Qur'an and Hadiths in Social Media: Messages of the Qur'an and Hadith in using Social Media

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Abstract: The experts and media observers consider that the 21st century is a technology and information century, where human being enters the era of "millennium information." This era is marked by information which is disseminated through the mass media that will significantly determine the direction of community development. The aims of this writing were to investigate the message of the Qur'an and Hadith in Using Social Media. This research was a library research using thematic interpretation method, by collecting reading that talks about the five senses of human being, then determining the topic and analyzing using the interpretation of tahlili, then took a conclusion. In the Qur'an and hadith found several key words about social media, which implies the importance of caution, self-awareness and intelligent literacy about social media: First, qaulzur which means bad words or false testimony. Included in this category is beautifying a lie or tazyin al-kizb; Second, tajassus and ghibah. Tajassus means finding fault of others. While ghibah is talking about the shame or badness of others; Third, Namimah or bring to conflict. The point is to bring one news to another party with the intention to make conflict with other parties. Fourth, sukhriyah which means degrading or mocking others.

1 INTRODUCTION

The development of social media has become part of the current lifestyle, social media is an online media, by the users can easily participate, share, and create content including blogs, social networks, wikis, forums and virtual worlds. Blogs, social networks and wikis are the most common forms of social media used by people around the world. Another opinion says that social media is an online media that supports social interaction by using web-based technology that transforms communication into interactive dialogue (Hendra A. Setyawan, 2017).

In 2017 there were data on internet users obtained from statistical data issued by APJII (Association of Indonesian Internet Service Providers), which amounted to 143.26 million people or 54.68% of the total population of Indonesia (262 million) (APJII,2017). according to Internet data issued by World Stats as of December 31, 2017, internet users in Indonesia are in fifth position after China (772 million users). While India (± 462 million users), and the USA (± 312 million users). While Brazil (± 149 million users) (InternetTop20,2018,")

These conditions explain the extent of human dependence on use in Indonesia. Furthermore if it is reviewed from the level of uisia of the user, from the age of 19-34 years there is a very large number (49.52%) and then after the age of 35-54 years (29.55%), users at the age of 13-18 year (16.68%) and so on at age> 54 years (4.24%). This data illustrates so clearly that the size of internet users is in the productive age which consists of students and at the Middle School level. The high use of the internet in Indonesia is caused by the level of needs that are owned by the people and the ease of reach in the form of having smartphones and tablets which reaches 50.08% of the total population. So that it is easier to reach as easily as possible to use and access it (Indonesia,"http://gs.statcounter.com/social-media-stats/all/indonesi).

Social media removes human boundaries in socializing, such as time and space constraints have no effect. Social media allows humans to communicate with each other wherever and whenever they are, without worrying about how far

among them are and not affected by time (day or night). Social media has a big impact on the lives of its users. A user at first time "unknown" can instantly become famous with social media. Vice versa, great people in a relatively short time can be "worthless" by the power of social media (Mustofa, 2016).

In Islam, communication is a missionary activity and the main activity of Muslim individuals. That is reflected in the behavior and duties of the Prophet Muhammad SAW. As a provider of information that is beneficial to human life so that through these activities formed social conditions that carry out amar ma'ruf nahi munkar, to realize the morality of the Islamic community, as the desired ethics and social wisdom (Hendra A. Setyawan, 2017).

Expert and Media observers consider that the 21st century is a century of technology and information, where humanity enters the era of "millennium information. This era is marked by information which is disseminated through mass media and social media will significantly determine the direction of community development. There is a tendency for some people, especially some Muslims, in the era of information today is faced at changing in values. Now days, it seems as if what is being reported by mass media or social media is considered correct. Social reality has narrowed its meaning to "media reality" as what mass media broadcasts. The tendency of narrowing this meaning except as awareness also increases the social responsibility of the mass media (Iftitah Jafar ,2017)

The Qur'an as a holy book and a way of life for Muslims, even though it is not a book of science it contains scientific cues. One of the scientific cues that can be understood in the verses of the Qur'an is to provide a basic foundation for certain sciences including the use of social media. This article tries to reveal the messages of the Qur'an and Hadith on social media.

