

ISLAMIC ETHICS IN SOCIAL MEDIA: A STUDY OF THE PHENOMENON OF CYBERBULLYING AND BODY SHAMING

La Ode Wahidin *¹

Universitas Halu Oleo
laodewahidin87@gmail.com

Hasni Hasan

Universitas Halu Oleo
ninihasni86@gmail.com

La Ode Aspin

Universitas Halu Oleo
aspinbakealu@gmail.com

La Ode Syukur

Universitas Halu Oleo
odhesyukur@gmail.com

Abstract

Social media has become an integral part of modern society. Behind its benefits, social media also presents various problems, including cyberbullying and body shaming. Both of these phenomena can have a negative impact on victims, both physically and mentally. This journal aims to examine Islamic ethics in social media, focusing on the phenomenon of cyberbullying and body shaming. The study is conducted by analyzing the verses of the Qur'an and Hadiths of the Prophet Muhammad SAW that are relevant to the ethics of communication and social interaction. The results show that Islam has clear ethical principles related to the use of social media. These principles emphasize noble morals, mutual respect, and maintaining privacy. Cyberbullying and body shaming are clearly against Islamic ethics because they hurt and degrade others. This journal also provides recommendations to prevent cyberbullying and body shaming on social media, such as increasing education about Islamic ethics, encouraging a culture of mutual respect, and strengthening regulations related to cyberbullying and body shaming.

Keywords: Islamic Ethics, Social Media, Cyberbullying, Body Shaming, Al-Qur'an, Hadiths

INTRODUCTION

The development of technology is growing rapidly along with the times, and this development also extends to the internet. In the past, computers were only used to send electronic mails and mobile phones only to make calls and send messages. Now, however, computers and mobile phones have evolved into innovations that allow you to communicate with various information. Moreover, smartphones also known as

¹ Correspondence author

smartphones offer various conveniences. It is smart because it allows quick and easy access to social media and other needs, (Parhan et al., 2021).

Recently, hoaxes or false information have been rampant on social media. This is a result of the increasing ease of technology. Information can be considered false because the source is unclear and the truth, and then it is spread through social media or chat media without providing clarification. They don't seem to want to know if the news they receive is true. Not a few people immediately make their beliefs based on news without being at the scene, (Parhan et al., 2021).

Cyberbullying is abusive treatment carried out by a person or group of people on a target who has difficulty defending himself with the help of electronic devices. In other words, cyberbullying is a form of intimidation by one or more people over the internet to corner, corner, or discredit others, (Mukhlisotin, 2018).

Most of us are only aware of bullying that is done in person or with the target (also referred to as the victim) with physical and verbal contact. Cyberbullying and regular bullying both intimidate or bully a weak person. The perpetrator intimidates, threatens and harasses the target or victim, which distinguishes bullying from cyberbullying. Smartphones or computers connected to the internet network are intermediary tools used by cyberbullying perpetrators, (Mukhlisotin, 2018).

The phenomenon of body shaming has become so prevalent that it's almost second nature. However, its effects will be even greater if it persists. This is evident from the number of body shaming victims that continues to increase every year and the types of hatred caused by it also vary. According to the National Police Headquarters, there were 966 cases of body shaming across Indonesia in 2018, (Saipudin et al., 2021).

In this digital era, social media has become an integral part of people's lives. This platform offers various benefits, such as ease of communication, access to information, and entertainment. However, behind the benefits, social media also presents various problems, one of which is the rise of cyberbullying and body shaming. Cyberbullying is an act of intimidation or harassment perpetrated through social media, such as negative comments, offensive messages, or spreading false information. Body shaming is the act of shaming or insulting someone based on their physical appearance, such as comments about their weight, body shape or other appearance.

