The Importance of Da'wa Ethics in Social Media: A Quranic Perspective

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Keywords :	Abstract
Da'wa ethics; social media; Quranic perspective.	Technological advances that continue to develop make information accessible and consumed by the public quickly through social media. However, the impact of the use of social media needs to be considered by various groups of people, including Muslims. Social media can also be used as a medium of da'wah that influences society, especially Muslims, to always do good things according to the Qur'an and Hadith guidelines. This study aimed to explore the value of Islamic teachings from the Quran and Hadith, which can be used as the ethics of da'wa on social media. This study used qualitative method and took the form of a literature review. The main data sources used are various scientific literatures, both in the form of books and scientific journals, related to the discussion of ethical values in preaching on social media. While the secondary research data sources used are various scientific literature relevant to the core object of this research. The results of the study showed that there are various values in Islamic teachings that can be used as ethical values in da'wa on social media. Among these ethical values are: objective honesty based on facts; acting fairly and impartially in delivering lectures; and trying to apply the ethics of fairness and decency.
Kata Kunci :	Abstrak
Etika dakwah, media sosial, perspektif al-Qur'an.	Kemajuan teknologi yang terus berkembang menjadikan informasi dapat diakses dan dikonsumsi masyarakat dengan cepat melalui sosial media. Namun, dampak dari penggunaan media sosial perlu diperhatikan oleh berbagai kalangan masyarakat termasuk muslim. Media sosial juga dapat digunakan sebagai media dakwah yang mempengaruhi masyarakat khususnya muslim untuk selalu berbuat baik sesuai dengan pedoman Al-Qur'an dan Hadis. Penelitian ini bertujuan untuk mendalami nilai ajaran Islam dari al-Quran dan Hadis yang dapat dijadikan sebagai etika dakwah di media sosial. Penelitian ini merupakan penelitian kualitatif berupa penelitian studi pustaka. Sumber data utama yang digunakan adalah berbagai literatur ilmiah, baik berupa buku dan jurnal ilmiah yang berkaitan dengan pembahasan nilai-nilai etika dalam berdakwah di media sosial. Sedangkan sumber data penelitian sekunder yang digunakan adalah berbagai literatur ilmiah yang relevan dengan objek inti penelitian ini. Hasil kajian menunjukkan bahwa terdapat berbagai nilai ajaran Islam yang dapat dijadikan sebagai nilai etika dakwah di media sosial. Nilai-nilai etika ini di antaranya kejujuran yang obyektif berdasarkan fakta, berlaku adil dan tidak memihak dalam menyampaikan ceramah, serta berusaha menerapkan etika kewajaran dan kepatutan.

Introduction

The birth of the industrial revolution 4.0. able to crack the fortress that protects various ideologies, cultures and religions in a plural life. This technological advancement can certainly have positive and negative impacts. Some opinions say that technology greatly affects humanity and human empathy which will almost lead to dehumanization, such as the loss of a sense of social concern (individualism), intolerance between religions,

and rampant crime both in the real world and on social media in the form of hate speech and fake news.[1]

Some of the information that circulates very quickly can be accessed and consumed by the public both from people with a low level of knowledge and educated people, this indicates rapid technological progress, but this will make it difficult to filter the news that is circulating, even some of which indicate hoaxes.[2] The impact of the use of social media needs to be considered by various groups of people, including Muslims. The existence of al-Qur'an guidelines can be used as a guide for Muslims in interacting using social media intelligently and wisely to avoid negative things. Social media can also be used as a medium of da'wah that influences society, especially Muslims, always to do good and have positive value. Da'wah carried out through social media must be in accordance with religious provisions, may not contain lies, and must use polite language so that the da'wah messages conveyed, such as the teachings of *aqidah* (*iman*), sharia (*Islam*), and akhlak (*ihsan*) can be accepted. By applying the ethics of da'wah, the messages conveyed through social media do not easily cause division or hostility between people.[3]

Islam has always encouraged people to spread goodness actively through da'wah activities. Da'wah carried out by a Muslim is closely related to the success of Muslims in spreading their teachings. In promoting and spreading Islamic teachings, preaching, referred to in al-Qur'an as *ahsanu qaula* (speaking kindly) is also the most important activity with the noblest position.[4] Various types of information are available, especially in the current era of globalization, although da'wa activities have decreased due to various constraints. Muslims should be able to better select and filter information that is contradictory and not in accordance with Islamic teachings.[5]

