholish, “Etika dan Moral dalam Pandangan Hadis Nabi Saw.” *Jurnal Riset Agama*, 1(1), 2021,

²²Al-Bukhari, *Ṣaḥīḥ al-Bukhārī* (Daar Ibn Al-Katsir, 2022)

importance of maintaining harmonious relationships with those around us. In addition, the Ḥadīth encourages honouring guests as a manifestation of being hospitable and courteous in social life, demonstrating the value of respect and hospitality that every Muslim should possess. Furthermore, the Ḥadīth teaches the importance of guarding the tongue by speaking good things or choosing silence if unable to convey constructive words. This message emphasises the importance of self-control and awareness in communication to avoid words that hurt or cause conflict. Overall, this Ḥadīth not only teaches normative social norms but also provides a deep ethical foundation for shaping personal character and healthy social relationships, which is relevant in today's modern and digital communication context.

The relevance of the Ḥadīth in the context of digital literacy is crucial, teaching values such as maintaining politeness, honoring guests, and speaking well or remaining silent, which also apply to online interactions. These principles help create a healthy and respectful space in the digital world, preventing the spread of misinformation and conflict. In the digital age, communication ethics are crucial to building peace and harmony in society. This Ḥadīth invites Muslims to bring the same ethical principles into online interactions as a form of social responsibility.

Furthermore, the Prophet Muhammad SAW also set an example in maintaining privacy and avoiding slander. In a Ḥadīth narrated by Imām Muslim, Rasulullah SAW said:

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَّرُوا وَلَا تَبَاغَضُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

“Has told us Mūsā bin Ismā‘īl has told us Wuhaib has told us Ibn Ṭāwūs from his father from Abū Hurayrah said,

Rasulullah *shallallahu 'alaihi wa sallam* said: "Away from prejudice because prejudice is the most false speech, do not seek- look for faults, do not spy on each other, do not be angry with each other, do not turn your back on each other, and be servants of Allah who are brothers."²³ (HR. Al-Bukhārī, No. 6229)

This principle is especially relevant in today's digital world, where privacy is often at risk and the practice of prying into other people's personal information has become easier. This Ḥadīth teaches that maintaining privacy and not interfering with the rights of others, whether physically or digitally, is an important part of Islamic ethics.²⁴ These Ḥadīths show that Islam, through the example of the Prophet Muhammad (PBUH), provides relevant guidance even in facing the challenges of modern technology. This understanding demands that Muslims are not only technically proficient in using technology, but also have moral and ethical responsibility in their every digital action.

Thus, the application of Ḥadīth as an ethical guideline in the world of technology can help overcome various modern problems such as hoaxes, cyberbullying, and privacy violations, while encouraging the use of technology that is responsible and in accordance with Islamic principles. This shows that even though technology continues to develop, the ethical values taught by the Prophet Muhammad SAW through the Ḥadīth remain relevant and serve as a guideline for living a good life in the digital era.

Ḥadīth Principles Relevant to Digital Literacy

Honesty and Information Security

Honesty in conveying information is a very important principle in Islam. This is reflected in the Ḥadīth narrated by Abū Hurayrah, where Rasulullah SAW said:

²³ Al-Bukhari, *Ṣaḥīḥ al-Bukhārī* (Daar Ibn Al-Katsir, 2022), p. 1278

²⁴Turnip, & Siahaan, "ETIKA BERKOMUNIKASI DALAM ERA MEDIA DIGITAL" *Jurnal Ekonomi, Sosial & Humaniora*, 3(04), 2021

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ ابْنِ ثَوْبَانَ هُوَ عَبْدُ الرَّحْمَنِ
 بْنُ ثَابِتٍ بْنِ ثَوْبَانَ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ عَنْ عَبْدِ اللَّهِ بْنِ
 عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْغُوا عَنِّي وَلَوْ آيَةً وَحَدَّثُوا عَنْ
 بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ قَالَ أَبُو
 عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ
 الْأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
 عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَهَذَا حَدِيثٌ صَحِيحٌ

“Has told us Muḥammad ibn Yaḥyā has told us Muḥammad ibn Yūsuf from Ibn Ṭaw'bān, namely ‘Abd al-Raḥmān ibn Ṭābit ibn Ṭaw'bān, from Ḥasan ibn ‘Aṭīyyah from Abū Kabsyah al-Salūlī from ‘Abd Allāh ibn ‘Amr he said: Rasulullah *sallallaahu 'alaibi wa sallam* said: "Tell it from me, even if only one verse, and tell it from the children of Israel, and there is no sin, whoever lies in my name openly, deliberately, then let him take his seat from hell." Abu Isa said: "This is an authentic Hasan Ḥadīth." Muḥammad ibn Basysyār has told us Abū ‘Āṣim from al-Awzā‘ī from Ḥasan ibn ‘Aṭīyyah from Abū Kabsyah al-Salūlī from Abd Allāh ibn ‘Amr from the Prophet *sallallaahu 'alaibi wa sallam*, for example, and this is an authentic Ḥadīth.”²⁵

This Ḥadīth uses simple yet firm language to emphasize integrity in conveying religious teachings. Words such as "intentionally", "lying", and "hell" show how serious the consequences are for lying in the name of the Prophet. This Ḥadīth teaches the importance of honesty and caution in conveying religious teachings, considering that deviation can lead to major sins and the loss of the people's trust.

