

The Role of Hadith in Shaping Social Media Use Ethics Among Generation Z

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DOI: <https://doi.org/10.32505/al-bukhari.v7i2.9554>

Submitted: 2024-10-04 | Accepted: 2024-12-18 | Published: 2024-12-27

Abstract

This research examines the role of hadith in shaping the ethics of using social media among Generation Z. Gen Z, who grew up in the digital era, is very familiar with technology and social media, but often lacks strong ethical guidelines in using these platforms. In this context, hadith as a source of Islamic moral teachings provide important guidance regarding ethical behavior, including interactions on social media. Hadiths such as authentic Muslim history no. 64 teaches the importance of guarding one's words and deeds, which is relevant to today's digital ethics. This research uses qualitative methods with a descriptive-analytical approach to understand the challenges of digital ethics among Gen Z and how hadith can provide relevant guidance in facing these challenges. The research results show that hadith teachings can be applied in a modern context as a guide for the younger generation to use social media wisely, responsibly and ethically. Hadith not only teaches to avoid negative behavior such as slander and hate speech, but also encourages the spread of goodness in cyberspace. By applying hadith values, it is hoped that Gen Z can become more responsible social media users and contribute positively to society.

Keywords: Hadith, Social Media, Generation Z.



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Abstrak

Penelitian ini mengkaji peran hadis dalam membentuk etika penggunaan media sosial di kalangan Generasi Z. Gen Z yang tumbuh dalam era digital, sangat akrab dengan teknologi dan media sosial, namun sering kali kurang memiliki panduan etika yang kuat dalam menggunakan platform tersebut. Dalam konteks ini, hadis sebagai sumber ajaran moral Islam memberikan panduan penting terkait perilaku beretika, termasuk dalam interaksi di media sosial. Hadis-hadis seperti riwayat *Ṣaḥīḥ Muslim* No. 64 mengajarkan pentingnya menjaga lisan dan perbuatan, yang relevan dengan etika digital saat ini. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis untuk memahami tantangan etika digital di kalangan Gen Z serta bagaimana hadis dapat memberikan pedoman yang relevan dalam menghadapi tantangan tersebut. Hasil penelitian menunjukkan bahwa ajaran hadis dapat diterapkan dalam konteks modern sebagai panduan bagi generasi muda untuk menggunakan media sosial secara bijak, bertanggung jawab, dan beretika. Hadis tidak hanya mengajarkan untuk menghindari perilaku negatif seperti fitnah dan ujaran kebencian, tetapi juga mendorong penyebaran kebaikan di dunia maya. Dengan menerapkan nilai-nilai hadis, diharapkan Gen Z dapat menjadi pengguna media sosial yang lebih bertanggung jawab dan berkontribusi positif bagi masyarakat.

Kata Kunci: Hadis, Media Sosial, Generasi Z

Introduction

The rapid development of digital technology in Indonesia has brought significant changes in people's lifestyles, especially the younger generation. The proliferation of social media platforms has made it easier to access information and entertainment. However, on the other hand, this phenomenon also poses its own challenges, especially in maintaining religious values. The influence of foreign cultures that are so strong on social media often clashes with Islamic teachings, so that various forms of deviation appear among the younger generation, especially generation Z.¹

Before the existence of Generation Z, there were several generations before. According to Don Tapscott in his book entitled *Grown Up Digital*, there are several generational divisions. First, *Pre Baby Boom*, a term for the generation born in 1945 and earlier. Second, *The Baby Boom*, a term for the generation born between 1946-1964. Third, *The Baby Bust/Generation X*, the name for the generation born between 1965-1980. Fourth, *The Eco of the Baby Boom/Generation Y*, the name for the generation born between 1980-1995. Fifth, *Generation Net/Generation Z*, the term for the generation born between 1995-2010, sixth, Generation Alpha/Generation A. A term for the generation born in 2010-until now.

¹ Hisny Fajrussalam Dkk, "Pengaruh Sosial Media Dalam Meningkatkan Pemahaman Agama Islam Terhadap Gen-Z" *Jurnal Ilmiah Wahana Pendidikan* Vol. 10, No. 16 (2024): 413.