Da'wa activities are generally known, so its development cannot be denied anymore. Da'wa activities do not only utilize pulpit media which are carried out from mosque to mosque but along with the development of technology and mass media. Da'wa activities also began to be carried away by technological developments. When it is reported, as there is a lot of da'wa content that tends to present hate speech, problems are seen in the development of da'wa through various types of media. There are even da'wa activities that are used as vehicles in politics. Not only that, there is also the phenomenon of information and disagreement without being accompanied by an attitude of respect, tolerance and empathy between social media users.[6] Not only that, fake news (hoaxes), hate speech,[7] and

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[1] Kuntowijoyo, *Maklumat Sastra Profetik* (Yogyakarta: DIVA Press, 2019), 9.

[2] Muhammad Aminullah, 'Etika Jurnalisme Dan Pembentukan Masyarakat Sadar Informasi', in *Book Series Jurnalisme Kontemporer: Etika Dan Bisnis Dalam Jurnalisme* (Banda Aceh: Syiah Kuala University Press, 2021), pp. VII–340.

[3] Nazaruddin and Muhammad Alfiansyah, 'Etika Komunikasi Islami Di Media Sosial Dalam Perspektif Alquran Dan Pengaruhnya Terhadap Keutuhan Negara', *Jurnal Peurawi Media Kajian Komunikasi Islam*, 4.1 (2021): 77–91 <https://doi.org/http://dx.doi.org/10.22373/jp.v4i1.8935>.

[4] Nurul Fajriani Mokodompit, 'Konsep Dakwah Islamiyah', *Ahsan: Jurnal Dakwah Dan Komunikasi*, 1.2 (2022) : 112–23.

[5] Al Munir, 'Etika Dakwah Di Tinjau Dari Persfektif Psikologi Komunikasi', *Jurnal Komunikasi Penyiaran Islam*, 10, (2019): 67–73.

[6] Uud Wahyudin and Kismiyati El Karimah, "Etika Komunikasi di Media Sosial" *Prosiding Seminar Nasional Komunikasi*, (2016): 216–24 <https://doi.org/10.33005/jkom.v1i1.5>.

so on are very easy to find in the world of social media.[8] Such conditions necessitate the importance of various ethical values that can be used as a guide for preaching preachers in the social media space.

Some of the cases that have been encountered in da'wa activities on social media are of mutual concern. Da'wa activities should better understand the essence of da'wa. This is considered important so as not to cause conflict and disputes. The ethics of da'wa if carried out in the right and serious way will have an impact on the preacher and the community, because it will get a sympathy and also a response from the community because it uses ethics that can describe the harmonious and peaceful state of Islam.

Previous research by Muhammad Alfiansyah and Nazaruddin with the title "*The Ethics of Islamic Communication on Social Media in the Perspective of the Koran and Its Impact on State Integrity*" also examines the ethics of Islamic communication from the Perspective of the Koran. The research obtained the result that in the Qur'an, there are several instructions for humans to apply ethics in communicating, including that it must be based on truth, use good and polite language, not curse each other, and filter or filter information in receiving information. Muhammad Alfiansyah and Nazaruddin's research only focuses on communication ethics from the Al-Qur'an perspective. In contrast, the communication ethics in this study are seen from Qur'anic perspective.[9]

This research is focused on analyzing how the ethics of preaching in social media from the perspective of the Qur'an. This study uses qualitative research of the library research type where researchers will later collect material for the purposes of research data obtained from books, journals, and also articles related to the discussion of the research. As for presenting the data, the researcher will focus on collecting data findings from books, journals and articles, then later will add several interpretations for the completeness of the data. because this research takes the perspective of the Qur'an, several interpretations are needed to strengthen the existing data. Triangulation of the data is carried out in this study. Then the presentation of the data is carried out descriptively so that in the final part, research results that answer ethical problems will be found da'wa on social media from the Qur'anic perspective.

