

## Qur'anic Digital Civility: Contemporary Indonesian Muslim Interaction on Social Media

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**Abstract:** This paper examines how the digital civility (morality) of contemporary Indonesian Muslim interaction on social media. The gap in Muslim behaviour on social media with the teachings of the Qur'an is caused by negative prejudice or sadistic behaviour; therefore, the values of Qur'anic digital civility are degraded. The research method used is a literature review examining Muslim interaction on social media such as Facebook, Twitter and YouTube. Contextual hermeneutics is used to analyze the interaction patterns of Muslims on social media. This research shows that Muslim interaction patterns on social media fall into the disassociation category, leading to incivility. One of incivility is flaming (verbal attacks in the form of blasphemy and insults); this is proven by hateful posts on social media. This behaviour pattern in social media is far from Qur'anic values which call for good speech, honesty and avoiding hoaxes; the words used must be courteous, put forward the principles of appropriateness and decency, and smooth and soft. These values of Qur'anic teaching are called digital Qur'anic civility.

**Keywords:** Digital Qur'anic Civility, flaming, Muslim interaction, Social Media

### A. Introduction

Today people are familiar with and very close to the digital world. As a result, internet connection becomes a significant need to be connected via social media anywhere and everywhere. Among the things needed to interact on social media is digital civility (morality). This value of courtesy becomes one indicator of surfing in cyberspace safely and comfortably (safe internet); on the other hand, if netizens (internet users) do not use noble values (morality/civility) in their interactions on social media present insults and conflicts that ignite disharmony - intolerance even deaths like what happened to two students in Bogor Regency, West Java, Indonesia starting with mocking each other on social media

(Facebook) then continuing with an appointment to meet to fight and finally one of them died.<sup>1</sup> This shows the urgency of civility in social media in cyberspace.

The release from Microsoft for the digital civility index of the Indonesian people ranks 29 out of 32 countries in Asia Pacific.<sup>2</sup> This means the level of politeness of Indonesian netizens is very poor. An example of the incident between two students in Bogor is a portrait of how the digital civility of our society. This is a challenge for Indonesian Muslims, especially and Muslim word, generally to build a noble and polite civility in cyberspace. Indonesia is a Muslim majority<sup>3</sup>. Suppose the Indonesian people are considered to have a low level of civility. In that case, it is the same as judging Indonesian Muslims, who are also low in morality in the virtual world. This fact is certainly ambiguous compared to the fact that the Qur'an calls for doing good and prohibits verbal abuse in social interactions (al-Hujarat/49:11). Moreover, eastern culture is synonymous with friendliness, gentleness and courtesy<sup>4</sup> but it turned out to be reversed with the facts on social media. This is the urgency of this research to photograph Indonesian Muslim digital civility and formulate Qur'anic digital civility (digital civility based Qur'an) as a moral reference in acting and behaving on social media for Muslims.

So far, studies on Indonesian Muslim digital civility tend to be narrative-descriptive and classified into two models 1. The use of social media and its relation to Muslim behavior 2. Islamic response to the disassociation of the use of social media. Among the first examples is the study of Moh. Huda and Iffatin Nur, the use of social media by Muslims has both positive and negative impacts. Social media is used as a medium for *da'wah* to spread Islamic values, but on the other

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<sup>1</sup> Kompas Cyber Media, "Saling Ejek di Media Sosial Berujung Maut, Satu Pelajar Tewas," KOMPAS.com, March 18, 2019, <https://regional.kompas.com/read/2019/03/18/12272721/saling-ejek-di-media-sosial-berujung-maut-satu-pelajar-tewas>.

<sup>2</sup> "Microsoft Study Reveals Improvement In Digital Civility Across Asia-Pacific During Pandemic," Indonesia News Center, February 11, 2021, <https://news.microsoft.com/id-id/2021/02/11/microsoft-study-reveals-improvement-in-digital-civility-across-asia-pacific-during-pandemic/>.

<sup>3</sup> "Muslim Population by Country 2022," accessed July 4, 2022, <https://worldpopulationreview.com/country-rankings/muslim-population-by-country>.

<sup>4</sup> Koropak Media Parahyangan PT, "Lima Alasan Orang Indonesia Terkenal Ramah di Mata Dunia," accessed July 5, 2022, <https://koropak.co.id/17347/lima-alasan-orang-indonesia-terkenal-ramah-di-mata-dunia>.

hand there is a lot of circulating information that is not true and there are provocations to distrust the government.<sup>5</sup> Lina Herlina, in her study, mentions that the phenomenon of mutual blasphemy on social media has the potential lead to intolerance, especially during political moments, the blasphemies that arise starting from political motives that develop into religious sentiments and lead to the disintegration of the nation;<sup>6</sup> While the second model is the results of a study by Atikah Marwa and Muhammad Fadlan. The results of this study divide hate speech from an Islamic perspective into five types: backbiting, lying, namimah/provoking and slander. The trigger for the presence of hate speech on social media is a psychological state and a lack of social control.<sup>7</sup> Muhammad Baiqun Isbahi showed that Muslim digital identity is a norm that must be integrated with technological advances, including ethics and friendly behavior using social media. On the other hand, the progress of this communication has succeeded in changing the perception of Muslims in the west with the absence of monopoly and manipulation of news as the identity.<sup>8</sup>

This study wants to respond to the shortcomings of previous research which have not talked much about digital civility based on the classification of personal, religious and political interaction patterns on social media. This study examines civility verses in the Qur'an contained in verses an-Nisa/4: 5,9,63, al-Isra/17:23,28 and Taha/20:44. Then the verses are contextualized with hermeneutical approach<sup>9</sup> and the phenomenon of Muslim interaction on social media. The results of this contextualization resulted in a formulation called Qur'anic Digital Civility. The formulation of the problem in this study is to answer:

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<sup>5</sup> Moh. Huda and Iffatin Nur, "Islam, Culture, and Social Media: A Study on the Culture of the Social Media Usage in the Covid-19 Pandemic Era," *The Journal of Society and Media* 5, no. 2 (October 30, 2021): 350–58, <https://doi.org/10.26740/jsm.v5n2.p347-361>.