Generation Z or Gen Z (1995 – 2010) is a generation that was born on technological developments and has a great dependence on technology.² This generation is often referred to as the digital generation, meaning it is known as the generation that is thirsty for technology, where new innovations are considered a source of urgent needs.³ From an early age, they have been introduced to technology and the internet, making them highly skilled in utilizing various technological tools. However, challenges arise along with these characteristics. Dependence on technology tends to create a preference for instant things, while a lack of patience in dealing with processes is a hallmark of our generation. Therefore, Generation Z was chosen as the object of research because of their strategic position as the generation that uses social media most intensively compared to the previous generation.⁴

At this time, all people in urban and rural areas have followed the development of science and technology. Many people depend on the internet for their lives. In the past, the internet could only be used to send and receive information through e-mail and also to search for information through google. However, now the internet can be used to access social media. So that the development of the internet can have both good and bad consequences.⁵

Digital platforms that allow users to interact, share and create content online are known as social media. By utilizing web technology, platforms like tiktok, instagram, whatsapp etc have revolutionized the way we communicate. Through social media, individuals can connect with others around the world and build a strong virtual community.⁶

Social media has now become one of the main sources of information for the public. However, their use is often not accompanied by a good understanding of digital ethics. This has resulted in the emergence of various problems such as the spread of hoaxes, hate speech, cyberbullying, and misuse of personal data. Among Gen Z, this behavior is often considered normal without realizing its negative impact on social life. Gen Z is highly exposed to the rapid flow of information,

² Sarah Adityara dan Rizki Taufik Rakhman, "Karakteristik Generasi Z dalam Perkembangan Diri Anak Melalui Visual," 2019, 401.

³ Ni Made Budianti Dkk, "Literasi Sains pada Generasi Z: Tinjauan Literatur," *Tinjauan Pendidikan dan Ilmu Sosial* Vol. 5, No. 2 (2024): 138.

⁴ Revito Pradipa Tandijo Putra Dkk., "Hubungan Antara Islam Dengan Perkembangan Teknologi Dalam Mempengaruhi Karakter Gen-Z," *Mutiara: Multidisciplinary Scientific Journal* Vol. 1, No. 10 (2023): 706.

⁵ Aulia Rahmawati Dkk, "Peran Media Sosial Dalam Penguanan Dalam Moderasi Beragama Di Kalangan Gen-Z," *Jurnal Pengabdian kepada Masyarakat* Vol. 3, No. 5 (2023): 905–906.

⁶ A. Rafiq, "Dampak Media Sosial Terhadap Perubahan Sosial Suatu Masyarakat," *Global Komunika* Vol. 1, No. 1 (2020): 19.

but often lacks strong moral guidance in filtering information and regulating behavior on social media.⁷

Often, the mass media highlights cases where individuals who use social media platforms face legal repercussions due to their negligence as well as a lack of understanding of the important aspects of using the platform. Therefore, it is very important for social media users to understand ethical principles, be aware of the importance of social media to the audience, and take advantage of the benefits it can provide. With responsible use, social media is a means to spread and provide a positive impact and change for society.⁸

In this context, Islamic teachings through hadith, which is the second source of Islamic law after the Qur'an, have taught about ethics for Muslims, including in the use of social media. Hadith contains various moral teachings that regulate human behavior in various aspects of life. Although the hadith was delivered more than 1400 years ago, the values contained in it are universal and can be applied in a modern context.⁹ As in the hadith narrated by Sahih Muslim index number 64.¹⁰

وَحَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنِ سَرْحٍ الْمِصْرِيُّ، أَخْبَرَنَا أَبْنُ وَهْبٍ، عَنْ عَمْرُو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحَيْرَ، أَنَّهُ سَعَ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ الْعَاصِ، يَقُولُ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ قَالَ: «مَنْ سَلِيمٌ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»¹¹