Both of these phenomena can have a negative impact on the victim, both physically and mentally. Cyberbullying can lead to depression, anxiety and even suicide. Body shaming can lead to poor self-image, eating disorders and social isolation. Social media has become a popular platform for communication, information, and entertainment. However, behind its benefits, social media also presents various problems, such as cyberbullying and body shaming. Cyberbullying is an act of intimidation or harassment carried out through social media, while body shaming is the act of humiliating or insulting someone based on their physical appearance. Islam as a religion that is rahmatan lil 'alamin has clear ethical principles regarding the use of social media. These principles emphasise noble morals, mutual respect, and maintaining privacy.

RESEARCH METHOD

A. Type of Research

The research method used in this study is a qualitative method using literature study and content analysis. Literature study was conducted by collecting and analysing various sources of literature relevant to the research topic, while content analysis was conducted by analysing social media content and content related to cyberbullying and body shaming.

B. Data Collection Technique

As a research paper, the author also focuses on searching and reviewing literature and other library materials that are relevant to the problem being studied. This research data collection technique is used to collect qualitative data from social media content related to cyberbullying and body shaming.

C. Data Analysis Technique

The data analysis technique in the research on Islamic ethics in social media and the study of the phenomenon of cyberbullying and body shaming is Content Analysis. This technique is used to analyse social media content related to cyberbullying and body shaming.

RESULT AND DISCUSSION

The Qur'an and the Hadith of Prophet Muhammad (SAW) contain many verses and narrations that discuss communication ethics and social interaction. These verses provide guidance on how we should behave towards others, both in person and through social media.

A. Islamic ethics relevant to the use of social media include:

1. Noble character: Muslims are required to have noble character in all aspects of life, including the use of social media. These include traits such as honesty, fairness, patience, and forgiveness. This is often exemplified by the Prophet SAW about noble morals, the noble morals of the Prophet SAW have been included in the Qur'an surah Al-Qolam: 4 that the Prophet Muhammad SAW had a great character.
2. Mutual respect: Muslims are required to respect each other, regardless of differences in ethnicity, religion, race and class. This also applies to the use of social media. We should avoid harsh words, insults, and hate speech. Mutual respect is something that is encouraged in Islamic teachings, one example in the Islamic Quran illustrates the attitude that should be encouraged, in surah An-Nisa': 86 that 'when you are honoured with an honour, then return the honour with something better than it, or return the honour (in kind). Verily,

Allah takes all things into account". What is meant by honour in Islam is the greeting of peace. Surah al-Hujarat verse 13 also illustrates the importance of mutual respect regardless of race 'O mankind, We created you from a man and a woman and made you into nations and tribes that you may know one another. Indeed, the most honourable among you in the sight of Allah is the most pious among you. Verily, Allah knows best."

3. Safeguarding privacy: Muslims are required to maintain the privacy of others. This includes not sharing other people's personal information without their consent. Safeguarding the privacy of others is also encouraged in Islamic teachings, the Prophet's hadith narrated by al-Bukhari that 'and whoever covers the disgrace of a Muslim, Allah will cover his disgrace on the Day of Judgement'. Surah al-Hujarat:12 also illustrates to Muslims the prohibition of finding fault with others and the prohibition against backbiting 'O you who believe, avoid most prejudice (suspicion), because some of the prejudice is sin. and do not find fault with people and do not backbite each other. Would any of you like to eat the flesh of his dead brother? Then surely you would be disgusted with him. and fear Allah. Verily, Allah is Oft-returning, Most Merciful."

B. Analysis of Cyberbullying and Body Shaming in Islamic Perspective

Cyberbullying and body shaming are clearly against Islamic ethics. Cyberbullying is an act that hurts and humiliates others, both physically and mentally. This is clearly against the principles of noble character and mutual respect.