Da'wa as a Commandment in Islam

Islam is a holy religion, descended from Allah to Prophet Muhammad Saw through the Jibril along with the revelation of the holy Qur'an as the main source of Islamic teachings.[10] Islam that is present is a religion of one, from the One God and with a single holy book, namely the Qur'an. However, not a few people experience debate about the meaning of other people's religion to Islam. So as to bring out the meaning of pure

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[7] Christiany Juditha, 'Interaksi Komunikasi Hoax Di Media Sosial Serta Antisipasinya', *Journal Pekommas*, 3.1 (2018): 31–44.

[8] Dian Junita Ningrum, Suryadi, and Dian Eka Chandra Wardhana, 'Kajian Ujaran Kebencian Di Media Sosial', Jurnal Ilmiah Korpus 2, no. 3 (2018), 241–52.

[9] Nazaruddin and Muhammad Alfiansyah, 'Etika Komunikasi Islami Di Media Sosial Dalam Perspektif Alquran Dan Pengaruhnya Terhadap Keutuhan Negara', *Jurnal Peurawi Media Kajian Komunikasi Islam* 4, no.1 (2021): 77–91.

[10] Khadziq, *Islam Dan Budaya Lokal* (Yogyakarta: Teras, 2009), 43.

normative Islam that comes from Allah and historical Islam which is produced from the thoughts and practices of humans who are influenced by the dimensions of space and time.

The obligation to invite and impart knowledge to fellow believers is a religious order, all Muslims who claim to be believers will not remain silent in the process of disseminating the truth of Islamic teachings to the people at large. This is the concept of da'wa, where da'wa is defined as an attempt to invite, call on and influence people to stick to God's teachings, to make other people who are not good become good, from good to be better, and from better to be istiqomah, in order to happiness in this world and in the hereafter.[11]

Da'wa literally comes from the word *da'a, yad'u, da'watan* which means invitation, call, invitation, and summons. Meanwhile, in terms, it means calling to follow something in a certain way and purpose. Meanwhile, Aly Mahfudz defines da'wa as motivating people to always do good and instructions instructing what is good and preventing what is evil, in order to obtain happiness in the world and the hereafter. Then, Shaleh Al-Mursyid explained that da'wa is a way to uphold the essential truth and goodness, and guidance and eliminate falsehood with various approaches, methods, and media.[12]

Da'wa is punished as a personal obligation or fardhu 'ain. With the meaning that da'wa is an obligation for every Muslim, he will be rewarded if he carries it out and it will be a sin if he leaves it. Da'wa becomes a personal obligation, because it is a guideline (implication) of faith, every person who claims to have faith is required to testify this faith to the public. Apart from doing good deeds, the testimony of faith is also manifested in the form of preaching, exchanging messages of virtue and piety or by ordering what is right and preventing what is wrong.[13]

Allah has shown the way of obligation in preaching for its adherents in QS. An-Nahl: 125, namely:

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ ۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

"Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Verily, your Lord is He who knows best who has strayed from His path and He who knows better those who are guided." (Surah An-Nahl: 125)

In this verse, it is explained that there must be someone who invites to goodness and is ready to prevent something heinous. However, what kind of da'i figure is expected by the Quran in carrying out da'wa, through what people must spread goodness and what kind of material must be conveyed by Muslims globally. This is where the perfection of Islam, where the hadith as the second guideline in Islam is present to answer this question. Rasulullah Saw d in a hadith narrated by Muslim:

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[11] Samsul Munir, *Ilmu Dakwah* (Jakarta: Amzah, 2009), 104.

[12] Acep Aripudin, *Sosiologi Dakwah* (Bandung: Remaja Rosdakarya, 2013), 149.

[13] Hotman Prio and Ismail Ilyas, *Rekayasa Filsafat Dakwah Membangun Agama Dan Peradapan Islam* (Jakarta: Prenada Media, 2011), 68-69.

عَنْ أَبِي سَعِيْدٍ الخُدْرِيّ رَضِيَ الله عَنْهُ، قَالَ :سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُوْلُ» :مَنْ رَأَى مِنْـكُمْ مُنْكَراً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيْمَانِ «رَوَاهُ مُسْلِمٌ.

"Whoever among you sees evil, then let him change it with his hands, if he can't, then with his mouth, if he can't anymore with his heart, that is the weakest faith" (Muslim HR).

