

The Phenomenon of Haters' Behavior on Social Media from the Perspective of Hadith

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Abstract

*This research is motivated by the widespread misuse of social media that has led to hate speech, hater behavior, and negative comments that disrupt digital comfort and negatively impact mental health. The purpose of this study is to explain the principles of responsible expression based on Islamic teachings through an analysis of the Hadiths of the Prophet Muhammad. The research employs a qualitative method with a *ma'ānī al-hadīṣ* approach to understand Hadiths related to ethics of speech, self-restraint in verbal expression, and the prohibition of spreading hatred and seeking others' faults. This study integrates Islamic communication ethics theory with the concept of digital civility to ensure relevance within the social media context. Data were obtained from *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, classical Qur'anic exegesis, as well as related literature and scholarly articles. The findings indicate that Hadiths emphasize self-control, honesty, and good intentions in communication. The values of *qaulan ma'rūfan* and *amānah al-lisān* serve as the ethical foundation for expressing opinions in the digital sphere. The novelty of this research lies in the integration of Hadith-based values with digital civility theory to formulate Islamic and contextual ethical guidelines for social media use.*

Keywords: Social Media, Haters, Perspective, Ethics, Prophet



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Abstrak

Penelitian ini berangkat dari maraknya penyalahgunaan media sosial yang memunculkan ujaran kebencian, perilaku haters, dan komentar negatif yang mengganggu kenyamanan digital serta berdampak pada kesehatan mental. Tujuan penelitian ini adalah menjelaskan prinsip berpendapat secara bertanggung jawab berdasarkan ajaran Islam melalui kajian hadis. Metode yang digunakan adalah kualitatif dengan pendekatan ma‘ānī al-hadīs untuk memahami hadis-hadis tentang etika berbicara, menjaga lisan, serta larangan menyebarkan kebencian dan mencari kesalahan orang lain. Kajian ini memadukan teori etika komunikasi Islam dengan konsep digital civility agar relevan dengan konteks media sosial. Data diperoleh dari Shahih Bukhari, Shahih Muslim, tafsir, serta literatur dan artikel ilmiah terkait. Hasil penelitian menunjukkan bahwa hadis menekankan pengendalian diri, kejujuran, dan niat baik dalam berkomunikasi. Nilai qaulan ma‘rūfan dan amanah al-lisān menjadi dasar etika berpendapat di dunia digital. Kebaruan penelitian ini terletak pada integrasi nilai-nilai hadis dengan teori kesopanan digital untuk membentuk pedoman etika bermedia sosial yang islami dan kontekstual.

Kata Kunci: *Media Sosial, Haters, Prespektif, Etika, Nabi*

Introduction

In recent years, social media has become a primary space for global society to express ideas, share information, and convey opinions on various public and personal issues. Digital platforms such as Instagram, Twitter, TikTok, and YouTube offer freedom of expression that transcends limitations of space and time. However, behind these positive interaction dynamics, a social phenomenon has increasingly emerged—the presence of *haters*, namely individuals or groups who actively spread hatred, mockery, and even personal attacks in the digital sphere. This phenomenon is no longer limited to public figures but has expanded across various segments of society, including content creators, business actors, and participants in political discourse. Typically, these perpetrators of digital hostility hide behind anonymous accounts or false identities, exploiting virtual distance to express negative speech without a sense of responsibility. The impact of such behavior not only generates conflict in digital spaces but also affects victims' mental health and fosters a toxic and unhealthy communication environment on social media¹.

This issue is important to examine because digital hate behavior has the potential to cause social fragmentation, deteriorate the quality of public communication, and threaten victims' mental health.² According to Fuchs, the rise

¹ Haenlein Keplan , A.M., ‘User Of the World , Unite the Challenges and Opportunities of Social Media’, *Business Horizons*, pp. 59–68

² Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, dan Sosioteknologi* (Bandung: Simbiosa Rekatama Media, 2020), 112

of toxic communication on social media is closely related to weak self-control and poor digital ethics among users.³ Papacharissi also emphasizes that uncontrolled emotional communication patterns in digital spaces trigger polarization and cultivate a culture of hatred.⁴ In the Indonesian context, research by Novianti and Rahmawati indicates that more than 60% of social media users have experienced being victims or perpetrators of hate speech, signaling that this issue has become a serious social challenge.⁵

Various previous studies have discussed communication ethics on social media from psychological, legal, and sociological perspectives. For example, Sukmawati's study (2021) emphasizes the importance of digital literacy in reducing hate speech, while Rahman (2022) highlights cyber law regulations to take action against perpetrators. However, most of these studies have not sufficiently addressed the religious dimension, particularly the Islamic perspective derived from the hadiths of the Prophet Muhammad (peace be upon him) as guidance for ethical communication. This constitutes the research gap that this study seeks to address.