<sup>6</sup> Lina Herlina, "Disintegrasi Sosial Dalam Konten Media SosialFacebook," *Temali: Jurnal Pembangunan Sosial* 1, no. 2018 (2018): 243–56, <https://journal.uinsgd.ac.id/index.php/temali/index>.

<sup>7</sup> Atikah Marwa and Muhammad Fadlan, "Ujaran Kebencian Di Media Sosial Menurut Perspektif Islam," *Al-Afkar: Jurnal for Islamic Studies* 4, no. 2021 (n.d.): 8–12, [https://al-afkar.com/index.php/Afkar\\_Journal/issue/view/7](https://al-afkar.com/index.php/Afkar_Journal/issue/view/7).

<sup>8</sup> Muhammad Baiqun Isbahi, "The Phenomena of Social Media Interaction on Global Muslim Identity Construction," *SSRN Electronic Journal*, 2019, 308–11, <https://doi.org/10.2139/ssrn.3736859>.

<sup>9</sup> Abdullah Saeed, *Interpreting the Qur'an towards a Contemporary Approach* (USA and Canada: Routledge, 2006), 151–53.

how are the interaction patterns of individuals, religious and political figures on social media? How is the digital civility of contemporary Indonesian Muslim on social media? How is the Qur'anic digital civility concept and its influence on Muslim interaction patterns on social media. These three questions become the starting point to guide the discussion in this research. This paper is based on the argument that the level of digital civility of Indonesian Muslims is quite low, so it takes a urgency to conduct research based on civility verses of Qur'an.

## **B. Digital Civility and Muslim Interaction Pattern**

Civility comes from the word civil (*adab*), which means: a high level of intelligence, inner and outer intelligence, and good character.<sup>10</sup> While digital according to the KBBI (Big Indonesian Dictionary) is related to numbers that indicate certain information or calculation systems, or using computers or the internet.<sup>11</sup> While Oshinki defines civility as social ties and established norms to respect ideas that include openness practices.<sup>12</sup> According to his study, civility can be traced to its roots in the early western civilization. Aristotle spoke of *philia*, a pact of friendship and virtuous social virtue that depends on affection for others in social interactions.<sup>13</sup> The middle ages was a period that developed much of the modern understanding of civility. The aristocratic ruling class in Europe established a set of rules for noble conduct. In addition, the term "civility" is derived from courtiers' manners which emphasize respect and courtesy.<sup>14</sup> Based on the definitions and above information, the definition of digital civility is good manners, noble values and good morality in interacting in the internet world.

Microsoft makes four indicators of digital civility as code of conduct in cyberspace: 1). Living the golden rule, netizens in cyberspace act with empathy and compassion in every interaction; 2). Respecting the differences, netizens

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<sup>10</sup> Moch Rizky Prasetya Kurniadi, "2 Arti Keadaban di Kamus Besar Bahasa Indonesia (KBBI)," KBBI, July 3, 2022, <https://kbbi.lektur.id/keadaban>.

<sup>11</sup> "Hasil Pencarian - KBBI Daring," accessed July 4, 2022, <https://kbbi.kemdikbud.go.id/entri/nul>.

<sup>12</sup> Paul DuPont Oshinski, "Civility in Digital Discourse: An Experimental Approach to the Contagion of Thoughtful and Hurtful Responses" (Thesis, Austin, United States, The University of Texas at Austin, 2021), 9.

<sup>13</sup> Oshinski, 3.

<sup>14</sup> Oshinski, 4.

respect differences in points of view, culture and think about the feelings of others include avoiding personal attack; 3). Pausing before replaying, netizens pause and think deeply before responding or posting things that can hurt others and damage one's reputation; 4). Standing up for yourself and others, netizens provide information that they feel uncomfortable with disruptive interactions, providing support to those affected by online sexual violence or harassment and reporting safety-threatening behavior.<sup>15</sup> The four indicators formulated by Microsoft are one of the parameters to assess the level of civility of a society in cyberspace. These four indicators used by Microsoft to assess people's interaction in social media and one of the results is the rank of Indonesian people is 29 out of 32 countries in Asia Pacific concerning with the civility of Indonesian people's interaction in social media.

Humans are social creatures who cannot live independently or on their own, they always need other people to support their various needs. Therefore, humans must interact both between individuals and groups. In social theory, patterns of social interaction manifest themselves as a result of social processes in which social interactions take place over a certain period of time and occur repeatedly.<sup>16</sup>

In general, human interaction patterns are divided into two: association and dissociation interaction patterns. The forms of association are divided into three: Accommodation, Assimilation and acculturation. 1. Accommodation is a process to harmonize differences or resistance to be in line, 2. Assimilation is a process of forming attitudes, perspectives, thoughts of a group so it becomes one common goal, 3. Acculturation is a process of mutual influence between two more groups or communities at a certain level. While the form of disassociation is also divided into three models: competition, contravention and conflict. 1. Competition is a battle between individuals or groups to win something, 2. Contravention is differences in views or opinions between individuals or groups that eventually lead to conflict, 3. Conflict is tension that occurs between individuals or groups

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<sup>15</sup> "Microsoft Study Reveals Improvement In Digital Civility Across Asia-Pacific During Pandemic."