Abū ath-Thāhir Ahmad bin 'Amru bin 'Abdullah bin 'Amru bin Sarh al-Miṣri, narrated to us Ibn Wahab from 'Amru bin al-Ḥārith of Yazid bin Abi Ḥabib from Abi al-Khair that he heard 'Abdullah bin 'Amru bin al-'Aṣ both saying, "Indeed, a man asked the Prophet "What is the best Muslim?" He replied, "That is a Muslim who others feel safe from the interference of his mouth and hands." (HR. Muslim, no. 65)

Therefore, this study is important to examine more deeply how the role of hadith in shaping social media ethics among Gen Z. This generation needs clear and relevant guidance to face the challenges of digital ethics, especially since they

⁷ Rahmawati Dkk, "Peran Media Sosial Dalam Penguatan Dalam Moderasi Beragama di Kalangan Gen-Z." 906.

⁸ Hisny Fajrussalam Dkk, "Pengaruh Media Sosial Dalam Meningkatkan Pemahaman Agama Islam Terhadap Gen-Z."

⁹ Indah Widya Jaya Putri Nasution dan Muhammad Irwan Padli Nasution, "Etika dalam Literasi Media Sosial: Panduan Pengguna yang Bertanggung Jawab," *El-Mujtama: Jurnal Pengabdian kepada Masyarakat* Vol. 4, No. 4. (2024): 2032.

¹⁰ Muslim bin Al-Hajjaj Abū Al-Ḥasan Al-Naisabūrī Al-Qusyairī, "Ṣaḥīḥ Muslim," *Dār Ihyā Al-Turās Al-Arabi* Vol. 1, No. Indeks. 64 (t.t): 65.

¹¹ Muslim bin Al-Hajjaj Abū Al-Ḥasan Al-Naisabūrī Al-Qusyairī, "Ṣaḥīḥ Muslim," *Dār Ihyā Al-Turās Al-Arabi* Vol. 1, No. Indeks. 64 (t.t): 65.

are vulnerable to the negative impact of social media. The hadith provides strong guidelines on how to behave in cyberspace, maintain self-integrity, and interact with others politely and responsibly. By understanding and applying the ethical teachings of the hadith, it is hoped that Gen Z can use social media wisely, as a means of communication and spreading goodness that strengthens moral values.

Thus, this study aims to identify and analyze the role of hadith in shaping the ethics of using social media among Generation Z. This research seeks to understand the ethical challenges faced by Gen Z in the digital environment and explore how to implement hadith in Gen Z in the current digital era. Through this research, it is hoped that applicable and relevant guidelines can be found for Gen Z to use social media wisely and responsibly, as well as contribute to the development of Islamic ethical discourse in the context of modern technology.

After conducting a search of previous research, a relevant research was found, namely, Fajrussalam's research in 2024, this research focuses on the influence of da'wah through social media as an educational tool for Generation Z. The results of the study show that social media has an important role in spreading da'wah in the current era. Social media is one of the effective strategies to spread the truth of the teachings of the Qur'an and al-hadith.¹² Second, the research of Swing Listari in 2024. The results of the study show that Gen Z's behavior in dressing is influenced by self-identity, desire to be socially accepted, and social media. In an Islamic perspective, clothing is a reflection of honor and virtue that demands obedience to the Shari'ah. This article proposes the need for a holistic approach for society and educators to support gen z in understanding the principle of harmonious dress between modern trends and religious teachings.¹³ Third, Devi Sastika Wiramaya et al's research in 2024. The results of this study show that social media, especially platforms such as TikTok, make a positive contribution in expanding religious understanding and strengthening the Islamic identity of the younger generation.¹⁴

The results of this previous study have similarities and novelties with current research. The similarities lie in the topic of "generation z with social media", and the type of qualitative approach. While the difference is that the current researcher discusses the role of hadith in shaping the ethics of using social media among gen

¹² Hisny Fajrussalam dkk, "Pengaruh Media Sosial dalam Meningkatkan Pemahaman Agama Islam Terhadap Gen-Z," *Jurnal Ilmiah Wahana Pendidikan* Vol. 10, No. 16 (31 Agustus 2024): 413–22, <https://doi.org/10.5281/ZENODO.13763991>.