Advances in information technology have indeed opened up vast opportunities for society to access information and build social interactions instantly and across borders. Social media has become a primary medium for connecting individuals from diverse backgrounds and cultures. However, this development also brings new challenges, particularly related to the dynamics of user behavior in digital spaces. One phenomenon that has recently received widespread attention is the behavior of *haters*—individuals who frequently spread hate speech, demean the dignity of others, and openly sow hostility. Such behavior clearly contradicts social ethical values and, more specifically, runs counter to religious teachings, including Islam. From an Islamic perspective, communication ethics are clearly regulated in both the Qur'an and the hadiths of the Prophet Muhammad (peace be upon him). One hadith that is relevant to this phenomenon is:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيَقْرَأْ خَيْرًا أَوْ لِيَصُمُّ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِنُ بِجَارَةً، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْقَهُ بِاللَّهِ» (رَوَاهُ أَبْنُ بَعْدَ الْحَارِي وَأَمْسِلِمْ)

³ Christian Fuchs, *Social Media: A Critical Introduction*, 3rd ed. (London: SAGE Publications, 2022), 188–190

⁴ Zizi Papacharissi, *Affective Publics: Sentiment, Technology, and Politics* (Oxford: Oxford University Press, 2021), 74.

⁵ R. Novianti dan L. Rahmawati, “Fenomena Ujaran Kebencian di Media Sosial di Kalangan Generasi Muda,” *Jurnal Komunikasi Digital* 5, no. 2 (2023): 45–59.

Narrated by Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings be upon him) said, “*Whoever believes in Allah and the Last Day should speak good or remain silent. And whoever believes in Allah and the Last Day should honor his neighbor. And whoever believes in Allah and the Last Day should honor his guest.*” (This hadith was narrated by al-Bukhari and Muslim).⁶

In another hadith, the Messenger of Allah (peace and blessings be upon him) said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ لَا تَحَاسِدُوا، وَلَا تَنَاجِشُوا، وَلَا تَبَاغِضُوا، وَلَا
تَدَابِرُوا، وَلَا يَبْعِثُ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُوْنُوا عِبَادَ اللَّهِ إِخْرَاجًا

“Narrated by Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings be upon him) said, ‘*Do not envy one another, do not deceive one another (through najasy), do not hate one another, do not turn away from one another, and do not undercut one another in trade. Be servants of Allah as brothers.*’”⁷

This hadith encourages individuals to guard their speech carefully and to avoid all forms of hatred, envy, and the severing of relationships—not only in direct interactions but also on social media. *Haters* on social media have violated this principle of brotherhood. In a religious context, particularly Islam, this phenomenon deserves to be examined more deeply through the perspective of the hadiths of the Prophet Muhammad (peace be upon him). Hadith, as the second source of Islamic teachings after the Qur'an, provides comprehensive guidance on communication ethics and social interaction. The Prophet Muhammad (peace be upon him) set an exemplary model in responding to differences, facing criticism, and safeguarding speech and writing so as not to harm others. Therefore, this study aims to examine the phenomenon of *haters* on social media through the perspective of hadith, in order to identify the relevance and solutions offered by Islamic teachings in addressing communication challenges in the digital era.

This study employs a qualitative method using the *ma'ānī al-hadīth* approach, namely a thematic and contextual analysis of hadith meanings to uncover moral values and their relevance to the phenomenon of digital hatred. This study is expected to offer a new perspective by integrating the teachings of the Prophet's hadith with the theory of digital civility as an ethical framework for social media users. Thus, this research not only provides a theoretical contribution to the development of contextual hadith studies but also offers a practical

⁶ Al-Bukhārī, *Šaḥīḥ al-Bukhārī*, Kitāb al-Adab, Bāb Man Kāna Yu'minu Billāhi wa al-Yawm al-Ākhir Fal-Yaqul Khayran Aw Liyasmut, no. 6018 (Beirut: Dār Ṭawq al-Najāh, 1422 H), Juz VIII, 10

⁷ Imām al-Bukhārī, *Šaḥīḥ al-Bukhārī*, Kitāb al-Imān, Bāb Lā Taḥsudū wa Lā Tabāghadū wa Lā Tadābarū wa Kūnū 'Ibād Allāh Ikhwānan, no. 6065.

contribution to fostering a culture of digital communication that is civilized, courteous, and aligned with Islamic values.