<sup>16</sup> J. Dwi Narwoko and Bagong Suyanto, eds., *Sosiologi Teks, Pengantar Dan Terapan*, Ketiga (Jakarta: Kencana Prenada Media Group, 2010), 57.

related to different views on a problem and also its solution.<sup>17</sup> From above definitions and explanations, Muslim interaction patterns in this study are patterned into two major groups: associative and dissociative patterns.

### C. Variety of Muslim Interaction on Social Media

Search results on social media are displayed to Muslim interactions that describe patterns of individuals, religious and political figures who fall into the disassociation category. This disassociation pattern was chosen as an example of how the pattern of Muslim interaction on social media as release from Microsoft that Indonesian people rank is 29 out of 32 countries in Asia Pacific in digital civility category. The results are described as follows:

1. Individual interaction, what is meant by individual interaction is the individual Muslim's (common people) response to a problem on social media where the response tends to dissociative sound. The results are as follow:

Table. 1 Individual Interaction

Source	Speech form	Information
<a href="https://m.facebook.com/story.php?story_fbid=pfbid02Pm mkviGjXkva3zQc86 h11L3Z5hQWJqfFb uGwktrbF76YaD6R nHW1bcwygmiov zil&amp;id=1000048052 95951">https://m.facebook.com/story.php?story_fbid=pfbid02Pm mkviGjXkva3zQc86 h11L3Z5hQWJqfFb uGwktrbF76YaD6R nHW1bcwygmiov zil&amp;id=1000048052 95951</a>	Insulting the President of Indonesia, Joko Widodo as a bad boy in the caption of the dialogue video between Jokowi and Megawati (the general chairman of PDI P) while the narration is: Mother (Megawati) is advising her stubborn son (Joko Widodo).	Video of Jokowi meets Megawati before the National Working Meeting of PDI P

<sup>17</sup> "Sosial Adalah Pola Interaksi dengan Manusia Lain, Ini Penjasannya - Nasional Katadata.co.id," February 11, 2022, <https://katadata.co.id/intan/berita/6205e516aa74b/sosial-adalah-pola-interaksi-dengan-manusia-lain-ini-penjasannya>.

<a href="https://m.facebook.com/story.php?story_fbid=pfbid085j3V6xvrfwCXiLnfXmE8zLeUE7qZdFAPbg2RHb4ZUH04i9s1hPMxjGDuavQAXiUl&amp;id=100004805295951">https://m.facebook.com/story.php?story_fbid=pfbid085j3V6xvrfwCXiLnfXmE8zLeUE7qZdFAPbg2RHb4ZUH04i9s1hPMxjGDuavQAXiUl&amp;id=100004805295951</a>	Insulting the Minister of Religion Yaqut Cholil Qoumas as <i>dajjal</i> / Satan	Mosque electric loudspeaker regulations by the Ministry of Religion
<a href="https://twitter.com/pakaipeci/status/1550842957645103105?t=gxcHzVICOYjX67y6kzU7sA&amp;s=19">https://twitter.com/pakaipeci/status/1550842957645103105?t=gxcHzVICOYjX67y6kzU7sA&amp;s=19</a>	Insults with harsh words on government supporters / Jokowi voters / PDI P sympathizers: Fucking tadpoles, bull worshipers and latrine mouth lovers	Response to the legal case of Nikita Mirzani, one of the Indonesian artists who is released from punishment
<a href="https://twitter.com/ManiakTrader/status/1551767123873374208?t=44ltXGCiJOHxccggbCvAg&amp;s=19">https://twitter.com/ManiakTrader/status/1551767123873374208?t=44ltXGCiJOHxccggbCvAg&amp;s=19</a>	An inappropriate name for the suspect of embezzling ACT funds ( <i>Aksi Cepat Tanggap</i> / Action Quick Response) by calling a dog in a turban.	Response to the determination of the suspect in embezzling ACT funds

Source: Researchers' analysis, 2022

The narration in the above table shows the utterances have the nuances of dissociation that fall into the category of contravention and even conflict. The mention of the President as a naughty child, the minister of religion called the *dajjal* and the mention of a suspect in the ACT case with a turbaned dog shows that the level of civility in cyberspace is very low. Swearing words or insults are very easy to slide on social media without thinking about the effects or impacts in behind.