2 MANUSCRIPT PREPARATION

The term social media is composed of two words, namely "media" and "social" (Mulawarman, AldilaDyasNurfitri, 2017). Media" is defined as a communication tool (Laughey,D.,2007). Whereas the word "social" is defined as the social reality that every individual takes action that contributes to society. This statement confirms that in reality, the media and all software are "social" or in the sense that they are products of social processes (Mulawarman,AldilaDyasNurfitri,2017),

According to Bailey, social media is online content created using publishing technology that is very accessible and measurable. The advantage of this technology is that there is a shift in the way people know how to read and share news and search for information and content. There are hundreds of social media channels operating throughout the world today and some of them are with three major social media channels, namely Facebook, LinkedIn and Twitter (Hendra A. Setyawan, 2017).

According to Mulyati in EkoSumadi, explained that social media is an online media, which is used by users through internet-based applications to share, participate in and create content in the form of blogs, wikis, forums, social networks, and virtual world space supported by technology increasingly sophisticated multimedia. At present, social networks, blogs and wikis are the most widely used and growing social media among others (Eko Sumadi, 2016)

Stepanus Sigit Pranoto explained, that social media has a big influence that can bring changes in patterns of social interaction in society. Furthermore Stepanus Sigit Pranoto in Haryatmoko in his Communication Ethics stated that the social media system that was built directed to make fundamental changes in the ways of social integration, cultural reproduction, and political participation in the community. On the other hand social media is also able to disseminate to all aspects and social bodies not only the idea of liberation, but also hedonic values which ultimately can influence social integration (Stepanus Sigit Pranoto: 2018).

Social integration faces obstacles in the form of narcissistic individualism. When a person is influenced by the flow of individual hedonism, the individual tends to worship the present cult. As S. Charles, mentions that individualist hedonism will ignore social control from traditional institutions so that norms StepanusSigitPranoto explained, that social media has a big influence that can bring changes in patterns of social interaction in society. Furthermore StepanusSigitPranoto in Haryatmoko in his Communication Ethics stated that the social media system that was built directed to make fundamental changes in the ways of social integration, cultural reproduction, and political participation in the community. On the other hand social media is also able to disseminate to all aspects and social bodies not only the idea of liberation, but also hedonic values which ultimately can influence social integration. Social integration faces obstacles in the form of narcissistic individualism. When a person is influenced by the flow of individual

hedonism, the individual tends to worship the present cult. Like S. Charles, mentioning this individualist hedonism will ignore social control from traditional institutions so that traditional norms fade (Haryatmoko, 2007).

According to Caleb T. Carr and Rebecca A. Hayes, social media is an Internet-based media that allows users the opportunity to interact and present themselves, both instantly and delayed, with a wide audience or not that drives the value of user generated content and perceived interaction with other people (Carr, CalebT.,&Hayes, RebeccaA., 2015).

These problems are reflected in the Qur'an, as scriptures and life guidelines for Muslims, even though it is not a book of science it contains scientific cues. One of the scientific cues that can be understood in the verses of the Qur'an is to provide a basic foundation for certain sciences including journalism

The roles of journalism and its users have actually been shown in the process of the descent of the holy book, especially the Qur'an. Angel Jibril as the one who brought the news from heaven to the world and convey to humans through the Prophet Muhammad SAW. in QS. al-Nahl (16): 102

قُلْ نَزَّلَهُ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ۝

Allah says: "Say the Holy Spirit (Jibril) sends down the Qur'an from your God with truth"(Gusti Ngurah Aditya Lesmana, 2012).

The message brought by the Angel Jibril cannot be directly needed by the mediator. Jibril, from this side plays the role of mediator between God and humans because of their capabilities and capacities that can be at least two dimensions; angel dimension and *insaniyat* dimension. In Communication Science, Angel Jibril functions as a channel of divine messages conveyed to humans as recipients of the message represented by the Prophet Muhammad SAW. As the channel, Angel Jibril does not add or subtract the divine messages from Allah, because the task is only to convey (Iftitah Jafar ,2017).

Some considerations behind the appointment of Jibril as the messenger of God. He is a special creature of God. Angels are the most obedient and never rebellious creatures of God. In QS.al-Tahrim (66): 6, Allah SWT. says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

O ye who believe! Take care of yourself and your family from the fires of hell whose fuel is human and stone; guarding angels who are rude, harsh, and disobedient to God for what He commands them and always do what they are told. He does not speak except permitted by God and he always says the right one (Surah al-Naba '(78): 38)(Iftitah Jafar, 2017).