This study employs a qualitative method using the *ma'ānī al-hadīth* approach, which focuses on understanding the meanings and content of hadiths based on their themes and contexts, rather than merely examining their transmitters or the authenticity of their chains of narration. This approach is used to uncover the moral and ethical values contained in the sayings of the Prophet Muhammad (peace be upon him). In this study, hadiths related to communication ethics, prohibitions against harming others—whether verbally or through actions—and exhortations to maintain good social relations will be collected, categorized, and analyzed. The aim is to understand the moral messages and Islamic ethical principles, particularly in addressing the issue of *haters* on social media.

This research is a library-based study (*library research*), in which data are collected from various primary and secondary literature sources. The primary sources consist of hadith compilations such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, and *Sunan al-Tirmidhī*. Meanwhile, secondary data are obtained from hadith commentaries and exegeses, Islamic books, scholarly articles, and studies on social behavior in digital media.

To strengthen the analysis, this study also observes current phenomena related to *haters*' behavior on social media. This observation is conducted using a descriptive qualitative approach, by examining content, comments, or communication patterns that indicate hate speech, slander, or verbal attacks frequently occurring across various social media platforms. The combination of hadith studies and social reality is expected to provide a comprehensive understanding and to offer solutions grounded in Islamic values for creating a healthier, more positive, and more ethical digital space.

Social Media and the Phenomenon of *Haters*

Social media are digital platforms designed to facilitate communication, collaboration, and the exchange of information among individuals or groups. One of their main characteristics is the active participation of users in creating content, known as *user-generated content* (UGC). Unlike traditional mass media, whose content is controlled by professional editors, social media provide a broad and spontaneous space for individual expression. In general, social media encompass various forms such as blogs, social networking sites (for example Facebook, Twitter, and Instagram), wikis, discussion forums, and virtual worlds. Kaplan and Haenlein define social media as “a group of Internet-based applications that are built on the ideological and technological foundations of Web 2.0, and that allow

the creation and exchange of user-generated content".⁸ The emergence of this technology has transformed patterns of social interaction, which are no longer constrained by space and time. In addition, the phenomenon of dual or virtual identity has emerged, whereby individuals can construct personas that differ from their real-life identities. In this context, social media have evolved into a new public sphere that is interactive, participatory, and highly dynamic.

One clear example of the advancement of social media is Instagram. This photo- and video-sharing application was launched in October 2010 by Kevin Systrom and Mike Krieger, and within less than three years it succeeded in attracting more than 90 million monthly active users.⁹ Instagram functions not only as a medium for visualizing personal life, but also as a platform for self-actualization, social campaigns, and increasingly rapidly growing online business activities. However, along with the rising use of social media, negative social phenomena have also emerged, such as the presence of *haters*.

The term *hater* literally refers to an individual who displays hostility, rejection, or hatred toward others, often without rational or constructive reasons. In everyday digital-era discourse, the term refers to those who actively post negative comments, mockery, and even hate speech across various social media platforms. Historically, the word *hater* originated from hip-hop culture, particularly through the phrase *player hater*, which first appeared in the song "*Psycobetabuckdown*" by Cypress Hill (1991) and was later popularized more widely by The Notorious B.I.G.¹⁰ The term initially described individuals who were envious of others' success; however, in the internet era, its meaning has evolved into a form of verbally and emotionally aggressive behavior in cyberspace.

The phenomenon of *haters* on social media often appears in the form of comments that seem intended as criticism, but in reality are unconstructive and far from ethical. Criticism expressed without moral consideration or proper etiquette can turn into speech that hurts others, incites hatred, or demeans human dignity. The following are some examples of comments that are not constructive and are even degrading.

⁸ Kaplan, Andreas M., dan Michael Haenlein. "Users of the world, unite! The challenges and opportunities of Social Media." *Business Horizons* 53, no. 1 (2010): 59–68.

⁹ Josh Constine, "Instagram Hits 90 Million Monthly Active Users," *TechCrunch*, 17 Januari 2013.