2. Interaction of religious figures: is the interaction of Muslim religious figures in responding to a problem. His status as a religious figure can trigger the

participation of his followers to support the opinions expressed. The search results are as follow:

Table.2 Interaction of religious figures

Source	Speech form	Information
<a href="https://www.youtube.com/watch?v=oj6lq81PTi4">https://www.youtube.com/watch?v=oj6lq81PTi4</a>	Gus Nur one of religious preacher (ustadz) said in a Youtube video that NU (Nahdlatul Ulama/ religious organization) is like a public bus filled with drunken drivers and drunken conductors, and all of the passengers are rude. Even Gus Nur Sugi also said that the entire passengers of the bus were liberal and communist.	Mockery of NU figures
<a href="https://www.youtube.com/watch?v=aYOZYF3Bro">https://www.youtube.com/watch?v=aYOZYF3Bro</a>	Gus Nur responded to the mosque's TOA rule by the Ministry of Religion, among the contents of his statement was to practice the call to prayer followed by the sound of barking dogs	Response to the rules of mosque's TOA
<a href="https://twitter.com/baroesy/status/1544155963607126016?t=y79lnatHdr5MPHZh8gOrQ&amp;s=08">https://twitter.com/baroesy/status/1544155963607126016?t=y79lnatHdr5MPHZh8gOrQ&amp;s=08</a>	Ahmad Anjai al Baroesy, an ustad who is also a member of ICMI (Indonesian Muslim Intellectuals Association) responded to the results of ACT's investigation by Tempo as propaganda for the Zionist brain.	Response to Tempo's Investigation Results regarding indications of embezzlement of ACT funds
<a href="http://www.youtube.com/watch?v=H7LdbSDPRg4">www.youtube.com/watch?v=H7LdbSDPRg4</a>	Habib Rizieq, Chairman of the FPI (Islamic Defenders Front) in his lecture in front of the general public	Religious lectures in front of the general public



	indicated ridiculing other religions with statement "if God has children who is the midwife"	
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Source: Researchers' analysis, 2022

From the above table, the narration conveyed on social media has the nuances of dissociation, such as the words of ridicule to NU which are called drunk drivers and conductors. Likewise with the response to the Ministry of Religion's regulation of the TOA Mosque by practicing the call to prayer followed by the sound of barking dogs and also the rejection of the results of Tempo's investigation that ACT was indicated to have embezzled people's funds with the claim that Tempo's report was propaganda by the Zionist brains. Likewise, Habib Rizieq's lecture indicated that he was against other religions

3. Interaction of political figures: political figures have enough supporters, so what is said or written becomes the center of public attention. The following is an example of the response of political figures on social media which has dissociative nuance.

Table.3 Interaction of Political Figures

Source	Speech form	Information
<a href="https://www.youtube.com/watch?v=C47FXPu94MU">https://www.youtube.com/watch?v=C47FXPu94MU</a>	Edy Mulyadi, a journalist and at the same time a former legislative candidate for one of the parties, responded to the government's policy of moving the capital city in Kalimantan by insulting the new capital as a place for genies to dispose of children.	Response to the relocation of Indonesia's capital city to Borneo (Kalimantan)
<a href="https://twitter.com/rockygerung_r/status/142713">https://twitter.com/rockygerung_r/status/142713</a>	Rocky Gerung, a political observer, was accused of insulting President Jokowi when wearing traditional	Response to the traditional clothes worn by President Jokowi

<a href="https://www.tiktok.com/@7495301455873?utm_source=share&amp;utm_medium=share_from_page&amp;utm_campaign=share_from_page">7495301455873?t=jSH1pNygcbhQefBLb99Hrg&amp;s=19</a>	<p>clothes at the annual session of the MPR RI following his tweet: Traditional clothes with barbaric behavior. Yes worth the trash.</p>	<p>during the MPR annual session</p>
<a href="https://news.detik.com/berita/d-6192947/roy-suryo-tersangka-jejak-kasus-meme-stupa-yang-menjeratnya">https://news.detik.com/berita/d-6192947/roy-suryo-tersangka-jejak-kasus-meme-stupa-yang-menjeratnya</a>	<p>Roy Suryo, a party administrator and former minister of youth and sports, was accused of insulting President Jokowi on his @KMRTRoySuryo2 account by posting a stupa of the Borobudur temple that looks like the President of Jokowi.</p>	<p>Borobudur Temple Stupa Memes</p>
<a href="https://nasional.tempo.co/read/1635094/kronologi-hinaan-eko-kuntadhi-kepada-ustazah-ponpes-lirboyo-ning-imaz">https://nasional.tempo.co/read/1635094/kronologi-hinaan-eko-kuntadhi-kepada-ustazah-ponpes-lirboyo-ning-imaz</a>	<p>Eko Kunthadi, the head of Ganjarist (a volunteer for Ganjar Pranowo as President in 2024) insulted Neng Imas (a family from the Lirboyo Islamic boarding school) for disagreeing with the concept of nymphs by saying "a lizard-level idiot, living only as a groin (sex) dream"</p>	<p>Response to Neng Imas's lecture on YouTube</p>

Source: Researchers' analysis, 2022

The above table illustrates how the dissociative pattern is still strong enough to respond to certain issues such as being called the new capital city in Indonesia as a place for genies to throw children, insulting President Jokowi as barbaric and memes of the Borobudur temple stupa with a photo similar to President Jokowi and insulting Neng Imas as lizard-level idiot. The respond of disagree to certain opinion, regulation and others must be conveyed in appropriate manner not with verbal attacks in the form of blasphemy and

insults. The model of dissociation in social media interaction like the above example is a portrait of Indonesian people primarily Muslim in using verbal language to respond of disagreeing, it's normal to have a different points of view but by using appropriate utterance and put civility as the basis of communication.

#### **D. The Interpretation to Verses of Civility (*Adab*) in the Qur'an**

The civility (*adab*) verses in the Qur'an studied in this study as follow: verses an-Nisa/4: 5.9 and 63, al-Isra/17:23, 28, Taha/20:44. These verses explain how the interpreters understand these verses then contextualized with Muslim interaction on social media. The results of the interpretation are as follow:

"And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them **words of appropriate kindness**".