¹³ Ayuning Listari, Nasywa Sasi Kirania, dan Nurul Annisa, "Menjembatani Gaya Dan Kepercayaan: Perilaku Berpakaian Gen Z Dalam Perspektif Psikologi Dan Agama Islam," *Jurnal Ilmiah Psikologi dan Kesehatan Masyarakat* Vol. 1, No. 3 (2024).

¹⁴ Devi Sastika Wiramaya, Nurliya Ni'matul Rohmah, dan Yusron Saudi, "Pengaruh Media Sosial terhadap Akidah Generasi Z Muslim di Perkotaan," *Seminar Nasional Paedagoria* Vol. 4 (2024): 130–42.

z, the current research uses the thematic method of hadith. This research seeks to connect the ethics of using social media with hadith.

In this study, a qualitative method with a descriptive-analytical approach is used. Qualitative research is a method that aims to understand certain phenomena or contexts through an explanatory and interpretive approach.¹⁵ In the context of this research, descriptive means describing how social media use occurs among Generation Z, while analytical means exploring how ethical values from the hadith can be applied in their digital behavior.¹⁶

The Role of Social Media in Everyday Life

According to the Great Dictionary of the Indonesian Language (KBBI), the word "media" is interpreted as a means of communication, such as newspapers, magazines, radio, television, films, posters, and banners. Meanwhile, the word "social" is related to society. According to the McGraw Hill Dictionary, social media is a means for a person to interact with each other by creating, sharing, and disseminating ideas and information in a network or virtual community.¹⁷

According to Michael Cross, social media is a tool used as a tool to collaborate between individuals, used as a tool to share information with each other, and can be used as a web-based interaction tool.¹⁸ Social media is an online platform that allows users to interact, communicate, and share different types of content with others. According to some experts, social media includes sites and apps that allow users to create, edit, as well as various content online. This creates a virtual community based on common interests, allowing active participation, interaction and communication with others in the network. The definition reflects the diversity and complexity of social media which includes various platforms for connecting and talking online.¹⁹

In this context, social media creates online communities around common interests, facilitates the exchange of information, and allows active participation from users. The definition reflects the dynamic and collaborative nature of social

¹⁵ M. Fathu Niam Dkk., *Metode Penelitian Kualitatif*, Cet. 1 (Bandung: Widina Media Utama, 2024), 18.

¹⁶ Fitri Khairani Mahmud Melba, *Strategi Penanggulangan Ibu Hamil Dalam Menghadapi Kecemasan Menjelang Persalinan (Studi Deskriptif Analisis di Kecamatan Simpang Kiri, Kota Subulussalam)* (Banda Aceh: Skripsi Prodi Studi Bimbingan dan Konseling Islam, Universitas Islam Negeri Ar-Raniry, 2023), 61.

¹⁷ Fara Dinda M, "Dampak Media Sosial Pada Ragam Bahasa Masyarakat," *Jurnal Harmoni Nusa Bangsa* Vol. 1, No. 2. (2024): 122.

¹⁸ Hisny Fajrussalam Dkk., "Penggunaan Media Sosial sebagai Sarana Pengembangan Dakwah Islam," *INNOVATIVE: Jurnal Of Social Science Research* Vol. 3, No. 2. (2023): 2339.

¹⁹ Kartini Dkk., "Memahami Dampak Media Sosial terhadap Komunikasi Interpersonal: Pendekatan Teori Komunikasi," *Dawatuna: Jurnal Of Communication and Islamic Broadcasting* Vol. 4, No. 1. (2024): 54.

media, which involves a variety of websites and apps that allow people to connect and communicate in an online environment.²⁰ Based on the above understanding, social media is a platform that can be used as a means of communication, information, and various other contents. These social media such as Whatsapp, instagram, tiktok, google, twitter, and others.