²⁵At-Tirmidzi, *Sunan At-Tirmidzi*. (Dar al-Fikr, 1983)

In a modern context, this Ḥadīth is very relevant to the issue of spreading disinformation, especially regarding religion in the digital world. The message of this Ḥadīth demands that Muslims verify information before spreading it, maintaining the authenticity of Islamic teachings. Lying in the name of the Prophet not only damages the faith of the people but also threatens the purity of religion, with severe consequences in the afterlife. This Ḥadīth also reminds us of the need to be careful about stories or tales from the Children of Israel, ensuring the validity of the narrative before it is conveyed as part of Islamic teachings. In a contemporary context, this means that Muslims must be critical of the religious narratives they encounter, checking their authenticity before accepting them as truth. This attitude maintains the purity of Islamic teachings while encouraging moral responsibility in spreading information.

This Ḥadīth emphasizes the importance of honesty in conveying information and the threat to those who lie. In the context of digital literacy, its relevance is seen in the rise of hoaxes and disinformation on social media. Shaykh ‘Abd al-‘Azīz ibn Bāz emphasized that conveying correct information is the obligation of every Muslim.²⁶ While Prof. Dr. Aḥmad al-Raysūnī called honesty in communication a form of worship and a manifestation of faith. Islam prohibits the spread of news that is not clear about its truth, especially if it concerns the shame of others, because it can harm individuals and society at large. This principle demands moral responsibility from every individual.²⁷

Information security is becoming an increasingly crucial issue in this digital era. In this context, we need to be more careful and

²⁶Heriyanto, “KONSEP BERDAKWAH BIL LISAN MENURUT PEMIKIRAN SYAIKH YUSUF AL-QARDHAWI”, [Undergraduate, UIN Raden Intan Lampung, 2018], p. 22

²⁷Al-Raysuni, “Imam Al-Shatibi’s Theory of the Higher Objectives and Intents of Islamic Law.” International Institute of Islamic Thought (IIIT), 2005, p. 87

selective about the information we receive and share. The Prophet Muhammad SAW in another Ḥadīth also said:

و حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي ح وَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ وَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ ذَلِكَ

“And has told us ‘Ubayd Allāh ibn Mu‘ādh al-Anbarī has told us my father (in another narration mentioned), And has told us Muḥammad ibn al-Muthannā has told us ‘Abd al-Raḥmān ibn Mahdī both said: have told us Shu‘bah from Khubayb ibn ‘Abd al-Raḥmān from Ḥafṣ ibn ‘Āṣim he said: Rasulullah shallallahu ‘alaihi wa sallam said: "It is enough for someone (to be considered) to be lying if he tells everything he listen." Has told us Abū Bakr ibn Abī Shaybah has told us Ali bin Hafsh has told us Shu‘bah from Khubaib bin Abdurrahman from Hafsh bin 'Ashim from Abū Hurayrah from the Prophet sallallaahu ‘alaihi wa sallam with the same Ḥadīth.”²⁸ (HR. Muslim, No. 6)

Linguistically, the word كَفَى (*kafā*) means "enough," while كَذِبًا (*kadhiban*) refers to lying. In the Ḥadīth, this word warns of the dangers of conveying information without verification, which can lead to lies even without bad intentions. Imām al-Nawawī in Sharḥ Ṣaḥīḥ Muslim emphasized the importance of the principle of *tabayyun* (verification), because spreading invalid information can

²⁸Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, (Darus Sunnah Press. 2013), p. 332

lead to slander and social damage.²⁹ Ibn Hajar in *Fatḥh al-Bārī* added that this Ḥadīth applies to speech and writing, especially in the modern era when information spreads quickly. Scholars, such as Imām al-Ghazālī in *Iḥyāʾ ʿUlūm al-Dīn*, emphasize that *tatsabbut* (verification) is part of Islamic morals, to maintain the justice and trustworthiness of information. In the digital context, this principle is relevant to prevent hoaxes and disinformation that can harm the reputation and harmony of society. This Ḥadīth is an important guide in maintaining social integrity in the information age.