The word "*ma'rufa*" (appropriate kindness.) is the *isim maf'ul* from the root word *fi'il madli "arafa"* which means to know or to be acquainted with<sup>18</sup>, to know for sure, to know with certainty.<sup>19</sup> Meanwhile, the word "*ma'ruf*" is something that is known and acquainted. It gives an understanding that when conveying a message it must be known and understood message by the recipient of the message. Don't let the message he conveys be packaged with convoluted, ambiguous words whose origins are unknown. This kind of thing makes the recipient of the message does not understand the message he received. Besides, from the word "*arafa*" comes the word "*urf*" which means custom or tradition. This means that when delivering messages, they must also pay attention to the traditions and culture of the community they face, so the messages they convey can be effective and understandable. The word *qaulan marufa* (words of appropriate kindness) is interpreted by Ibn Katsir with kindness and grace. This verse emphasizes to do good to the family, speak well and improve morals.<sup>20</sup>

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<sup>18</sup> Mahmud Yunus, 'Indonesian Arabic Dictionary' (Jakarta: PT.Hidakarya Agung, 1989), 262.

<sup>19</sup> Hans Wehr, 'A Dictionary, Of Modern Written Arabic', ed. J Milton Cowan (London: Librarairie Du Liban Bairut, Macdonald @ Evans LTD, 1975), 605.

<sup>20</sup> Abu Fida' Ismail bin Umar bin Kathir al-Quraishyi, *Tafsir al-Qur'an al-A'dim* (Makah: daru tayibah li nasri wa ta'uuzi', 1999), 215.

while Ibn Abbas interprets the word *qaulan ma'rufa* with *adat hasanah*, which is a good custom.<sup>21</sup> The above verse does not specifically talk about the problem of interaction patterns but talks about managing assets for people whose minds are not perfect. However, the word *qaulan marufa* above has a message to speak to people who have not perfected their minds with good and kind character. In a broader context, social interaction must be based on moral values and good words and not hurtful.

"And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak **words of appropriate justice**. (an-Nisa/4: 9)

Term "*sadida*" (words of appropriate justice) comes from the root word *fi'il madliy "sadda"* which means: close, true, true and straight.<sup>22</sup> While "*Sadida*" is something that is right and straight, right, correct<sup>23</sup> this means a speaker when delivering his messages must be closed and cleaned of invalid data, false data. On the other hand, the data or messages conveyed are objective truths that are not added and subtracted. Wahbah Az-Zuhaili gives an interpretation of the term "*qaulan sadida*" which means true and straight words. This is highly recommended in educating children, a guardian should not yell at them and should not underestimate them<sup>24</sup>. Someone who provides information should not underestimate the audience or recipient of the message and should not look at it with one eye.

"Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and **speak to them a far-reaching word**". (an-Nisa/4: 63)

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<sup>21</sup> Abdullah bin Abas, *Tanwirul Miqbas Min Tafsir Ibn Abas* (Lebanon: Darul pole al-ilmiyah, nd), 65.

<sup>22</sup> Yunus, 'Arabic Indonesian Dictionary', 165.

<sup>23</sup> Wehr, 'A Dictionary, Of Modern Written Arabic', 403.

<sup>24</sup> Wahbah bin Musthofa al-Zuhaili, *Tafsir Munir Fil Aqidah Wa Sharia* (Bairut: Darul Fikri, 1997), 607.

The word "*Baligha*" comes from the root word *fi'il madli* "*Balagha*" which means until <sup>25</sup>. In a dictionary of modern written Arabic the term "*Balagha*" means: to reach the climax. <sup>26</sup>This gives an understanding, that in communicating or speaking must be effective and the message can be delivered to the target object. From the word "*Balagha*" comes the word "*Mablagh*" which means provision. This implies that a speaker when delivering a message must have knowledge so that the message he conveys can be effective and can reach the desired target. Provision here means that the speaker must have knowledge about delivered material so that there is no misunderstanding and the message can be well received. Asy-Syaukani interprets "*Qaulan baligha*" is advice that is effective and right on a target and makes an impression on the hearts of those who receive the message. <sup>27</sup> Meanwhile, Wahbah Az-Zuhaili interprets the term "*qaulan baligha*" with firm words and can make an impression on the heart <sup>28</sup>. This interpretation provides an understanding, that "*qaulan baligha*" is a form of expression that gives the effect of understanding the message given.

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but **speak to them a noble word**". (al-Isra/ 17 : 23)

Term "*kariman*" comes from the root word *fi'il madli* "*karuma*" which means: noble, kind and generous. <sup>29</sup> to be noble, noble nature <sup>30</sup>while "*kariman*" is a person who is noble, kind and generous. In social interaction a Muslim must be a person with good character and not to look down the audience. The messages he conveys must be effective and right on target. A person who is arrogant will not make the audience sympathetic and on the contrary become antipathy consequently his messages are ignored and not reached or understood. Wahbah

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<sup>25</sup> Yunus, 'Indonesian Arabic Dictionary', 72.

<sup>26</sup> Wehr, 'A Dictionary, Of Modern Written Arabic', 73.

<sup>27</sup> Muhammad bin Ali bin Muhammad bin Abdullah al-Syaukani, *Fathul Qodir* (Bairut: Darul Kalam al-Tayib, 1993), 609.

