The Usage of Social Media based on Islamic Revelation

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Abstract
Social media is a technology used by the world community, and especially the Muslim community. It can be used to communicate, share information and news easily and many more. As a result, social media has a role as an agent to help spread the religion of Islam. There are various types of social media we can find such as Facebook, Instagram, YouTube, WhatsApp, and Twitter. All of these must have their own advantages and disadvantages depending on how they are used. The purpose of this study is to discuss the ways of using social media guided by the revelation of Islam, the Quran and Hadith. In conclusion, Muslims who use social media must use it well in order to be a role model for the world community.

Keywords: Social Media, Ethics, Al-Qur'an, Hadith, Muslim, Communicate.

1. Introduction

Social media is a familiar thing in today's world, starting with access through computer only, now social media is easily accessible anywhere and anytime via smartphone only due to the development of modern technology. There is no specific definition for social media, but social media can be defined as platform or website where people share a content, discuss, exchange information, or communicate that connecting people via networks and virtual communities (Kietzmann, Hermkens, McCarthy and Silverstre, 2011).

According to Kietzmann, Hermkens, McCarthy and Silverstre (2011), there are seven functional blocks of social media platform should have, first is identity, that extent to which user reveal themselves such as name, age, location. Second is conversation, that extent to communicate with other. Third is sharing, that extent to which users exchange, distribute and receive content. Forth is presence, that extent to which users know if others are available. Fifth is relationship, that extent to which users relate to each other. Sixth is reputation, that extent to which users know the social standing of others and content. Lastly is group, that extent to which users can form communities.

There are many types of social media platforms, and each platform has a specific function. Among the types of social media are social networks where people sharing their ideas or contents, for example Twitter and Facebook where these platforms help people to connect with their family and friends. Other than that, is Media network, a platform that specialize sharing their ideas or contents via photographs or videos like YouTube and Instagram (Hudson, 2020). Messaging platform is a platform where specifically focus on online chatting, according to this platform become widely popular communication tools across the globe due to easy and convenient to use, example is WhatsApp, Telegram, WeChat.

Islam welcomes all technological developments today if its use does not conflict with Islamic law, this is in accordance with the maxim of the original rule of something is its permissibility unless there is *Dalil* which indicates its prohibition. Nordin, Mohammad and Mohammad (2019) stated that as a Muslim should be the first to know the progress of the world so as not to be left behind, this is because it can help Muslims to spread the teachings of Islam and always show the good example when use it.

2. Research Method

This study only uses one type of data collection, which is the secondary data collection, based on library research and literature review from articles and scholars' past work such as *Tafsir Ibn Kathir*, *Syarah Sahih Muslim* and others scholar books to get better understanding about the verses that been used in this article. The translation of Quranic verses is using Saheeh International Translation, while the translation for hadiths is taken from Sunnah.com.

3. Social Media Usage in Islamic Revelations

The use of social media has become a normal thing in the world community, this can be seen with the number of social media users in the world reaching half of the world's population, which is almost 5 billion active users (Kemp, 2021). Among the factors that there are many social media users today, are because it can be easily accessed due to the availability of smartphones today, so it is not strange if social media users are not only among the young, but also among all ages from children to the elderly.

Islam does not prevent its followers from using social media, in fact we find that Islam, which is comprehensive way of life, has outlined guidelines in using it. Among the first principles in the use of social media is that it must be used for good purposes, as Allah stated in Qur'an:

﴿وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ﴾ [المائدة:2]

" Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression" [Al-Maidah:2]

Thus, there are several rules in using social media in the right way that are explained in the Qur'an and hadith, among it:

A. Keeping good relationship among Muslims.

Allah ﷻ mentioned in Al-Quran:

﴿وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ﴾ [الرعد:21]

"And those who join that which Allah has ordered to be joined (they uphold the ties of relationship) and fear their Lord and are afraid of the evil of (their) account." [Ar-Ra'd:21]

The Prophet ﷺ said:

"مَن سَرَّهُ أَنْ يُبْسَطَ له في رِزْقِهِ، وأَنْ يُنْسَأَ له في أثَرِهِ، فَلْيَصِلْ رَحِمَهُ".