This Ḥadīth emphasizes the importance of integrity in speaking and conveying information. In the digital era, its relevance is increasingly felt with the rise of hoaxes on social media. This Ḥadīth serves as a moral guide to be careful in spreading information, encouraging digital literacy that includes not only technical skills, but also an understanding of communication ethics. Education about the importance of verification and responsibility in conveying news according to Islamic principles is essential, in order to create a society with integrity and mutual respect.

Ethics in Communication

Ethics in communication is an important aspect that must be applied in every interaction, including on social media and other digital platforms. The Prophet Muhammad SAW taught the importance of morals in communication through his saying:

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا دَاوُدُ هُوَ ابْنُ أَبِي

²⁹Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (Jakarta: Darus Sunnah Press, 2013), p.

هِنْدٌ عَنْ عَامِرٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ يَعْنِي ابْنَ عَمْرِو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ عَبْدُ الْأَعْلَى عَنْ دَاوُدَ عَنْ عَامِرٍ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Has told us Ādam ibn Abī Iyās said, Has told us Shu’bah from ‘Abd Allāh ibn Abī al-Ṣaffār and Ismā’īl ibn Abī Khālid from Ash Sha’bi from ‘Abd Allāh ibn ‘Amr from the Prophet *sallallaahu ‘alaihi wasallam*, said: "A Muslim is a person whose words and hands are safe for Muslims, and a Muhajir is a person who abandons what is prohibited by Allah" Abū ‘Abd Allāh said; and Abū Mu’āwiyah said; Has told us Daud, he is the son of Ibn Hind, of ‘Amir said; I heard ‘Abd Allāh, meaning ibn ‘Āmir, from the Prophet *sallallaahu ‘alaihi wasallam* and said Abdul A’laa from Daud from ‘Āmir from ‘Abd Allāh from the Prophet *sallallaahu ‘alaihi wasallam*.”³⁰
(HR. Al-Bukhārī, No. 9)

In terms of language, "Muslim" comes from the word *aslama* which means surrendering to Allah with full submission, peace, and safety. In this Ḥadīth, Muslims are defined not only based on religious identity, but also based on attitudes towards others, namely protecting the safety of others from verbal evil (such as gossip, slander) and hands (such as physical violence or unjust acts). The word "Muhajir" comes from *hajara*, which means leaving something. In the context of sharia, Muhajir does not only mean physical migration (such as migration to Medina), but more broadly includes spiritual migration, namely leaving sins and what is forbidden by Allah.

This Ḥadīth emphasizes that a Muslim should not hurt others with words or actions, thus creating a climate of safe and respectful

³⁰ Al-Bukhari, *Sahih Bukhari* (Daar Ibn Al-Katsir, 2002). p. 435

communication.³¹ Imām al-Nawawī in *Syarh Shahih Muslim* emphasized the integral relationship between faith, social behavior, and morals based on the words of the Prophet Muhammad SAW: "A true Muslim is one from whose tongue and hands Muslims are safe." He explained that this Ḥadīth emphasizes the social responsibility of a Muslim in creating a sense of security in his environment, as a reflection of true faith. According to Al-Nawawī, good social behavior is concrete evidence of faith, showing that faith is not only internal but must be manifested in relationships with others.

Ibn Ḥajar al-ʿAsqalānī in *Fatḥh al-Bārī* interprets that “tongue and hand” are symbols of all forms of harassment, whether verbal, physical, or indirect actions such as spreading slander or committing destruction. This perspective reinforces the universal message of the Ḥadīth that a Muslim must protect his social interactions from all forms of actions that harm others, thus building harmony and trust in society.

Meanwhile, Ibn Rajab al-Hanbali in his commentary explains the spiritual dimension of this Ḥadīth, especially in understanding the term Muhajir. According to him, Muhajir does not only refer to physical migration, but also spiritual migration, namely leaving immorality and sin as a form of obedience to Allah SWT. This transformation includes internal changes that have an impact on the morals and behavior of a Muslim. In terms of language, the term Muhajir (muhajirun) comes from the root word hajara which means to leave. In the context of the Ḥadīth, this is understood as leaving everything that is forbidden by Allah. With this analysis, scholars emphasize that this Ḥadīth contains a comprehensive moral and spiritual message, connecting faith, behavior, and morals in one inseparable unity.