<sup>28</sup> al-Zuhaili, *Tafsir Munir Fil Aqidah Wa Syariah*, 149.

<sup>29</sup> Yunus, 'Indonesian Arabic Dictionary', 371.

<sup>30</sup> Wehr, 'A Dictionary, Of Modern Written Arabic', 821.

Az-Zuhaili gives an interpretation of the verse, that *qaulan karima* means a good word, accompanied by respect, glorification of the interlocutor and have a sense of shame and high manners to audience.<sup>31</sup> So, in communicating you should not lower the recipient of the message and feel higher and pretentiously feel more knowledgeable, smarter and feel superior. *Tawadlu'* (humble) must be a moral for every Muslim in interacting. The arrogance that exists in oneself can make antipathy to the message conveyed that they do not want to accept the messages.

"And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then **speak to them a gentle word.** (al-Isra/17 : 28)

The word "*Maisura*" (gentle word) comes from the root word *fi'il madli* "*Yasira*" which means easy, easy against difficult<sup>32</sup>. The word "*Maisura*" is the *isim maf'ul* which means something easy. This means if conveying messages a speaker must use understandable structures sentence it's easy to understand, not in the form of convoluted and ambiguous structures sentence that are difficult to understand. Wahbah Az-Zuhaili gives an interpretation, that "*qaulan maisura*" is a proper and gentle speech.<sup>33</sup> The above verse tells how to behave well to people who need help, if the person who is asked for help cannot help because of his limitations or inability to help, then he should say to that person with gentle and polite words.

"And speak to him (Pharaoh) with **gentle speech** that perhaps he may be reminded or fear [Allah]." (Taha/20:44).

Term "*Layyinan*" comes from the root word *fi'il madli* "*Laana*" which means: soft, gentle and not hard.<sup>34</sup> While Hans defines To or become soft<sup>35</sup> while "*Layyinan*" means something soft and smooth. In the context of communication interactions when delivering messages must be packaged with gentle words because the soft words can touch the heart and soften it. These gentle words were

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<sup>31</sup> al-Zuhaili, *Tafsir Munir Fil Aqidah Wa Syariah*, 73.

<sup>32</sup> Yunus, 'Indonesian Arabic Dictionary', 509.

<sup>33</sup> al-Zuhaili, *Tafsir Munir Fil Aqidah Wa Syariah*, 67.

<sup>34</sup> Yunus, 'Indonesian Arabic Dictionary', 404.

<sup>35</sup> Wehr, 'A Dictionary, Of Modern Written Arabic', 887.

used by the Prophet Muhammad in his social interaction in his daily life. Wahbah Az-Zuhaili interprets the verse, that communication should be done with soft speech. In this way the concept of *amar ma'ruf nahi munkar* will be successful and the message to be conveyed can be achieved.<sup>36</sup> If someone is able to convey his messages with gentle words, he can make the recipient of the message learn from his messages.

### **E. Contextual-Hermeneutical Approach on Muslim Interaction in Social Media**

Three models of Muslim interaction in social media: individuals, religious figures and political figures are described as follows:

Individual interactions with disassociation are included in the category of contravention and even conflict. Such as the mention of the President as a naughty child, the minister of religion called the *dajjal*, PDI-P sympathizers called a bastard and cursed bastard and the mention of a suspect in the ACT case with a dog in a turban. Swearing words or insults of netizens are very easy to slide on social media. These show that the level of civility of Indonesian Muslim in cyberspace is very low.

Interaction of religious figures: Gus Nur, one of ustadz (religious preacher) who has quite a followers, easily mocked the Nahdlatul Ulama (NU) community organization as one of the largest mass organizations in Indonesia as drunk drivers, drunk conductors, and the passengers were all rude as well as his statement regarding the TOA regulations by the Ministry of Religion by practicing the call to prayer followed by the sound of barking dogs. The next is Ahmad Anjai al Baroesy, an ustad and member of ICMI (Indonesian Muslim Intellectuals Association) who responded to Tempo's accusations against ACT (Action Fast Respond) by stereotyping "Zionist brain propaganda" as well as Habib Rizieq who insulted other religions by saying "who is the midwife from children of God" The pattern of interaction of religious figures who tend to provoke and include into hate speech has the potential to ignite the emotions of the people because religious figures have loyal followers or sympathizers.

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<sup>36</sup> al-Zuhaili, *Tafsir Munir Fil Aqidah Wa Syariah*, 482.

Interaction of political figures: Edy mulyadi, a former legislative candidate for one of the parties insulted the new capital city of Indonesia as a place for genies to dispose of their children . Rocky Gerung, a political observer was accused of insulting President Jokowi by calling it barbaric behavior. Roy Suryo, a party administrator and former minister of youth and sports, was accused of insulting the President of Jakowi by making a meme of the Borobudur temple stupa similar to a photo of the President of Jakowi. Eko Kunthadi, the head of Ganjarist (a volunteer for Ganjar Pranowo as President in 2024) insulted Neng Imas (a family from the Lirboyo Islamic boarding school) for disagreeing with the concept of nymphs by saying "a lizard-level idiot, living only as a groin (sex) dream". These political figures illustrate how easily they blaspheme and even discredit a to those who has different view even to President. Different views with the government definitely allowed but there must be a line between criticizing and insulting. Seemingly they cannot differ between criticizing and insulting