¹⁰ Mickey Hess, *Hip Hop in America: A Regional Guide* (Santa Barbara: Greenwood Press, 2009).



Picture 1.1



Picture 1.2

Some examples of irresponsible comments and *haters'* behavior.
Source: <https://www.instagram.com/jokowi?igsh=aHgyeXM1OTFmaXVv>

The impact of *haters'* behavior on social media cannot be underestimated. Their actions not only cause psychological distress for victims—such as stress, anxiety, and even depression—but also create a toxic and hostile digital environment. In psychological studies, such behavior is often associated with *sadistic* tendencies, namely deriving satisfaction from the suffering of others. In addition, research conducted by Papacharissi and Rubin shows that most internet users utilize online spaces to fulfill social needs, particularly those who feel awkward in face-to-face interactions. As a result, social media can potentially become an escape space used to vent personal dissatisfaction through negative comments, whether consciously or unconsciously.

Haters from the Perspective of Hadits

The phenomenon of *haters* that has developed on social media is essentially not only an issue of social ethics, but also concerns Islamic values in maintaining *ukhuwwah* (brotherhood), moral conduct (*akhlaq*), and proper

etiquette in communication. Islam places great emphasis on the importance of guarding one's speech, both in direct verbal expression and in digital writing.

One hadith that is relevant in this context is the saying of the Prophet Muhammad (peace and blessings be upon him):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصُمُّ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِنْ بِحَارَةً، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهِ بِاللَّهِ (رَوَاهُ أَبُو بَحْرَانَ وَمُسْلِمٌ)

Narrated by Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings be upon him) said, “Whoever believes in Allah and the Last Day should speak good or remain silent. Whoever believes in Allah and the Last Day should honor his neighbor, and whoever believes in Allah and the Last Day should honor his guest.” (This hadith was narrated by al-Bukhari and Muslim).¹¹

This hadith contains three important messages: guarding one's speech, honoring one's neighbor, and respecting one's guest. This shows that true faith in Allah and the Last Day is not merely an inner belief, but must be reflected in everyday social behavior.¹² The concept of “neighbor” can be interpreted as other users around us—friends, followers, or fellow users whose rights and feelings must be respected. Guarding one's speech means refraining from negative, provocative, or personal attacks, while honoring one's neighbor in the digital world means respecting others and not spreading hatred. Respecting guests can be understood as maintaining courtesy toward visitors in digital spaces, whether they agree or disagree. Thus, this hadith is not merely spiritual advice, but also a practical ethical guideline for navigating the dynamics of social media.

The principle of “speaking good or remaining silent” encourages Muslims to think carefully before writing comments or sharing content, to prioritize empathy, and to restrain themselves from behavior that may damage social or moral relationships. The Prophet taught that a Muslim should only utter words that are beneficial, such as *dhikr*, advice, or knowledge. If one is unsure whether a statement is good or instead brings harm, then remaining silent is safer. In the context of social media, this principle becomes part of the attitude of *wara'*, namely exercising caution so as not to fall into the sins of the tongue.¹³

¹¹ Al-Bukhārī, *Šaḥīḥ al-Bukhārī*, *Kitāb al-Adab*, *Bāb Man Kāna Yu'minu Billāhi wa al-Yawm al-Ākhir Fal-Yaqul Khayran Aw Liyasmut*, no. 6018 (Beirut: Dār Ṭawq al-Najāh, 1422 H), Juz VIII, 10

¹² Yahya bin Syaraf al-Nawawi, *al-Arba 'ūn al-Nawawiyah*, (Beirut: Dār al-Ma'rifah, 2004), hlm. 55.

¹³ Muḥammad bin Ismā'īl al-Bukhārī, *Šaḥīḥ al-Bukhārī*, Juz 8, *Kitāb al-Adab*, no. 6018, (Riyadh: Dār Ṭawq al-Najāt, 1422 H), hlm. 12.