Ethics in the Context of Social Media

The word "ethics" that we often hear every day turns out to have long historical roots. If we trace its origins, this word comes from the ancient Greek, which is "*ethos*". In Greek, "*ethos*" refers to a character, disposition, or custom attached to an individual or group. Thus, ethics basically refers to moral values and principles that guide behavior and decision-making. The ²¹ Great Indonesian Dictionary defines "ethics" as a branch of science that studies right and wrong from a moral point of view. In other words, ethics help us understand what we should do and what we should avoid in our daily lives.²²

The definition of ethics according to experts, some of which, according to Poerwadarmen, ethics is the science of moral principles. Meanwhile, according to Drs. O.P. Simorangkir, ethics or ethics is the view of humans in behaving according to good measures and values. And finally, according to Magnis Suseno, ethics is a science, not a teaching. What gives us a norm of how we should live is morality. Based on the understanding according to experts, it can be concluded that ethics is the science of how humans should behave, so that their lives are in accordance with the rules or norms or manners that have been set, so that people's lives will be better and orderly.²³

Based on the above understanding, Ethics is a branch of science that systematically investigates human actions. Using reason, ethics helps us understand the values that underlie our actions and make ethical decisions. In other words, ethics is man's effort to create a better life by acting in accordance with moral principles.²⁴

Understanding the characteristics of Generation Z in daily life

According to Jean M. Twenge, Generation Z or iGen is a group of individuals born around the mid-1990s to early 2010s. They grew up in a highly

²⁰ "Memahami Dampak Media Sosial Terhadap Komunikasi Interpersonal: Pendekatan Teori Komunikasi." 55.

²¹ Chanfiudin Lukman Dkk., "Etika Pendidikan Islam Dalam Konteks Modern," *IHSANIKA: Jurnal Pendidikan Agama Islam* Vol. 2, No. 3. (September 2024): 3.

²² Daulat Daulat Dkk, "Etika Pendidikan Islam Dalam Hadis (Etika Orang Tua Berlaku Adil Pada Anak)," *Jurnal Pendidikan Tambusai* Vol. 8, No. 1. (2024): 3439.

²³ Zulia Zulia Dkk, "Etika Bersosial Di Era Digitalisasi Perspektif Tasawuf Sosial," *MINARET Journal of Religious Studies* Vol. 1, No. 2. (2023): 130.

²⁴ Sapriadi Rambe Dkk, "Etika Komunikasi Dalam Menggunakan Media Sosial," *Jurnal Pendidikan Tambusai* Vol. 8, No. 1. (2024): 4506.

digitally connected environment, so they have high technological proficiency and a tendency to use social media as one of the main tools for communicating and interacting.²⁵

Generation Z, who was born between 1997 and 2012, has some unique characteristics that set them apart from previous generations. Here are some of the key characteristics of Generation Z:

1. *Digital Natives*: Generation Z grew up in an environment full of technology and used it in various aspects of life. They are very proficient in using social media, the internet, and mobile devices for communication and daily activities.
2. *Global Citizens*: Generation Z has global knowledge and cares about global issues such as climate change, poverty, and injustice. They connect with people from all over the world through social media and the internet.
3. *Entrepreneurial*: Generation Z has an entrepreneurial spirit and wants to be independent. They want to work flexibly and have control over their own work.
4. *Purpose-driven*: Generation Z wants to work and contribute to something they believe in. They want to make a difference in the world.
5. *Skeptical*: Generation Z is generally critical of information and authority. They prefer to search for their own data and compare it from various sources to ensure the truth.
6. *Short Attention Span*: Generation Z tends to have short attention spans and is easily distracted by interesting new things. As a result, they often struggle to concentrate on a single task for long periods of time.
7. *Multitasking*: Generation Z is used to doing various activities at once, such as accessing social media, watching videos, and completing tasks at the same time.²⁶

Analysis of Hadith on Ethics in the Use of Social Media

The hadith narrated by Sahih Muslim index number 64 is one of the most important hadiths in Islam. This hadith gives a clear picture of the characteristics of a true Muslim. In the context of the rampant use of social media among the younger generation, especially Gen Z, this hadith has very high relevance. By analyzing this hadith in depth, we can explore the universal values contained in it and apply them in our digital lives.

²⁵ Maria Taliwuna, "Strategi Pendidikan Moral Dalam Menghadapi Tantangan Digitalisasi Bagi Generasi Z (Moral Education Strategy in Dealing with Digitalization Challenges for Generation Z)," *SHAMAYIM: Jurnal Teologi dan Pendidikan Kristen* Vol. 3, No. 2. (2024): 53.