Angel Jibril is given the nickname as rūḥ al-amîn, (QS. al-Syu'ara' (26): 193), that is a trusted soul, and rūḥ al-qudus, (QS. al-Nahl (16): 102) that is a holy soul. Because these two capacities make Jibril believed to copy the Qur'an at Lauhil Mahfudh. Lauhil Mahfudh itself cannot be accessed except those who are holy or sanctified by God. In QS. Al-Waqi'ah (56): 79, Allah says, "There is no one touching it except the sanctified servants". Prophet Muhammad SAW, besides playing a recipient role he also plays the role as the sender of the message because he also deliver the divine messages to his people. The message or news is the verses of the Qur'an which will function as a guide for their lives (Surah al-Baqarah (2): 185).

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۝

The Qur'an will strengthen the hearts of those who have believed and become a guide and good news for those who submit themselves to Allah

Based on the explanation, the Qur'an has given an explanation and gives a signal by showing the key words about negative communication. This keyword at the same time also implies the importance of caution, introspection and intelligent literacy about social media, "Huzaemah says (http://www.nu.or.id, 2007). First, Qaulzur which

means bad words or false testimonies. Included in this category is beautifying a lie or Tazyinal-kizb.

Al-Qur'an QS Al-Hajj verse 30, the command to stay away from Qaulzur is conveyed together with the prohibition on worshiping idols. "False testimony is a big sin; the same as the sin of shirk.

Second, Tajassus and Ghibah. Tajassus means finding fault with others. While Ghibah is talking about the disgrace or ugliness of others.
Quoting verse 12 of Surah Al-Hujurat, according to Huzaemah, the scholars agree that finding fault with others and gossiping is a big sin and the perpetrators must immediately repent and apologize to the person concerned.

Third, Namimah or bring to conflict. The point is to bring one news to another party with the intention to make conflict with other parties. This keyword is related to the first keyword because the news that is brought is a hoax. Namimah can also mean provocation for certain purposes.

We should be careful when getting news through social media. Do not rush to share the news that is not yet known. If the truth is known, it needs to be weighed whether the news gets benefits or actually brings Mudarat. Fourth, Sukhriyah which means degrading or mocking others. Surah Al-Hujurat verse 11 forbids men or women to mock one another. "It may be that the one who is ridiculed is nobler in Allah's side"

3 METHODOLOGY

This research was designed in the form of library research using various sources of literature as a source of research data. Literature Research is a study that relates to the thinking of a character who in certain times, cultural conditions, the community at that time, along with documents, then the methodology used was the interpretation approach.(M. Alfatih Suryadilaga, 2005)

The object of this research is al-Qur'an. Along with that, the research method used was the method of interpretation of the Qur'anm (Abd al-Hayy al-Farmawi, 1977). In expressing the results of the interpretation, the commentators explain all aspects related to verse. The following were usually found (Zahir ibn Awad al-Alma'i., 1404 H/ 1984 M),
:a Determine the topic of discussion or choose the problems of the Qur'an that were reviewed; b) Gather and establish verses that discuss issues or problems that have been determined; c)Arranging the sequence of verses according to the period of their descent, for example Makiyah took precedence

over the Madaniyah verse; d) This interpretation study required the help of tahlili interpretation, which is about various aspects of the verse concerning the asbab al-nuzul, munasabah and verses, knowledge of the verses, etc.;e) Arranged discussion in one framework; f) Completed the discussion with the traditions concerning the issues being discussed;g) Study all selected verses by collecting all the verses that are of the same meaning, or compromising between 'am (general) and distinctive (special), which mutlaq with muqayyad, or seems contradictory, so that all meet in an estuary of meaning (M. Quraish Shihab, 2000).

4 SOCIAL MEDIA

Based on the explanation above it is clearly illustrated that the Qur'an has provided an explanation of how to use social media, must avoid negative communication. Beside that it also hinting at the importance of a cautious attitude, introspective and intelligent in using social media, namely (Fakhral-DinAl-Razi,t.th).