The dissociative narratives that occur in social media either personal, religious or political figures show the low value of Indonesian Muslim digital civility (morality). In relation to this, Oshinski in his thesis stated that the most urgent environmental problem faced today is not climate change but pollution in public spaces such as social media which is full of blasphemy, insults and even hate speech that has the potential to ignite horizontal conflicts and even disintegration of the nation.<sup>37</sup> Kastolani in his article also assesses that the form of insulting a religious figure in another religious community actually contributes to the growth of Islamophobia even in countries where the majority of population are Muslim.<sup>38</sup> This means that religious figures who often narrate disassociations tend to contradict and even conflict on social media actually worsen the image of Islam itself. This condition becomes a material for evaluation and self-criticism for the Indonesian Muslim community to improve the value of digital civility in cyberspace. On the other hand, Islam teaches to speak gently, politely as well as softly as the commands written in the Qur'an. Why is there a gap between the actual behavior of some Muslims and the values of civility taught by the Qur'an?

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<sup>37</sup> Oshinski, 'Civility in Digital Discourse: An Experimental Approach to the Contagion of Thoughtful and Hurtful Responses', 1.

<sup>38</sup> Kastolani Kastolani, 'Understanding the Delivery of Islamophobic Hate Speech via Social Media in Indonesia', *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (21 December 2020): 260, doi:10.18326/ijims.v10i2.247-270.



Before answering this question, the following is an analysis of the verses of civility (*adab*) in the Qur'an and their relation to the phenomenon of cyber insulting on social media.

Contextualization of Civility (*adab*) verses in the Qur'an and Muslim Interaction in Social Media

Verses	Basic Meaning	Verse Interpretation	Contextual Interpretation
An-Nisa/4: 5	The basic meaning of the word <i>ma'rufā</i> is to know.	The word <i>qaulan marufā</i> is interpreted by Ibn Katsir with kindness and grace. This verse emphasizes to do good to the family, speak well and improve morals.	In interactions in cyberspace, a Muslim must say (both in written and spoken) well (good manner) and the content is easy to understand, unambiguous which can produce to multiple meanings.
an-Nisa/4: 9	The word <i>sadida</i> is something that is true and straight.	Wahbah Az-Zuhaili gives an interpretation of the term " <i>qaulan sadida</i> " which means true and straight words	Muslims must write on social media or say on social media with true writing or speech and not lying or containing elements of hoax
an-Nisa/4: 63	The word " <i>Baligha</i> " comes from the root word <i>f'il madli</i> " <i>Balagha</i> " which means until .	Asy-Syaukani interprets that " <i>Qaulan baligha</i> " is advice that is effective and right on a target and makes an impression on the hearts of those who receive the message.	Muslims in their interactions on social media their writing or speech must be understandable so their message (advice) can reach
al-Isra/17: 23	say " <i>kariman</i> " means a noble, kind and generous person .	Wahbah Az-Zuhaili gives an interpretation of the verse, that <i>qaulan karima</i>	Muslims must speak politely and also respect their interlocutors on social media. This respect is part of Muslim

		means a good word accompanied by respect, glorification of the interlocutor	morals to build good social relations.
al-Isra/17: 28	The word " <i>Maisura</i> " is the <i>isim maf'ul</i> which means something easy .	Wahbah Az-Zuhaili gives an interpretation, that " <i>qaulan maisura</i> " is a proper and gentle speech	In their social interactions, Muslims speak and write on social media appropriately/politely. The principle of civility/politeness is important in interactions on social media
Taha/20: 44	The word <i>layyin</i> means something soft and smooth.	Wahbah Az-Zuhaili interprets the verse, that communication should be done with soft speech	Soft word become Muslim identity that must be upheld in social media. Smooth, soft words or writing are very important to healthy and quality interactions

Researchers' analysis, 2022

The values of the Qur'an clearly describe how Muslim is commanded to behave politely, kindly, gently in social interactions. So, the presence of interaction patterns of some Muslim communities in Indonesia which tend to be dissociative and fall into the category of contravention patterns and even conflicts do not reflect the values of the Qur'an. In sura an-Nisa/4: 5 gives orders to interact properly and the message in the interaction must be easy to understand and not have multiple meanings. Likewise, the order to be honest and not to say or write that contains elements of a hoax (an-Nisa/4: 9) in interacting the content of the message conveyed must be easily understood by the interlocutor (an-Nisa/4: 63) even Muslims must behave politely and respect the interlocutor (al-Isra/17: 23) The principles of appropriateness and politeness must be the basis for interacting (al-Isra/17: 28) then Muslims must behave gently a to provide healthy and quality communication (Taha/20:44). The value Qur'an deals with the way of interaction and communication is called in this study by Qur'anic Digital Civility.

According to Harrison and Polizzy Moral decisions in social media interactions depend on context – they are influenced by perceptions, situations, who is involved, values, personal judgments, rules and consequences.<sup>39</sup> This means that a person's moral decisions in interacting are influenced by many variables. The values of the Qur'an that have been described above are included in the value variable, that is religious values but unfortunately this variable does not become the dominant element in Muslim moral decisions in interacting on social media as the case described in the previous sub-chapter. The occurrence of gaps in Muslim behavior in cyberspace with the value of al-Qur'an civility could be triggered by the presence of other variables such as negative prejudice, sadism behavior and anonymous accounts. This negative prejudice is motivated by the assessment that a certain group, religion or ethnicity is uncivilized, exclusive and other negative images that encourage the presence of insulting, blasphemous or abusive behavior. Likewise sadism behavior that feels happy when the victim who is bullied or blasphemed feels upset or angry. Anonymous account conditions also trigger account owners to feel free to act as they please in cyberspace this is also the reason why people more comment on anything in social media.<sup>40</sup>