"Whoever is pleased that he be granted more wealth and that his lease of life be pro longed, then he should keep good relations with his Kith and kin." [Narrated by al-Bukhari, 5986]

The above verse and hadith are generally about the advantages of connecting relationship with others and maintaining it. This shows the importance of a Muslim to maintain kinship and do not break it, because the Prophet has given a threat to those who cut the tie of kinship as the Prophet said, "The severer would not enter Paradise", Ibn Umar said that Sufyan (explained it as): One who severs the tie of kinship would not enter Paradise.

Among the advantages of the existence of social media are helping humans to communicate with each other wherever they are, whether different region, state, or country, and at any time (Briandana, Doktoralina, Hassan and Hassan, 2020). Moreover, in this time of pandemic, applications, and platforms such as WhatsApp, Facebook, Twitter can help people always care and update about others without experiencing any problems.

B. Enjoining what is right and forbidding what is wrong.
Allah ﷻ mentioned in Al-Quran:

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِّ وَأُوْلَٰئِكَ هُمُ ٱلْمُفْلِحُونَ﴾ [آل عمران:104]
"And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful". [Ali Imran:104]

The Prophet ﷺ said:

"مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ"
"He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith." [Narrated by Muslim, 49]

The verse and hadith generally describe the responsibility of a Muslim to enjoining what is right and forbidding what is wrong. Enjoining what is right is meant by preach people to the religion of Islam and follow what has been taught by the Prophet Muhammad, while forbidding what is wrong is meant by stay away from sinful things and commit *Shirk* -attributing a partner to Allah.

Social media can bring many benefits if we use it wisely, including using it as a preaching platform or known as *Da'wah*. *Da'wah* is an activity that invites people to believe and obey God in accordance with the lines of *aqeedah* -creed- and *shari'ah* -Islamic morals- (Briandana, Doktoralina, Hassan and Hassan, 2020). This is in accordance with the Sunnah as The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single sentence".

According to Osman (2019) it is important for Muslim or *Da'I* -the preacher- to prepare themselves with knowledge and deliver da'wah with the best manners and wisdom as Allah stated in Surat Al-Nahl, verse 125 "Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best". Due to that reason, Muslims should play a role to use social media as a new field of da'wah because this world can be accessed easily and conveniently by all age group (Salleh, 2012).

C. Learning and Retrieving knowledge.
Allah ﷻ mentioned in Al-Quran:

﴿قُلْ هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَّ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ﴾ [الزمر:9]
"Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding". [Az-Zumar:9]

The Prophet ﷺ said:

"مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحِيتَانُ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلاَ دِرْهَمًا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ."

"If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion." [Narrated by Abu Dawud, 3641]

The verse and hadith generally explain the advantages of seeking knowledge, and the difference between a knowledgeable person and a pious person, because the fact that seeking knowledge is one of the obligations on Muslims to save them in this world and in the hereafter. With the development of technology in this age, the world is taking advantage by creating new learning methods that is e-learning, learning by using technology and internet (Kirin, Husen, Masruri, Marpuah and Mohamad, 2021), for example we can see the emergence of various online learning programs such as *Gheras Ilm* which focuses on the field of Aqedah, *Maahad Tafsir* which focus on the field of the Qur'an, *Maahad Al-Nawawi* which focus on the field of the *Syafie Fiqh* dan many more.

We can also find that there are many recordings of the lectures of our scholars that are uploaded on social media such as YouTube, Facebook, Instagram which can be watched and accessed at anytime and anywhere. As the Muslim of this new era, it is highly endorsed to use technology as a new learning platform because of technology has become an important tool in our lives (Tayan and Alginahi, 2009).

D. Protection of privacy.
Allah ﷻ mentioned in Al-Quran:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَآ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [النور:27]
O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet[1] their inhabitants. That is best for you; perhaps you will be reminded.
[An-Nur:27]

The Prophet (ﷺ) said:

"مَنِ اطَّلَعَ فِي دَارِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَفَقَأُوا عَيْنَهُ فَقَدْ هَدَرَتْ عَيْنُهُ".
"If anyone peeps into the house of a people without their permission and he knocks out his eye, no responsibility is incurred for his eye." [Narrated by Abu Dawud, 5172]

The above verse and hadith are generally about the rule of permission before entering someone house, it also carries the meaning of a prohibition on viewing or disturbing the privacy of others without permission.