The above hadith shows that preaching is done according to his ability, if he has power then with his power, if he does not have power then with his tongue, if he is unable then with his heart, but with the heart that is the weakest faith. This hadith does provide relief for Muslims to do da'wa, but it also gives a down feel for Muslims who do not have the ability to preach orally, but he also does not want to be said to be a Muslim whose faith is weak just because he was unable to preach with his hands or with his mouth. This is a separate problem for a Muslim who has an obligation to preach. Then another hadith comes to bring good news to Muslims about media that can be used in preaching.

Several guarantees from Allah in various verses in the Qur'an create a spirit for its adherents to convey goodness and truth to everyone. The spirit of da'wa is carried out by people who are truly moved to become Islamic missionaries under any circumstances with any media and any material. They are aware of the importance of disseminating and inviting people to the right path.

If in the past an ustadz gave a lecture at a mosque, the congregation who could hear his messages were in the mosque and the mosque's surroundings, but with the development of information and communication technology, the ustadz who gave a lecture at the mosque can now extend his message without limits and can be heard by everyone. anyone. One of the listeners can easily do live broadcasts through social media features such as Instagram, Facebook, YouTube, and others so that those who hear his lectures are not only around the mosque area anymore, but can extend beyond territorial and geographical boundaries.

The dissemination of da'wah content on social media is a new model of da'wah to keep up with developments. Many social media users from various backgrounds are also a unique opportunity for preachers who can use social media as a means or medium for preaching. The good values conveyed in social media content such as Instagram and Facebook will more easily reach the public without certain restrictions, so da'wah on social media is considered quite effective and facilitates interaction between preachers and the public.[14]

This situation is what various people try to take advantage of to expand the activities of da'wa and the reach of da'wa so that da'wa can really be accepted by anyone, anytime and anywhere. In this era, people don't need to be tired of sitting for hours at the mosque to listen to lectures, because only by opening the device in their hands thousands

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[14] Adi Wibowo, 'Penggunaan Media Sosial Sebagai Trend Media Dakwah Pendidikan Islam Di Era Digital', *Jurnal Islam Nusantara*, 3.2 (2019): 339–356 <https://doi.org/doi https://doi.org/10.33852/jurnalin.v3i2.141>.

of videos of multi-language lectures and from whatever ustadz they want will come out and be ready to be watched even from his bed. This is a shift in the phenomenon of da'wa which of course will eventually bring out its two good and bad sides.

Da'wa Strategy and Norms in Social Media

The intensity of using social media is not always matched by good literacy attitudes and knowledge. Often the existence of social media is used as instant media without seeing the negative implications of its use.[15] Therefore, the existence of social media does trigger various problems in people's social life.[16] This is because social media is often used as a medium for individual freedom of expression in the context of public space in the digital era.[17] Such conditions necessitate the importance of various norms and ethics in the use of social media, including in the context of its use as a religious tool, such as da'wa activities.

It is important to realize that various forms of da'wa messages conveyed through the social media space will be quickly accepted by the objects of da'wa and spread. In fact, these da'wa messages can automatically be digitally documented (digital footprint). In this context, preachers must be selective in speaking. This is because mistakes in speech can have an impact on various actions that violate the law and communication ethics in preaching.[18] Therefore, the existence of the ethical value of da'wa in the social media space is a necessary thing.

Before understanding the various ethical values of da'wa on social media, it is important to realize that Islam is the last revealed teaching that applies universally. That is, a religious teaching whose implementation can cross all ages and places. However, it is important to note that the universalism of Islamic teachings does not mean that it lies in the details of its teachings, but rather in relation to the universal teachings it emphasizes, such as the values of justice, goodness, and its character of flexibility in responding to developments in the conditions of social life of Muslims and the various problems that accompany it.[19] This is no exception in the context of exploring or finding various universal values of Islamic teachings which can be used as ethical values in preaching in the social media space.[20]

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[15] Suyati, 'Dampak Media Sosial Terhadap Konflik Di Masyarakat', *Jurnal Petik* 7, 1 (2021): 30–36 <https://doi.org/10.31980/jpetik.v7i1.960>.

[16] W. Akram and A R. Kumar, 'Study on Positive and Negative Effects of Social Media on Society', *International Journal of Computer Sciences and Engineering*, (2017): 347–54 <https://doi.org/<https://doi.org/10.26438/ijcse/v5i10.351354> 347-354>.