²⁶ Taliwuna, "Strategi Pendidikan Moral Dalam Menghadapi Tantangan Digitalisasi Generasi Z (Moral Education Strategy in Dealing with Digitalization Challenges for Generation Z)," 53-54.

In his lecture it is mentioned the word سَلِيمٌ Interpreted as healthy and strong. According to *mu'jam muqayyis al-lughah*, A person is considered safe when there is no disease or disorder that afflicts him. In the context of hadith "مَنْ سَلِيمٌ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ", The use of the word "Muslim" has a broader meaning. Among them, Muslims are someone who saves. It does not only refer to the person who saves himself by believing in Islam, but also to the person who saves and protects others from danger, both from words and deeds. This shows that a Muslim must keep himself from hurting others, both physically and mentally, as a form of commitment to his Islam.

Imam Nawawi in his *sarah s}ah}i>h}* Muslim further explained that a true Muslim is those who do not hurt other Muslims, either by word or deed. This includes all forms of actions, whether carried out directly or indirectly, including those that occur through certain causes or through intermediaries. The mention of the word "oral" in this hadith refers to how speech or speech can hurt others through words, such as insulting, slandering, or speaking abusively. In everyday life, the negative impact of words is often greater and spreads faster, so it is important to be careful when speaking.

Furthermore, the use of the word "hand" in this hadith emphasizes the physical deeds performed by a person. Imam Nawawi mentioned that the hand is one of the limbs that is most often used in performing actions after speaking, because many jobs or actions are done with the hands. The order of mention of the verbal and the hand is not without reason, the utterances are mentioned first because the impact is felt more quickly, while the hand hurts through physical actions. Therefore, this hadith emphasizes the importance of maintaining overall behavior, both through words and deeds. This is a form of social responsibility of a Muslim.²⁷

Hadiths on Ethics in Using Social Media

1. Hadith about the prohibition of saying bad things

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هَلَالُ بْنُ عَلَيٍّ، عَنْ أَنَّسٍ، قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا، وَلَا لَعَانًا، وَلَا سَبَابًا، كَانَ يَقُولُ عِنْدَ الْمُعْتَبِرِ: «مَا لَهُ تَرَبَّ جَبِينُهُ»

Narrated to us Muh'ammad bin Sinān, narrated to us Fulaih bin Sulaimān, narrated to us Hilāl bin 'Alī from Anas, he said, "The Messenger of Allah (saw)

²⁷ Afrizal Fahmi Ali, "Etika Bermedia Sosial: Kajian Kontekstual Hadis al-Muslimu Man Salima al-Muslimūna Min Lisānihi Wa Yadihi," *Rumah Jurnal UIN Sunan Gunung Djati Bandung*, 2023, 5.

²⁸ Muḥammad bin Ismā'il Abū 'Abd Allah Al-Bukhārī Al-Ju'fi, "Şahih Bukhārī," *Dār Tūq Al-Najah* Vol. 8, No. Indeks. 6046 (H 1422): 15.

never spoke vilely, cursed and reproached, and if he wanted to rebuke any of us, he used to say: "What is wrong with him, his forehead became dusty (in sarcasm)." (HR. Al Bukhari, no. 15)

This hadith gives a message that the Prophet (peace and blessings of Allaah be upon him) exemplifies how a Muslim should have a personality, especially in communication between individuals, to speak good words, not to curse and also to insult. The contextual context of this hadith in the realm of social media is very closely related to existing ethics. So, this hadith teaches that even though communication on social media platforms, actions such as making comments or making statements must stay away from elements of vulgarity, insults, bullying and the like.