Privacy is one of the important things in human life to be protected because it can ensure the safety and security of human daily life. In social media it is one of the important information that must be protected, because it involves personal information, such as photos, addresses,

telephone numbers, account numbers and others. Privacy of an individual is sacred, and its violation is prohibited unless compelling reason is there to do so (Sherwani, 2018).

Social media users must have an awareness of safeguarding their privacy by not sharing any personal information and not invading privacy for the sake of bad interests, this is because the right to privacy, freedom, dignity, and equality are guaranteed in Islam.

E. Keeping secret.

Allah ﷻ mentioned in Al-Quran:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ﴾ [الأنفال:27]

O you who have believed, do not betray Allah and the Messenger, or betray your trusts while you know (the consequence). [Al-Anfal:27]

Anas bin Malik said:

قال أَنَسَ بْنَ مَالِكٍ: أَسَرَّ إِلَىَّ النَّبِيُّ صلى الله عليه وسلم سِرًّا فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدَهُ وَلَقَدْ سَأَلَتْنِي أُمُّ سُلَيْمٍ فَمَا أَخْبَرْتُهَا بِهِ.

"The Prophet (ﷺ) confided to me a secret which I did not disclose to anybody after him. And Um Sulaim asked me (about that secret) but I did not tell her." [Narrated by Al-Bukhari, 6289].

The above verse and hadith are generally about the importance of keeping secrets and not betraying them by revealing them to others, this can be seen by the actions of the companions of the Prophet, Anas bin Malik, who did not tell the secrets of the prophet when asked by Um Sulaim.

Keeping a secret is one of the qualities of an honest and trustworthy person, because he is given the responsibility to keep it and not to pass it on to others. However, recently there has been a bad trend among some Twitter users in Malaysia that is the culture of "Spill the Tea". The definition of "Spill the tea" is revealing your own secrets or others, whether about relationships, gossip, family problems, problems at work etc. (Khalis and Rifhan, 2019).

This culture should not be practiced by Muslims especially on social media that known as a world without borders, this is because revealing a secret can be embarrassing and demeaning to people, and the person who reveals it has committed an act of treachery and can no longer be trusted.

F. Do not backbiting or spread disgrace of other people.

Allah ﷻ mentioned in Al-Quran:

﴿وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾ [الحجرات:12]

And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! [Al-Hujurat:12]

The Prophet ﷺ said:

النَّبِيِّ صلى الله عليه وسلم قَالَ: "لاَ يَسْتُرُ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا إِلاَّ سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ."

"The servant (whose fault) Allah conceals in this world, Allah would also conceal (his faults) on the Day of Resurrection." [Narrated by Muslim, 2590]

The above verse and hadith are generally about the duty of a Muslim to preserve the dignity of his fellow believers by not spreading shame and slandering them. God explains that gossip is like eating the flesh of one's own brother, while the prophet threatens those who spread the faults of his brother, Allah will reveal his faults in the Day after.

Social media is a platform that provides a place for people to freely share their opinions and feelings such as Facebook and Twitter, some share stories about their life, some give views on politics or economics, some share knowledges but there are also those who take the opportunity to expose the faults of others or to backbite one another. It has become a trend on social media to expose the fault or gossip about people that they do not like, so it's not weird that some are willing to expose the shame of their partner to the point of ruining their own household (Nordin, Mohammad and Mohammad, 2019).

Therefore, among the ethics on social media is to preserve the dignity of fellow believers and safeguard their honor because the act of spreading disgrace and slandering others is included in initiating a sinful wrongdoing if continued by others.