³¹Al-ʿAsqalānī, *Fatḥh al-Bārī: Syarah Ṣaḥīḥ al-Bukhārī* (Pustaka Imam Asy-Syafiʿi., 2020), p. 238

In the context of digital communication, this Ḥadīth is very relevant. On social media, where interactions are often anonymous and fast, there is a tendency to speak without considering the impact. Scholars such as Imām al-Ghazālī in his book *Iḥyā' 'Ulūm al-Dīn* emphasize that the ethics of speaking and communicating must be based on honesty, goodness, and avoiding slander. He argued that every word that comes out of our mouths must be examined: whether it brings goodness or the opposite.³²

Furthermore, Sheikh Muhammad Al-Munajjid emphasized that social media can be a field of slander and hatred if not managed properly. He encouraged every individual to be careful in choosing words and always consider their impact on others. According to him, good communication in Islam is not only about speaking the truth, but also about how to convey it well and not offend others. By understanding this Ḥadīth and the opinions of scholars, we are reminded that ethics in communication must always be prioritized, especially in this fast-paced digital era. We are required to guard our tongues and actions so as not to hurt others, and to create a positive atmosphere in cyberspace.³³

Spreading Goodness

Spreading kindness is one of the important principles in Islamic teachings that needs to be applied in everyday life, including in the use of the internet and social media. Rasulullah SAW said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

"Convey goodness, even if only one verse".

Linguistically, the word **بلغوا** comes from the root word **ل-ب-غ** which means to convey something until it is clear or to reach its destination. The phrase **عني** indicates that what is conveyed comes from the Prophet Muhammad SAW, not the result of personal

³² Imām al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn* (Beirut). Dar Al-Fikr, (2019), p. 102

³³ Al-Munajjid, *Silsilah Amalan Hati*. (Irsyad Baitussalam, 2006), p. 12

thoughts or interpretations. The word آية is not limited to verses of the Qur'an, but includes all goodness that is in accordance with sharia.

Scholars, such as Ibn Hajar al-ʿAsqalānī in *Fath al-Bārī*, emphasize that this Ḥadīth contains an order to convey religious knowledge, even if it is little, as long as the delivery is based on belief in the truth of the knowledge. This delivery includes the teachings of the Qur'an, Ḥadīth, and Islamic values that provide benefits to the community. In terms of language, the word "بلغوا" (*ballighu*) is a verb amar (command word) that indicates an obligation (*wujub*). However, this obligation is conditional: the deliverer must understand and believe in the truth of the knowledge conveyed. The word "عني" (*minni*) emphasizes that what is conveyed must come from the Prophet, whether the Qur'an, Ḥadīth, or other authentic religious teachings. As for "آية" (verse) shows that the knowledge conveyed is not limited in quantity, as long as it contains benefits.³⁴

Imām al-Nawawī added that this obligation is inclusive: anyone who knows goodness, even if it is small, is encouraged to convey it. However, the delivery must be done with wisdom, as instructed in QS. An-Nahl: 125, and according to the ability of the deliverer. This is to avoid incorrect delivery or that which can cause slander. In terms of sharia, this Ḥadīth also emphasizes that the delivery of knowledge is a form of da'wah, social responsibility, and worship. However, the deliverer must understand the context and method of delivery so that his da'wah is effective and in accordance with Islamic principles. Therefore, scholars emphasize the need for in-depth knowledge before preaching to avoid deviations in delivery.³⁵

³⁴Al-ʿAsqalānī, *Fath al-Bārī: Syarah Ṣaḥīḥ al-Bukhārī* (Pustaka Imam Asy-Syafi'i., 2020)

³⁵Bermi, W., Darmanto, D., & Putra, P. A. "Moral Education from Imam Nawawi's Perspective: An Analytical Study of the Kitab Nashaih Al-'Ibad Al-Lubab", *Jurnal Penelitian Pendidikan dan Keagamaan Islam*. 2024

According to Sheikh Shaykh Yūsuf al-Qaradāwī, highlighting the da'wah aspect in this Ḥadīth. He stated that da'wah is the noble duty of Muslims as conveyers of the truth. However, he gave an important note that da'wah must be based on correct understanding to avoid deviation and abuse.³⁶ The opinion of other scholars, such as Shaykh Muḥammad ‘Abduh, strengthens this view by emphasizing that the method of da'wah must be wise and relevant to the context of the times. Thus, da'wah does not only convey the truth, but also maintains the integrity of Islamic teachings. This ensures that the mission of da'wah becomes a means of profound and meaningful transformation, in accordance with the spirit of Islam which is *rahmatan lil 'alamin*.³⁷ In the context of using social media, this Ḥadīth invites us to be active in spreading useful and inspiring information, and to avoid spreading news that is not educational or even detrimental. Scholars such as Shaykh ‘Abd al-Raḥmān ibn Nāṣir al-Sa’dī explained that spreading goodness is part of good deeds that can bring rewards. He emphasized the importance of being a positive agent of change in society, including in cyberspace.³⁸

In addition, Imām al-Ghazālī in the book *Iḥyā’ ‘Ulūm al-Dīn* mentioned that spreading goodness is not only beneficial to others, but also brings goodness to ourselves. When we spread goodness, we create a better and healthier environment, which in turn will affect ourselves positively.³⁹ In today's information age, where news and information spreads rapidly, it is important for us to be careful