In addition, this hadith emphasizes the importance of maintaining good relations with one's neighbors. Islam places neighbors in an honorable position due to their physical and social proximity. In another hadith, the Messenger of Allah even stated that the Angel Jibril continued to advise him concerning neighbors until he thought that neighbors would be given inheritance rights.¹⁴ This demonstrates the great emphasis Islam places on the rights of neighbors, which include not causing harm, offering help when needed, and behaving kindly.¹⁵

These teachings are interrelated and form the foundation of social ethics in Islam. Guarding one's speech regulates general human relations, honoring neighbors preserves harmony within the closest environment, and respecting guests reflects hospitality toward outsiders. Thus, this hadith affirms that true faith gives rise to noble character in all aspects of social life.¹⁶ Faith that is limited to ritual practice but is not reflected in social behavior has not yet attained the level of perfection as taught by the Messenger of Allah.

This hadith was conveyed by the Messenger of Allah (peace and blessings be upon him) on various occasions as a universal piece of advice, not limited to a single specific event, yet highly contextual to the social conditions of Arab society at that time. In the pre-Islamic period, Arab society was known for a sharp, free, and often destructive oral culture, including forms of ridicule, heated debates, and verbal disputes. The Prophet Muhammad (peace be upon him) came with a civilizational mission that, among other things, emphasized the importance of controlling one's speech as a reflection of the quality of one's faith.¹⁷ Therefore, this hadith affirms that the strength of a person's faith is closely linked to how they guard their speech, whether in direct or indirect communication. As time has progressed, communication has no longer been limited to spoken words but also includes expression through writing, particularly in the digital sphere. Social media has become a new space where millions of people express their thoughts, feelings, and opinions. In this context, the hadith gains profound relevance.

The phenomenon of *haters* on social media is a clear example of negative behavior in digital communication. Haters often use social media as a means to spread hate speech, sarcasm, insults, and even slander against fellow users.¹⁸ Such behavior not only contradicts social norms but also violates the principles of Islamic morality, which teach believers to speak kindly and restrain themselves

¹⁴ Muslim bin al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Juz 1, Kitāb al-Īmān, no. 47, (Beirut: Dār Ihyā' al-Turāth al-‘Arabī, t.t.), hlm. 65.

¹⁵ Ibn Ḥajar al-‘Asqalānī, *Fatḥ al-Bārī bi Syarḥ Ṣaḥīḥ al-Bukhārī*, Juz 10, (Beirut: Dār al-Ma‘rifah, 1379 H), hlm. 456.

¹⁶ al-Nawawī, *Syarḥ Ṣaḥīḥ Muslim*, Juz 2, (Beirut: Dār Ihyā' al-Turāth al-‘Arabī, t.t.), hlm. 19.

¹⁷ Al-Ghazali, *Ihya' Ulum Al-Din Jilid Lll* (Dar Al-Ma'Rifah, 2005).

¹⁸ Buckels, Erin E., Paul D. Trapnell, dan Delroy L. Paulhus. "Trolls Just Want to Have Fun." *Personality and Individual Differences* 67 (2014): 97-102.

from harming others. Instead of serving as a medium for *da'wah*, strengthening social bonds, and sharing goodness, social media often turns into an arena of conflict, division, and verbal violence.

In the contemporary context, this hadith provides a very important moral foundation for regulating ethics in digital interaction. Muslims are not only required to guard their speech in real life, but must also be cautious in using their digital fingers when writing comments, statuses, or posts on social media. Every piece of writing published online is essentially another form of speech, carrying moral and social consequences. Therefore, the principle of “speaking good or remaining silent” is highly appropriate as a guideline for engaging with social media.¹⁹ Those who truly believe in Allah and the Last Day will think carefully before conveying anything that could hurt others or damage social relationships. In this regard, remaining silent does not signify weakness or passivity, but rather a wise choice that reflects one's spiritual and social maturity.

Furthermore, this hadith implies that faith is not only reflected in ritual worship, but also in social behavior, particularly in how one guards one's speech. In the digital world, remaining silent can mean refraining from responding to negative comments, not spreading hoaxes, and not engaging in provocative content that disrupts social order.²⁰ In many cases, silence can even defuse tension and become the most elegant form of self-control. The Messenger of Allah (peace and blessings be upon him) clearly understood that major conflicts often begin with small, uncontrolled words. Therefore, through this hadith, he sought to instill awareness that every word—whether spoken or written—has consequences and will be held accountable, both in this world and in the Hereafter.