G. Always check the authenticity of the news or information.
Allah ﷻ mentioned in Al-Quran:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ﴾ [الحجرات:6]
"O you who have believed, if there comes to you a disobedient one with information, investigate" [Al-Hujurat:6]

The Prophet ﷺ said:

"كَفَى بِالمَرْءِ كَذِباً أَنْ يُحَدِّثَ بكل مَا سَمِعَ"
"It is enough of a lie for a man to narrate everything he hears." [Narrated by Muslim, 5].

The above verse and hadith are generally about God's command to his servants to always check every news that reaches them especially from people who always lie and the enemies of Islam, and the Prophet's warning to those who spread the news without checking it.

Social media is a place where various types of information or news are collected, but there are also rumours that are not authentic and there are also slanders that are deliberately spread. Not to be missed also, the false hadiths that are spread again in this age because the Muslim community takes lightly everything that is attributed to the Prophet and lack of knowledge related to the science of hadith. (Shah, 2019).

Therefore, it is the responsibility of a Muslim to always check and verify the authenticity of the news that is presented or distributed on social media for not to cause confusion in society. Among the ways people can check the authenticity of news is by asking people who are experts in that field, such as asking doctor if the news related with field of health or asking Islamic scholar if the news related to religion.

H. Lower gaze and guard private part.
Allah ﷻ mentioned in Al-Quran:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّواْ مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُواْ فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ٣٠ وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَاۖ﴾ [النور:30-31]

Tell the believing men to reduce (some) of their vision and guard their private parts. That is purer for them. Indeed, Allah is (fully) Aware of what they do. And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. [An-Nur: 30-31]

The Prophet ﷺ said:

"إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لاَ مَحَالَةَ، فَزِنَا الْعَيْنِ النَّظَرُ..."
"Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at) …"
[Narrated by al-Bukhari, 6612]

The above verse and hadith are generally about God command to men to lower their gaze from seeing abominable things, and to women to cover their *Aurat* from men who are not their *mahram*, and the Prophet's explanation about adultery committed by the eye.

As a Muslim, they must always guard our eyes from looking at something that can weaken the faith such as looking at pictures or videos that have pornographic elements. (Rosli, Munjandy and Jasmi, 2019). Guarding their eyes is one of the strongholds of a Muslim to fight lust, due to social media itself is not free from negative things. (Razali, Hera and Jasmi, 2019).

In addition, take care and protect the *Aurat* is also an obligation that must be obeyed. A Muslim must ensure that every picture or video they upload on social media must comply with Islamic law because Islam has a strong sense of dignity and to protect themselves from immorality.

4. Discussion

Overall, this study discusses the ways to use social media well based on what is contained in Islamic revelation, and this study finds that there are 8 ways identified as shown in figure 1 to use social media.
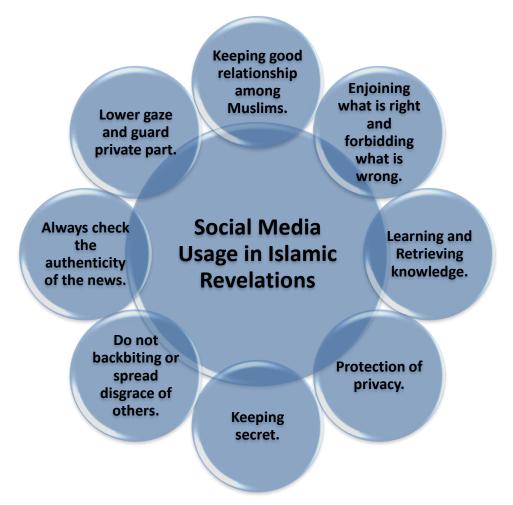
Figure 1. Social media usage in Islamic revelation

5. Conclusion

Islam must be used as a guideline in using social media because only revelation can distinguish between right and wrong, truth and false, this according with the hadith of the Prophet:

"تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ"

"I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet." [Narrated by Malik, 1628].

Therefore, as Muslims, we must adhere to the revelation of Islam to avoid doing things that are detested by Allah ﷻ, especially when using social media. Finally, all Muslim communities must strive to create an atmosphere of peace and tranquility in social media by always using social media towards goodness and maintaining their manners and boundaries to gain the approval of Allah SWT.

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