³⁶Mastori, M., Maggalatung, A. S., & Arifin, Z. “Dakwah Dan Kekuasaan (Studi Dakwah Nabi Muhammad pada Periode Madinah),” *Jurnal Dakwah Dan Komunikasi*, 6 (2), 2021

³⁷Irwandi, I., Saad, D., Rais, Z., Toni, H., Nazirman, N., & Jemkhairil, J, “Da’wah and Religious Harmony, Harmony in the Nation and State”, *Jurnal Dakwah Dan Komunikasi*, 8 (2), 2023

³⁸Sa’dī, ‘Abd al-Raḥmān ibn Nāṣir. *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*. (Dar ‘Ālam al-Kutub, 1993)

³⁹ Imām al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn* (Beirut: Dar Al-Fikr, 2019), p. 58)

in choosing the content we share. Scholars also remind us that we must be wise in using social media as a tool to spread goodness and fight evil. Shaykh Muhammad Al-Munajjid emphasized that every action we take on social media must reflect Islamic morals and values, encouraging us to contribute to goodness and avoid slander. By understanding this Ḥadīth and the views of scholars, we are reminded to continue spreading goodness and contributing to a positive environment, both in the real world and in cyberspace.⁴⁰

Implications of Ḥadīth for Digital Literacy Challenges Overcoming False Information (Hoax)

Facing the great challenge of spreading false information or hoaxes in the digital era requires a strong ethical approach. In this context, the Ḥadīth of the Prophet Muhammad SAW which reads: "It is enough for a person to be considered a liar if he tells everything he hears" (HR. Muslim), provides a very relevant moral guideline. This Ḥadīth teaches that spreading any information received without verification can cause a person to fall into darkness, even without the intention of lying. Imam Nawawi in *Syarah Shahih Muslim* explains that this Ḥadīth is not only about deliberate mistakes, but also warns about the bad effects of indifference in spreading information that is not yet clear. This Ḥadīth is important to act carefully and responsibly in conveying news.

In the digital era, where information spreads rapidly through social media and online platforms, the relevance of the Prophet's Ḥadīth about conveying the truth is increasingly evident. The phenomenon of the spread of hoaxes that is rampant is often caused by a lack of verification of information. Data from We Are Social (2021) shows that more than 60% of the world's population actively uses the internet, and a report from Statista (2022) states that the spread of hoaxes increased by 40% during the COVID-19

⁴⁰ Al-Munajjid, *Bahaya Game Online*. (PT Aqwa Media Profetika., 2007), p. 152)

pandemic, especially through platforms such as WhatsApp and Facebook. The impact is not only damaging the reputation of individuals, but also triggering social conflict, spreading fear, and creating instability.

Islam emphasizes the importance of the attitude of *tabayyun*, as taught in QS. Al-Hujurat [49:6]: “*O you who believe, if a wicked person comes to you with any news, then examine it carefully...*” This verse underlines the obligation of Muslims to verify information before spreading it. This attitude is not only a spiritual value, but also a practical solution to the modern challenge of maintaining the integrity of society.

survey by Kominfo revealed that 64% of Indonesians have received or shared false information without realizing it. This fact shows the need for a deep understanding of the importance of responsibility in sharing information. The Ḥadīth of the Prophet SAW, which calls on people to convey the truth, also implies an obligation not to spread lies. At the social level, the application of this teaching can reduce the potential for conflict caused by hoaxes.⁴¹ This is in line with data from the Global Peace Index, which shows that false information is one of the causes of increasing social tensions in various countries.⁴² By implementing the ethics of verification and filtering correct information, society not only obeys the teachings of Islam but also contributes to creating global harmony and security. The teachings of the Prophet Muhammad SAW remain a relevant and solution-oriented ethical guide to building a responsible digital society.

Facing Digital Addiction

Dealing with digital addiction, especially among the Zilenials generation, is becoming an increasingly pressing challenge in this modern era. With the ease of access to information and entertainment offered by social media and online games, many

⁴¹Gilster, *Digital Literacy*. Wiley, 1997, p. 35

⁴²IEP, *Global Peace Index 2023*. Institute for Economics & Peace, 2023

individuals are trapped in unproductive digital consumption patterns. In this context, the Ḥadīth approach can provide valuable guidance for achieving better life balance and time management.