First, Qaulzur which means bad words or false testimonies. In the Qur'an, Qaulzur is only found once, Q.s. al-Hajj: 30 which means: "Thus (the command of Allah). Included in this category is beautifying a lie or Tazyinal-kizb.

The command to stay away from Qaulzur is conveyed along with the prohibition on worshiping idols. "False testimony is a big sin, the same as the sin of shirk. This verse can be understood, that when someone glorifies the Masya'ir haram and eats the animal that is legalized, but does not stay away from shirk and the words lie (zur). So, the admiration has no spiritual impact whatever it is for itself, or it can also be understood that lies (zur) are essentially the same as worshiping idols, in the case that both follow lust, and more concretely, both treat lust.

The meaning of the word zur is deviated (ma`il). The word zur is interpreted as a lie (kizb), because it deviates from what is intended (Abu Ja'far Muhammad binJarirAl-Thabari,t.th). Qaulzur is also interpreted as prohibiting halal or vice versa; and false witnesses.
Rasulullah SAW, as quoted by al-Razi, says, "False witnesses are comparable to shirk. According to al-Qurthubi, this verse contains threats to those who give witnesses and false swear. It includes one of the big sins, even including criminal acts (Bahruddin*2010*).
Second, Tajassus and Ghibah. Tajassus means finding fault with others. While Ghibah is talking

about the disgrace or ugliness of others. Tajassus, in terms of spying or scribbling news. The word Tajassus is often used and mentioned as 'jaasuus' or spy. But in the dictionary of Arabic literature, for example the Lisan al-'Arab dictionary written by Imam Ibn Manzhur, tajassus means "bahatsa 'anhuwafahasha" which is looking for news or investigate it (IbnManzhūr, 1992).

While in the Arabic-Indonesian dictionary, for example in the Al-Bishri dictionary, tajassus is derived from the word "jassa-yajussu-jassan" then the letter TA at the beginning of the sentence and tasydid its SIN letter, so the word become "tajassasa-yatajassasu-tajassusan" which means investigating or spying (*al-Bishri, t.th*).

Quoting verse 12 of Surah Al-Hujurat, according to Huzaemah, the scholars agree that finding fault with others and gossiping is a big sin and the perpetrators must immediately repent and apologize to the person concerned. In this verse, the sentence of tajassus is interpreted by finding fault with others. Finding fault with others begins with a bad prejudice (az-zann). Then appear Ghibah. That is why, Allah forbids these three jobs.

As the prophet also explains in the hadith narrated by Abu Hurairah radhiyallahu 'anhu, the Prophet shallallaahu' alaihiwasallam says,

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

"Beware of bad prejudice because it is the worst lying" (Imam Abu Abdillah Muhammad ibn Ismail ibn Ibrahim,t.th).

Forbidden prejudice is a prejudice that is not based on evidence. Therefore, if the prejudice is stated to be certain (not a path in the heart), so it is called lie (Kadzib)

Third, Namimah or bring to conflict. The point is to bring one news to another party with the intention to make conflict with other parties. This keyword is related to the first keyword because the news that is brought is a hoax. Namimah can also mean provocation for certain purposes.

"It is better to convey and get news through social media, to be careful. Don't rush to share the news that the truth is unknown. If the truth is known, it needs to be weighed whether the news gets benefits or Mudarat (Sayyid Qutb, 2004).
Al-Baghawi rahimahullah explains that Namimah is quoting a word with the aim of fighting against someone with the speaker. As for Al-Hafiz IbnHajar Al-Asqalaanirahimahullah says that Namimah is not only that. But the point is to reveal something that somebody doesn't like it. Both those who do not like

are the parties discussed or those who receive the news, as well as other parties. Whether it is distributed in the form of words or action. Whether it is disgrace or not.

Fourth, Sukhriyah which means degrading or mocking others. Surah Al-Hujurat verse 11 forbids men or women to mock one another. "It may be that the one being ridiculed is nobler in the sight of Allah." SukhriyahThis means don't mock. It comes from fi'ilmadhi which means mock, mentioning the disgrace and shortcomings of others by causing laugh. People say Sakhirabihi and Sakhiraminhu (mock). Dhahikabihi and dhahikaminhu (laughing at him).While its IsimMasdars are As-sukhriyah and As-sikhriyah (the letters of sin is dhommah or kasroh). Sukhriyah can also occur by imitating spoken or actions or by using a sign or laugh at the words of a person who is mocked when he makes a mistake in his words to his actions or seems bad. (M.Quraish Shihab, 2009).