[17] Fahmi Anwar, 'Perubahan Dan Permasalahan Media Sosial', *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni*, 1.1 (2017): 137–44 <https://doi.org/<https://doi.org/10.24912/jmishumsen.v1i1.343>>.

[18] Ari Wibowo, 'Kebebasan Berdakwah Di Youtube: Suatu Analisis Pola Partisipasi Media', *Mawa'Izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 2 (2019): 224–38 <https://doi.org/10.32923/maw.v9i2.799>.

[19] Athoillah Islamy, "Landasan Filosofis Dan Corak Pendekatan Abdurrahman Wahid Tentang Implementasi Hukum Islam Di Indonesia", *Al-Adalah: Jurnal Hukum Dan Politik Isla*m 6, no. 1 (2021): 51–73 <https://doi.org/10.35673/ajmpi.v6i1.1245>.

[20] Athoillah Islamy, 'Fatwa About Social Interaction on Social Media in the Paradigm of Islamic Legal Philosophy', *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 15, no. 2 (2020): 163-174 <https://doi.org/10.24239/al-mishbah.vol15.iss2.159>.

Da'wa in open spaces such as social media besides having a high level of efficiency because it is easy to spread da'wa messages in it also contains hidden dangers. Among them is the loss of sincerity control. So that da'wa which should be the entrance to get goodness and the pleasure of Allah is the opposite because of the loss of sincerity. This condition usually occurs when there are many responses given to da'wa content on social media. The account owner has a feeling of excitement when many of his preaching content give likes or positive responses. This pride is Satan's inducement to derail human beings. In the study of Islamic morality, it is called ujub, which is an attitude of pride because of something or another. According to Al-Junjani, ujub is someone's opinion of his height even though he has no right to that assumption. People who are afflicted with ujub tend to underestimate the sins they have committed and always minimize their fear of Allah.

Likewise the meaning of ujub explained by Bisyru bin al-Harith that ujub occurs when you glorify your deeds and belittle the deeds of others. In this context, Rasulullah Saw said which means "*If you meet someone who indulges in stinginess, indulges in lust, prioritizes the world, and always prides himself on his own opinion, then save yourself" (HR At Tarmidzi).*[21] Not only proud of yourself, sincerity can also be tarnished when self-deprecating. In this case, Imam Hasan Bashri stated that "*Whoever criticizes himself in front of many people, (then) he has actually praised himself, and that is one sign of joy*".

This attitude, according to Gufron, is usually experienced by smart people who think perfectionists. They demand the best results in everything they do. When they fail they reproach themselves. This type of attitude is an emotional and social disease that is often forgotten by most humans.[22] Further discussion of sincerity and illness can refer to books on morality such as fiqh morals by Syekh Mustofa Al-Adawy, Akhlak Muslim by Wahbah Az Zuhaili or a book entitled *Min Muqawwimat* translated into Indonesian *Entitled Pillars of Strengthening Islamic Nafsiah*.

Apart from being sincere, preaching on social media must be carried out correctly, straight and honestly.[23]

In the language of morality, it is called siddiq, namely honest and not deceitful. The implementation of the siddiq trait in da'wa includes conveying Islamic teachings honestly in accordance with the Qur'an and hadith and the understanding of pious scholars who have credibility. For this reason, preachers who are active on social media must expand their literacy before writing various da'wa ideas on social media.

The Ethics of Da'wa on Social Media as a Solution

Ethics comes from the Greek, ethos which means customs (habits), inner feelings, inclinations of the heart to do deeds. In addition, ethics teaches about nobility, good and bad manners. If limited to the origins of this word, ethics means the science of what can be done or the knowledge of customs.[24] Ethics deals with issues of good and bad, right and

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[21] Muhamad Ramadhan, *Quantum Ikhlas* (Solo: Abya, 2009), 40-41.
[22] Muhammad Hidayat gufran, *Berburu Warisan Nabi Yusuf Dan Nabi Sulaiman* (Mutiara Media, 2015), 75.
[23] Hasjim Ali, *Reformasi Di Indonesia: Menuju Tatanan Yang Demokratis Bebas Dari Korupsi, Kolusi, Nepotisme* (Indonesia: Yayasan Karya Pemuda Indonesia, 1998), 5.
[24] Abdullah M Yatimin, *Pengantar Studi Etika* (Jakarta: Raja Grafindo Pustaka, 2006), 552.

wrong. Ethics is the soul or spirit that accompanies an action. Thus ethics is carried out by someone for good treatment so as not to cause anxiety and other people assume that the action does indeed fulfill an ethical basis.