حدثنا أحمد بن نصر النيسابوري وغير واحد قالوا حدثنا أبو مسهر عن إسماعيل بن عبد الله بن سماعة عن الأوزاعي عن قررة عن الزهري عن أبي سلمة عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من حسن إسلام المرء تركه ما لا يعنيه قال هذا حديث غريب لا نعرفه من حديث أبي سلمة عن أبي هريرة عن النبي صلى الله عليه وسلم إلا من هذا الوجه

Has told us Aḥmad ibn Naṣr al-Naysābūrī and others have told us they said that Abu Mushir has told us from I Ismā'īl ibn 'Abd Allāh ibn Samā'ah from Al Auza'i from Qurroh from al-Zuhri from Abū Salamah from Abū Hurayrah said that the Prophet *sallallaahu 'alaihi wa salām* said: "One of the good signs of a person's Islam is to abandon something that does not benefit him." He said: This Ḥadīth is gharib, we do not know it from the Ḥadīth of Abū Salamah from Abū Hurayrah from the Prophet *sallallaahu 'alaihi wa salām* except from this sanad line.⁴³ (HR. At-Turmudzi, No. 2317)

This Ḥadīth suggests that a Muslim should choose activities that provide benefits, both for himself and for others, and leave things that only waste time and energy. In the context of digital addiction, this becomes very significant. Excessive activity on social media or time spent playing online games without a clear purpose can distract from more important responsibilities, such as education, work, and real social relationships.⁴⁴

⁴³ Tirmidhī, Muḥammad ibn 'Īsā. *Sunan al-Tirmidhī*. Kitāb al-Zuhd, ḥadīth no. 2317. Riyadh: Dār al-Salām, n.d.

⁴⁴ Pangestuti, & Janah, "Dopamine Detox: Upaya Pengendalian Kecanduan Gadget Pada Anak di Era Digital Perspektif Surah Al-Ashr Ayat 1-3", *TADRIBUNA: Journal of Islamic Education Management*, 3 (2), 2023

Digital addiction is often accompanied by negative impacts, both physically and mentally. It can create feelings of isolation, depression, and anxiety, all of which can be detrimental to a person's quality of life. Referring to this Ḥadīth, individuals are expected to be more conscious in choosing the activities they do. Reducing the time spent on unproductive activities and replacing them with more beneficial activities, such as studying, exercising, or interacting directly with others, is a wise step.⁴⁵

The Ḥadīth about leaving useless things emphasizes reflection on life priorities, especially for the zilenial generation who are often trapped in endless information consumption on social media. Imām al-Ghazālī emphasizes *tazkiyatun nafs* to achieve balance in life.⁴⁶ While Ibn Qayyim al-Jawziyah reminded that time is a valuable asset that must be utilized well. Activities such as social media and games are not entirely negative if managed wisely, but can be disruptive if excessive.⁴⁷ By making this Ḥadīth as a guideline, the zilenial generation can manage time better, maintain mental health, and make positive contributions to society.

Privacy and Ethics

In Islam, privacy is a fundamental right that must be strictly guarded, in line with the moral and ethical principles taught in the religion. Ḥadīth narrated by Muslim:

حدثنا قتيبة بن سعيد حدثنا ليث عن عقيل عن الزهري عن سالم عن أبيه
أن رسول الله صلى الله عليه وسلم قال المسلم أخو المسلم لا يظلمه ولا

⁴⁵Amiliya, Giantara, Witanti, Susanti, Sulasmi, Lena, Hasanah, Chrityanti, & Rohma, "Pendampingan Mengatasi Kecanduan Gadget Pada Anak Perspektif Islam". *Jurnal Pengabdian Pada Masyarakat*, 8(2), 2023

⁴⁶M. Hasyim, "Pendidikan Karakter Holistik di Era Disrupsi: Mengintegrasikan Konsep Tazkiyatun Nafs Imam Imām al-Ghazālī", *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Ke-Islaman*, 11 (1), 2022

⁴⁷Rassool, G. H., & Luqman, M, "Ibn Qayyim al-Jawziyah's Islāmic Psychology: Psychological and Spiritual Diseases". *Journal of Spirituality in Mental Health*, 25(2), 2023, 144–159.

يسلمه من كان في حاجة أخيه كان الله في حاجته ومن فرج عن مسلم كربة
فرج الله عنه بها كربة من كرب يوم القيامة ومن ستر مسلما ستره الله يوم
القيامة

Qutaybah ibn Sa'īd related to us: Laith related to 'Uqayl from Al-Zuhrī from Salim from his father that the Messenger of Rasulullah *sallallaahu 'alaibi wa sallam* said: "A Muslim is a brother to another Muslim. He should not oppress and mistreat his Muslim brother. Whoever helps his brother's needs, Allah will fulfill his needs. Whoever frees a Muslim from a difficulty, Allah will free him from a difficulty on the day of resurrection. And whoever covers the faults of a Muslim, Allah will cover his faults on the day of resurrection."⁴⁸ (Narrated by Muslim, No. 2580)

The above Ḥadīth shows how important it is to maintain the privacy and integrity of others. This message is increasingly relevant in the digital age, where the dissemination of personal information can be done very quickly and widely, often without the consent or knowledge of the data owner. The protection of personal data in the digital world is one of the greatest ethical challenges faced today. Islamic teachings emphasize the importance of respecting the rights of others, including the right to privacy. Imām al-Nawawī, in his book *Al-Minhaj*, emphasizes that the behavior of finding fault or exposing other people's faults is an act that is strictly prohibited in Islam, because it can cause slander and social damage.⁴⁹ In the digital world, such actions often occur through social media, where personal information can be shared unfiltered, creating negative impacts on one's reputation.