The behavior of bullying, hurting, or harassing others on social media is referred to by Harrison and Polizzy as incivility behavior. A new language has developed to describe types of online disrespect such as doxing (discovering or tracking someone's personal identity and then spreading it on the internet with a negative purpose), dogpiling (a form of online harassment with the target of exposing or punishing for opinions that are not approved), flaming ( Verbal attacks such as blasphemy, insults, insults carried out in public forums and generally occur in online forums with diverse residents), and fraping (entering the victim's social media account and posting inappropriate content as if the perpetrator is the victim) are all types of incivility have serious impact on the mental and psychological conditions of netizens.<sup>41</sup> From the above description,

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<sup>39</sup> Tom Harrison and Gianfranco Polizzi, '(In)Civility and Adolescents' Moral Decision Making Online: Drawing on Moral Theory to Advance Digital Citizenship Education', *Education and Information Technologies* 27, no. 3 (April 2022): 3280, doi:10.1007/s10639-021-10710-0.

<sup>40</sup> 'Why Hate Speech is So Widespread on the Internet? | Universitas Gadjah Mada', accessed 29 July 2022, <https://www.ugm.ac.id/id/berita/22681-why-hate-speech-so-marak-terjadi-di-internet>.

<sup>41</sup> Harrison and Polizzi, '(In)Civility and Adolescents' Moral Decision Making Online', 3279.

the comparison of forms of behavior on social media that fall into the category of incivility compared to Microsoft digital civility and Quranic Digital Civility is described as follows:

<b>Forms of Behavior on Social Media</b>	<b>Incivility Category</b>	<b>Microsoft Digital Civility</b>	<b>Qur'anic Digital Civility</b>
The mention of the President as a naughty child, the minister of religion called the dajjal, the PDI-P sympathizers are called cebong bastards and cursed, and the mention of the suspect in the ACT case with a dog in a turban	<i>Flaming</i> namely verbal attacks in the form of blasphemy and insults.	<ol style="list-style-type: none"> <li>1. <i>Living the golden rule</i> act with empathy and compassion</li> <li>2. <i>Respecting the differences</i> netizens respect differences in point of view</li> </ol>	The command to say well ( an-Nisa/4:5) honestly and not to say that contains an element of <i>hoax</i> (an-Nisa/4:9) the content of the words is easy to understand (an-Nisa/4:63) courtesy and respect for the interlocutor (an-Nisa/4:63) al-Isra/17:23) emphasizes the principle of appropriateness (al-Isra/17:28) be gentle in communication (Taha/20:44)
mocking NU with drunk drivers , reckless kernet and the passengers are all rude , as the propaganda of the Zionist brains at Tempo, Insulting other religions by calling the midwife of God's child	<i>Flaming</i>	<ol style="list-style-type: none"> <li>3. <i>Pausing before replaying</i> netizens pause and think before responding or posting</li> <li>4. <i>Standing up for yourself and others</i> netizens inform if there are interactions that disturb and support victims of harassment or humiliation in cyberspace</li> </ol>	
Indonesia's new capital is called the place where genies throw their children insulting president Jokowi with barbaric behavior, insulting president Jakowi by making a meme of the Borobudur temple stupa similar to a photo of President Jakowi	<i>Flaming</i>		

Researchers' analysis, 2022

Microsoft Digital Civility and the Qur'anic Civility has the same big vision, which is to present a healthy and dignified form of interaction. Microsoft formulates living the golden rule and respecting the differences in interactions on social media, the Qur'an also emphasizes good behavior in communication respecting the interlocutor and prioritizing the principles of politeness, appropriateness, honesty and gentleness. There is a gap between Muslim behavior on social media and the spirit of interaction taught by the Qur'an can be triggered by negative prejudice or sadistic behavior consequently it presents incivility behavior as a result the values of Qur'anic teaching which encourage adherents to say good, be honest, polite and gentle degraded due to negative prejudice or sadism behavior. The moral decision to behave in social media the element of negative prejudice or sadistic behavior is stronger compared to the values of the teachings of the Qur'an which prioritize politeness, honesty and gentleness

### **C. Conclusion**

The digital civility of the Muslim community on social media in Indonesia is classified to the interaction behavior of individuals, religious and political figures who fall into the category of disassociation or incivility. such as insulting President Jakowi as a stubborn child, the minister of religion being called the dajjal, calling a bastard *cebong* and cursed for Jakowi voters, being called a turbaned dog for ACT suspects, ridiculing NU as a drunken driver, as Zionist brain propaganda to Tempo magazine, insulting other religions by saying "if God has children, who is the midwife", as the new capital city of Indonesia is called a place for genies to dispose of children, the President is insulted as a barbarian and the creation of a temple stupa meme similar to a photo of the President. This behaviour is far away from the value of the Qur'anic teaching, which teaches us to behave politely, honestly, and gently to provide healthy and dignified interactions. The value of the Qur'anic instructions in social media is called digital Qur'anic civility. The behaviour that falls into the flaming category (verbal attacks in the form of blasphemy and insults) is indicated to be caused by lousy prejudice and sadistic behaviour. Therefore, the value of Qur'anic teaching is reduced, and there is a gap in Muslim behaviour on social media that does not reflect the importance of digital Qur'anic civility.[]

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