Social media is expected to be a place to spread goodness, for example there are those that make social media a place discussion, teach about interpretations or about traditions.preaching, teach about interpretation or about hadith.

The following can be seen from the examples of the Qur'an in social media, namely the study of interpretations uploaded by Buya Gusrizal Gazahar on his Facebook account with the addresshttps://www.youtube. com/watch?v= lX7EW LbIZV4 &feature=sharethat is, on September 11 the contents of the study were interpretations of Ali Imran verse 28.

In the video Buya Gusrizal Gazahar explained that this verse describes friendship or friendship. In the verse it is explained that do not make unbelievers as friends or loyal friends, because friends or loyal friends are usually included with loyalty or trust.

In the verse it is explained that do not make unbelievers (kafirun) as friends or loyal friends, because friends or loyal friends are usually included with loyalty or trust. This prohibition to make these infidels a loyal friend is not part of breaking the silahturrahim relationship, because what is meant by silahturrahim relations is nasab relations. In the case of nasab relations there is no effort from humans, but God is the determinant of the relationship. Unlike friendships, humans have an effort or opportunity to choose who can be made friends. Then the verse down to give guidance in this matter.

The existence of the Qur'an and Hadith on social media is a necessity, because social media is a new media which is demanded by people in this era. The existence of Al-Qur'an following the era

progression has been proven in the history of the interpretationsdevelopment, such as Tafsir al-Manar. This interpretation was initially only conveyed in the council, but by his student - Rashid Ridha - what was conveyed by his teacher was written, edited, and published in a journal. in this thing, the interpretation of Muhammad Abduh is better known by the public (Dale F. Eickelman, Elsaq Press, 2000).

Nadirsyah Hosen, in his book explains that social media as a new media in preaching that can give easiness for people, because someone can learn the Qur'an, Hadith or interpretation without having to go to the preaching council, or visit the scholars, but simply by reading in their respective gadgets. However, there are also negative effects of these easiness, namely that the community can not distinguish which one the right or wrong teaching, because with the media all people can convey their ideas about various things including the Qur'an and Hadith eventhough they do not have the qualifications to explain the contents of Qur'an and Hadith. But he also explained that the effort to discuss the Qur'an in social media needs to be appreciated. Whatever the context of the discussion, viewed from any side, the verse of the Qur'an will still emit the light of his blessing and merciful (Nadirsyah Hosen, 2017).

Al-Qur'an and Hadith on social media give something different than the Qur'an in the book. The difference can be in the form of appearance or language used, so that the Al-Qur'an and Hadith on social media seem to be more attractive than the books and easier to understand. Or in other words social media is a very effective media in conveying something.

The study of hadith as written by Andri Yaldi with his Facebook account named Akhi Andriyaldi he explained about the virtues of reading Surat al-Kahfi on Friday (read Thursday when the sun sets until Friday before Maghrib). He explained that one of the special acts of worship that privileged the implementation on Friday was to read the letter of Al-Kahfi. The following we explain some of the saheeh theorem that mention the command and their virtues.

1. From Abu Sa'id al-Khudri radliyallahu 'anhu, fromthe prophet shallallahu 'alaihi wasallam says:

مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ لَيْلَةَ الْجُمْعَةِ أَضَاءَ لَهُ مِنَ النُّوْرِ فِيْمَا بَيْنَهُ وَبَيْنَ الْبَيْتِ الْعَتِيْقِ

"Whoever read surat al-Kahfi on Thursday night, then emitted light for him as far as he and Baitul 'atiq." (Sunan Ad-Darimi, no. 3273. Also narrated by al-Nasai and Al-Hakim and dishonored by Al-Albani in Sahih al-Targhib wa al-Tarhib, no. 736)

2. In other narrations still from Abu Sa'id al-Khudri radhiyallahu 'anhu,

مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ فِي يَوْمِ الْجُمْعَةِ أَضَاءَ لَهُ مِنَ النُّوْرِ مَا بَيْنَ الْجُمْعَتَيْنِ