Furthermore, the Messenger of Allah (peace and blessings be upon him) also reminded his community to avoid spiritual diseases of the heart that can undermine *ukhuwwah* (brotherhood) and social solidarity, namely *hasad* (envy), *tabāghud* (hatred), and *tadābur* (severing relationships), as stated in his saying:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ لَا تَحَاجِدُوا، وَلَا تَنَاجِحُوا، وَلَا تَبَاغِضُوا، وَلَا
تَدَابِرُوا، وَلَا يَبْعَثُكُمْ عَلَى بَيْعٍ بَعْضٍ، وَكُوْنُوا عِبَادَ اللَّهِ إِخْرَانًا

Narrated by Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings be upon him) said, “*Do not envy one another, do not deceive one another (through najasy), do not hate one another, do not turn away from one another, and do not undercut one another in trade. Be servants of Allah as brothers.*”

¹⁹ Yusuf Al-Qardawi, *Ahlak Muslim Dan Kehidupan Modern* (Gema Insani, 2001).

²⁰ Papacharissi, Zizi, dan Alan M. Rubin. “Predictors of Internet Use.” *Journal of Broadcasting & Electronic Media* 44, no. 2 (2000): 175–196.

This hadith was conveyed during the early period of the Muslim community in Madinah, which faced the challenge of division due to differences in social status and worldly interests. In the context of social media, these three negative attitudes appear in different forms: digital *hasad* is seen when someone feels envious of others' success or happiness displayed online and responds with cynical comments or slander; digital *tabāghud* is reflected in hate speech that damages reputations and worsens social relationships; while digital *tadābur* manifests in the form of blocking, boycotting, or online exclusion that fragments communities and causes social division. These three phenomena clearly undermine the values of *ukhuwwah islāmiyyah* that form the foundation of unity among Muslims²¹ and instead worsen the atmosphere in the digital public sphere.

In the digital era, the content and meaning of this hadith are highly relevant. The phenomenon of digital *haters* represents a modern manifestation of these spiritual diseases of the heart. Digital *hasad* emerges when someone feels displeased upon seeing others' happiness, achievements, or lifestyles on social media, and then vents these feelings through negative comments, sarcasm, or even the spread of slander.²²

In the digital era, the content and meaning of this hadith are highly relevant. The phenomenon of digital *haters* represents a modern manifestation of these spiritual diseases of the heart. Digital *hasad* emerges when someone feels displeased upon seeing others' happiness, achievements, or lifestyles on social media, and then vents these feelings through negative comments, sarcasm, or even the spread of slander. Meanwhile, digital *tabāghud* appears in the form of hate speech, verbal harassment, and open insults directed at certain individuals or groups. This clearly contradicts Islamic values, which emphasize compassion and tolerance in social interactions.²³

This hadith contains a command to become "servants of Allah who are brothers," highlighting the importance of fostering *ukhuwwah* (brotherhood) and solidarity among Muslims, regardless of social or personal backgrounds. In the contemporary context, this command calls on Muslims to actively uphold ethical conduct on social media, to refrain from interactions that cause harm, and to serve as agents of goodness and brotherhood in digital spaces. This message of the Prophet Muhammad (peace and blessings be upon him) serves as a much-needed moral compass in the era of information openness, ensuring that Muslims are not merely users of social media, but also spreaders of mercy within it.²⁴

²¹ Al-Nawawi, *Syarh Shahih Muslim Jilid 16*.

²² Al-Qardawi, *Ahlak Muslim Dan Kehidupan Modern*.

²³ Wahba Az-Zuhaili, *Ahlak Islamiyah : Panduan Etika Seorang Muslim* (Dar Al-Fikr, 1998).

²⁴ M.Quraish Shihab, *Wawasan Al-Qur'an : Tafsir Maudui Atas Berbagai Persoalan Umat* (Mizan, 2007).

Furthermore, the Messenger of Allah (peace and blessings be upon him) emphasized that every word uttered by a person carries significant consequences, both in this world and in the Hereafter. In one hadith, it is stated that:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا، يَرِلُّ إِلَيْهَا إِلَى النَّارِ أَبْعَدَ مَا بَيْنِ الْمِشْرِقِ وَالْمَغْرِبِ . وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى مَا يُلْقِي لَهَا بَالًا، يَرْفَعُهُ اللَّهُ إِلَيْهَا دَرَجَاتٍ . وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخْطِ اللَّهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا، يَهْوِي إِلَيْهَا فِي جَهَنَّمَ