⁴⁸ Muslim ibn al-Ḥajjāj. *Ṣaḥīḥ Muslim*. Kitāb al-Birr wa al-Ṣilah wa al-Ādāb, ḥadīth no. 2580. Riyadh: Dār al-Salām, n.d

⁴⁹ Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (Jakarta: Darus Sunnah Press, 2013), p. 155

Quoting the Qur'an, specifically in Surah Al-Hujurat verse 12, Allah says: "O you who believe, avoid much suspicion, for indeed some suspicion is a sin. And do not spy."⁵⁰ This verse underlines a key principle in maintaining healthy social relationships, including in the digital context, where information is often collected, stored, and used in ways that violate privacy.

In addition, Al-Hafidz Ibn Hajar in *Fath al-Bārī* mentioned the importance of maintaining the honor of others, and this includes honor in the form of personal information which is currently regulated by data protection laws.⁵¹ Acts that damage a person's privacy are not only contrary to Islamic ethics, but can also be subject to sanctions in the world. In the modern context, many countries, including Muslim countries, have adopted regulations that protect personal data as a form of implementing religious and moral principles. Imam Al-Mawardi in *Adab al-Dunya wa al-Din* also explains that maintaining one's honor and dignity is part of a Muslim's morality. This morality does not only apply in physical relationships, but also in the virtual world, where words and actions can leave deep traces.⁵² With easy access to information in cyberspace, maintaining morals in speaking and acting on digital platforms is very important. The Prophet Muhammad SAW has given guidance to guard our tongues from hurtful words, which in a modern context can also mean guarding our fingers from writing or sharing information that damages the reputation of others.

The act of protecting personal data in the digital world is also in line with the concept of *hisbah* in Islam, which means preserving good and preventing evil. Contemporary scholars, such as Shaykh Yūsuf al-Qaraḍāwī, emphasize that the responsibility to maintain information security is part of efforts to maintain social order and

⁵⁰ Surah Al-Hujurat, ayat 12

⁵¹ Al-'Asqalānī, *Fath al-Bārī: Syarah Ṣaḥīḥ al-Bukhārī* Pustaka Imam Asy-Syafi'i, 2010, p. 320

⁵² Al-Mawardi, I. *Adabul Dunya wa al-Din: Hidup Berkah dengan Etika Islam*. Alifia, 2020, p. 102

prevent damage. In this digital era, monitoring and safeguarding personal data must be part of the implementation of the concept of hisbah, where each individual is responsible for the information they manage and distribute.⁵³

In the digital context, maintaining privacy is closely related to avoiding *ghibah* (gossip) and *namimah* (incitement), which are prohibited in the Qur'an and Ḥadīth. Spreading personal information without permission can be considered *ghibah*, which is likened to eating the flesh of one's dead brother. Therefore, every Muslim must be careful in spreading information, both in the real world and in cyberspace. Islamic teachings teach digital ethics based on responsibility, where internet users must act according to Islamic manners. Privacy violations in the digital age can happen easily, but the impact is damaging and long-lasting. The views of scholars on the importance of maintaining privacy provide a basis for creating a safe and ethical digital environment.⁵⁴ By upholding Islamic principles of privacy, we can build a civilized society, upholding compassion, respect, and responsibility, reflecting the beauty of Islam in modern life.

By combining these ancient teachings with today's digital reality, we can build a new awareness of the importance of maintaining privacy and respecting others. Digital ethics in Islam is about responsibility, where every internet user must act in accordance with Islamic manners and morals. In an increasingly connected world, privacy violations can happen with a single click, but the impact can be long-lasting and damaging. Therefore, Islamic teachings provide us with clear guidelines for protecting ourselves and others from harmful behavior, both in the real world and the digital world.⁵⁵

⁵³Al-Qardhawi, *Norma dan Etika Ekonomi Islam*. Gema Insani, 1997, p. 25

⁵⁴Rianto, "LITERASI DIGITAL DAN ETIKA MEDIA SOSIAL DI ERA POST-TRUTH". *Interaksi: Jurnal Ilmu Komunikasi*, 8(2), 2019, 24.

⁵⁵Ibid, p. 24

Finally, the approach of the Ḥadīth and the views of scholars emphasizing the importance of maintaining privacy not only reminds us of our moral obligation, but also provides a basis for creating a safer, more ethical, and more respectful digital environment. Islam provides not only spiritual guidance, but also practical guidance, for dealing with modern challenges such as data protection and privacy. By upholding these principles, we can build a more civilized society, rooted in the values of compassion, respect, and responsibility, reflecting the beauty of Islamic teachings in every aspect of life, including in the digital age.