"Whoever reads Surat Al-Kahfi on Friday, then, it will be emitted light for him between the two Fridays." (Narrated by Al-Hakim: 2/368 and Al-Baihaqi: 3/249. Ibnul Hajar commented on this hadith in the Takhrij al-Adzkar, "Hadith hasan. He explains that this hadith is a very strong about Surat Al-Kahfi. Shaykh Al-Albani respected it in Sahih al-Jami ', no. 6470)

3. From Ibnu Umar radhiyallahu 'anhuma, says: The prophet shallallahu 'alaihi wasallam says,

مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ فِي يَوْمِ الْجُمْعَةِ سَطَعَ لَهُ نُوْرٌ مِنْ تَحْتِ قَدَمِهِ إِلَى عَنَانِ السَّمَاءَ يُضِيْءُ لَهُ يَوْمَ الْقِيَامَةِ وَغُفِرَ لَهُ مَا بَيْنَ الْجُمْعَتَيْنِ

"Who reads Surat Al-Kahfi on Friday, then it will emit light under his feet to the sky, it will illuminate him on the Day of Judgment, and forgive his sins between two fridays."

Al-Mundziri says: This hadith is narrated by Abu Bakr bin Mardawaih in his interpretation of isnad which is okay. (From the book at-Targhib wa al-Tarhib: 1/298)(https://www.facebook.com/akhi.andriyaldi?fb, 2018)

What is conveyed is a very useful science. The submission on his Facebook page seems more effective if it is compared with the hadith in the reference book quoted. This information can be read by all those who become "friends" of the author on social media, where of course they are from various backgrounds, with various abilities and educational backgrounds. And it's very wise because the author mentioned the reference to his writing, so that the writing is not in the hoax category.

In addition, there is a lot of information regarding the interpretation of verses which circulating on the blog, which presents interpretations of various books interpretation, such as the Interpretation of Al-Mujadilah verse 11 quoted from http://www.Ibnukatsironline.com/2015/10/tafsir-surat-al-mujadilah-ayat-16-17.html

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَح اللَّهُ لَكُمْ وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (11)﴾

O ye who believe, when it is said to you, "Be open in the assembly," then smooth out, surely Allah will give you spaciousness. And if it is said, "Stand up," then stand, surely Allah will exalt those who believe among you and those who are given knowledge some degree. And Allah knows best what you do. Allah SWT. Says to educate His believing servants while instructing them that some of them be kind to some others in the assemblies of the meeting. For that, Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ﴾

O ye who believe! When it is said to you, "Be open in the assembly," (Al-Mujadilah: 11)

﴿فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ﴾

then spread it, surely Allah will give you spaciousness. (Al-Mujadilah: 11)

Qatadah said that this verse was revealed with regard to the council of remembrance. Thus, because if they see someone from them coming, they do not provide space for his seat in front of the Messenger of Allah. So, Allah command them so that some of them give a spacious seat for some others.

In Social Media, there are many blogs which try to provide the interpretation of Al-Qur'an verses to its readers. This thing gives a positive impact because many parties can easily read these writings. However, let it be presented properly, such as a writing above the author who refers or takes an opinion from the interpretation scholars in which they are parties who have expertise in describing the meaning of the Qur'an.

As for spreading a slander, scorn, the use of harsh words is strictly prohibited by Islam. For example, an account uses hates peech against the Prophet Muhammad Saw (The account was found by searching on the Facebook account with the keyword insult to the Prophet Muhammad).

5 CONCLUSIONS

Based on the explanation above, it can be concluded that the message of the Qur'an and Hadith in using social media must have a cautious attitude, self-awareness and intelligent literacy, so that it avoids: First, Qaulzur which means bad words or false testimonies. Included in this category is beautifying a lie or Tazyinal-kizb. Second, Tajassus and

Ghibah Tajassus means finding fault with others. While Ghibah is talking about the disgrace or ugliness of others. Third, Namimah or bring to conflict. The point is to bring one news to another party with the intention to make conflict with other parties. This keyword is related to the first keyword because the news that is brought is a hoax. Namimah can also mean provocation for certain purposes. Fourth, Sukhriyah which means degrading or mocking others.

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