Narrated by Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings be upon him) said, “Indeed, a servant may utter a single word that he considers insignificant, without giving it much thought, yet that word causes him to fall into Hell a distance as far as that between the East and the West. And indeed, a servant may utter a single word that pleases Allah, without giving it much thought, and Allah raises his rank because of it. And indeed, a servant may utter a single word that angers Allah, without giving it much thought, and because of it he falls into Hell.”²⁵

The above hadith is highly relevant in addressing the widespread phenomenon of hate speech and *haters*’ behavior on social media. Speech or writing that contains hatred, slander, or insults is clearly not among the words that are pleasing to Allah; therefore, individuals must be cautious, as the spiritual consequences are severe. In the digital era, where every comment or post can spread widely and affect a person’s reputation and psychological well-being, the principle of guarding one’s speech is more important than ever. Exercising restraint by refraining from harmful speech—even behind a screen—constitutes a tangible application of Islamic teachings, which call upon believers to act wisely, empathetically, and to foster a peaceful atmosphere.

Overall, these hadiths form a strong moral and ethical framework for addressing the challenges of communication on social media. The phenomenon of *haters* who spread hatred and hostility stands in direct opposition to Islamic principles that teach believers to speak good or remain silent, and to avoid envy, hatred, and the severing of relationships. Guarding one’s speech and the state of one’s heart in the digital realm is a concrete manifestation of faith that every Muslim must uphold so that digital spaces become arenas for *da’wah*, strengthening social bonds, and spreading goodness, rather than places where conflict and hatred flourish. By practicing these values, Muslims can demonstrate the beauty of Islamic character and make a positive contribution to building healthy and harmonious digital communities, as an expression of love and

²⁵ Al-Bukhori, *Kitab Shahih Bukhori* No 6478.

devotion to Allah Subhānahu wa Ta‘ālā, as well as awareness of social responsibility in both this world and the Hereafter.

This hadith provides moral guidance that is highly relevant and applicable in addressing the challenges of modern communication, particularly in responding to the phenomenon of *haters* on social media. It serves as a reminder that guarding one's speech is an integral part of maintaining the quality of one's faith. In a digital environment that offers freedom of expression but minimal ethical constraints, the principle of speaking good or remaining silent functions as an essential moral safeguard. Muslims are called not to be drawn into a culture of hate speech, but instead to embody values of goodness, calmness, and maturity in every interaction. Therefore, applying this principle in daily life, including on social media, is imperative.

Conclusion

The phenomenon of *haters* on social media is not merely an ethical issue, but also touches upon the core values of Islamic teachings that emphasize *ukhuwwah* (brotherhood), noble character (*akhlāq*), and courteous communication. The Prophet Muhammad (peace and blessings be upon him) firmly taught the principle of “speaking good or remaining silent” as an indicator of the quality of one's faith. In today's digital context, this principle is highly relevant, as written expressions on social media, although not spoken verbally, still constitute forms of communication with moral and social consequences.

Behaviors such as *hasad* (envy), *tabāghud* (hatred), and *tadābur* (severing relationships) have now metamorphosed into cynical comments, hate speech, and online exclusion. Islam, however, teaches love, brotherhood, and empathy in social interactions, including in digital spaces. The Prophet's hadiths that emphasize the prohibition of envy and the command to maintain brotherhood serve as a moral foundation guiding believers to act wisely, both in the real world and in cyberspace. By adopting the principles of Islamic ethics as guidelines, social media users can restrain themselves from harmful speech, verify information before sharing it, avoid unproductive debates, and spread beneficial and positive content. This approach transforms social media into a constructive rather than destructive space. Restraining oneself from harmful speech and maintaining social relationships not only reflects the quality of one's faith, but also constitutes a social responsibility for which one will be held accountable before Allah (Exalted is He) in the Hereafter.

To minimize the emergence of negative behaviors such as hate speech and mutual disparagement on social media, collective efforts are needed to strengthen the understanding of Islamic ethics (*akhlāq*) in digital activities. The development of digital literacy grounded in values of proper conduct (*adab*), whether within

families, schools, or the wider community, can help users interact more wisely. Moreover, social media should be utilized as a platform for sharing positive, educational, and inspirational content so that digital spaces become healthier and more constructive. Each individual also needs to cultivate the habit of thinking before commenting, as well as making use of technological features such as reporting or blocking as practical efforts to maintain harmony. Through community cooperation and strong personal awareness, social media ethics can be upheld, thereby creating a more peaceful online environment that reflects the values of *ukhuwwah islāmiyyah*.

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