Basically, every human being is equipped with the potential for good and bad, the existence of these two potentials is balanced by the existence of reason and conscience, meaning that humans have the opportunity to do good or bad based on the results of reason and conscience. For this reason, Allah positions humans above angels when they succeed in bringing themselves to goodness and positions humans in a worse position than animals when they fail to bring themselves to goodness and wisdom.

To regulate ethics in everyday life, for example, rules are produced in human life as a result of the human mind, these rules act as controls for human activity in everyday life. Likewise ethics in da'wa, even though in essence da'wa is an invitation to goodness, but often the perpetrators of da'wa forget ethics or morals in preaching, so as a guide for preachers in conveying their da'wa, several ethics of preaching are formulated which refer to the preaching of the Prophet Muhammad.

Ali Mustafa Yaqub In his view, the ethics of da'wa are classified in several ways, including first, not separating words and deeds. Second, do not practice religious tolerance, do not insult the idols of your opponents, do not discriminate, do not collect rewards, do not make friends with the perpetrators of immorality, and do not convey things you do not know.[25] While Bukhari formulates ethical sources on; the first is the Quran and hadith, the second is Reason and Conscience and the third is the motivation of faith.[26]

Meanwhile, according to Mustafa Al-Adawi. There are several theories that can be used as a paradigmatic basis in the ethics of preaching communication. Further explanation, as follows:

First, debate for the sake of truth. According to Al-Adawy, debate for the sake of truth is permitted in Islam while still paying attention to its ethics. The argument is the word of God "*Call (humans) to the way of your Lord with wisdom and good lessons and argue with them in a good way.* (QS An Nahl:125). Another verse which means "*And do not argue with the People of the Book but in the best way, except with the wrongdoers among them*" (QS Al Ankabut:46). Even though debate is allowed, when the debate is close to a fight, stop it according to the words of the Prophet "*I am the head of the house in heaven which is reserved for those who leave a fight even though he is right*" (HR Abu Daud).[27]

As the editor of the hadith above leaves unnecessary debates, it is the reason someone gets God's grace and enters heaven. The limitation of the debate, according to Imam Ghazali as stated by Abdul Aziz, is to show their mistakes, both in the pronunciation and the meaning or intention of the speaker. Another meaning is not to oppose and deny every truth that comes from the opponent. Every word that you hear or read, if it is true,

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[25] Ali Mustafa Yaqub, *Sejarah Dan Metode Dakwah Nabi* (Jakarta: Pustaka Firdaus, 2019), 121.

[26] Bukhari, 'Karakteristik Dan Bentuk Kode Etik Dakwah', 4, No. 8 (): 5–24. Doi', *AL MUNIR : Jurnal Komunikasi Dan Penyiaran Islam*, 4.8 (2013): 5–24 <https://doi.org/https://doi.org/10.15548/amj-kpi.v0i0.742>.

[27] Mustofa Al Adawy, *Fiqih Akhlak* (Jakarta: Qisthi Press, 2009), 145.

then accept it. If it's wrong or a lie then leave it.[28] In general, debating activities are stuck in the wrong paradigm, that is, he is always right and the others are wrong, so that this debate will never reach a meeting point.

Second, proportional in saying spicy and harsh. Basically, spicy and harsh words may be used under certain conditions and in moderation. The basic advice in speaking is still to speak well when communicating with others. However, the recommendation to say good is not absolute. Under certain conditions sharp and harsh words may be spoken but should be done like a doctor who gives bitter medicine and even painful injections. All that is done not to hurt the patient but for their recovery.[29] The two da'wa theories above will be used as analytical theories in this study to explore various ethical values that can be used by preachers when carrying out their da'wa duties in the social media space.