The context of this hadith is related to some of the attitudes that a mu'min should have. In the last point of the hadith above is the encouragement to speak well or if you cannot speak well, it is recommended to be silent. This hadith is very relevant if actualized in social media communication. Speaking well can be interpreted as creating content, writing, or comments on any social media that is a good statement. If you can't act like that yet, it's better not to make anything in the form of bad content, writing or comments. Bad content has the opportunity to invite a bad response in open media communication. In this case, it can spread ugliness that clearly violates and undermines the norms in communication ethics. The recommendation to be silent is an effort to refrain from actions that have a worse impact.²⁹

2. Hadis about shame

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَّسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعْهُ فَإِنَّ الْحَيَاةَ مِنَ الْإِيمَانِ»³⁰

He narrated to us 'Abdullah bin Yūsuf, he said: He has informed us Mālik bin Anas, from Ibn Shihāb, from Sālim bin 'Abdillah, from his father, that the Prophet (peace and blessings of Allaah be upon him) once passed by a companion of Ansar who was giving instructions to his brother about shame. So the Prophet PBUH said, "Let him be, because shame is indeed part of faith".(HR. Al Bukhari, no. 14)

²⁹ AR. Miftah Al Farouqy dan M. Fahrur Ridla, "Etika Komunikasi Media Sosial Perspektif Hadis (Kajian Living Sunnah)," *Jurnal Wardah* Vol. 23, No. 2 (2022): 231.

³⁰ Muḥammad bin Ismā'īl Abū 'Abd Allah Al-Bukhārī Al-Ju'fi, "Şahih Bukhārī," *Dār Tūq Al-Najah* Vol. 1, No. Indeks. 24. (1422): 14.

The above hadith provides information that shame is part of faith, so what is the relationship with the branch of faith? Shame can be an instinct and a moral behavior. However, the use of shame to conform to the sharia path requires effort, knowledge, and intention. From here, shame is part of faith, because shame is a stimulating factor that gives birth to obedient deeds and fortifies oneself from immoral acts. Shame is a motivator that will give rise to other branches of faith, because with shame a person feels afraid of doing bad deeds in this world and the hereafter. So shame can serve to rule and avoid or prevent.³¹

The hadith tells the story of a man who was so shy that he did not want to ask for his rights, so the man was reproached by his own brother. The Prophet said let him remain in this sunnah morality, because shame is part of faith. If shame prevents a person from gaining his rights, then he will be rewarded according to the rights he has left. Ibn Qutaibah said that shame can hinder and prevent a person from committing disobedience as faith. So shame is called faith, like something that is named by another name that can replace its position.³²

3. Hadis on Maintaining Responsibility and Courtesy

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَدْرِ النَّهَارِ، قَالَ: فَجَاءَهُ قَوْمٌ حُفَّاءُ عُرَاءُ مُجْتَابِي النَّمَارِ - أَوِ الْعَبَاءِ - مُتَقَلِّدِي السُّبُّوْفِ، عَامَتُهُمْ مِنْ مُضَرٍّ، بَلْ كُلُّهُمْ مِنْ مُضَرٍّ، فَتَعَيَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ، قَالَ: فَدَخَلَ، ثُمَّ خَرَجَ، فَأَمْرَ بِالْمُحَرَّمِ، فَأَذَنَ، وَأَقَامَ، فَصَلَّى، ثُمَّ خَطَبَ، فَقَالَ: " {يَا أَيُّهَا النَّاسُ اتَّقُوا رَبِّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ } [النساء: ١] إِلَى آخِرِ الْآيَةِ { إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } [النساء: ١] وَقَرَأَ الْآيَةَ الَّتِي فِي الْحَسْرِ { وَلَتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدِ } [الحسر: ١٨] « تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ ثُوْبِهِ، مِنْ صَاعِ بُرْرِهِ، مِنْ صَاعِ تَمْرِهِ » حَتَّى قَالَ: « وَلَوْ بِشِقِّ تَمْرِهِ » قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرْرَةٍ كَادَتْ كَفُهُ تَعْجِزُ عَنْهَا، بَلْ قَدْ عَجَزَتْ، ثُمَّ تَبَاعَ النَّاسُ [ص: ٥١٠] حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ وَجْهُهُ، يَعْنِي كَأَنَّهُ مُذْهَبَةُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ

³¹ Sukma Sari Dewi Chan dan Al Halik, "Bimbingan Rasulullah saw, Dalam Menumbuhkan Rasa Malu," *Jurnal Bimbingan Penyuluhan Islam*, Vol. 2, No. 2. (2020): 311.