Body shaming is the act of humiliating or insulting someone based on their physical appearance. It also goes against the principles of noble morals and mutual respect. In addition, body shaming can damage a person's self-image and cause various psychological problems. Prevention of Cyberbullying and Body Shaming on Social Media

Based on the above analysis, here are some recommendations to prevent cyberbullying and body shaming on social media:

1. Increase education on Islamic ethics: It is important to increase education on Islamic ethics in the use of social media. This can be done through various media, such as schools, mosques, and mass media. Islamic ethics, or noble character, is a fundamental foundation for Muslims to live a balanced and harmonious life, whether in relationships with Allah SWT, fellow humans, or other living beings. Amidst the onslaught of modernisation and rapid social change, education on Islamic ethics is becoming increasingly important to be instilled early and implemented in daily life.
2. Encourage a culture of mutual respect: We need to promote a culture of mutual respect on social media. This can be done by respecting differences of

opinion, avoiding harsh words, and spreading positive content. Education on the importance of mutual respect needs to be done continuously through various platforms, such as formal education, mass media, and public campaigns.

3. Strengthen regulations related to cyberbullying and body shaming: There needs to be stronger regulations to address cyberbullying and body shaming. These regulations should provide strict sanctions for perpetrators of cyberbullying and body shaming.

Cyberbullying and body shaming are two forms of online harassment that are increasingly prevalent in the digital era. Both actions can have a significant negative impact on victims, mentally, emotionally and socially. Therefore, strengthening regulations related to cyberbullying and body shaming is an important step to protect rights and create a safe digital space for all.

Strengthening regulations related to cyberbullying and body shaming is an important step to protect rights and create a safe digital space for all. With concerted efforts from various parties, it is hoped that cyberbullying and body shaming can be effectively addressed and digital spaces can become more positive and inclusive places. It is important to remember that regulation alone is not enough. Education and socialisation efforts on cyberbullying and body shaming also need to be done continuously to increase public awareness and build a responsible digital culture.

CONCLUSION

Social media is a useful tool, but it can also be misused. It is important that we use social media responsibly and in accordance with Islamic ethics. By applying Islamic ethical principles and following the recommendations above, we can create a digital space that is more positive, safe and free from cyberbullying and body shaming.

REFERENCES

- Arif Widodo, & Hakiki, N. (2022). Body Shaming in Adolescent Girls: An Islamic Values-Based Bullying Solution. *Assertive: Islamic Counselling Journal*, 1(2), 16-30. <https://doi.org/10.24090/j.assertive.v1i2.7095>
- Basid, A., & Rahmah, W. (2023). Fighting Cyberbullying: Building Humanitarian Awareness in Social Media Ethics from the Qur'anic Perspective. *Studia Quranika*, 7(2), 203-231. <https://doi.org/10.21111/studiquran.v7i2.9013>
- Habibah, S. (2015). Morals and Ethics in Islam. *Journal of Basic Enchantment*, 1(4), 73-87.
- Mukhlishtin, M. N. (2018). Cyberbullying from the perspective of Islamic Criminal Law. *Al-Jinayah: Journal of Islamic Criminal Law*, 3(2), 370-402. <https://doi.org/10.15642/aj.2017.3.2.370-402>
- Nu'afi, F., & Aini, QurrotaAhsin, N. (2022). Cyberbullying in Islamic Perspective. *Upgris Informatics Journal*, 8(1), 128-137.

- Parhan, M., Jenuri, J., & Islamy, M. R. F. (2021). Media Sosial dan Fenomena Hoax: Tinjauan Islam dalam Etika Bekomunikas. *Communicatus: Jurnal Ilmu Komunikasi*, 5(1), 59–80. <https://doi.org/10.15575/cjik.v5i1.12887>
- Putri, C. M., Anisah, A., & Nazib, F. (2024). Cyberbullying and How to Overcome Islamic Perspective. *Journal of Islamic Religious Education*, 3(1), 201. <https://doi.org/10.52434/jpai.v3i1.3746>
- Saipudin, S. H., Hamidah, H., Ilmiani, A. M., & Musthofa, K. (2021). Menggaungkan Pendidikan Qawlan Ma'rufa sebagai Etika Pergaulan dalam Menyikapi Body Shaming. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(1), 36–55. [https://doi.org/10.25299/al-thariqah.2021.vol6\(1\).6823](https://doi.org/10.25299/al-thariqah.2021.vol6(1).6823)