Another ethic is not to convey something that he does not know,[30] it is important for a preacher to have sufficient knowledge and experience, the preacher is required to be able to answer the problems of the people, not only understand religion but also understand other sciences that can strengthen the existence of religion because basically all knowledge have a strong attachment.Some of the factors for the success of the Prophet Muhammad's da'wa, apart from the ethics of preaching above, include the first of the Prophet Muhammad, always responding to evil with a wise and firm attitude but still gentle. The second is to always think about the effect every time you do an amar ma'ruf nahi munkar, and the last is not to berate when faced with the mistakes of others.[31]

In preaching, it has been explained specifically related to how to convey ethically it should cover several aspects, such as applying an ethical honesty that is objective based on facts, acting fairly and impartially in conveying news, and trying to apply ethics of fairness and decency.[32] These values illustrate the existence of characteristics in the ethics of da'wa, especially studied in the perspective of the Qur'an. The characteristics that the author can explore in the view of the Qur'an are as follows:

First, honesty in communication is an ethics based on facts and data. In the sense of fact this is the key to the ethics of honesty. Where in writing and reporting something does not distort the real facts. Because facts are information that has been tested for truth and the people are trusted, and their integrity is recognized. Honesty in the Qur'an is termed amanah (أمانة),[33] which means trust. This term can be found in QS al-Nisa (4):58.

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُواْ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا

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[28] Abdul Aziz bin Sholih, *Fikih Sosial, Tuntunan Dan Etika Hidup Bermasyarakat* (Jakarta: Qisthi Press, 2007), 51.

[29] Mustofa Al Adawy, *Fiqih Akhlak* (Jakarta: Qisthi Press, 2009), 147.

[30] Mustafa Yaqub, *Sejarah Dan Metode Dakwah Nabi* (Jakarta: Pustaka Firdaus, 1997), 121.

[31] Abdullah Isa and As-Salim, *Manajemen Rosulullah Dalam Dakwah* (Jakarta: Pustaka Azzam, 2001), 83.

[32] Mafri Amir, *Etika Komunikasi Massa*, II (Jakarta: Logos, 1999), 85.

[33] Muhammad Fuad Abd Baqi, *Al-Mu'jam Al-Mufahras Li Alfāz Al-Qur'ān Al-Karim* (Beirut: Dar al-Fikr, 1992), 878.

"Indeed, Allah commands you to convey messages to those who are entitled to receive them, and (orders you) when making laws among people, so that you decide fairly. Verily, Allah gives the best teaching to you. Verily, Allah is All-Hearing, All-Seeing."

Amanah (أمانة) is a synonym of the term *sidq* (صدق) , *al-ḥaq* (الحق). On the basis of such terms, someone who does da'wa in the view of the Qur'an will not communicate falsely, or with the terms l*ahw al-hadīth* (لهوالحد يث), and ifk (إفك). The term *lahw al-hadīth* can be translated as false stories or fake stories. While the word al-ifk implies making it up, fake news, or a popular term in the mass media called gossip.

Second, the principle of justice and balance is a principle in preaching. This means that when conveying da'wa it must come from various sources and be presented fairly and impartially. Justice is one of the basic principles in Islam. In the Quran, the term *al-'adl* is found which means giving something that is someone's right or taking something that is his obligation. The meaning of justice can also mean equal and balanced in giving rewards or punishments or the same in weighing and measuring.[34] The term 'adl can be categorized as the opposite form of the term *ẓulm*. That's why someone who is not being fair and does something beyond the limits of what is meant to intimidate can be said to be an unjust person. The word 'adl with its changing forms is mentioned 28 times in the Qur'an. One of them is in QS. al-An'am (6):152.

وَلَا تَقْرَبُواْ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُواْ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُواْ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُون

"And do not approach the orphan's property, except in a more beneficial way, until he reaches maturity and perfect measure and balance with justice. We don't put burdens on anyone except what they can and when you say, Then be fair, even though he is (your) relative, and fulfill Allah's promise. This is what Allah has commanded you so that you may remember." The message from the verse above is that in speaking it should be conveyed in a fair way.

At the same time, this is an order for Muslims to carry out da'wa by prioritizing the principle of justice, namely preaching properly and correctly, impartially, in accordance with what is a person's right. If the interpretation of being fair is more oriented towards giving testimony in court, but it can also be used in communication, it should be implemented both orally and in writing.