Ḥadīth in Gen Z's Daily Life

Literacy in the context of the Zilenials generation is not only limited to reading texts, but also the ability to filter accurate and useful information from false or damaging information. The Prophet Muhammad SAW said: *"Whoever believes in Allah and the last day, let him say good or remain silent"* (HR. Al-Bukhārī, No. 6475). This Ḥadīth emphasizes the importance of moral literacy, namely the ability to choose information or words that have a positive impact and avoid spreading things that are not useful. In the context of a generation that is very dependent on social media and the internet, this literacy is the key to creating a healthy and useful communication space.⁵⁶

The zilenials generation has an important role in spreading knowledge through digital media. The Ḥadīths of the Prophet Muhammad SAW invite them to use digital platforms wisely, spread goodness and true knowledge, and avoid spreading hoaxes and

⁵⁶Pramanda, A. Y. *Penguatan Etika Digital pada Siswa untuk Menanggulangi Penyebaran Berita Bobong (Hoax) di Media Sosial Melalui Pendidikan Kewarganegaraan (Studi SMA/SMK di Surakarta)*. <https://digilib.uns.ac.id/dokumen/62569/Penguatan-Etika-Digital-pada-Siswa-untuk-Menanggulangi-Penyebaran-Berita-Bohong-Hoax-di-Media-Sosial-Melalui-Pendidikan-Kewarganegaraan-Studi-SMASMK-di-Surakarta>, 2018

slander.⁵⁷ In a world full of disinformation, digital literacy becomes important as a form of practicing Islamic values. Ḥadīth such as *"Two blessings that are often forgotten are health and free time"* (HR. Al-Bukhārī, No. 6412) reminds the zilenial generation to be more aware of utilizing the time they have, especially in the use of digital technology that sometimes wastes time without clear benefits.

In addition to digital literacy, spiritual literacy is also an important foundation for this generation. Ḥadīth such as *"Whoever reads one letter from the book of Allah, then for him one good deed, and that one good deed will be multiplied to ten"*⁵⁸ Encourages the development of Al-Quran literacy. Reading and understanding the Al-Quran teaches them how to apply Islamic teachings in everyday life. For example, the Ḥadīth about loving one's brother as one loves oneself (HR. Al-Bukhārī, No. 13) teaches empathy and compassion literacy in online interactions, creating a culture of mutual respect and care in the digital world.

Ḥadīth-based literacy for the zilenial generation is more than just reading texts; it is about internalizing Islamic values in real life. They need to be able to apply knowledge in real actions, such as sharing knowledge, building positive communities, and maintaining digital ethics.⁵⁹ Practicing the Ḥadīths of the Prophet SAW builds them as intelligent and civilized individuals, and contributes to creating a more positive society. Islamic literacy is about understanding, filtering, and applying knowledge for good, facing modern moral challenges with strong Islamic ethics.⁶⁰

⁵⁷Ramadhani, S., & Simamora, "Literasi Media Sebagai Bentuk Etika Komunikasi Islam". *Jurnal Maktabatun*, 2 (1), 2022, 7–22

⁵⁸ Tirmidhī, Muḥammad ibn 'Īsā. *Sunan al-Tirmidhī*. Kitāb Faḍā'il al-Qur'ān, ḥadīth no. 2910. Riyadh: Dār al-Salām, n.d.

⁵⁹Nasution, I. W. J. P., & Nasution, M. I. P. "Etika dalam Literasi Media Sosial: Panduan untuk Pengguna yang Bertanggungjawab," *El-Mujtama: Jurnal Pengabdian Masyarakat*, 4(4), 2014

⁶⁰ Ibid

Conclusion

In a digital era characterised by the rapid and massive flow of information, social media etiquette is crucial, especially for Gen Z who have grown up as active users of digital technology. Prophetic Ḥadīths provide a strong moral foundation related to honesty, responsibility in conveying information, and the obligation to *tabayyun* or verify the truth before spreading news. These values are relevant as ethical guidelines to overcome the challenges of disinformation and hoaxes that are easily spread online. By emphasising the importance of telling the truth and avoiding the dissemination of useless information, the Ḥadīth teaches that the use of digital media should be based on moral awareness and social responsibility.

The principle of *tabayyun* is not just a technical rule, but a manifestation of communication ethics that demands critical awareness and a reflective attitude in filtering information. The implementation of these values can help Gen Z become wise users of digital media, not only protecting themselves from negative influences, but also maintaining social harmony and the integrity of society more broadly. Thus, the Ḥadīth not only serves as a spiritual guideline, but also as a relevant ethical framework for shaping a healthy, integrity and responsible digital character. This approach integrates traditional teachings with contemporary dynamics, bridging religious values with the ethical needs of social media in a complex and dynamic digital era.

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