³² Al Halik, "Bimbingan Rasulullah SAW Dalam Menumbuhkan Sifat Malu." 312.

إِنَّمَا بَعْدَهُ مِنْ غَيْرِ أَنْ يُنْتَقَصَ مِنْ أَجْوَاهُمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنْنَةً سَيِّئَةً، كَانَ عَلَيْهِ وَرْزُهَا، وَوَرْزُ مَنْ عَمِلَ إِنَّمَا بَعْدَهُ مِنْ غَيْرِ أَنْ يُنْتَقَصَ مِنْ أَوْرَاهُمْ شَيْءٌ³³

Narrated to us *Muhammad bin Ja'far*, narrated to us *Shu'bah* from *'Aun bin Abī Juhaifah* from *Al-Mundziri bin Jarīr* from his father he said, We used to be by the side of the Prophet PBUH in the early afternoon. Then there is a people who are barefoot, naked, wearing striped wool cloth or long coats, they carry swords, the majority of them are from Mudhar, maybe even all from Mudhar. The face of the Prophet Saw changed to see the poverty that existed in them. Bilal said, the Prophet paced back and forth and he ordered Bilal to sound the call to prayer, and he did, and he iqamati. He prayed and preached, then he delivered the verse "O people, fear your rabbi who has created you from one soul" (QS. Annisa; 1), to the verse "Indeed, Allah is Watching over you (QS. Annisa'; 1), then he read a verse in Surah Alhasyr which reads 'Let every soul pay attention to what is done for tomorrow' (QS. Alhasyr 18), Jarir said, after he read the verse, someone gave alms from his dinar, his dirham, his clothes, and the measure of his wheat sha', or the measure of his date sha', until he said, "After all, even if it is only half a date." Jarir said, then there was someone Anshar carrying a package whose palm was barely strong, even he was really not strong enough to carry the package. Then the companions flocked to see two mounds of food and clothes until I saw the Prophet Saw His face shone as if he was gilded with gold. Then Rasulullah Saw said, 'Whoever begins good in Islam, he will get his reward and the reward that imitates him afterwards without reducing their reward at all, and whoever initiates the good will gain his sin and the sin that imitates him afterwards without reducing his sin in the slightest.(HR. Ahmad bin Hanbal, no. 509)

The hadith that reads "Whoever starts good in Islam, he will get his reward and the reward of those who follow him" emphasizes the importance of setting a good example in accordance with the teachings of Islam. Innovation of goodness that remains based on sharia not only brings benefits to oneself, but also to others. The reward received from the goodness followed by others will continue to flow without diminishing the reward of the person who does it. This is a motivation for the people to be active in doing good and be an example for the next generation. For Gen Z, especially on social media, it is important to initiate and spread positive behaviors, because every good content they share can be a sustainable reward.

Conclusion

³³ Abū 'Abd Allah Ahmād bin Muḥammad bin Ḥanbal bin Hilāl bin Asad Al-Syaibānī, "Musnad Imām Ahmād bin Hanbal," *Muassasah Al-Risālah* Vol. 31, No. Indeks. 1974 (t.t.): 509.

This study concludes that hadith also has an important role in guiding the ethics of social media use among Gen Z. Hadith teaches relevant moral values to maintain self-integrity and healthy interaction in the digital world. In facing ethical challenges on social media, Generation Z can take advantage of the teachings of hadith to be wiser in using technology, avoiding negative behavior, and using social media as a tool to spread goodness and strengthen moral values in society. The findings of this study are that there are several hadiths that are relevant to the ethics of using social media today.

The hadith narrated by S{ah}ih Muslim index number 64 provides important guidance regarding ethics of behavior, especially in the context of social media among Gen Z. This hadith emphasizes that a true Muslim is those who do not hurt others, either through words (words) or actions (hands). In the use of social media, this message is relevant to avoid hate speech, slander, and other harmful behaviors. In using social media, even though we do not meet or interact directly with someone, but through the tapping of the hand we can hurt the hearts of others. Thus, this hadith serves as an ethical guide in interacting digitally, emphasizing the importance of maintaining a responsible and polite attitude.

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