In Al-Maraghi's interpretation it is said that with a fair attitude it can make the condition of the people better and orderly. Because the nature of justice is a joint in order to build the main principles in social affairs. So that a believer with another believer may not look down on one eye or discriminate between attitudes towards other people, even if they are close relatives.[35] In conclusion, justice must be upheld and treated equally to anyone and in any form of activity, one of which is giving consideration in matters relating to the ethics of delivering da'wa.

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[34] Al-Ragib Al-Asfahani, *Al-Mufradat Fi Garib Al-Qur'an* (Beirut: Dar al-Fikr, 1970), 415.

[35] Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, Jilid III (Beirut: Dar al-Fikr, 1974).

Third, propriety in da'wa activities needs to consider the attitude of propriety in conveying news or information in the form of speech, writing, or pictures which as a result can endanger the security and safety of a person, such as offending people of certain religions, races, ethnicities, and groups. The most important thing in preaching is prohibited from conveying news that distorts the facts of slander, obscene news, and sensations that cross the line.[36] In the Qur'an, Allah has commanded us to speak in a good way, this is likened to the same or even better than giving charity, as Allah says in Qs al-Baqarah/2:263

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِيٌّ حَلِيمٌ

"Good words and forgiveness are better than alms accompanied by something painful (the recipient's feelings). Allah is Rich, Most Forbearing."

The verse above explains the importance of communicating in good and proper words. This command to say good is emphasized, because many humans are excessive and without consideration in speech or communication. Therefore, when this command is difficult for humans to carry out, then Allah also gives special rewards to His servants who are able to convey it in a good way, even the reward is the same as someone who gives alms sincerely solely because of Allah Swt.

Fourth, freedom of movement is a right for every human being. However, in exercising this freedom, it must be adjusted to the values and norms that have been determined together. Likewise in communicating, that freedom must be adorned by the prevailing ethical values. Because no one can get in the way along the ethical corridors belonging to other communities or religions that worship other than Allah SWT. is wrong and misguided and out of the truth.[37] The Qur'an also explains that freedom is given to anyone to embrace a religion, and there should be no compulsion for him to follow a religion. Therefore every human being is given duties and responsibilities according to his ability, and is not demanded beyond his ability. But what he does will be held accountable. As the word of Allah Swt. in QS al-Isrā'(17): 36.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا

"And do not follow what you have no knowledge of. Truly hearing, sight and heart, all of that will be held accountable."

From the verse above it can be understood that every human being is given the freedom to carry out his activities, but none of the practices are carried out, but they will be held accountable, meaning that humans cannot escape responsibility until later before Allah Swt. Especially in communication, any news and information conveyed will continue

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[36] Mafri Amir, *Etika Komunikasi Massa*, II (Jakarta: Logos, 1999), 74.

[37] Muhammad Rasyid Ridla, *Tafsir Al-Qur'an Al-Karim*, Juz III (Beirut: Dar al-Ma'rifah, 1935), 95.

to be held accountable both in front of people in this world, and in front of Allah Swt in the hereafter.

Closing

With the development of increasingly sophisticated technology in modern times, social media is the fastest and most appropriate means of spreading da'wa. Because it is massive and has a wider reach and preaching is quickly conveyed. In this context, preachers must be selective in speaking. This is because mistakes in speech can have an impact on various actions not only violate ethics but also the law. Therefore, the existence of the ethical value of da'wa in the social media space is very important.

Da'wa, which in modern times is quite prone to contain provocative, divisive, hate speech and lies (hoax). The fact that happened was very far from the way and method taught by the prophet persuasively and moderately. Preachers are expected to pay attention to and understand and try to apply the characteristics of preaching based on the Qur'an. The goal is to create a peaceful Islam as a manifestation of the religion of rahmatanlil alamin. So the concept of da'wa ethics is very relevant to the increasingly complex characteristics of the development of social media.

Islamic da'wa that is *rahmatan lil 'alamiin* is in accordance with the ethics of da'wa in the Qur'an, such as skill in media, scientific and moral credibility, upholding compassion, sincerity, truth and honesty. On the other hand, do not convey religious messages by way of propaganda, provocative, intimidating, provocative and violent. Preaching through social media should pay attention to ethics so that it really brings benefits, not the other way around, it creates problems.

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